



Conscious Life presents

You Are Not Your Thoughts and Feelings

Guest: Ty Powers

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[00:00:09] Jaï Bristow

Hello and welcome back to this event. My name is Jaï Bristow and I'm one of your hosts. Today I am very pleased to be welcoming back the wonderful Ty Powers. Welcome, Ty.

Ty Powers

Thank you, Jaï. Good to be back.

Jaï Bristow

Good to have you back. Ty, you are a meditation teacher and the co-founder of the Insight Yoga Institute alongside your wonderful wife, Sarah Powers. You're also a certified Integral coach and an Internal Family Systems therapy counselor.

Ty Powers

Perfect.

Jaï Bristow

Today we are talking about anxiety. Do you want to start by telling us what your definition of anxiety is?

Ty Powers

Sure. I thought what I'd do is go to the dictionary to start because it's a pretty good definition. The definition from the dictionary is a feeling of worry, nervousness, or unease about something with an uncertain outcome. Say it again, a feeling of worry, nervousness, or unease about something with an uncertain outcome. So that's one.

The second definition is also pretty good. Strong desire or concern to do something, or for something to happen. As I've said in the past, I'm no expert per se on anxiety, but I am absolutely an expert on my own. We can start there, so what would you like to ask?

Jaï Bristow

I'd like to ask more about your own anxiety then, and how you've experienced and worked with anxiety in your own life.

[00:01:51] Ty Powers

What's coming to me now is a sense of not measuring up. If I had to encapsulate all the various versions of anxiety from myself, it would be some version of that, not measuring up to someone else's sense of who I should be. And then, of course, mirroring that within myself, my own sense of how I should be operating in the world, who I should be, and so on.

So that right there, once I caught onto that core anxiety, or core wound, that began to change the shape of how I met it. So contained within all that is the sense of how society operates in terms of acculturating each of us. Those particular acculturations, or conditionings, are around race, and gender, and sexual orientation, and the various aspects of being a human being.

Depending upon what culture you're in, there is a sense of what's right in that culture, and a sense of what's not so right, and perhaps even abjectly wrong. We buy in, especially as children, we buy into these culturations, these conditions, and they seem, as young children like, the adults believe this, so this is the truth about things, and the truth about me.

The first thing we need to do, to begin to undo that, the first thing I began to do, was to search for larger answers, that were larger than the cultural inflections of what truth is. That led me to, through a lot of things, yoga and Buddhism, ending up in Buddhism, but lots of different philosophies along the way and, of course, psychology, to answer the question of who am I?

Once I started to question, and I think that's a big one, question the narrative that I had, where it came from, how it got there, and how I'm believing it, then there started to be just a little bit of room in how anxiety was manifesting inside of me, based on this idea that I'm not good enough, old enough, I don't know, tall enough, straight enough teeth, whatever it might be, all these various things that we internalize as trying to fit into some norm that society has for us.

There's a book out there right now, which if people haven't heard of, they should, because it's really good. It's Gabor Mate's *The Myth of Normal*, it goes over this quite well, how it's absolutely a myth that there is this standard for a human being. Yes, of course, there is to a certain extent, but the standards that have come down to us, as the law of being, are not the standards we should be adhering to, because they're producing far, far, far too much anxiety.

Jaï Bristow

I love everything you've brought in, I think it's so important. I'm touched when you talk about core wounds and core beliefs, and for you this idea of not measuring up, and how you've talked about some of the tools that have helped you get some spaciousness from your anxiety.

I'm wondering if... I spoke to Catherine Ripley at this conference about how your anxiety is here to help you, is what we talked about. We were talking a little bit about those core wounds and core beliefs, whether it's, you don't deserve happiness, or being unlovable, or, in this case, not measuring up. I'm wondering, do you think being able to name and understand that core belief is an essential part of working with anxiety?

Ty Powers

That's a great question, yes and no. The reason... The no part of it is, as you'll know, sometimes we know exactly what our whole issue is, but it doesn't do very much to transform it. That's the no

aspect of it. What I would say going further is, that it's something I just taught on retreat, and was saying the whole week on the retreat, you are not your thoughts and feelings.

[00:06:31] Ty Powers

You are characterized by them, you are not defined by them. You are not your thoughts and feelings. And that's the first entry door into the beliefs that are undergirding the anxiety, the certain beliefs. Then not only are you not your thoughts and feelings, you are not your history, you are certainly characterized by your history, but you are not defined by it.

I think those two things right there begin to help the healing process, because if you can begin to work with how that operates inside you, begin to believe it, test it out for yourself. If it works, have some faith in it, because it has worked for so many others over a millennia.

The Buddhadharmas certainly is all about if you believe that you are your thoughts and feelings, woe are you, it's going to be difficult for you. So having some practice that helps us to create some distance, because thoughts condition our sense of ourselves. Thoughts make their way into a psychosomatic experience, which we're calling feeling.

If we can, at some point, short circuit where the thought becomes this feeling and it's already in the body as a sense of, Oh, I'm already here now, I'm already in the depression, I'm already in the not feeling worthiness of life.

Having some contemplative practice, which begins to show you experientially that you really aren't your thoughts, a lot of the thoughts that are coming through, and they could just as well... One of the lines in Buddhism is they could just as well be coming from the person sitting behind you in the meditation hall.

Because sitting, especially in silent retreat, all the thoughts that arise unbidden, how does that happen? You sit there and it's a generating thing, and so to know that it's a thing that's not you, it is a thing that is a characterization of a mind, but it's not you.

To begin to have some facility with that is a way to begin to go, Ah, okay, well, if that's not me. So how to work with it? Because it does get in, it does become a feeling, and it does become a sense of self. The thing that I taught all last week was the Buddha was so exceptional in naming all that, how that goes on. Once it's there come back to the body, to come back to the sense of it, not the description of it, or the analysis of it, or what it actually said about you.

How that works is a thought comes in that says, I'm not worthy. The feeling is a sense of depression in the body, or your shoulders slump. Now instead of carrying on with how that happened, and who said that? The way to approach it is, all right now there is that feeling, and we're going to call it at this point, a sensation. There's a sensation in the body of this depression, of this not measuring up, this... What is that feeling?

When you begin to go to the body, you'll begin to notice that there are various sensations that are corollaries to those thoughts. But now you're focusing on the sensations, and that little turn of attention turns it away from being caught and what caused it. Now you're in the bodily sensation, so there's some objectivity now where there was only subjectivity a moment before you're lost in the quagmire.

[00:10:30] Ty Powers

Right now you're in, Oh, so the body's behaving like this, there's a little tightness in my stomach, and my heart feels a little empty. And as much as possible, we attempt not to go back into the story that caused it, because we also know now from neuroscience that emotion lasts 90 seconds. The physiological effects are only that long. The only reason it lasts longer is we go back to it, Oh, I'm not, oh, oh, so that the woe is me-ness of it keeps going because we keep looping it. Having a facility not to loop it is also a way to work with it.

Jaï Bristow

And how do we do that?

Ty Powers

That's a contemplative practice.

Jaï Bristow

I was going to ask, how do we do that? How do we avoid that looping?

Ty Powers

We have to be able to meet it over time because we've met it essentially without any practice, we've met it as a truth, and we've met it as something to work with mentally. If I think better thoughts, or if I get myself out of this environment, and some of that works, to be sure, but it doesn't work well enough to truly transform it. You have to have something, some practice that, as is famously said, marginalizes.

This is what meditation is for, marginalizing the effect that thinking has on being and behavior, marginalizing the effect that thinking has on being and behavior, and so a meditation practice can offer a place to start practicing that, how to do that.

As a thought arises instead of being captured by the thought, a meditation practice, over time, skillfully done, will help us go, "Oh, thought." Now we're not caught by the story, because normally a normal reaction is reactivity, it's not a response, it's a reaction. And the reaction to the thought is a psychosomatic condition.

Now I'm off, now I'm off on the story of the thought. Meditation practice is designed to go, "No, no, don't follow the thought, don't follow the story, transform it into a sensation in the body, and hang out there." Hang out with your breath, hang out with the sensation, because sensations are ephemeral, they don't last.

Now we're beginning to sense the changeability of all things through the body. Now we know that things can change, they don't stay the same, they only stay the same when we operate with a view that keeps bringing them back into center focus.

Jaï Bristow

Could you say a little bit more about that piece around reactivity and response? Because for some people, it might be a new concept.

[00:13:23] Ty Powers

A response is, you could say, a response is more of a cause and what's going on here. Reactivity is that knee-jerk. I don't like this, I love this, I don't care about this, those are the three general reactions in a human being. That's also what we're doing in a meditation practice, we're noticing how that operates without going to the next step after that happens. Because with anything that's pleasant, we're sitting forward, with anything that's unpleasant, quite the opposite, aversion. With anything that we don't care about, there's a neutrality, a kind of deadness, we go dead on it. Those are called three poisons.

We begin skillfully to go, Ah, here's what like is like, and I'm feeling myself being pulled. So now if I note that, now there's a little bit of objectivity, now I'm not subjectively being pulled.

Or if something I don't like is here like this, Ahhh, rather than, I don't like this, and I got to get away from it. Which is the normal response or reaction. I've got a response now, my response is, Whoa, let's wait a second, is it really this bad? Can I breathe into this? Can I embrace this a little bit more? Can I be with this? There's a little more freedom there, we're not being driven willy-nilly by the likes and dislikes of being.

Jaï Bristow

I love that, the way in which you talk about taking a little bit of space between our immediate reactions, and our immediate identifications with our thoughts and feelings, and being able to have a little bit of distance, a little bit of space in order to be able to, as you say, respond and not be so controlled by our thoughts and emotions.

Ty Powers

A story I like to tell... You know, I love movies, there was a film that won best picture many, many years ago, it's called A Beautiful Mind. It's a film worth seeing if you haven't seen it. It's based on a true story of a Nobel Prize-winning economist, John Nash.

When he was at Princeton early on, he had, not quite sure what it would be called now, it's multiple personality disorder, or he's schizophrenic. He imagined that he had a roommate, he had no roommate, and he imagined that he had another young friend, it was a young girl. He would have these full-on conversations about life and himself, with them as if they were there.

Fast forward now to him about to be offered the Nobel Prize, I think he's fifties, or sixties at this point. He's undergone some therapy, and he's gotten a grip on this aspect of himself that does that. The Nobel representative has come to Princeton, where they've given him an honorary professorship and room to work. They're walking through the campus, and at a certain point, you can tell the questions from the Nobel representative are trying to divine whether or not he's going to go a little bit of nuts on him accepting the prize.

John finally turned to him, and said, "Okay, I know what you're asking, and those friends of mine, they're still there." He leans across, and we see in the film that they are across the campus lawn playing with each other, the little girl, and his roommate. But they're the same age, they're back in college, and the little girl is still 12,13. They're bouncing about a ball back and forth.

[00:17:32] Ty Powers

He goes, "Yeah, they're still there, but I don't bother them and they don't bother me." This is the dharma of... It doesn't have to go away. It doesn't have to go away. Something I like to say often, and this is from William, William James, the father of modern psychology, and philosopher in America. This is paraphrasing, for all intents and purposes we are what we attend to.

For all intents and purposes, we are what we attend to, which is just extraordinary, because that also, that's the good news of being able to have some agency and volition in it. As part of his various therapies, he was able to attend less and less to their reality. It's not that their reality went away, but they didn't touch on the ways that they would condition an experience of them being there as they did before.

Jaï Bristow

That's such a great way of describing, or explaining, such a great allegory, that I don't bother them, they don't bother me. And that clarification, that it's not about getting rid of the thoughts and the emotions. Often people associate meditation and mindfulness with just going blank, and it's that distance.

I'm curious to bring it back to this conversation around anxiety, about that relationship with anxiety, and the getting rid of it, or the allowing it to be there, and to not be there, especially because when we're talking about the definitions at the beginning, you were talking a lot about the uncertainty piece. I'm wondering if there's something you'd like to add about that.

Ty Powers

Another great question, because I think that, at least in Buddhism, one of the things that's brought up very early on is the idea of impermanence, the idea that this very existence is uncertain. If you begin to embrace things like that, then you have a much different relationship to it. We spend a hell of a lot of time trying to concretize experience, trying to concretize our sense of how we're going to behave, and how we're going to feel, and so on.

Yes, to a certain extent, it makes good sense to try and stabilize what keeps moving. But the whole point, what neuroscience has really taught us now, is everything is moving. Everything is always quite literally moving. What they say is it's in a constant state of disequilibria. We're trying to constantly keep that in place, and that's the tightness of being, I would say, is trying to make sure that, Okay, we got enough money in our account, we got the right job, and the right person with us, friends, we're continuing to try and concretize the experience of something that's always moving. That's a big anxiety-producing thing right there.

To know that what we're trying to concretize, which is not to say I don't want money in my bank account, I don't want a house, I don't want to try and be secure. But even as I try that, I know the good intentions of that and the fact that some of that will be realized, but that none of that's guaranteed. That right there offers a little more room to not be anxious when things go awry because they do.

Jaï Bristow

I'm curious because the way you describe it sounds almost so easy. But it feels like one of those things that sounds easier said than done. It's a nice idea this, Oh, if we can embrace the uncertainty, then we can distance from anxiety. And yet the reality is uncertainty can be at the root

cause of a lot of anxiety. I'm wondering again, how? How do we make it from this beautiful concept into a reality?

[00:22:06] Ty Powers

I would say that if you tap on reality skillfully and clearly enough, you will recognize that everything is changing and that you have some control, but not total control. If you really, minute by minute, begin to offer yourself a continual mindfulness of how that's operating in you, then you begin to see the freedom in letting go.

Or rather, as I said, you can attempt to plan, and have things set up such that A plus B will equal C, mostly. Yes, do that, and also recognize that's not it. That's not it, if you stick there, what you will do is work very, very, very hard, over hard, to try and keep things in place, to keep yourself, your sense of yourself, as the sense of you that you were, because it's all you know. It's a little bit tricky, you do want to have a more solid sense of yourself as an ego before you begin to dismantle that.

Jaï Bristow

Could you say more about that?

Ty Powers

Yeah, okay, so this whole sense of you are not your past. Most of us are constantly referring to ourselves, even if we're not quite aware of it, by virtue of what's happened, and so in that sense, we're not meeting the moment as creatively as we might. We're bringing all of this and placing it here, it's almost right in front.

I'm asking myself, and others, to step back from our past a little bit, to put it a little bit further behind and meet the moment anew. Now, meeting the moment anew is a risk because we have to, in a sense, be able to trust ourselves to undo what we think of ourselves as being, and how we might act, and behave, and so on.

As adults, we get less and less... We get more risk averse. It appears to be harder, it is harder to be embarrassed, to be vulnerable as we get older. Watch kids and everything is, you know, it's out there. And that gets civilized out of us, as it should. I mean, kids are off the charts sometimes, but there's a way to begin to bring that meeting the moment as it is, with like, dislike, and not care so much, and not automatically be trapped and triggered into the next thing, or the way we behaved in a similar situation in the past.

That takes practice, it takes knowing that that's happening, allowing it to be, so that you're not judging yourself, or comparing yourself to a past self, or somebody else who does that better, meets that moment better you've seen.

One of my teachers, Phillip Moffitt, a teacher friend, likes to start retreats by saying, "I'm going to ask you for the duration of this retreat to renounce judging, comparing, and fixing." He goes on about it, it's beautiful. It's like you don't want to let go of that when you leave the retreat because you recognize the value of that. Yes, of course, we need to judge, we need to compare, and we do need to improve things, but the point of it is well taken. How we operate too often on those three levels of mind states, and how destructive they can be to just being and meeting things as they are.

[00:26:18] Ty Powers

I also like to say, I think we're at our best out there on the edge of ourselves. I'm talking homo sapiens now. Taking risks is really important always. I'm not talking about foolhardiness, but I am talking about risking being embarrassed, risking sounding stupid, whatever it might be, that your sense of self as you've had it, doesn't tolerate. Jaï, can't laugh too loud, can't whatever it might be.

Jaï Bristow

I love the way that you're talking about it, and the idea of taking risks doesn't mean necessarily going super intense extreme sports, for example. But seeing what the beliefs are, and the myth of normal, and that kind of thing. What's acceptable, and what isn't, and allowing ourselves to be on that edge, and to allow ourselves to push out of our zone of comfort a lot of time.

Ty Powers

Yeah, and it's not easy. I know what I'm asking, especially if you haven't been doing this for a long time. The way I can make it sound easy is that I've been doing it for 40 years, 50 years, and it's still not perfect. I'm still judging, comparing, and fixing, but there's not the same sense of that defining me, and making me feel inadequate to the task of being me.

Jaï Bristow

I think it's great that you bring in your personal experience, and you show how through practice it is possible to find that, what it sounds like is, balance between allowing things to be and having that separation between taking those risks and being on the edge. Between recognizing that there's still that judgment and comparison, and all of that, and also not being in that state all the time.

I'd love for us to go into a little practice piece, and for you to guide us through a practice that people can apply.

But before we get into that, I want to come back round to what you were saying earlier on. Because the way you talk about it, it's very much allowing things to be, but having some spaciousness, some distance, some disidentification from it. Yet I know that sometimes people can go into it focusing so much on the distance, the space, and the disidentification, that they don't necessarily allow it to be, if that makes sense.

I think sometimes that can be known as perhaps bypassing, or other language around that. If the goal is to meditate in order to not feel, in order to not be with, in order to push away, could you say a little bit more about that?

Ty Powers

In that definition, I gave earlier, the key word, is to marginalize the effect that thinking has on being and behavior. The marginalization is the space, so it's not as if you're saying all thoughts and feelings are bad, or wrong, and you're just trying to go numb on life.

In fact, I would say if one is practicing skillfully... All right, here's another image that I love, that really hit me many, many years ago. It's the image of being hollow, if you can imagine me as a hologram, and having an arrow shot at me. When the arrow hits, even as I'm a hologram, when it hits I feel that pain, as it's moving through, I'm feeling that pain, and then as it's moving out, I'm feeling that pain, but then I'm also feeling that relief.

[00:30:27] Ty Powers

When I had that image, it was in a meditation that felt like the best truth for me, to not be doing this to experience, to let it in, but let it through. So some sense of meeting things as they are, not blocking, but recognizing that there's an impermanence to even that. That's the sense of it.

Jaï Bristow

I love that, let it in, but let it through, I think sums it up really well everything that you've been talking about today.

Ty Powers

There's the gripping normally when we let it in, it's then where we feel betrayed, whatever the arrow is, unloved, taken advantage of, all the various things that an arrow can represent. We get as we do, there's a stubborn self-righteousness, I like to say, that runs through all the parts, in IFS language, all our sub-personalities, they all have their sense of themselves as being right and righteous.

This is how the world looks to me, but this is the right way, and that stubbornness is the clinching. The clinching but not letting go. I'm going to get even, I'm going to... Or whatever it might be, some version of that. That's the part that constricts us and doesn't allow us to let the arrow through and to carry on. Now to meet the next arrow, not by shielding ourselves per se, but by knowing a little better that we can let that in, feel that pain, and let it through.

I'm really advocating something very, very human, not trans-human, although I think there are states of being. I think there are human beings out there that are in transcendent, in the sense that they're not appalling to anything, nothing is throwing them off.

In Buddhism, there is supposed to be a layer of being that represents that, the most exalted layer of being. But I'm not speaking to that, that's an absolute realm of being, I'm speaking to the relative one.

Jaï Bristow

It's really interesting, the way you were describing that gripping of the arrow, that happens so often, then that takes us back to what you were saying about the looping. As we grip, we go back to the thoughts and the beliefs, and we re-identify with those, and we don't have that disidentification, that distancing, that spaciousness that you were talking about. It's really helpful to talk about it from all these different angles and see how the different pieces you're bringing connect with each other.

Ty Powers

All right, coming back a little bit to what you had said earlier, the question of how to meet these things, or whether knowing what the origins are, is efficacious in terms of transcending them.

I do think that the whole process of Internal Family Systems work is that we have all these various parts inside of us, and these parts, to the extent that the parts are integrated, to that extent we will feel integrated, to the extent that the parts feel polarized from each other, or don't like each other, to that extent will feel internally discombobulated.

[00:34:03] Ty Powers

What we want to do to work with that, is we want to go to each part, and as much as possible, as much as we can, go to that part without any condemnation or judgment, it's like we really want to get to know what that part's worldview is, how that got tenured, and what that tends to do, if we really drop all of our guards around I don't like that part, I don't even want to deal with it, let me put it in the closet, but IFS says, No.

First of all, it's going to come out of the closet, and it's going to come out and roar, so that doesn't work. What you want to do is, as much as you can, over time, begin to befriend it, because it's got whatever view it's got. It didn't come from somewhere insane. The motivation for behaving like it does is pure, motivation is pure. The actions, and the reactions are the thing that are the sticklers that can be unskillful and worse.

So to go and look and go, "Oh, that's why you behave like that." That right there begins to deep pathologize the part, they're listening without judging. Then the part can begin to unravel itself, to recognize the constrictions it's had around its beliefs, around who it is, and who it could be. That begins to be healing in and of itself.

So in that sense knowing the origins is very effective in transforming them, but that's a particular way of knowing them because you're inviting questions, "So tell me more, tell me more." "Really? So that happened and that made you feel like?"

Jaï Bristow

Brilliant, I think that that's another really great angle and piece to bring in, of how to have some understanding and some compassion, and validating the experience without being identified with it, judging it, pushing it away, or that kind of thing.

Ty Powers

It's human, it's healing, yeah.

Jaï Bristow

It's here.

Ty Powers

You know, one knows when someone is listening to you. That look on their face is one of compassion, I don't mean pity, I mean truly, not just empathy or sympathy, but compassion. Like I feel you, I know what you're going through. There is something that opens there, we don't feel alone, suddenly we're with. We don't feel like we're where we started here, not measuring up. We're very much here with someone and ourselves.

Jaï Bristow

Ty I wish we could talk for hours, but as we're coming to an end here, I'd really like to include some time for you to offer at least a teaser of some of the work you do and a little guided meditation that brings in together some of what you've just spoken about today. Maybe we could do five to ten minutes if that works for you?

[00:37:20] Ty Powers

All right, so first of all, just relaxing into your seat, however you're seated at this point, doesn't matter how. And beginning to notice what's touching what, perhaps your buttocks to a chair, to the floor, perhaps your feet are there grounding yourself in that experience of something is holding you up.

And then as you're hopefully noticing, you're beginning to stabilize your attention a little bit by looking in that direction. You can begin now to focus more on your breath. And where I like to focus to begin, is on the out-breath, the exhale. And the reason I like to begin there is the out-breath has this feeling of ahhhh, almost like a sigh, a letting go, a grounding into this body, and into this present moment, so we can invite paying attention to the exhale to help us relax and ground.

Now, relaxation is the very first, for most meditations, entry point into beginning to relax the body, which has the effect, can have the effect of settling the mind. And when I say settling the mind, a metaphor that's often used in the way the mind is normally operating, everyone pretty much knows what a snow globe is.

If you shake up a snow globe, all those snowflakes obscure what's at the center of the snow globe. And those snowflakes are representatives of thoughts. So if we want to see the mind at its essence, we have to begin to have some kind of practice that allows us to have all those thoughts settle.

And as they settle, the essence of the mind, which is clear and open, and isn't filled by things like thoughts and feelings. So the beginning of that is start to relax the body, which will help relax the mind, and relax the thinking part of the body, if it is in the body, relax that.

And then as we're relaxing the body, we might begin to notice that relaxation can very easily turn into a kind of dullness. We don't want dullness, we want a clarity of attention. So that's the second piece of the practice. We want to balance the relaxation with clarity, it's also called vividness classically, relaxed and clear.

So now, relaxation, being invited by the out-breath. The in-breath invites that kind of alertness, or vividness, or clarity. It's kind of a declaration, I am here. I know here. I know what I'm doing. Taking in.

And if we can balance those two, and that's one of the main beginning purposes of a meditation practice, if we can balance, relaxation with clarity, we'll arrive naturally at stability, a stability of attention. We are right here, right with this, just like this.

And if we are right here, just like this, with this, it is very difficult for anything else to even need to come in, let alone want to come in. So that's why it's also called a concentration practice. We're being able to stay where we intend to stay. So in that staying we can meet whatever arises a little differently, a little more settled, a little less reactive, a little more responsive.

Jai Bristow

Beautiful. I invite anyone who wishes to hit pause and to continue practicing that relaxation of the out-breath, and clarity of the in-breath.

[00:43:36] Jaï Bristow

Ty, thank you so much for everything you've brought in today. If people want to continue working with you and practicing with you, how can they find out more about you and your work?

Ty Powers

My wife and I have a website, sarahandtypowers.com. Sarah's with an h. You can find us there, we teach retreats around the world. I see people as a counselor, one on one, pretty booked right now, but doesn't mean there aren't openings here and there. If that's something you're interested in, please do get in touch, we'd love to see you.

Jaï Bristow

Fantastic. Thank you so, so much for your time today. I've loved this conversation.

Ty Powers

Yeah, thanks Jaï, great to see you.