

2009-07-20 Emotions Grief

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SPEAKERS

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So Good evening. And this evening, I'll continue a series of talks that I've been doing for the last good number of weeks on mindfulness and emotions, emotions and mindfulness. And I've different evenings, I'm taking particular emotions, and talking about them some and trying to talk about some of the practices of mindfulness, mindfulness might relate to them. And today, I'd like to try to talk about grief. And grief, I think is certainly a very significant reaction that people have to loss. And it's also I think, a place where it's very useful to bring the practice of mindfulness. mindfulness can be a great help in the grieving process with grief being present for grief. And in looking at how mindfulness can help grief help with grief. It tries to think pretty directly into how mindfulness also can apply to other emotions as well. Grief is a big part of human life. And I think everyone experiences loss at some point in their life. And with the experience of loss comes a series of different kinds of emotions. And it seems that grief the word grief in English is an umbrella term that includes a wide variety of different kinds of emotional responses. And so therefore, there's not like one kind of grief. But there's many kinds of grief and perhaps there's as many kinds of grief as there are people or as many kinds of grief as there are kinds of loss losses. Some grief succumb with lots of sadness. Some of them come with tremendous disorientation. Sometimes we can feel like a Bottom is dropped from the ground has dropped from underneath us with no place to stand. We don't even know sometimes it's dramatic who we are anymore sense of loss. So you've assessed self at understanding of seventh entity that can come with anger. It can come with despair and dismay. It can come with tremendous fear. It can come with blame and criticism, judgments. Probably other things as well, a lot of different things and come together. And so one of the things we tried to do in mindfulness speaking to tease apart these different elements that go on to different emotional responses that cognitive responses to beliefs and stories we have with grief, many different things that go on. Grief is a part of life, as I said, and there's small groups and big ones, and when we don't, and sometimes when grief is pushed aside or ignored, then it can linger sometimes for decades and decades, only to resurface much later. I've been surprised at certain griefs that I've carried from when I was quite young. And how 2030 years later, they snuck up on me there, they were remembering some loss that I had and I thought I'd almost forgotten it until it came back and the feelings were still there. That can be simple losses in the course of a day. And there can be dramatic losses of losing. Almost everything that's precious to us, important for us in our lives. Some people have huge losses. I remember I saw recently a friend of mine, who went to the beach one day with her driver's license and car keys and a towel and, and her neighborhood, went up in flames. And she had her office and everything in her life. They're in her house. And then she came back all she had was her Towle, driver's license, cars and key foreign keys took a while for her to find her life back, bring back together again. And then there's loss of family, you know, and my father in law, he had his loss. His his wife died two years ago. And it was profound loss. They've been together, married together for 55 6060 years, I think almost long time. And but it wasn't simply losing her that he lost.

Both of them went through reduced Dutch Jews who went through the same concentration camp together as teenagers. So when he lost her, he lost one of the last living links to that great loss of tragedy he went through in a concentration camp, and with that came back. So much of that early formative period was like teenage life and grief upon grief losing his parent. And the camps are still very fresh for him after all these years

you know, and then for there's there's griefs, which many people will dismiss for us. As if they're not so important, but for us, they were very important. Maybe as children, you know, maybe a friend moved out of town to different towns, you lost your friend, and no one really noticed, except for you, or the death of a pet, or maybe a death of a relative or a neighbor or loss of your bicycle. When my kid was really, really small, we lost his teddy bear. And it might have been more traumatic for the parents because of our concern about what it meant for him what it might mean. But you know, what does it mean you know, he was so bonded To that little teddy bear. And so what does it mean to lose that? We lose our people lose friends, we lose them sometimes in unfortunate ways, sometimes through conflict. And we lose our friends sometimes because they move, or our lives change and shift. And we don't have those friends anymore because of something. And there's a loss. There is a loss of work. Many people these days that I meet, had been laid off. And so not only is the loss of the work, sometimes it's also the loss of the connections with colleagues, sometimes lost with income. And all of that means sometimes sometimes people have to downsize and change their life. Some people move, and sadly, they lose their whole community because they can't afford to live in one place and they move and so big loss for people. There's a loss of illness, the losses of age, where how we see ourselves and how we want to be in Life, it's important to us, we're no longer able to do it this way anymore. And something we're very familiar with and something we love becomes something of the past. And it's can be a sense of loss and sadness there. And I can go on and on. Right. And so the question, so it's ordinary, and I think that's one of the important things to understand about. Grief is how amazingly ordinary it is. It doesn't seem ordinary, especially some of the more dramatic stuff that happens. But it's the kind of that's what the human heart does. When there's loss. There's often especially when loss is important for us. There is a variety of different painful emotions, feelings that arise because of it. So there are a number of ways of being with grief. And the ones where they use pushing them aside or try to barrel ahead. Don't work so well. They don't work so well partly because sometimes he's suffering. The feelings kind of linger, sometimes in quiet secret places inside, only to bubble up much later in life. Sometimes there's resonance or loss today resonates with a loss that we've forgotten. we've pushed away from long time ago and realized oh, that was never resolved, or sometimes losses today, we don't realize how it seems it's uncharacteristic how difficult this losses and it's hard to understand why it's so painful because it doesn't seem like such a big thing. Until we realize that there's really what's being touched is that unresolved loss and grief or fear or anger leftover from long time ago that's really what's happening. The so to say what I just said, you know, grief is ordinary and To understand the ordinaryness of it, is to understand that all of us have it. And it's not not a mistake, to have grief. It's not something it's there's not a proof that something is wrong with you that you're going through a grieving process. But actually, there's something very appropriate about learning to be present, for what is ordinary, be present for what's moving through us and what's happening for us. And I think there's in relation to a grief, I think it's very important to be respectful of it. And so, respectful means to stop and look at it again, to be present for it and allow for it. And a variety of interesting things can happen when we stop and start looking more carefully at grief. With some kind of respect. There's things that can happen when we understand something about the grieving process, or our grieving process. And something can happen as we begin to study, study what goes on As we grieve, a grieving process that very few people have kind of tried to come up with patterns in the grieving process.

One of the most common ones is, at first their shock. And sometimes if people just had to go through is dramatic enough, people have to just give space for the shock and just let it be there and not try to do anything else. And we do our friends a disservice if we tried to help them through the grieving process to forcefully when they're in a state of shock. They just need to kind of be held and supported and fed. Take them for walks, whatever. But then at some point, after a shock, there is begin to open up to the suffering, to feel the suffering, and then to feel what's going on. And then there's kind of healthy, skillful ways of being present for that suffering. And there's unskillful ways and I'm kind of fond of Charlie Brown's expression good threeth You know, so there's Good grief. And then there is, I don't know, I don't want to say bad grief. But there's good grief and there's grief, which is not so helpful or not so useful. And this is where mindfulness I think, is extremely important. Because one of the one of the functions in mindfulness is to help us discern what our relationship is to whatever's happening. There's what's happening, and there's our relationship to it. And so, there's grief. And then there's a relationship we have to the grief. And it's possible that what really needs attention is not the grief per se, where needed they need to kind of fix fixing or adjusting not the grief, but rather There's our relationship to the grief and the grief can take care of itself many times if we just learned to be present and open for it and allow it to move through us. So the relationship two is very important. So one relationship that interferes is the relationship of dismissing it, it's not important, it doesn't count. It's too frightening, it's too painful, just shove it away ignore it, that generally doesn't work too well. So that's a relationship that we have nothing to say about the grief, but just, you know, we relate to it a certain way. Another way we relate to it is by trying to control it. You know, I've read all these grieving books, and there's a, you know, in the New Age world is supposed to have, you know, it's supposed to come to some great healing with your grief, and I'm gonna, by golly, I'm going to go through the whole healing process come out an angel, you know, come out, you know, and so we try to control it, we want it to be a certain way. And we think there's some way of kind of completing it and be finished with it. And the very idea that we're going to be complete with grief or be finished with it, or move through it quickly. is a relationships idea. We have about it. We have to be very careful about any ideas we have about it. I mean, some ideas are fine to have. But ideas and stories and reactions to it often interfere with what actually has to happen in the heart itself. And so as many of you think, no occurred, one of the great services you can do this to someone is to have a timetable for their grief, or for your grief. To have something Oh, you're supposed to be over with, you know, supposed to be you know, you're still grieving. It's been a year, you know, you're still grieving. You know, what's wrong with you get on with it. There's no timetable. Different people have different timetables, and some things I don't think you ever complete. I think the very idea of bringing completion to something, perhaps is it just adds more more suffering to it. Oh, layer judge On top of it, but there's there is kind of layers of healing or partial healing or sometimes a dramatic healing can happen. But we don't want to set up an expectation that your grief has to fit some pattern look a certain way. There was a maybe I'm kind of give the wrong impression than if I said that tell you the story. But how there's kind of both can exist, that kind of healing and also the pain lingers. There was a person who, who came on retreat many years ago with me. It was a month long retreats. So we're kind of done the teacher and we're kind of together this teacher student for a whole month. And she was there on the retreat because her 14 year old daughter had committed suicide. And this was really the first time she was really kind of after like two years. It was two years later, I think after the death that she was really kind of

meeting that's really being present for seeing Dressing it. And on retreat, you know, if something like that comes up, retreat, you have to meet it fully. There's no distractions. So you're that's what you're doing. And I worked with her quite closely during that retreat, and there were times I remember was one lot of tears. I just let her cry, give her lots of time and we just work together and she cried. Every one time we were both on the floor, and she was curled up in my lap, sobbing and sobbing. And I partly was wondering, well, when is this going to end? We're gonna end which I think is a normal thought to have

ordinary thought. And it did end but I think for a long time to be there. And I had no idea whether it was useful for me to be with her there. You know, just Did you sell felt like a thing to do? She was crying and pain and something like that. And the fact that had been useful for her that retreats and I think she came on another retreat, and we worked through a little more stuff together. It was nice. And I didn't see her for many years. And then last summer and last summer, I received an application in the mail. One of the things I do is I teach a Buddhist chaplaincy training program, I teach people to be Buddhist chaplains at hospitals and hospices and stuff. And lo and behold, who sent me an application for her? And I couldn't believe it, say, wow. And here, it's felt like a come full circle. You know, that somehow she's gone through this amazing, you know, kind of kind of grief where you feel the middle of it. There's no, nothing is possible. You're never gonna you're never going to get over it. It's you're always going to be this way. The delusion of permanence. can enter into grief very powerfully. This is the way it's going to be. And he or she comes full circle, and she was coming to now be a to offer spiritual care to other people in times of crisis. So I was really moved by that. And then when she came into the program, it was kindness, radiance and love. And it was I couldn't believe, you know, back at that retreat, that this person was capable of all this open hearted goodwill and compassion and it's still hurt and that the death of her daughter still hurt. But I think one of the things she had been liberated from was a lot of the extra stuff we add on top of the pain. So the way we relate to it. So there's guilt. It's a very powerful one. There's anger, which is a way of relating to the whole situation. Sometimes there is fear fear that I'll never get over this this grief, this will always be this way. So one of the things we do with mindfulness is we can we look at the how we're relating to it, and, and look and see what is extra here what's not really inherent in the sense of loss or the grief in and of itself. What's imaginary? What are we imagining, you know, what maybe part of the grief is imagining what's going to be in the future, the continued loss or whatever? And are we resisting the grief or the strong feelings that are there? I read somewhere that you said that grief, part of what grief is this person claimed, is in and of itself as a separation from the pain, holding ourselves at a distance from it. And certainly that resistance can be part of the way we relate to the pain. So as we begin looking at all the ways we relate to it, then it might be possible to see what it is what might fall away, why it shift or change or loosen up for us. how we relate to the pain, not the pain itself. That might seem insignificant because the pain is so strong. But I would suggest that it's extremely meaningful, very, very important to have that shift of relationship so that we can allow ourselves the heart to experience the pain. I want to say fully because sometimes it's already feels like it's too full. But so we can really feel what's there or to say a different way. So we, we can allow our hearts to break. And sometimes, the best thing you can do is select your heartbreak. There's a beautiful story of a yeshiva in Jewish school, that had a sign in the classroom that said, in this classroom, we place the teachings on your heart.

So some students raised her hand and said Why do you put the teachings on our heart? Why don't you put it in our heart. And the teacher said, Oh, only God can put it in your heart. We put it on your heart. So when your heart breaks, it falls in. And so that story points to the idea that something happens in a broken heart. Something can move through us and change us are my friend, Paul Heller, that teacher, a Zen teacher, he said, when you allow yourself to feel your pain fully, you give a tremendous gift to the next person you meet. Doesn't get that automatic, but the idea being that I've seen that that somehow the tenderness and the humility and the compassion the That get woken when we feel our pain translates sometimes to beautiful ways of understanding and empathy for other people and meeting other people. It's really something. But then inside of us, you know, I think that, you know, if the relationship is clean with our grief, we don't complicate it with guilt or fear or resistance or some are holding on one way of relating to grief because people hold on to it, because sometimes grief is a link to what we've lost. And so we don't want to lose that link. So some people hold on to it, we can kind of free up the relationship so it's, we're very easy with it or light with it or those are the wrong terms. So we're willing to kind of feel that feel it and be present for it without being for it, or against it, just letting it

be. For many, for I think there's a there's a very beautiful and profound way in which the heart knows what to do. The heart knows how to process this stuff. You don't have to know. But if you feel it and get out of it, get out of the way of it. Something begins happening inside. And you'll go through different phases. And so it means allowing anger allowing fear allowing the spirit allowing, you know the bottom to drop out from under you, allowing the heart to break and seeing what happens, seeing what shifts and changes. Allow the changes, be generous to yourself, give yourself time for it. If it's a relatively small grief, perhaps, you can feel very quickly how it may be. Soften something in you or let helps you let go of certain kinds of self centeredness or selfishness or perhaps increases your empathy and compassion for others or for yourself, perhaps as it gives you an opportunity for deeper self acceptance that can be quite useful. or self forgiveness or something. There are all kinds of things that begin happening as we begin allowing ourselves to, to feel this. If it's dramatic grief, then sometimes very strong. Sometimes it's helpful to get help, or it's helpful to do more than just be present for it. I know grief counselors will often set up a program for people who are going through big grief, where they make sure that they're getting plenty of exercise, getting good food, that they maybe sometimes do creative things that allow somehow the creativity allows things to move and not get caught and bottled up, you know, write or draw or do something. What else do they do? They sometimes will, you know, talk to them through grief counseling. One of the ways to grieve in an unusual way is to demand are one too much from our friends. There's a way in sometimes a grieving that people will kind of suck onto people and kind of pull them down with them or, or kind of I don't know exactly how to describe it. And sometime one of the values of grief counselors is that they can be present and kind of professional boundaries, that some of the more unhealthy ways of kind of latching on and becoming needy and dependent other people are much harder to do with it when it's professional boundaries. But also, you know, so But even with friends, you know, to figure out the appropriate way to get support, and not to kind of hang on them emotionally, is kamma 10 cents to make the process a little bit smoother and easier. As

it's my belief, I don't know if there's any proof for these things, evidence to make a declarative statement, but it's my I believe that the heart or the inner life, knows what to do with our emotions. Emotions are always processes what an emotion but emotions are is a process or our processes. And unless we freeze them, and it's really kind of bottle them up or stop them. And because in and of themselves that processes, the processes, there's something moving through us. And there's a wisdom and understanding of what needs to happen. If we engage in it, get involved too actively. Sometimes that can make it worse. But if we just don't get involved, except be really present, that allows that inner process to unfold and unwind and do what it needs to do, or allows that inner process to inform us to change us in a way that perhaps is useful for us and for other people as well. If we, if we so one of the things I've learned mindfulness practice is the tremendous benefit of being present at the same time as getting out of the way. So it's not an easy thing to do to get out of the way. And that's why mindfulness you have to study how am I getting in the way? How am I relating to this? What do I believe what what beliefs do I adding on top of this and how not to have any real beliefs operating or stories, separate a tease out the stories, stories of the futures, stories of the past, the judgments, all these things, and just feel and be present, and then see what happens. And I hope that you'll discover like are discovered how amazingly trustworthy it is to allow the inner life to unfold and move through us in the way that it wants to. Sometimes it takes time. Sometimes it takes a lot of time. Sometimes it's not clean. are beautiful. It's messy. And but who are we to say that it's going to be one way or the other. We have our response. And once there's a powerful, strong response, then can we meet it with respect and care. So meditation is actually a very effective placement significant place to do this. Because meditation is a place where you can offer as much presence and attention to an experience you have as possible, sometimes much more than many other situations in life. So you have really high quality, presence attention. And as you're paying more careful attention, it's easier to tease apart the ways we interfere

with it and relate to it and get entangled with it. So it's easier to kind of get out of the way. And because meditation doesn't have a lot of worldly activities interfering with it, sometimes you have a long enough time to allow some deeper unfolding or unwinding or movement to occur. A friend of mine who had a lot of losses, people dying close to her close family members and stuff, of course of one year, went on retreat. 10 day retreat, meditation retreats, Silent Retreat. And she said, the difference between grieving at home before the retreat that on the retreat was that at home, she had these waves of grief would come through, and they would last for hours. And on the retreat, she would also have waves of grief. And she said, actually, we're more than they waves are much more intense on the retreats. But they only lasted a minute. There was something about just you know, getting out of the way and being very simple with him and just being very present that made it more intense but came through quicker for her. And she felt that actually the whole process of the retreat was a great way of moving through the grief moving through the stages of her grieving much faster than she'd stayed at home. So the last thing I'll say, and it is repeating myself, so that I apologize is to allow the heart to be broken, to allow ourselves to feel our pain is something we don't just do for ourselves, to heal or to come to some some kind of semi completion or something. But it's also something we do for others, because I think to experience pain, and the messiness of life, to have a heartbroken is one of the ways to help loosen up selfishness or self centeredness, or arrogance, or the kind of very a variety of things that interfere with our ability to have real empathy for other people.

As you allow yourself to feel the ordinariness of your life The pain of loss perhaps there's isn't so there's a jewel there to be found or treasure to be found. And the treasure is that maybe it allows you to bring compassionate presence to someone else who needs it in their loss.

So I've talked now for a while. Would you like questions? Okay.

So, I think the one one question big question I have with grief from a Buddhist practices is I feel like it is the clearest example I know of somebody saying, oh, you're suffering is caused by your attachment, you know, you're attached to whatever it is you've lost, and you suffer as a result of that.

That's, that's another idea.

And so Cuz I was wondering is, you know what?

What's the correct take on that like, like, I feel like well, if I wasn't attached to something, then in some ways I wouldn't be human.

Yeah. Well, I think it's a very it's true that a lot of suffering arises out of attachment and clinging. And so what we do in Buddhism, a big part of it is to study our clinging, notice how it works. Notice the dynamics and the process of clinging so that we can begin loosening it up and letting go of it. And, and the freedom that Buddhism talks about is, you know, can be understood as freedom from clinging. And there is certainly a direct connection between attachment where we attach what we cling to or attach to, and grief. So sometimes grief is much more intense because of the intensity of the attachment that people have. And so as we begin being present for the grief Feeling and exploring it. with mindfulness. It's part sometimes we tease apart the different elements, it's possible sometimes to see what the attachment might be, and the nature of that attachment. I've known people who have, you know, grieved the death of a spouse. Now, not all spousal griefs are the same. They're all different. And there's many different things that come into play. You think the same, same kind of each time, same rights, some of you love your other for a long time, but it's actually many different things. So I've known I knew one person who's the grief was not so much. There's certainly a lot of pain about losing the

spouse. But the bigger grief was losing the income and the security, the income, the security of the income that the spouse brought into the family. And that was really the weather because it was so much fear connected to loss of income, that the grief had a lot to do with that. So And then other times, it's sometimes it's grief and loss of status, unknown people were somehow their status was connected to the spouse. And so it wasn't so much lose loss of a loved loved one, but rather with a loved one brought into their life. If we see that very clearly, that's what's going on. Then perhaps we begin shifting our relationship to the grief when we realize I'm not grieving the person, I'm grieving with the person who presented for me. So there is a study that can be done. But we want to be very careful not to take the Buddhist idea that suffering comes from attachment, and then feel like we're wrong or bad for feeling some kind of the pain of loss. I think it should be the other way around. That we we use mindfulness to stop and be present in the simplicity of the experience, without judging it or adding ideas to it, and then use mindfulness discover what's there. And then as we discover, we tease apart from Notice, oh, there's no clinging here. Oh, there's a lot of clinging here. And so. So one way is to take an idea and apply the idea to real life, which with grief, I think is dangerous to do. And the other way is to not forget about those ideas and go in and just be present for the experience. And then from the inside out, see what see what's true for you. That makes sense. Yeah, and the other thing is that I believe there's a difference between pain and suffering. Some people don't see the necessarily specific difference. But I know, you know, maybe, maybe it's different if you're fully enlightened. You know, so since I'm not like, I don't know. But the you know, I think there's a natural pain that certain kinds of loss springs, we call it pain. You know, you know, here know if some dear family member who you love and cared for you for years and, you know, goes through a very difficult loss and death. You know, it's usually not appropriate to kind of go to the funeral with your iPod New Year dancing and singing and, you know, smiling a lot. You know, it's just, you know, feel happy and easy go lucky. It just, it's something weird. I think there's, you know, there's something heavier that's appropriate to feel or pain or, I don't know exactly what the right word is. So if we use the word suffering, assume that all pain or you call all pain and suffering, then and then you hear or your suffering is caused from clinging. It doesn't allow for some of the basic human responses of pain to be there. But how to separate out the pain from suffering One of the great great undertakings said adequate answer

something to think about

something to think about. Well, that's good. That's always adequate. So out there in the back they think we get them to make a quick thank you wait for the mic to be passed to you.

I, I have a comment, but I would like your views on the idea of

grief being just part of a comic player. And that we're we're just dealing with grammar and we're and we're part of that is burning that off. The out of the grief process is burning it off.

So cut, excuse me and went down the wrong tube. So, the comment about the idea that it's all karma And that Yeah, I just wanted your views on that. And that grief is about burning off karma. Or just that if necessary necessity of burning off karma.

Yeah, that's my thoughts when when I'm going through a grieving process.

I feel that possibly one of the comforting things is okay, there's some kind of karma in the past, and I'm burning it off. Now. It's from my suffering. I don't know whether I'm accurate on that or not. But I that's the sense I get that. And I just want to know your views on that?

Well, I think generally, I think my mute listening to you right now, is that kind of continuing what I said in my talk, is that you want to be very careful when there's grief, that how we're relating to it. And interpreting what it's about is one of the extra layers we can add on top of it. And perhaps it's useful to tease apart interpret interpretations. Now, some people find that reputation of karma to be reassuring helpful, and some people find interpretational karma to be irritating. You know it just or even painful to hear it. So if it's useful, maybe great if it's not useful, then learn how to just let go of it. I don't think I don't think so much, or I don't think that that often in language of karma, and the usual way people think of it, there are times where it seems very useful to think in karmic terms. But mostly, what I'm interested in is really to be present and understand what the causes and conditions they're operating here and now and to really be present for the experience that I'm having, without necessarily interpreting it. beyond what becomes clear as I look. Look at it directly. Yes.

M is grief. For something you didn't have, um, is that true? Or is that something else?

I think it's one of the grief is, you know,

the grief of the loss of possibility or loss of something, or something that you never have.

Yeah, yeah. That's why that's one of the common that's one of the fairly common form of grief as well, sense of loss, loss of life that wasn't lived or loss of, you know, you know, there can be grief over what I didn't say. But if I didn't say I didn't tell the person I loved them before they died or went away or, or I didn't ask her out. And now she's married someone else. It could have been a whole different life.

Are there any different ways that you would approach looking at that versus what you just talked about?

Well, I think I think it's useful that we have the starting point, always to feel Just feel what's there to be present for it and the simplicity of the experience. Just feel, feel what's there, your body and your heart and just feel and establish, find a way to be present in a very simple mindful way, just be present, not before against it. And then to invent, and then once that's there, to investigate it, look at it more carefully. And if you realize that a lot of it has to do with imagination, then, you know, if you really take that in and kind of, you know, really acknowledge that's the case, your relationship to it all might start shifting. And if it's imagination is cognitive, it has to do with ideas. And then it might sometimes it's useful to question those ideas or, or come up with different imaginations. You know, for example, yes. It's true that I didn't ask her out for a date, and she married someone else. But you know, if I had asked her for a date, you know, If that was the day that

you know, I don't know, you know that, you know, maybe maybe we, you know, maybe when I stood out, maybe I would have married her, and then we would have moved to Argentina and in Argentina, she would have been gored by a wild cow. You know, and maybe, maybe, maybe, maybe, maybe the maybe the universe would have, you know, universe is much better off with her bearing that other guy who's to know, you know, because we don't know, we can't we can't know what we can't know how things unfold. We can't know, you know, how things were going to be. And, you know, so, you know, sometimes it's helpful to kind of come up with, you know, other imaginary scenarios and realize how little we know, you know, and we know when it's when it's imaginary, imaginary loss is imaginary. It is embarrassing how much suffering occurs about things that never did and never will happen. You know, how much suffering belongs to the world of imagination? So one more here, please. Having in the front, if you could find spring

Gill, what do you see the difference being between being present with grief and teasing it and all that. And the term I've heard often in my life about wallowing in grief, right swallowing to you, or to your views? Well, I could answer that question, but it seems like such a leading question that it seems like you already have the answer. Well, how would you How would you All right. Well, the first thing that comes to me is that wallowing is a judgment from of the person who says it mean how do you know they're wallowing? You know, really good things. And so it appears to me that and there's a negative connotation to when I think the negative connotation comes from the person who even says this word or thinks this word. And I was just wondering what your thoughts are. You've heard the word wall. Oh, yes. It's not a technical word. So no, no, no, but not many of the words you heard tonight. Oh, technical, okay. So well, in my vocabulary, Walla Walla, is synonymous with indulging, which means kind of diving in and holding on and savoring it and getting caught in it and feeding it, you know, and all that. So it's definitely involves in clear involvement. And what I was suggesting here today is, is to, is to not be involved with something like grief, but to, but to be really present for it and allow it to move through us, rather than us moving it. So, and it's difficult, it's difficult to see that difference. It's not straightforward. So I think you should never tell someone else you're wallowing because who knows what they need to do, maybe they need to wallow even. But, but we can bring maybe our presence, our nonreactive compassionate presence, and to help them kind of move through that and discover for themselves how to be present without being entangled or caught in it. So I hope this has been useful. It's kind of a, you know, certainly touches can touch very raw aspects inside of people, some of you might be grieving something very profound and significant. As you come here today, you came here not to talk about this. Or maybe this reminded you of things and so I could well imagine that some of you feel very tender. After a talk like this, its focuses on this topic. And if that's the case, maybe some of the things I said today can be helpful. But more importantly, I think, if you feel very tender from this today, treat yourself very spacious. They are kindly or generously tonight as you go home and maybe the next day and, and let there be lots of compassion. And care self care for yourself and, and, and hopefully if you do that, what's moving through you will move through a move through you in such a way that it's beneficial for you and for the world. They all beings be happy