

2018-11-26 Letting Go

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SPEAKERS

Gil Fronsdal

Everyone in is it loud enough? Maybe a little bit louder. Let's see. Sim okay now. Okay. So I would like to discuss a very important topic for Buddhist practice. And that is that of letting go. And sometimes that's a specialty of at least a theme for Buddhist teachers. Whether it's a special theme of what we can do, that's another topic, but it's a beautiful idea, a beautiful movement of the mind. Beautiful practice to let go. But it needs to be done wisely. And so I want to talk a few different aspects of this topic of letting go so you appreciate it more. And, and little bit bit talking about what do you do if you can't let go? And if you feel like you want to let go or should let go, what do you do then? So sometimes there's confusion around this topic of letting go. If what people understand is that letting go is to letting go of something. So, you know, if I cling to this glass of water that I'm drinking, and you tell me to let go of it, and I think I'm supposed to let go of the glass, it would be a mess here. If I drop it, but that's kind of saying that it's the problem is kind of implies the problem is with the glass. What I'm supposed to let go have is the clinging I have to the glass of water. I don't let go of the glass of water, I can still Use it. But I can let go of the clinging to the grasping onto it, the clutching it. And so in when we hear this idea of letting go, some people think well Oh no, I don't want to let go of things might I don't have much to begin with or what's wrong with these things. And it's not necessarily the wrong with things. But where the suffering comes, is when we clutch onto it or grip it tight. And that tight grip, which, by the way, the mind holds on to their ideas to the mind holds on to things that hurts in itself, and it's very limiting. It limits our abilities to be wise it limits our ability to see to maneuver freely in the world. It's a real constriction and, and so the movement of letting go is to let go of the clinging and why that is important is that even good things can be clung to healthy things can be clung to. And you're not necessarily necessarily supposed to let go of the healthy things, the good things, but is possible I call the clinging to them. So that distinction is very important. And so, you know, you're supposed to, you know, people might look at certain Buddhist teachings and say, we're supposed to let go of all my money. And, you know, we're supposed to live in life of poverty, like the monks, the monastics and maybe that's right for you. I'm not gonna say it isn't. But what we're asking you is like Oh, the clinging that we have towards wealth and property and things. How am I you know, I'm clinging to my partner, you know, you know, I'm supposed to let go by partner now this letting go. Don't let go of your partner unless it's unhealthy. But let go of the clinging to the partner and some people have trouble with that idea. But the clinging to the partner is where the suffering can come. And then when don't have the flexibility to change with the changing nature of the relationship, we can't be fluid with it or it's hard for their partner to be gone for a long time because we're holding on tight to security or to affirmations are all kinds of things that the relationship means. So to begin releasing the grip on the mind doesn't necessarily mean we abandon the things of the world or the people of the world. But we are abandoning the way in which we're holding on to them and equipping them.

And so that's one important distinction to make. The other is that the idea of letting go by itself can seem like a form of deprivation. Like I just want to let go and I have nothing then, you know, nothing's you know, it's just like, or there's no imagination. There's no No, no sense of What follows letting go? Why should you know? I understand the letting go of clinging is good. But if I let go, then there's, you know, it's blank. And I'm scared of blank, I'm scared of nothing. I'm scared of not having these things that I have, I'll have nothing, I'll be destitute. But the corollary to letting go that I think really helps the movement of letting go and helps us understand why it's helpful is that we let go in we can let go and then we can as we do that, let go into something. So, if you let go, of, if you let go of anxiety, then you can let go, let go into the resulting peace. The ease that's there, if you let go of needing of conceit You can let go into a sense of maybe inner well being that's there that doesn't need anything. Or you let go into, you know, see if you let go of your thoughts and meditation, you know, if you're let go of your thinking and meditation, then you know, you're kind of left with nothing, you know, you blank kind of, but the opportunity when you let go of your thoughts, is to let go into the resulting calm of the mind or let go into a subtleness or a calm in the body or settling into the body. So, it isn't just a matter of letting go, but it's also what you can gain by letting go and it's letting go into I like into if you're holding on to the diving board in the pool, and then you let go of the board. You let go into the refreshing water. Hopefully it's refreshing and so there's a kind of a positive reinforcement for letting go because of the goodness that's gained. And the more we have a sense that there's something good here to like go into there's something you know, there's, there's sense of contentment, well being peace, wisdom, non agitation, there is maybe a quicker access to states of friendliness, kindness, love, compassion, generosity, all kinds of things can live within us that are there. And if we can let go into them, then the whole idea of letting go is much more appealing. And it isn't just a matter of deprivation, we're now left with in rather than being left with nothing, we're left with something. And so the other thing to think about letting go is that it's something we train ourselves to do. For some people, most of us can spend a good part of a lifetime, sometimes decades, reinforcing certain tendencies. And the things that we do over and over again, become stronger. They become habits, they become grooves that the, the muscles of getting engaged with those, those things are gotten stronger and stronger. So if you if letting go has it hanging on clinging, has become the predominant movement of the mind. We're always clinging and wanting and hanging on to things. And you can see that sometimes just in the nature of our thinking, how much wanting there can be sometimes in thoughts if you get a sense of that, and then take kind of calculate how many total seconds of clinging you've done over the last 20 or 30 years compared to the total number of seconds that you've been letting go I bet you know, chances are for most for most people, it's rather dramatic the difference. What we've been practicing over and over and over again, and practice makes perfect is clinging, holding on.

And so what we need to do is we start practicing the opposite. We can practice letting go. And that can be started with small things. Maybe it starts first by noticing the situations in daily life, where you're already letting go. There's no successful human life. Even mildly successful, like you know, getting through the day without doing some letting go. You might not think what you're doing. You come to the you're going up in the traffic light ahead of you turns yellow. So you're in a hurry to get somewhere and the compulsion Holding on to get somewhere so strong that the tendency is to push right through and hope that no one sees that it's you know, that really turned red. You'll just tell them it was a yellow the or you let go of the push to rush and you let go and you wait for the day you stop and that's letting go to stop. I was this evening just before the sitting was contemplating that no, this is what my theme for today to let go. And my smartphone was in my pocket and it gave a little ding some monumentally important message had come through. And I could I could feel the impulse. Gotta find out what it is gotta check. And they could feel that impulse and I kind of went through A very quick kind of little calculation I mind. What do I want to reinforce what practices do I want to reinforce? Where's my well being? Am I actually going to end up feeling better in some way by pulling out the phone and looking at

that screen and seeing what it is? Or I'm actually fairly content right now. Just sitting here and contemplating letting go. You know, maybe this is the time to let go of needing to pull out the phone and look and just stay on topic. You know, stay on the topic of letting go. How many times do you look at your smartphone? unnecessarily? How many times do you feel empty space and pull it out and look? Is that the best use of your time? If you let go of looking at your phone? Is there something better that you can let go into? Can you let go is there available to you here now? Some goodness something good letting go into Being mindful, letting go into being aware of situation letting go being letting go into relaxing little bit. Maybe you're you have layers of relaxation your body can do and it's nice to relax. You can let go into looking around and connecting, even if it's just visually to the people around you. And consider maybe these are good people and consider, you know, can connect to your kindness or your care your friendliness to the people around you. It doesn't have to be a big deal. It could all be silently done, no one has to know that you're being friendly. Friendly thoughts are friendly, but it's probably a lot better for you and for your heart to that than to check the news on your phone, or whatever you do. So you can start so I was trying to say is that you probably do already let go of things, your daily life. You're sitting at dinner with people and that thing on your phone comes out. And then that situation you realize I'm going to let go looking, I'm having dinner with these people, we're talking about important things. And then you can kind of see what there I did it. I was like, Oh, isn't that great. And there might be many situations in daily life, small ones, where you're already letting go. To appreciate that to recognize that as a movement, letting go, strengthens the ability to let go.

And then you can practice and more and more difficult to start with what's relatively easy. But find things that are easy to let go of that would be useful to let go of, or they useful to practice letting go. Because what we're trying to do also is develop that capacity to do it. And to do and as we develop the capacity and exercise the act of letting go. We also want to learn what gets in the way of doing it. What are the beliefs that kick in what are the emotions that kick in? One of the fears that come in? That's a no I can't do that. I can't let go. I shouldn't Like go are, you know, I deserve that and you know, all these kinds of things come along that will say, No, I don't have to let go this, this I should hold on to. Part of the whole practice of letting go is to take an honest look at all the things that keep you from letting go to understand yourself better. So you're not necessarily asked you know, to do to flee let go just because you're supposed to let go. But the movements of letting go of trying to let go and coming up against places where it's hard becomes a valuable time of self understanding and self reflection. To me, Amir, what's going on here for you, and you still might decide not to let go, but you've understood much better what's going on for you. If you understand that, what's your beliefs, your emotions, your fears, whatever it might be, that's preventing you from letting go. If you feel how limiting those are, then it might be much easier to let go the thing that you thought of letting go of so by practicing, letting go and daily life, practicing and go in small ways, small ways you can look at and, you know, go, you know, small ways but increasingly more difficult. At some point you're gonna bump up against a place where it's relatively, you know, not a big deal. But you start seeing the beliefs and feelings that are operating that say, No, I can't I don't want to it's not just too difficult. So, it may give you another little example. Coming to IMC we have asked that people who come here not park on the street here on the bridge side, birch Street, because of the neighbors and it's become we become a nuisance for the neighbors. So we ask that people hear this announcement to now Park further away. Then on this one way, one way block or birch Street. And, and so it occurs to you Well, yeah, that means that a lot of people are going to park for the you know, Have a little bit further. What if I maybe Park even further away? So it makes it easier for the people who maybe can't walk very much. And then comes up the thought, No, no, no, you know, I'm in a hurry. It's gonna be dark. You know, I've had a long day. You know, I deserve it to be parked closer. And so I'm not going to have to I don't want to walk so far. And anyway, if I park two blocks away rather than one block away, I'll be late for being mindful.

And so you might see Well, you know what, this you know, what, what happened? If I look at this, what's going on with me here? If I let go of parking as close as I can, what happens? What do I see about myself? What trains of thoughts what beliefs with them needs, what concerns what fears are operating. And something is, you know, simple and you know, no big deal thing about parking one block or two blocks away, might in itself be kind of a silly thing to tell you to let go of. But it's not silly if it's part of the process of self understanding and choose something that's relatively easy to begin looking at that. And for that purposes, you might choose actual things that you don't need to let go of. But you just want to do the exercise temporarily you know, like let's see, if I try letting go of this. What do I learn about myself? What I learned before let go while I'm letting go and after let go. And Gil said, you know, let go into something. Well, if I let go of, you know, parking one block away and do a two blocks away, what can I let go into? I can let go into perhaps taking a cut taking a nice brisk walk to it. See, so when I arrived, I'm a little bit more awake, I've got an energized little bit and much better for meditation, it's a nice thing to let go into and be in your body and go. And there's what do we do when we can't let go? I would suggest that we can always let go of something. And one thing we can let go of, if we can't let go, then we let go of the need to let go. If we can't let go, or we let go of the, you know of the judgments around ourselves, I can't let go and post to let go. So we can let go of kind of all this extra stuff around it, which is making the situation worse. And so you can just do that. So you can just be someone who's clings happily or more or with more ease or something, you know, just like you know, it's unfortunate I cling but I'm not going to make it To worse and, and then but you know you don't want to be just contend to just cling when the clinging is unfortunate. So what can you do about that? One, this is a good place I found to let go into the clinging. Let go inked into what we're into the feeling the sensations that the muscles have holding on. Where in the body is there a somatic experience of clinging is it's in your muscles is it in your brain and the mind and the heart and the belly, where it is when you're really holding onto something and you can't let go? Chances are, you'll feel some physical corollary someplace where it's actually being held. And to let go into those feelings, so you feel them more acutely. So you don't you don't you don't use get given up letting go of it. And now what you can do As you can really get to know it, you're going to drop into it and feel it and be with it. And that does a number of things. It allows you to begin understanding it and seeing it more clearly. There's something in you and as you begin to feel or sense clinging more fully, the limitations of the clinging becomes more and more evident. And you'll find that there's almost like the more spirit more awareness you give, the more aware you are place what you have the holding pattern itself, the more you'll notice that within the holding, there is already a movement to relax and polacco it's kind of like you're giving breathing room to it. And it's like if you have a really tight fist and you're really upset with something really angry with something to somebody and you're really kind of like just can't let go of your fury and indignation and self righteousness and all the good ones. And you know, and you know, you're in Not going to let go of this and you know, your whole identity is tied up and the fury and then you know, you're hopefully you're going around like this metaphorically.

And then someone comes along and say, hey my friend, and they just kind of like hold your hand like this with an open their open hand, come up with the open hand on the palm, come from underneath and hold your tight fist. Chances are just being held that way. They're not telling you to let go or to relax. But just being held that way. You feel it can sense what's going on better your attention goes into the hand. That's clench clutched, clenched. And your mind goes away from the thoughts of fury, the thoughts of self righteousness, the thoughts of you know, all these things, the, the ideas that we're holding on to that, really, that's really the heart of it. And so the certain kind of that, that least that this now begins to relax and soften when it's held and supported. So to come with awareness, let go into it and hold it or see it with awareness shifts the inner ecology away from the thoughts, which is really where the center or the fuel for clinging resides, somehow or other into the actual experience. It's kind of like holding the fist, and it might take a while, but then the belly begins to relax if that's where your feeling is. So shoulders begin to slowly soften, the jaws begin to unclench, the tightness around their

eyes begins to release a little bit. And you didn't even know that the stomach and shoulders and jaws and eyes were tight, because you're so concerned with what you need to have and get the knock let go of. But what happens if you drop into the somatic experience? Let yourself cling. Like go into it, feel it? The other thing that does is that it's actually kind of a movement of self empowerment to do that you're engaged in a choice for act. That's distinct from the clinging itself. You're for a few moments saying, I'm not going to be the slave to this clinging, I'm not going to be the king, he's not going to be in charge of me. I'm going to turn this cards around. And I'm going to really be and feel it. I'm the one who's in charge of it. I'm going to be and feel it and be here with it. And that is a that's a healthy movement of the mind. And that begins also to begin, pull away a little bit. The entanglement, the tightness of the, of the clinging, and that's there. The fact that we've kind of changed how we're relating to her tone, and kind of claimed our mind in a fuller way. So and finally about letting go if letting go still seems like a terrible idea. You know, an attractive idea the idea of letting go it just seems like these Buddhists don't understand there's a very simple principle that of letting go which I think is always good. Always good try to let go with this way. Let go of making it worse. Let go of making the situation worse. Whatever is happening, don't make it worse. It might be difficult or challenging. Don't make it worse. Don't if you're angry, don't you know? throw throw daggers. Verbal daggers if you're afraid, don't then I don't know what it's what's in it. You know it's all kinds of unhealthy things you can do. Don't make it worse. So Let go of making don't have any tendency to make the situation worse. And that will save a lot of problems. A lot of people respond to what goes on around them. And they make the whole situation worse in an unkind words and kind acts in thoughts and all kinds of ways.

So letting go, relinquishment, releasing is a very important and very useful practice capacity to develop and learn. And so I've offered the intention in offering these words today was to offer a variety of different ideas around letting go, that would be could be used for you to reflect on this topic, to think about it now. And think about how it works in your life, the value of might have how you might do it. Maybe have conversations with friends about the strange talk on letting go, that you heard and you'd like to share it, you know, these ideas and your relationship with letting go and what you've learned about letting go in your life and how you would let go. Because what, what I really would like to do out of these talks, when I give them is to offer things that really you take with you to engage, reflect practice, and kind of they come alive in you because you're engaged with them. I'm not interested in just giving out ideas here, or there was a nice idea. So we have about 15 minutes. And if you have any thoughts and questions.

Gil, you've talked about letting go off and letting go into it. There's also wise letting go and unwise letting go. Yes. What could you use to know in a situation, whether it's a wise letting go or unwise letting go?

Sometimes if you're not sure, don't let go right away. But rather investigate the situation, consider it a little more deeply. So I've done this and I know other practitioners who have done this, who had been too quick to let go. And, and letting go too quickly is without the learning that needs to be on first. Sometimes it's detrimental, can come back and bite you even. So, if you're unsure whether you should let go or whether it's healthy or not healthy, don't let go and just spend a little bit of time getting to know the situation better, yourself better what's going on. That's one thing. The other is so how do you know. Know that something is so the other thing is what I said earlier, we always want to let go of the clinging to something right? So you can always let go of the clinging but you don't have to physically or you know, literally stop using or stop doing the activity. So, the question of whether something is healthy or not healthy is a second level question. It's always unhealthy to claim but whether you stopped doing what you were doing, so like exercising is healthy. Some people cling to exercise. And some people exercise because they cling to their youth and their beauty and their sexual appeal. And that's why they

want to you know, the exercise but, but if they let go of their clinging What am I supposed to home be a couch potato and eat chips you know, like going out, I let go Exercising with so much time and effort and the chips are good? No, I mean, the exercise is good, please keep doing it. But But what you've changed is the motivation for doing it. And you found a healthier motivation. So I don't know, I don't think my answers are very adequate to you. But for now,

I think they'll have to do this is a very relevant question. Silicon Valley. I think somebody asked you before to a few weeks ago, because people are faced with decisions all the time and by the minute.

So he can pass the mic back.

Hi, can you hear me okay? So you've been speaking of situations in which you have the power to decide to let go. And I've been thinking a lot about death, where you don't have the power, you know, you're not in control of it, and particularly I've experienced the death of four loved ones in a fairly short period of time six years. And I have a really hard time letting go. I mean, they die, right. And I have to let go in a certain way. But emotionally, it's very, very hard to let go. Yes. So I just wondered your thoughts around death and

letting go and

yeah, I'm, I'm sorry for your losses. So I'm not sure you know, there's so many different aspects of what you're bringing up. So one is that especially people want to have control. And so sometimes we have to let go of the need for control situation in life what it is, sometimes we have to let go of the expectation we have, that there's never going to be any loss. Some people live kind naively, and then have no sense or no realistic sense that actually dying and death is is a relatively normal part of life. It's not a you know, it's and to, to look upon it as completely out of the blue, it's a crime that should happen, makes it worse. The other is, people's relationship to grieving needs to be looked at, and to grieving, this feeling of loss that comes. And what are the beliefs that come in or coming into play. So there might be certain beliefs or beliefs we have, that are not really so useful or helpful. And we have to learn to let go of them. We have to also and then sometimes with a lot of loss and the pain of that new unhealthy beliefs come into play. And so now there's believes that the world is just a dangerous place much more dangerous before, and we're, you know, we're white knuckling every day because we think what's, what am I going to lose next? And so a whole new pattern of thinking is kicked in. And so we have to kind of be be really careful and Notice what is going on here. There might be that what we have ideas that we shouldn't be grieving anymore. Six, you know how many deaths you said in 64, it's a lot. And so, you know, here we go again and I should have been over it by now or I don't know what, what what goes on with people. And so it's letting go of the need to be in charge of the grief, and letting go into the grief and lonely, the certain kind of loss of control and allowing the body to grieve in a healthy way. And, and there's a way in really to allow grieving to, to move into flow. And it's kind of like the heart knows how to grieve, if we allow it if we support it, and a lot of people don't know how to support their own grieving. And so sometimes it becomes much more difficult. And so it's letting go of, you know, getting busy or letting go of avoiding the grief for letting go of the beliefs that shouldn't put Regarding the beliefs that I shouldn't feel this loss or all these things and for something like that, you know, if it's, you know, depending the other thing, which sometimes we let go of, is I'm not, I don't want to be a little delicate saying this, I don't want to imply that for you. But there is a kind of a feel good bias that exists in certain corners of our society, that we should always be feeling good. And there's something wrong with us if we're not feeling good, and it plays itself out with the topic of depression. There are certainly debilitating and unhealthy ways of being depressed that needs medical care, psychiatric care, but some depressions are actually part of a healthy functioning of the human being, that it's actually important to

get depressed sometimes. That's not like You should go out and look to how to get depressed figure it out. But, but that depression, sometimes it's a really important signal of the system trying to come back into homeostasis. And something is trying to work itself out. And so there's a, there's a kind of kind of a healthy depression that sometimes we just live with. And if we just think that I'm trying to, I have to feel good all the time. And if I don't feel good, then I'm, you know, I'm kind of failing and people are not gonna like me, and I better go get Prozac. And, you know, but rather, so also with grieving people might have some ideas that it's wrong somehow I haven't, I'm not doing it right, if I feel the pain of that year after year for a long time, but there might be an ache from that loss that maybe will always be there, and not to make it a problem and so to let go, let go of it needing to be different. And then life can be a lot simpler. You know, fighting it or making it a bigger story than it is Just feeling the can. So those are some thoughts I have for you. I don't know if there are those also, I don't think a very adequate response to such a big question. But hopefully that'll do for now. Thank you. Someone. So there's over here, it's close by

the thing that you said that struck me the most was that sometimes you need to let go of letting go. And I have a tendency, tendency to think when I recognize that I do need to let go of something that I have to do it now. And it can end up being something to beat myself up with. And so occasionally, I stumble into the state of letting go of letting go. And there's a great sense of relief. And once I'm able to do that, I can recognize that the letting go can happen in increments, and that's fine.

That's wonderful. I love hearing that. The other thing that I've learned about letting go for my own painful experience is because I did so much letting go as part of my Buddhist practice, you know, and when you sit and meditate, there's a lot of letting go. It sits here when you sit and meditate, sit, sit for 45 minutes and not move, and kind of let go of all kinds of impulses, all kinds of thoughts, all kinds of all kinds of things that come along. Just keep letting go to be here to keep showing up, keep showing up. It's a great training ground for letting go. So I've done a lot of letting go in my life, and whatever, and it became a little bit of a kind of default to let go. And relatively easy at times. And two things I learned about doing it. One was that I learned that certain things I shouldn't let go of, because I wasn't learning. And the one thing that I was most important for was my anger. I was able to let go of anger, great. But I never looked, I never been doing that, I will never be able to understand my anger. And you really want to understand it and get below it and what triggers it and what's really going on more deeply. And that was kind of bypassing that because of just letting go letting go. So I actually stopped letting go my anger for a while in kind of, you know, careful situations. So that I could look at it and see what was underneath. And that was very helpful for me. The other thing I learned is that if I let go of something, and if I didn't feel a little smidgen, at least a teeny bit of joy, or lightness or ease, I hadn't let go. Because I would let go and to be neutral. And there was even at some times where I remember, I kind of kind of congratulated myself, Gail, you'd let go, that was good. And, you know, I did it, you know, everything's cool. It's good. But really, I was just neutral. And inevitably it came back and bit me. It somehow came back because it wasn't really being neutral. It's not really letting go. There had to be a physical or for me physical, maybe not for other people but a physical little bit uplifting force, kind of a little bit of joy. With the letting go and have to feel good. That'd be a feeling of Oh, this is good to let go. Ah, this without that. Ah, something. Watch out, Gil. Sorry.

I just wanted to ask, do you if you think they're different qualities of letting go? Do you think the ones that were meaningful where you felt, you know, a little joy that there was an inside connected to it or what do you think distinguishes? Thanks? That's nice question.

It's I don't think I've ever I don't think I've ever had much insight after letting go in the letting go, except how good it is to let go. But sometimes I've only been able to let go when I saw what was going on. So

that's why mindfulness will help you stay present and look and see. And so then, then, there were some times when, as soon as I saw what was really going on, the letting go happen by itself. And that's a beautiful feeling. That's really cool. I think it's so much more wonderful. When the letting go does itself, rather than I'm the one who's letting go. And so and that comes from, you know, really having strong mindfulness practice because if you really learn how to be strongly clearly mindful what's going on, I really see clearly there's the there's almost like there's natural forces inside have us that will be letting go. It's like the hand thing right? the hand wants to relax. I don't have to want it to relax I mean I don't have to do it but and so there's so now I forgot the question

just what distinguishes a really good letting go from a

unsuccessful letting go?

Well, I think I think the feeling the feeling tone is it feels pleasant. It feels like a relaxation is feels like an improvement. Like there's breathing room Finally, and I can, you know, like there's relaxation and opening up and just feel sick, you know, just like, you know, it's a new day or something like that. So maybe one more did we try the people up here in the front they've been trying so if you can pass the mic to the front.

So in a context of being with others who might not Have a practice Yeah. And something comes up something arises where there's really clinging. What kinds of kind of gentle prompts or questions or ways of framing something can create an opportunity instead of causing more harm in the context is my dad who like if you try to give him a hug, he just goes like this and gets really upset like angry. If I try to give him a hug if it's not like Christmas Eve, or New Year's or whatever. It's really interesting. So this happened last couple of nights. And

I would just simply simply let go of giving him a hug. He doesn't want that he probably can figure out what he does want. Figure out what you know, what little movement of love, friendliness, warmth, he does appreciate.

When he did indicate it did come up. It was a great conversation last night, but there's something in there that I'm realizing Well, there's something where there's an opportunity, but so what kinds of like prompts or questions in an environment that you

think Yeah, Publish first you should ask permission.

Yeah, that that was an agreement. Yes.

Dad, you know, I noticed this thing about you your claim when I want to hug you and, and that, you know, it's, you know, kind of a peculiar thing and you know, if you're interested, we could talk about a little bit then maybe there's something to understand there. And are you interested? No.

And then say, Okay, good. He went in and went many steps down the road, and oh, my God, something's going on here. And so he was

willing to have the conversation with

Yeah, beautiful, ah, beautiful. And it came down to well, if he hugs too much, and they're not special, they don't mean anything. Maybe that's what he believed. So,

you might ask a question, some questions around some things like that you might ask, that's what you asked me for questions? is when did this pattern start? When did he When did you first learn this idea or come up with this idea? And what was going on at that time in his life, and there might it might be the conditions of it. Time or lessons you learned from other people or from his relatives or there might have been situations where things were really difficult and maybe when he was in the military or maybe he was, you know something. And so sometimes you ask when when when did all this you remember when you first started having this attitude and understanding that's

when his mom died of cancer when he was 15 Yeah,

yeah. So his mom died of cancer when he was 15. So there's a deeper need there's a deeper need than hugging or not hugging. You know, so, how do you how do you meet that deeper need? How do you accompany How do you support how do you how do you offer some basic human accompanying with his deeper suffering and you have to be very careful this thing about wanting to fix anyone or change anyone, right? You think you know that? Sometimes Sometimes just accompanying and, and for me, what I did with a fist and a hand is so powerful idea that that you know, just Just a company. And you know, let someone feel like you're there with them. And just to just let people feel like you recognize it. And even if you don't have to tell them, You recognize that you're there with them and that part of them and they'll find a way then

when you said that there's a deeper need, there was a deeper need, it's more important that that light just went on around that. So thank you so much. Well, thanks. I'll send you \$200 for the therapy session that just happened. Oh, no, no, no, if you're, if that's the bit if that's the

exchange, my my cost is a lot higher. So you know, I'm not in business, that's okay.

Don't Don't worry.

So thank you all. And I do hope that you give some This lecture next week, maybe you give some real consideration and experimentation and practicing of this letting go and see how it's useful for you and how it can be an improvement and how it in some situations will will protect you from making it worse. Thank you