

The Power of Letting Go

[00:00:00] **Jason McDonald:** today about letting go. Um, I. Kind of prefer to spend most of my time, uh, contemplating and reading spiritual teachings, meditating. Um, of course I have a full time job during the day, so I'm busy with that, but, um, when I'm not, uh, I would say the kind of the, I, I do watch too much, uh, TV that's, uh, that's one of my vices.

[00:00:32] I, I have quite a few vices, but the. Really the, the thing that moves my heart that really creates energy and momentum for me is, is studying the Buddhist teachings, uh, which is called the Dharma. The Buddhi, the Buddhist, uh, Buddhism or, or the Buddhist Pantheon of teachings is very huge. There is a [00:01:00] rich, a very rich.

[00:01:02] Vast array of different types of teachings. And, um, if you look at all of them and you try to condense them to an essence or to a, a singular, uh, explanation, I would say they're all about letting go. The funny thing about letting go is it's about the simplest, literally it's the simplest thing that you could ever do.

[00:01:30] Yet it yet, it maybe the hardest thing to actually do in other words, and maybe the, maybe, maybe a better way for me to explain this is it's the simplest thing to understand, to let go. It's the simplest thing to understand. Let go means stop placing importance on something, redirect your attention to something else.

[00:01:54] Um, But that is definitely an oversimplification and [00:02:00] therefore there's a giant Pantheon of Buddhist teachings. So on one hand, one could just say, Hey, just let go. But that is, if we're honest with ourselves, that's gonna work for some people. It's not gonna work for other people. Right. So when we think about letting go, why would this instruction of letting go.

[00:02:25] Be necessary or helpful or the right thing for somebody to do. Here's why, no matter what each of us is experiencing in our lives, if they're suffering, discontent, unhappiness, anxiety, uh, fear, depression, frustration, wanting. You know, really heavy wanting if any of these things are. Surfacing in the mind [00:03:00] and in the heart, that means we have grasped onto something and we're, and we're holding it and we're squeezing it.

[00:03:08] And we're grasping with our mind for the most part. Right. Um, so. So suffering, which was the Buddha's first, the Buddha, when he first taught, he

came out of enlightenment. Yet he had this meditation experience. I don't remember how long it lasted, but, uh, he came out and he was in pure bliss. Right? Keep in mind.

[00:03:28] Buddha was a, was a man, a human like us. He was not a, a creator. God, maybe a lot of people don't know that about the Buddha. If you're from a Western country, like I am, Buddha was a, a human being who. Through meditation and contemplation, uh, at attained enlightenment. And when he came out, came out of enlightenment, he was in pure bliss and his first thought was, I, I can't explain what I've I can't explain [00:04:00] what I, what I've concluded.

[00:04:01] So I'm just gonna sit here and, and bliss, uh, in the forest. And. Eventually he it's, it's taught that he heard the, the cries and the, and the sadness and the suffering of living beings. And that's really what caused him to want to teach. So. His first, no truth was suffering. There is suffering and it's kind of unique because all of the other spiritual traditions, I wouldn't say anybody really leads with there is suffering.

[00:04:32] So number one is there is suffering. Number two, there's a cause of suffering. Number three, there's cessation from suffering. Number four, there's a path, uh, to cessation. So, so there is suffering. What's the cause of the second one is there's a cause the cause of suffering. If, if I simplify it. To, to, you know, granted, this is a oversimplification of what suffering is.

[00:04:55] So I get that and I fully admit this is an oversimplification, but [00:05:00] the cause of suffering really in its, in its most distilled form. You know, if you take extract the essence of what suffering is and what, and what it's caused by, it's really caused by grasping. It's it's grasping, it's a mind state that seizes onto a situation and either pushes it away, which we call aversion or hatred or aggression.

[00:05:25] So on one hand, you, you take a situation. You very quickly deduce it. You don't like it and you push it away. Okay. So on one hand, the, we call that aversion and there's, uh, Buddhism has, uh, something called the three poisons. Um, poison one is desire. Poison two is a version. Poison three is ignorance. These are like the three Amigos who are not Amigos.

[00:05:48] They're not our friends. These truly are, uh, demons enemies, the, the worst types of mental states, because when we have desire, [00:06:00] desire, leads to. Infinite suffering and remember desire is that, is that mind state of

clinging and grasping, right? We want so. It, we could want an outcome. It could be that we want a certain type of an outcome in our country.

[00:06:16] Maybe we want an outcome personally, we want more money or we want more success, or we want to find another person. Maybe we really are attracted to a person and we find them handsome or beautiful. And we want that person. Uh, maybe we want material items. We want a different house, a different car. So wanting or desire is the first poison.

[00:06:42] And that is a, it really is a poison it's to it's toxic. If you were to go and drink, uh, oil or a cleaning, chemical or bleach, it would make you sick because that is a poison. Similarly desire is a poison. Um, and you [00:07:00] might even say desire is worse than bleach or some kind of, you know, some kind of really harmful substance because desire is something that can plague us.

[00:07:10] Uh, Life after life after life, when we die from this life and we lose this body, we're gonna be reborn into a new life. And if we really strengthen our desire, then that desire goes with us. And all the karma that we create from this desire goes forward with us. So the whole idea of letting go, the reason that's so powerful is because when we let go of whatever comes.

[00:07:39] Then, then we're letting go of our desire and our wanting on, on one side, we're letting go of our aversion, our hatred, our aggression on the other side. And then the ignorance that props both of those up kind of starts to dissolve on its own because. When we let go of all of these things, [00:08:00] we start to have mental clarity.

[00:08:01] We start to have freedom, joy, bliss, and that actually starts to clear away some of the wreckage, uh, in our minds and hearts. So that love, compassion, generosity, joy, peace, tranquility can arise more easily. So. I really, I, I really love this idea of letting it go. And again, for, from my perspective, I've spent a lot of time studying, you know, different traditions of Buddhism.

[00:08:34] I've studied the Teva tradition, which is kind of what what's called the early teachings of the Buddha. The Teva tradition is very popular in countries like, uh, Thailand, uh, uh, Burma, Myanmar, um, Cambodia. Um, Bangladesh, which I didn't know, but a friend told me there's Buddhism in Bangladesh. There's some Buddhism in India.

[00:08:58] I think most of them are Teva [00:09:00] and I may be forgetting and leaving out some countries. Oh, Vietnam. I think there's some quite a bit of

Teva and Buddhism in Vietnam. So, so there's Teva and Buddhism and I've studied that and I have a great appreciation. For the Terra OTs, because they're very pragmatic and skillful about the way that they approach meditation and, and training.

[00:09:20] And then there's Zen Buddhism, which, uh, originated from Chan Buddhism in China. So Buddhism originally traveled from India into China. Uh, it said that it was brought by this, uh, master named bohi DMA. And so that became what's called Cho, uh, which I believe was a mispronunciation of John, uh, which means, you know, a deep state of meditation.

[00:09:43] So you had Cho, and then when it traveled to, um, to Japan, it became Zen. And that was just the way that it was pronounced. So it's really interesting. So Zen Buddhism is more. It really is Zen Buddhism really is about letting go. Um, [00:10:00] although even within Zen Buddhism, it can be really very rich because there's a lot of different, um, a lot of different teachings.

[00:10:07] And then you have, uh, Tibetan Buddhism, which is kind of broken down into two traditions. You've got the Maja Yana, which is the Boso path. And then you've got the Boriana, which is the, the diamond vehicle or the, the lightning vehicle, which is, you know, It includes a lot of visualizations and mantra recitations.

[00:10:27] The point is I probably just went on a long diet tribe of an explanation that wasn't necessary, but, but here's the reason I bring all of this up. I've I've actually studied all of these, um, and, and some level of depth. And I believe that all of them are about letting go. So. Letting go is you, you might even say letting go is the, is the core essence.

[00:10:55] If you were to take Buddhism and extract the juice, kind of like if you take an orange and you [00:11:00] squeeze all the juice out of it, the essence of that, of that orange is the juice that you drink. So if you take Buddhism and you extract the essence and pull it down, I would say it, the essence is letting go.

[00:11:13] And the reason that letting go is so powerful is because all of our suffering. Comes from grasping onto and wanting a certain type of an outcome. So we have this, um, we have this propensity to really want things to go a certain way. We want things. If you look in America and actually a lot of countries, we want things to go a certain way at the government level.

[00:11:42] We want laws to go our way. Uh, we want. Relationships to go our way. We have a lot of expectations. When we have a relationship with another person, we have a lot of expectations. We hold inside our mind of what they should do. [00:12:00] This one has given me a lot of trouble over the years. because I, I, um, I think my mind is transactional because I'm American.

[00:12:11] I grew up in a transactional society. You pay for something and you get a, you pay money, you get goods and services. That's really a, I mean, that's how Americans are trained. We are very capitalistic. So in, in this may be something, if you're an American Buddhist, you may have to really investigate this and examine this a little bit because.

[00:12:35] We are very transactional. I'm a businessman, by the way. I, I have a, uh, I, I run a business and I, I, I'm a co-owner of a company and I'm, that's what I do during the day. So business is very transactional, right? You sell a product and you get money for that product. So when I have relationships with people, I think my subconscious, my subconscious, rather [00:13:00] if I, if I can speak correctly, my subconscious.

[00:13:03] Is subconsciously expecting people to do certain things when I do things for them, but that's not how, um, you can do that. Feel free. feel free to have all the expectations you want. That is not gonna bring peace. What that's gonna bring is anger. See when, when we have expectations and we're in a relationship and we grasp onto a thought, why didn't, you know, I, I did something nice for him.

[00:13:36] Why didn't he do something back for me? I did something nice for her. She didn't even say, thank you. Here's an example. When I go out in public, I'd like to hold the door for other people. And when somebody says, thank you, then I feel like it was a great experience because I held the door for them. I made them happy.

[00:13:54] And then they made me happy by saying thank you. So it was a beautiful experience, but [00:14:00] I've noticed when I hold the door for somebody and they just walk in and ignore me. Ooh, that burns me up. That makes me angry. That really makes me feel like what is wrong with this person? They can't even say thank you.

[00:14:12] So that is an example. Of the opposite of letting go see letting go is holding the door out of love. That has no expectation, unconditional love, holding that door and feeling happy in your heart that you just did something

independent of what they do, even if they were to punch you in the face. This is the highest teaching, even if you were to hold the door and they were to slap.

[00:14:41] Being happy that you held that door. I'm not there yet. I have a long way to go, but letting go is what brings that happiness because when we let go, there's no, there's nothing heavy pushing down on us. So it's, [00:15:00] it's really interesting because the way that our minds work is we cause all of our own suffer.

[00:15:07] And I think that's really, if I had to extract the essence of Buddhism, I would say we cause all of our, our own suffering. It's just that we don't understand that we cause all of our own suffering. So that's why letting go is a very powerful medicine, especially right now, the world is in such a difficult situation.

[00:15:29] There's war in, in Ru Russia has invaded Ukraine. There's a war going on in Ukraine. Um, COVID has, has caused so much death and so much suffering and sadness. And then, and then, you know, That I, I believe COVID created in America anyway, created further D division between people that believe in wearing a mask and people that don't people that want to get vaccinated and people that [00:16:00] don't want to get vaccinated.

[00:16:01] There's this incredible division in the world right now, people are picking sides and hating. The other side, people are saying are really loving their friends who are on one side and hating their enemies. And that is very extreme. That is the opposite of letting go thinking that my political view is right.

[00:16:25] And therefore I'm going to align with my side. And the other side is horrible. And, and, you know, and taking this mind state that alienates the other side and that, and that a mind state that, that. Sort of makes the other side appear as a monster who they're horrible people. And this is, this is our political system in America right now.

[00:16:49] There's a great amount of hatred, um, divisiveness, um, a belief that the other side, the other side is just [00:17:00] a bunch of monsters and, and my political side is correct. And, and that is a manifestation of ignorance and confus. And really stupidity this idea that. One political faction is great. And the other is horrible is really ignorance and stupidity.

[00:17:20] Now I do believe that there's, there's one side in America that has more interest in protecting the citizens and, and, and actually is more rooted in

reality. Uh, whereas another side is claiming that they false, you know, they lost an election, which is total lies, but the point is. You're ignorant. If you don't understand that this idea that the other side is a bunch of monsters in my side is right.

[00:17:51] That's just pure ignorance because these are just mental constructs. They're, uh, arbitrary mental creations. And [00:18:00] that's kind of what, you know, kind of to bring this back to the idea of letting go, letting go, you know what? Letting go really is. Is it's understanding that the reason letting go is so powerful is because all of our, our entire life is lived.

[00:18:20] Um, conceptually we have all of these

[00:18:34] thoughts, ideas, mental, uh, images, memories, um, um, Essentially everything we experience is a conceptual projection, right? We there's an experience in front of us in the world. And then we, we take our ideas and thoughts and we say, that's great, or that's horrible. The, but that's, those are thoughts. And those thoughts are not the same thing as the experience that that's going [00:19:00] on in the outside world.

[00:19:01] None of these experiences that are happening in the world are the same as the ideas that we have about them. The ideas are inside the world is outside and even the concept of inside and outside is merely ideas. It's just conceptual fabrications or conceptual creations. If you will, just like a, a group of, you know, men get together construction workers, they get together and they build a home with all these materials.

[00:19:35] We build our worlds with our thought materials. We build our worlds using concepts, ideas, and thoughts, but then we believe that our world's. Our completely devoid of concepts, ideas, and thoughts. We think that that the way we see the world is actually the way the world is. That's not how it is so, [00:20:00] and that was really what Buddha was trying to teach us.

[00:20:02] He was trying to teach us that, um, everything is actually, uh, a mental projection. I don't want to go too far into the, you know, the philosophical teachings of emptiness, but that's really what Buddha was trying to teach us is that. It, we just, there's just a bunch of thoughts running through the mind. And we don't understand that.

[00:20:26] There's just a bunch of thoughts running through the mind. We think that these thoughts are real. We think they're real. We think they're permanent. We think that they're trustworthy, boy, that that's really what comes from our

suffering is this belief that the way I see the world and all these random thoughts going on in the mind are legitimate.

[00:20:48] Trustworthy inaccurate, who says these thoughts are. None of these thoughts are original. They're all coming from other people. Other people are teaching us how to think. None [00:21:00] of us have original thinking. Our teachers teach us how to think our mom and dads, our friends, social media, the news movies, probably.

[00:21:11] 80% of what we do is comes out of movies and pop culture and musicians and songs. So none of what we think is original. We are not original. We are like, um, my good friend mark, who really taught me a lot about Buddhism, especially when I was new. But even, even now I love to talk with mark. He said, You look at your, you, you look at this self as a string of domino, uh, string of dominoes and the first domino.

[00:21:44] Just for simplicity is your first moment coming out of your mother's womb. And then that each second is a domino, or you could say each day is a domino. Think of it, how you like right now as its own domino. So is the, is the Jason that is, [00:22:00] you know, marked by a domino for today? Is that the same self that was existent?

[00:22:06] The moment of my childbirth, of course not. It's two different, totally different people. But coming back to what I was trying to get at was that none of these ideas we have are unique or original. Think about like this. Each of us has two parents. And though, and, and, and your two parents have two parents, which is four and their four parents have two parents, which is eight.

[00:22:33] Their eight parents have, uh, 16 parents, their 16 parents have 32 parents now go all the way back, like an, like an upside down pyramid. So it's like, uh, so this is you, you're like right here, you're, you're on the bottom of this upside down pyramid or a. I can't really get it to look correct, but it's like an upside down pyramid up here is all of your ancestors.

[00:22:59] And [00:23:00] then you're down here where the thumbs meet our whole entire thinking and our belief system and how we see the world. It, it was all, it was all given to us by our parents, their parents, their parents. If you go all the way back to the beginning, which is probably most likely in AME. Um, that's where the, the, the thoughts, you know, they, they, they had all these thoughts and views.

[00:23:28] They taught their children, they taught their children. They taught their children. So nothing that we believe is original. If you're a Republican or a Democrat, or if you're in live in a different country and you believe in your own political affiliation, it's coming. Parents teachers, friends, neighbors, the people that, the others that you know.

[00:23:55] So how do you think that at all reflects you, if you [00:24:00] really believe that that reflects you, then you're just confused. You don't really understand reality. Most of us don't, but, but that's why it's good to let go, because when we let go. Which, by the way, if you really wanna let go, we need to practice meditation because if we don't practice meditation, then what's gonna happen is thoughts are gonna come into the mind and we're not going to have the skills and the clarity to see those thoughts.

[00:24:25] We're not gonna have enough skill and clarity to have recognition that a thought and an emotion has come in. And, and if a thought an emotion comes into our mind, Without clear recognition, then that thought and emotion is going to hijack us and take control of us. We will not have control of presence and we won't have mindfulness.

[00:24:46] We won't be able to see, oh, there's a thought there's anger. If you have clear recognition and mindfulness, you can see anger come. And if you look directly at it, it will dissolve. It will [00:25:00] dissolve and, and it will go away and you, you won't even be able to see it. So somebody that has clear recognition can look right out of thought or an emotion, and then that emotion will self-release or self liberate.

[00:25:15] And then you will have let go. You will have let go by simply looking. Directly at the emotion, the thought, the idea that whatever comes into the mind, if you look directly at it with clear recognition, it will, it will dissolve and disappear. And you, if you hold and sustain your awareness, you can't even find that thought.

[00:25:36] All you can really see is empty space in the mind. So, so if we begin to analyze and examine our mind and say, what are these thoughts? What, what, you know, you have really ask that question. What is a thought? Here's the answer a thought is. [00:26:00] An echo of a previous experience. The way we experience the world is we see things.

[00:26:07] We hear things. We smell things. We taste things. We touch things. We have tactile body sensations. When I touch my chest, I have a sensation in my chest. I can feel it. And I have a sensation in my hand, when I spin my

prayer wheel, I have a sensation that's tactile sensations. So the way we experience the world is we see visual objects.

[00:26:31] We hear sounds. You can hear my voice. That's a sound, uh, seeing, hearing, smelling, we smell fragrances, seeing, hearing, smelling, tasting, we taste, uh, food and we taste flavors and touching, which are tactile sensations. Those five things are the way we experience the outside world. And then thinking is the sixth.

[00:26:53] So there are six ways that we experience the world. So when we are sitting here and having all of these thoughts and [00:27:00] emotions, there are nothing more. Then the residue of previous experience, and you could say those are the karmic effects of previous causes. So when we experience the world and we have thoughts coming in, for example, let's say you're in a relationship and you're very sad.

[00:27:24] Maybe somebody that you deeply loved. Has went and found a new wife or found a new husband or a new girlfriend or boyfriend, or maybe your sibling, uh, who you really love doesn't reciprocate that love, or maybe your boss doesn't appreciate you. Maybe. I could say maybe forever. There's so many examples of these strong, emotional thoughts that come into our minds.

[00:27:51] If you understand that those thoughts that are coming into our minds are nothing but residue of previous, uh, causes. [00:28:00] In other words, if you understand that when a thought of missing my, my dad died in, uh, March. So if a thought of missing, my dad comes into my mind. If I take that thought as real and I grasp onto it, I can get very sad and cry and get depressed.

[00:28:18] But the other way to look at that thought is to say, there's a thought and it's nothing, but the residue. Which is the effect, the leftover residue of a previous experience. That's all it is. It's like an echo. You go to the mountain area, you say, Hey, and your voice goes, Hey, Hey, Hey, Hey, Hey, Hey, that's an echo where you could think of a shadow.

[00:28:52] Can I show you a shadow right now, the camera's not quite right. So I can't, I can't show you a shadow cuz [00:29:00] the camera's not good with the sun, but actually here you go. Do you see that shadow on my head? That's what thoughts are like thoughts are the, the leftover residue of previous experience. They're not original.

[00:29:14] They're not reliable. They're not true. They have no truth to them. They're just like the shadow on my head. When I hold my hand and I block the

sunlight, it creates a shadow right on my shiny bald head. that's a shadow. That is an effect of a cause the cause is I'm blocking the sunlight. I'm or you can't see my face because I'm blocking the camera lens with my hand.

[00:29:45] Right? So that is an effect of a cause. So all of these thoughts, emotions, anger, sadness, fear, anxiety. They're nothing but residue left over from [00:30:00] previous things that we saw heard smelled, tasted, touched, or thought. So right now we are living a replay of a previous movie. And that movie was a replay of a previous movie.

[00:30:14] And that movie was a replay of a pre there is no originality. All the only thing we're experiencing is the karmic residue of things that we've experienced before. And that's all we will ever experience. But the problem is we don't understand. And that lack of understanding creates immense suffering. And even once you understand it, like, I think I understand it fairly well, but my mind has not habituated it yet.

[00:30:46] So therefore I'm prone to desire and I'm prone to avers, anger, aggression, fear, anxiety. I'm still prone to those things. Maybe less, a lot less than when I first. Um, found the [00:31:00] Dharma and started practicing. So I have a great deal of gratitude to the Buddha, all the Lamas gurus teachers that have shared this precious, uh, medicine for the, for the weary medicine, for the brokenhearted medicine, for the sad medicine for the lonely, the desperate that, that's what I was when I found Buddhism, I had just left a company.

[00:31:25] And, um, I, I thought I had really given my life to this company. And then the owner of the company said, Hey, it's time for you to go. And I was, it was as if my whole world was, was exploded in that second. And I was just kind of floating around in space lost. And the reason for that was because I didn't understand reality.

[00:31:48] I was grasping onto everything. And I thought if I just work harder, Then I'll be happier. And if I work even harder than that, I can force results to go on in my [00:32:00] world. The thing is is you cannot control the world. There's no way to control it. And that's why letting go is, is immaculately beautiful.

[00:32:13] Letting go is pristine. It's perfect. And once we let go, we will begin to love others more. We will begin to be more generous. We will protect them because we're not so worried about me, me, me, and it is, it is desire and selfishness. If, if, if I hurt somebody it's it's because I, I had desires, I had expectations.

[00:32:39] I had. I had wanting in my mind and then that opens up a stage for us to hurt other people. Okay. So letting go, letting go of all of these emotions that come into the mind, see the emotion and just, and just look right at it. If you are feeling anything, and [00:33:00] if you're feeling any kind of emotions in your mind right now, about whatever in the.

[00:33:07] Just look directly at those emotions or those thoughts that come up, look directly at them and they will dissolve because they have, they, they really cannot survive under the microscope of awareness. When awareness is strong, emotions are weak. And so one, one method or one mechanism in order for us to let go is for us to.

[00:33:36] When thoughts, remember what thoughts are is they're the residue of past experiences. They're the echo of past experiences. They're the effect of past causes. So these thoughts, emotions, ideas, feelings, they're nothing but a result of something we've already experienced. They are not real. They are not unique.

[00:33:59] They [00:34:00] are not independent. They're nothing but a temporary they're like missed. If you go outside and you spray the hose in this warm summer air, little droplets have missed go everywhere and you feel them and they're cold and they feel good. And then they're gone after that. So you can spray that mist in the air and it will come down and then it's gone.

[00:34:23] That's what our thoughts are. They're missed. Now, if you take a thought and you focus on it and you grab. Then it's gonna get stronger. So what we're doing is we're building up these thoughts, they're getting bigger and bigger. When the thought first comes into the mind. It's little tiny, like maybe like the tip of my finger.

[00:34:45] A tiny little thought, like this big, like the, like the point of a, of a needle or a safety pin. If you take a safety pin and you UN CLA bit, it's a tiny little point. So when a thought comes into the mind, it's just a tiny [00:35:00] little point. And then we think, I don't like that thought, then it grows a little.

[00:35:05] And then, and then that thought itself gets linked to a new. So, for example, let's just, let's just use a, a practical example. Let's say you have an argument with a person. It could be a sibling or a, or a loved a lover or a spouse, a friend, a boss, a coworker, anybody neighbor, you have, you have a disagreement with them.

[00:35:27] So a thought comes into your mind when that thought first comes in. It's harmless. It's like the size of a safety pin needle. It's tiny. And you think, oh, I can't believe he said that. Ooh. I can't believe he said that to me then that little, that tiny little thought gets bigger. I can't believe he would say that to me.

[00:35:52] Oh, and then that, and then that gets linked to a memory. Oh, I remember when we were kids and he said that same thing now, the [00:36:00] thought's this big, it started out small. Now it's this. And then you think he's always said that every time I try to have a conversation with him, I try to have a conversation with him and he always does this.

[00:36:13] He doesn't care. Now, the thought's this big and before you know it, your anger is the size of planet earth and you have no chance. You're gonna, you're gonna be angry. You're gonna cry. You're gonna be depressed. And it all started with this tiny little. Think of the, here's an example, every person that murders another person, it starts off with one little thought.

[00:36:43] I don't like him. That's what the thought is. Probably some version of, I don't like him. And then the person gets more and more angry. Maybe they start to dislike this person over days, weeks, months, years until they get so full of [00:37:00] hatred. That they wanna destroy this other human being. But remember it all started with one thought that is the power of letting go, letting go is so powerful.

[00:37:16] And I hope that somebody hears this. I hope somebody takes the time to listen to this and go out and do the exploration yourself. Do the analysis, examine your own mind. Try to at all times examine your own mind and stay mindful of the thoughts and the ideas and the, and the concepts that are coming up into the mind.

[00:37:38] The more we maintained awareness of our own thinking, the more we can just literally look right at those thoughts. And watch them dissolve like the, like the 4th of July here, those fireworks go up in the air and then they just vanish. They dissolve. That's what these thoughts are. They're just little mental fireworks.

[00:37:57] They pop up and they have [00:38:00] a, they, they give you this amazing color and idea. And then if you look right at it, it'll go away on its. And then what's left after that thought comes up is nothing but blank, wide open space. So if we can learn how to let go. Of all these things that, that we're, that we want and let go of all these things that we dislike or the aversions, the things we're resisting and rejecting.

[00:38:30] And if we also let go of these things that we're, that we're craving, that we really want, that we're trying to take. What ends up happening is we have this perfect piece and we're no longer controlled. We're no longer a slave to. Our conceptual world that we've created. So I think, um, letting go is a, is a beautiful, powerful, uh, thing that you can [00:39:00] practice in a way that you can practice.

[00:39:01] It is you can ask a question.

[00:39:08] Bobby Pope. Hello. I hope you're well, miss. Hope your family is healthy and everybody's doing great. So the way that we practice this letting go, and I guarantee you, it works. I will give you a money back guarantee of this teaching, which costs you nothing. I'll give you a money back guarantee that if you practice letting go and it doesn't work, I'll give you your money back.

[00:39:43] You didn't pay any money. So of course, uh, of course the money back guarantee isn't worth much, but kidding aside, whatever is plaguing you in your life. No matter what it is, if you just practice letting go and giving it some [00:40:00] space, what will happen is you will find peace because the only way that we can suffer.

[00:40:09] Is by constraining and strangling and squeezing reality and saying, I want things to be this way. And then the more we concentrate on what we like and what we dislike, the more we are incapable of being peaceful, being relaxed. So when you let go, when you just try to let go of things, you're, you're giving reality a chance to.

[00:40:36] Manifest and, and do what it likes without you trying to control it. Cuz see, the thing is, is we have no control over the world. There's a there, you know, you can get up and eat breakfast and drink a cup of coffee. I can, I can, I can make my coffee. I can control that until Starbucks stops sending the K cup.

[00:40:57] So I'm not saying you have. [00:41:00] Control to wake up and make breakfast or to go to sleep at night. But what I am saying is there's a, there's a 7 billion people on planet. Soon to be 8 billion soon to be 9 billion. And every one of them has things they, they like and they dislike. So what is it like when seven or 8 billion likes and dislikes collide every day?

[00:41:20] Every second, there's nothing but disharmony. So, if you take the path of saying there's 8 billion humans on this planet, there's no way that I'm gonna get what I want. There's no way I'm gonna control this because what's

going on in our lives is the result or the, or the exhaust of 8 billion, other people who want what they want, everybody has what they want.

[00:41:44] And so you have all the, you know, everything going on in front of us is. Uh, you know, things are just colliding. You have, you have 8 billion human beings wants, needs, ideas, desires coming, and colliding. And if you try to collide with everything else, [00:42:00] even if, even if it seems you're, you're doing well and you're happy, it's only a matter of time before you're disgruntled sad, depressed, low untold it's sad, depressed, lonely, angry hurt.

[00:42:11] So what we need to do is we need to let go, because when we let go. Then we no longer have a, uh, vested interest in that situation that we were obsessing about. So if you let go, then the obsession dissolves on its. Now when we first try to do this, it's not easy. It's very difficult because it requires habituation practice familiarization.

[00:42:39] Um, I was sharing some or reading something earlier, uh, Shanti Dave, a great Buddhist master said there is nothing that won't get better with habituation. So there's no subject matter. That you cannot learn and become more proficient with, through [00:43:00] habituation and practice. So if you just practice letting go again and again, and you can start small when you crave that Coke at when you crave a soda or you crave a Cheetos or whatever your thing is, look at that, look at that thought and think I'm gonna let go of it.

[00:43:20] And let's see what happens. Can you let go of it? You may, you may, you may discover that it's not so easy to let go, because we really want what we want, but I can assure you this. If you start, uh, in practice with small things before, you know it, you can deal with those large things. And then before you know it, you can be peaceful all by yourself, sitting in a room for the.

[00:43:48] 50 years. That's really what enlightenment and liberation is, is it's letting go of, of, of being dominated by karma, which is really our, the, [00:44:00] the, the residue of previous experience. If we start to let go right now, what's going to happen is we are not producing the experiences that are gonna cause so much residue later.

[00:44:15] So right now we're, we're struggling because there's all these wants and needs and desires and expectations. And, and that's why. We suffer. And, but, but the reason we have all these desires, expectations, aversions, hostilities, hatred, um, sadness, depression, the reason we have those things is because they are the residue of previous things.

[00:44:42] We did 10, 20, 30 years ago, or 10 20, 30 lifetimes ago. So right now, if we start to cut off. The carmic seeds. That the way those carmic seeds are planted is by wanting, you know, having [00:45:00] expectations, having all this desire and then anger, when we don't get what we want and anxiety that things aren't gonna go the way we want and depression, that we didn't get what we wanted.

[00:45:10] All of these, these things. Are not only the residue of previous experiences, but they become the causes for future experiences. So if we start letting go, we're slicing all of that suffering off at the root and then little by little in the future. There's no more of this chronic residue that causes us so much suffering.

[00:45:36] So that's why I think letting go is a, is a very powerful thing to practice. And it doesn't take, it would be very wise to meditate because then your mind becomes clear and alert enough to see the emotions coming up so that you can let go of it. But

[00:45:56] I needed it too. Bobby I'm trying to tell myself [00:46:00] to let go of all this crazy shit. Uh, kidding aside, uh, that really brings me joy to be able to help anybody. If I can help anybody even just a tiny bit, then my day will have been considerably more rewarding than I could have ever asked for. So if you, if you really want to get good at this letting go thing, then meditation could be.

[00:46:27] An invaluable tool to doing that. And when I say meditation, I'm really talking about single pointed, uh, concentration. So meditation could be. If you've never meditated and you want to develop the ability to concentrate, you could say, I'm gonna take this, uh, iPad pro holder, and I'm gonna look at it for, for, uh, 60 seconds.

[00:46:51] I'm not gonna move. I won't let my mind move. That can be meditation. That's literally how simple meditation is. You could say to yourself, [00:47:00] I'm gonna take these two fingers and I'm gonna touch them together. And I'm gonna set my phone for 60 seconds and I'm not gonna let my mind wander anywhere. And you'll see that it is difficult to hold that concentration.

[00:47:12] But if you start to, to build up, um, the ability to focus on something and to have clear concentration, um, then eventually. Um, your mind will be stronger and you'll be, and your, your awareness will grow. And then when a thought comes up, uh, such as, I can't believe he did this I can't really, he did this, that Bastar I have that thought every day.

[00:47:42] So when that thought comes up, I'm so mad at him and we get so mad. If your mind has a little bit of training and meditation, when that thought comes up, you'll see it. And you can you'll say, oh, that crazy. Jason said, let go, let [00:48:00] me try it. So just try it. That's my request. Try to let go. And by the way, me telling people to let go, some people get really mad about that because of these things going on in our government and people.

[00:48:18] So polar there's so much polarity. There's so much hatred and, and, and, you know, a lot of people think, well, I can let go of wanting my donut, but I cannot let go. I will not let go of this other thing. I, I, you know, I can't control it the way anybody thinks, but I can tell you this. We're not gonna be happier by, um, by fixating obsessing, uh, Ruminating and just, and just grasping onto all of these things that are going on.

[00:48:52] I'm not suggesting not to be an activist of what you care about. Go, go be an activist. But if you sit around all day [00:49:00] and it, and it raises your blood pressure and it gives you anxiety and, and then you have disagreements with your family who see things differently, how does that benefit? How does it benefit us to fixate on, on anything?

[00:49:17] Fixation is the opposite of peace. Fixation is the opposite of tranquility. Grasping desiring wanting is the, is the opposite of peace, tranquility, joy, freedom.

[00:49:33] And that's what I want for all of you and myself. I want all of us together to have happiness, freedom, joy, tranquility, peace. And you need only to let, go to have that. Okay. I have rambled for so long. I think this might have been a five hour ramble so what we do in Buddhism is when we do anything remotely [00:50:00] positive and positive, meaning something that could bring happiness and joy to others, we dedicate the merit of that activity.

[00:50:08] And today I would like to dedicate the merit to all Senti and being. May all Senti and beings as a result of this Dharma practice and, um, teaching and practice that I've engaged in as a result of this may all living beings, uh, as small as those beings, as small as bacteria, all the way up to those beings, as large as the largest mammals, such as whales, and maybe even beings that are larger than that in other world systems.

[00:50:36] I mean, every single sentient being as vast as the infinite universe. Have happiness and its causes be free of suffering and its causes and ultimately become Buddhas in one lifetime. Okay. I love you all. I wish you, um, peace

and I wish you the ability to try to let go. I will do [00:51:00] the same. That's my commitment to you.

[00:51:02] I will try to let go. And, uh, may all beings benefit. Bye.