

2017-11-04 Cultivating And Letting Go

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SPEAKERS

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So I'd like to begin by thanking you all for being here today, and especially, especially those of you who came for the whole day. It's I think of this as one of the most significant offerings that IMC offers to the world is a chance to come and practice in this kind of community in silence, so that we can really kind of negotiate and find our own way with the teachings, the practice and traffic, he. So the goal of Buddhist practice is to become free of suffering, a freedom that is off often also described as being happy. People who have freed themselves from the suffering and the forces of suffering inside of them, are said to be happy and peaceful. They also are people who are I enough committed is the right word, but maybe devoted to the welfare of others, to be concerned for how others are and I in some way or other. And it's a beautiful goal. And it's understood in Buddhism, that there's a path to that goal, there's a journey to be taken. And that journey of practice has two primary components to class categories kind of practices. One are the things that are cultivated, and the other is letting go, the things that we let go of, and both are needed, they both go hand in hand, that we want to cultivate develop certain capacities and qualities we have. And we want to be able to let go, let go of things that we that are causing us harm, that things let go of things that we do that cause harm to others, to let go of the clinging or the grasping or the resistance or the fear or the or the, you know, cravings that bind us, keep us caught up, keep us preoccupied. Because the final goal of the duration, liberation, through non clinging is called liberation through non clinging. There's a way in which the emphasis is often on letting go. And I think it's marvelous. If we let go in the right way, there are people who let go and appropriately, they let go of everything. And you know, there's other code the wrong things. It's one thing to let go of your clinging to your bank account, it's the other thing is to give you is to let go of the bank account. It's one thing to let go of the clinging to your partner. That's another thing to let go of your partner. So you're not necessarily expected to let go of your bank account or your home or your friends, people like that. But that clinging to them is extra clinging to them is kind of the heart You know, closer to the heart of Buddhist practice is about. But there are people misunderstanding about about clinging, and so they think you're supposed to let go of everything. And so there's kind of a wholesale kind of rejection, even of life of this world that we live in. We have to be more nuanced and careful about this non is not clinging to letting go. Some people who come to Buddhism find the teachings on letting go immediately resonate immediately or freeing. And this is this is what I've been waiting to hear. And they're able to let go of all kinds of things put down their baggage put down the burden, and in doing that feel relief. Other people hear the teachings are non clinging and are mystified. How do you know they don't even know they cling let alone that they're not supposed to cling or how to let go. It just seems too opaque. It's too obscure. It's just inaccessible to do it. Or it can seem too big of a deal or even too frightening or inappropriate to do it. The other half of Buddhist practice is what we cultivate what we develop. So here is not about letting go of something But it's actually in a sense acquiring something or developing something or it's not there kind of bringing it about. So it can be there, then cultivating it.

And sometimes this gets emphasized, sometimes it doesn't get emphasized enough, enough this side practice. Sometimes the challenge around the cultivating part is that some people are, I don't know, maybe, if I use say this word, I don't imply any of you. But some people are neurotically neurotic doers. And so it's all about doing it's about being in control, it's about manipulating, fixing, getting things just all lined up just right. And, and, or to feel like I'm responsible, I'm the one who has to do it, I have to get it, right. If I don't do it, then I'm a failure, and no one wants to be a Buddhist failure. And so you know, I have to kind of, you know, and so, and then, and then some people feel what this, the fact the very fact that I have to do something and cultivating something, this is an offense to me, because I'm already perfect. I'm already supposed to a wonderful and I have, you know, I have self esteem. And so I can't be told to do anything. And if I'm told to do anything, it means I'm, I'm not so great after all right. And so some people get crushed under the weight of being said, you know, this, you might think about cultivating a little bit of something and developing certain qualities of you. So it can certainly be challenging to both both those teachings letting go and cultivating, can have their downside or had their traps. But they're also worked very well together. And in a sense, together, they protect it, they protect themselves, they support each other. And now, you know, some things we should let go of some things we should cultivate, we like we let go the things which are harmful, that cause us suffering. And we cultivate those things which support us in the process of letting go. So part of this is looking at certain qualities within us that we want to strengthen, make bigger or stronger, bigger, more, more larger parts of our lives. And some people cannot let go until they first forgotten to become strong, develop certain capacities. And then task is before we can let go is to cultivate and develop ourselves and strengthen ourselves. And sometimes it's kind of like the snake, that as it grows bigger, then it sheds its skin. And so rather than that, we have to let go of things, some things just fall off, as we get stronger or bigger or develop ourselves, and no longer needed, we kind of no longer feel, you know, you know, committed to it interest in it. Because now we know something better, we've gotten stronger or bigger or happier something.

And sometimes we can't, doesn't make sense to let go of things. Because if we let go, we don't have anything to support us. There's no stability there, no, no strength, they're holding us up. It's maybe like, I don't know, you know, you I don't know. I don't know why this comes up as an example, maybe because of weather today earlier, is, you know, you can let go of your umbrella. But if you do it while it's raining, you know, it's better to let go of it after it stops raining. And, you know, it's kind of silly to keep carrying your belt around for days and months, you know, just you know, especially here in California summers, you've just in case it rains. You know, at some point you put it down, you'll leave it at home. But it's raining, that's not the time to let go of it. Or if you are, you know, if you have injured your foot and you need to need a cane or crutch to walk in, walk on. If you let go of that, while you still need it, you could actually hurt yourself even more. But you wait and you develop and strengthen your leg, let it heal and at some point you can let go of it. So sometimes it only makes sense to let go when the conditions are right when we developed ourselves and become strong. Sometimes people let go too early. There's some things we like can let go of maybe. But it doesn't give us any we're left with nothing to hold on to no stability, no reference points to find our way. So for example, sometimes it becomes pretty clear to people that they're clinging to some identity some idea who they are The identify with their role they identify with some ability they have they all kinds of things we identify with. And we've kind of built up a sense of self, around this identity around this idea of who we are. And with that, we figured out how to find our way in the world, we know how to negotiate the world, how to present ourselves to people, and how to make sure they are under make sure but hope that we can make them see us in certain way. And we negotiate and find our way and some people, but then if we feel that no longer serves us this identity, so it's time for me to put it down. But if we put it down, and we have nothing to replace it, sometimes people get lost, like, Who am I? And now what am I supposed to do here And who am I in relationship to everyone else and it can be quite frightening for some people to see their usual identity drop away. But if they wait to let go of their attachment to self identity, to a time

when there's a strong sense of inner confidence, and other strengths are, they're kind of holding us up, then we can let go of the identity and we're left with a strength. And so it's not, you know, it's like no big deal. Now I know, I know that how to be in this world, I know I have the inner stability, the inner sense of safety, I have these kind of qualities that support me and help me go through the world. So these two sides to cultivate, and to let go of, and they don't have to be done separately, they don't have to be independent of each other, they can work together quite nicely, that if we want to cultivate generosity, which is one of the prime kind of cardinal virtues to be developed in Buddhism, develop generosity, but you kind of have to like have something to be generous. Because otherwise, you're not really being generous. So you let go of review to give money or like go for your money, if you're giving your neighbor dinner, because they're sick, you're letting go of the dinner and offering it to them. Maybe you had gone shopping and you've got your favorite pasta or something and you were looking forward to it, but your neighbor sick. And so you offer that to your neighbor, because you don't rather than keeping it for yourself, simple act of giving up in the act of being generous. So some of these things can be cultivated together, and maybe need to be cultivated together, but not separate from each other. But some things may be you know, we have more sense that we're cultivating it independently. So, for example, one of the other things that are encouraged to cultivate is a basic attitude of friendliness, or metta or kindness, goodwill, as we go through our world. And some people have to let go of a lot to be able to have goodwill or friendliness. But some people may be much let go, but they never occurred to them to be friendly. So you know, so they decided, let's try to develop this, let's you know, I go to work. And let me try to say some kind words from the words or be interested in the people, my colleagues rather than just kind of go to my desk and shut out everybody else. Let me kind of try to see if I can make the other people at work, just kind of improve their day, make them slightly happier by by asking me how they are or wishing me a good day or bringing them pasta or something.

And, and so and so to cultivate capacity for loving kindness through loving kindness, meditation or practicing daily life becomes can become something that grows and develops as a strength. We don't have to just kind of be content with whatever capacity we already have for kindness and friendliness. It's something that can be strengthened, developed and become a bigger part of us. As it becomes a stronger part of us, it becomes a support for us, it becomes a refuge for us, it becomes a a guide for how to be in the world, it becomes an orientation, so that when we let go of our self identity, we're left with a strong capacity for friendliness and kindness and maybe your inclination to do it then, rather than being lost what to do when there's no self identity, or kind, we're friendly, that can't be that bad. So we're left with something with something that's helpful. So one of the things that's nice about developing inner strengths, developing inner these inner qualities, is that we start feeling like we're bigger and stronger. And so we go through the world and we have a ballast, we have stability, we have a capacitor not pushed around so easily. So the analogy that I like is that Have a there's a little end. And a huge, you know, fly lands on the end, it's kind of a big deal for that. Because you know, it, you know, it's, but it's the same fly should land on the back of an elephant. It's not a big deal for the elephant, it's probably a zero a deal for the elephant. And so if we, sometimes we haven't developed these inner capacities that we have, if they're underdeveloped, then we're quite fragile. And things happen to us, and we feel kind of weak, and they push us around or overwhelm us or frighten us or they just kind of feel like a big deal to handle. And so we're kind of a little more like the end. But if we become if we're developed these inner qualities, capacities, then we become a little more like the elephant. And so as the end, there's things that you're, you might be negotiating, and try to fix and solve and deal with, that seems so important. But when you're an elephant, you don't have to deal with it anymore. You know, it's just like, not an issue anymore, I don't have to go to psychotherapy anymore for those problem, because it's just a little, you know, you know, just some little, you swish your tail. And, you know, it's not a big deal. I mean, I'm putting down psychotherapy at all, and I'm not suggesting that it's not useful. It's very useful, but there are certain, you know, issues that maybe don't have to be

addressed by all kinds of things, even by meditation. Like, maybe you don't need to meditate for certain problems, if you got them strong and big, and have the confidence, and then just you swish your meditation tail. And, you know, there it goes. It who cares about that. And I've seen that among people who practice for a long time, that they still have a few foibles, they feel, or, or oddities about how they are. But what's quite impressive is how they seem to be relaxed around it. They're not kind of burdened by it or troubled by it, or pushed around by it, they have these things, and they seem to be relatively free, but it's still there, where they don't feel like they have to go and kind of, you know, get rid of it, or solve it, or analyze it or fix it, because they're bigger. So one example for me in my life where I got bigger, was the year I spent in a kitchen in the Buddhist monastery was assigned to work in the kitchen for a year. And the first day, I came into the kitchen to work there.

The kitchens felt really big. I didn't have any cooking skills. And so I was certainly intimidated and unsure of myself, and the kitchen and the kitchen like wow, this like, Oh, I'm in trouble here. What am I gonna do here. So I spent a year in the kitchen learned. And I learned to do all the things you do in the kitchen, but I became the kitchen manager. Not only that, I knew the job well enough, I knew how to supervise other people, I knew that every all the ins and outs of the kitchen. And then a year later, it was my last day to work in the kitchen. And so I knew it was on my last day. And I remembered how I felt the first day. And I looked around the kitchen. And that monastery kitchen now felt small. So what had changed over the course of the year, the kitchen hadn't changed sized. Somehow I had changed. And I developed confidence in my ability to be there. And I had developed certain kind of mastery of being in the kitchen. And that confidence in mastery, I could find my way around easily and spin around. I wasn't intimidated by what's there. And so in that lack of intimidation, it wasn't so overwhelming. And it felt like it just was a manageable room to walk around and deal with. So one of the things to cultivate, that's really helpful in life is confidence. And because many times a lack of confidence makes us a little bit more like an ant, you know, things are just kind of buffeted by things. So how can we how do we cultivate confidence? And I'd like to suggest maybe two ways. One way is to recognize the things you're already confident that you have about that you haven't really acknowledged and give yourself credit for it. So you know, chances are that if you've managed to get to the age of 21 years, all kinds of things that you've managed to You successfully managed to do, you can walk, you can feed yourself, you can go to the bathroom by yourself and don't have to ask the parent to do it for you, to help you out. And this is like significant things that I tell you. I'm a parent. So unless that that transition, when that happens, it's like a big deal. So but you know that the kids just take it, they don't think about it anymore. But you went, you maybe you went through school, you managed to get through school, maybe you managed to learn how to cook and make your own meals, maybe you managed to find yourself a job, maybe you survived some job interviews, and didn't crush you maybe even got a job offer. I don't know, all kinds of things that we learned, maybe you started to learn, you know, a skill may play a musical instrument, or maybe you decided you wanted to start to, you know, hiking or some kind of exercise. And that that first you feel small, you felt like you couldn't do it. But over the days and weeks and months and years that you did it, what seemed intimidating and difficult that you couldn't do with the when you started, you exercise becomes rather relatively easy. You can walk you know, rather than being exhausted after one mile and going for hikes in the mountains here, you can, after a while you have confidence. So I can walk five miles. And you're there. There's some of these hills over there that up in this local mountains can be steep, and it's like, wow, I don't know if I can do that. But after you do it for a while you have some confidence, you can do them do that. So what I'm trying to convey here is kind of very ordinary simple things that might not occur to people to recognize that they have developed confidence. We're so focused sometimes on the important things in life, whatever that is, and sometimes what we think is important, maybe you know, the big things or something. Sometimes we have a generalized, vague, unspecified. Without any evidence, idea that we can't do it. We're not up to task. You know, we never occurred, just a general principle that's, like, you know, we live some people

might live under, it doesn't really matter what they don't have any clear idea of what it is they can't do just that just who they are. But in fact that they pay attention, they find there's lots of things that they can do.

And then maybe they couldn't use to do it. So one way to develop confidence is to take credit, for the things you can do. To recognize I'm confident in this, I can do this, I can do this. I know someone who has a maybe a 28 year old adult, had no confidence in driving, and was intimidated. By the very idea of going to a gas station to put gas in the car. It was like overwhelming idea. After some years of driving, this person that I know, doesn't think twice about it. That's forgotten the lack of confidence.

So one way is to recognize what you've been what you can do and give yourself credit for it. And then start feeling Oh, yeah, feel certainly a little bit up upright, that'll be a single Boyd by it. The second way to develop confidence is by doing things. It doesn't work. So well just sit at home. I'm supposed to be confident, I better become confident. What do I have to think? What kind of thoughts do I have to do what I have to realize what I have to kind of penetrate understand about myself? What's the deep dark secret here that I have to sit and analyze and understand better journal, trying to figure what might be useful sometimes but but the way to develop confidence is to do things to the point where you feel that now I can do it, that competence, I can do it, to learn something. And so are there things that you learn and develop in your life that that you take the steps you engage and develop some confidence. So in terms of meditation practice, you can start slowly start developing, develop confidence in your capacity to meditate. Maybe the I've known people who were overwhelmed and frightened that they, they thought it was impossible, it can't be done to meditate for five minutes. And I've had people who just like were stir crazy after five minutes of meditation like, wow, this is like the most difficult thing, why would anybody do this. And then I've known them that over time. They could sit for 45 minutes, and it doesn't know a single thought about I can't do this, like this is too much. And then I've known people who've started off this five minute, you know, tear, and then they go off on retreat. And then only they do 45 minutes, maybe 45 minutes, seven, eight times through the day. And then they find themselves sitting for an hour and a half, without moving. And just think, Oh, this is nice. So slowly, slowly, people develop confidence in their ability to sit and be with themselves to be quiet. Not some people just don't, it doesn't occur to people, some people to take any kind of credit as the right word, but to, to then to appreciate the growing confidence that's occurring. Maybe they don't have the custom of thinking in terms of confidence, they don't have the, and they have all kinds of more important things to be neurotic about. So do you know, there's no, there's more important things to be thinking about than this, this silly little confidence thing, you know, that, that doesn't count. So to do things, and takes, and they do it in small steps, it isn't that confidence, you know, you have to do like the big challenging thing. He doesn't, that you climb up Mount Whitney tomorrow to you know, 14,000 feet, or it isn't. Tomorrow, if you want to learn how to go hiking in the mountains, maybe you want to spend a couple of years, slowly, slowly, developing grip capacity to hike into pike and mountains, and slowly develop the ability to go up the highest mountain in California. So but it does require doing. And this is where sometimes the language of letting go. Teachers like me will talk about how we have to learn to be and not do that doing somehow is, you know, part of the neurosis of our culture doing doing doing, and we have to learn not to be some people actually don't need to learn how to be, they need to learn to do. So they can develop the confidence in themselves and to find themselves. I saw this a lot in the monasteries, where I was in, like the Zen monasteries here in California, that a lot of the good number of people who came there, when you come there, you don't sit and meditate all the time is Zen monastery, you're given a job. And you know, you're given you know, sometimes you get a new job every three, four months. And so you know, suddenly you're thrown into the kitchen, you know how to cook, you made the baker, you don't have to bake, you made the plumber and you don't have to plumb you know, all

these things that you know, suddenly you're you have a new career and you don't know when to train, you need to figure it out.

And so and you have to do your job, whatever it might be. And so in Zen training, a lot of the training happens not in the meditation, within the jobs that you're given, and that learning how to do it. And the process of doing that I've seen a lot of people develop confidence in themselves a certain inner strength. They feel like now they can negotiate the world. They know how to take care of things, they can do things. And it kind of what they've learned to do in these different jobs in the monastery, translate to certain confidence that I can figure things out, I can do things and I can take care of thing. And that self confidence counts for a lot. And in fact, sometimes a few people have seen it, the Zen monastery, that that's what they they didn't know that's what they were there for. But once they had developed a certain kind of self mastery and confidence about being in the world taking care of themselves, they were ready to leave. They had enough that they gotten what they needed, and then they can go back into their life and manage just fine with their life. So some of some confidence comes from doing and the emphasis on meditation and on letting go sometimes shortchanges people from the message of cultivation, or developing ourselves. And a lot of the cultivations are not just in meditation, but in our daily life. And there are in that this terrible tradition of ours 10 qualities that are particularly emphasized as being useful to develop fact, in Burma when someone is on retreat and meditating a lot, and that they end up having some challenges and make it their meditation difficult. One of the common responses of the teachers is that one of one or more of these 10 qualities are not strong enough, in order to make more progress and meditation either strengthen one of these qualities or some of these qualities, these personal faculties. So I'll tell you these, what they are. So the first is generosity, to develop the capacities be generous, to be clever. So not that not just the capacity to give, but generosity is a state or quality. So I can send emotion, I guess, but it's an inner faculty that we have, and that faculty can become strong. So cultivate generosity, cultivate virtue, or ethical integrity, become more sensitive to that, to develop that as a strength that we carry with us into the world and have confidence in that. And now the Buddha said, Actually, you get the more of the just confidence from being ethical, there's a certain kind of bliss, you can get when you know and are, no and are clear that you're living an ethical life. It's called the bliss of blamelessness you know, that no one can blame you for anything. And that bliss of blamelessness even if you did something, you know, yesterday that you don't feel you can be blamed for then maybe at least for today, for this day, you can have the bliss of blameless, you stayed out of trouble sitting here today. So there's certain kind of joy, so generosity, virtue, then it's renunciation, which is a, you know, frightening word for some people who speak English. But the word in Pali and a Buddhist language, it has different connotation than maybe the connotations of renunciation, they kind of the root of the word nekkhamma means to go out. And so rather than one of deprivation, like greed that people often associate with renunciation, the word nekkhamma means more like you're going out into the open air from being cooped up. So I was like, you actually, you kinda, I think it's a better it's almost feel like you gain something in the renunciation, then, then you lose something. There, the English I think we often think focus on what's lost, but some capacity to begin letting go. And it might be letting go or renouncing small things that just make a little bit easier for us to kind of live our life and find our way. So it might be, like, a small thing that I did was that when when I had four kids who had to go to kindergarten and stuff, it was like, boy boy, living in the monastery was easier.

He boy was like, I would sometimes be exhausted. By the time I got the kids in the car, to drive them to school, you know, it's like, when I was ordeal, you know, all these things in the timing of it. And, but one of the things before I had kids that I like to do is I like to read the newspaper. And with breakfast, that was like, kind of comforting, nice thing to do for me. So I wasn't so eager to let go of this ritual of mine. And so it got time to these kids to go to, you know, where, like, they were four or 567 years old,

somewhere in there, like two of them. And at some point, I kind of like, you know, I think something has to change here in the morning routine. I think that I can't let go of making breakfast for them, I can't let go of getting them dressed, I can't let go of all kinds of things. There's only one thing I can let go of. So they have more time, more time to do things and more pay space. I'm not out of breath. By the time I get to the car, I can let go reading the newspaper. So I did. And then actually it got a lot better. It turned out that those 10 minutes I tried to read the newspaper, were all I needed to do everything else in a more useful way. So the third thing to cultivate is renunciation, letting go of some kind. The fourth is wisdom. It's easier to have wisdom if you know how to let go. And wisdom helps you let go more appropriately. The and then there's developing effort or energy. I think of it as Yeah, so strength, strength, effort, energy, it has to do with the how we engage in the things that we do. And so to be able to engage whatever you do with a wholeheartedness. And to cultivate the capacity to do it wholeheartedly, this is one of the things I also learned through my Zen training was when you do something, just really do it. And it's actually turns out, it's a lot easier to do it if you really do it. When I first started in the kitchen, I wasn't actually I didn't actually want to be in the kitchen. Because I didn't think that was real Zen practice. And so I was kind of their wholehearted half heartedly. And I got to see how that didn't work. And so the training was to do it wholeheartedly. And I learned that if I did it wholeheartedly, it was just all things a lot easier. I believe the kitchen not so exhausted, turned out doing it half heartedly was exhausting. Because it was kind of a resistance. But somehow getting myself over to it fully. Didn't mean I had to work hard or you know, with physical strength. But it meant that when I'm doing this, this is what I'm doing. So cultivating capacity for engagement.

And then there is so the next one, it is truthfulness, cultivate the capacity to be truthful, both in your speech and how you speak to yourself, but also to be truthful, meaning that how you live your life is true, that there's a correlation or harmony between what you believe in how you live between what you want to live, and how actually you live. So there's a variety of things that cultivate truthfulness, to be a true person. And then resolve to cultivate a capacity for resolve or determination to be able to when you decide to do something, to follow through. And this is a beautiful capacity, I'm going to do this. And I remember many years ago, I had learning that I had to do that. Even it was helpful to do it, the way to cultivate it was when I went through my apartment, to go from one part of that two sided apartment to the other side, to put the clothes from the washer into the dryer. To make the resolve that I was just going to go do that. Because there were so many things in my apartment, to stop me along the way, Oh, look at that, maybe I should read that article. Or maybe I should, you know, and sometimes I kept getting distracted by just the things in my apartment. And so it was it was innocent enough. But eventually it got the clothes dry. But, but it was interesting to do the practice of resolve, when I decided to do something simple, like go do this 240 that's what I'm going to do until, you know unless the house is burning down, this is what I'm doing. Or if I'm cooking meal, I'm just going to cook or doing the dishes just do the dishes. And as I can kind of kind of resolve to just to be determined to follow through on what we're doing. That's a strength, a strength of follow through persistence of resolve, and to just to make a decision and stand by it. And then the next I guess the ninth one, here, this 10 qualities, is loving kindness, to develop our goodwill or friendliness. And the final one is equanimity, to develop our capacity to be even minded to be have a mind which doesn't get easily agitated by the vicissitudes of life, to develop a capacity to be present and not be kind of stirred up or reactive to what's happening, but to somehow keep the mind and the heart open, receptive, soft, balanced at ease with what's going on. And we all have that capacity to some degree and you probably have developed equanimity in some areas of your life that you didn't have 20 years ago or 30 years ago. And all you have most of us you just think back in what it was like when you were 14. You know, and things are probably much more economists are probably don't remember but your parents remember when I can remember when my sons were not economists. There were four or five years old and boy, they needed to be economists for me. And let you know, so we developed some capacity as we get older, but to it so it's something we have Have a capacity to do but to cultivate and strengthen it. So that's a long list. Some people will

choose one of these, they're called in. They're called the power homies, sometimes translated to English as the perfections. Another translation is the ultimates, that the alternatives are ultimately good to cultivate. And so the so sometimes in order to support the practice of letting go, and to, and to do that deepest letting go, that practice is about before we can let go, we need to develop these strengths, develop some of these qualities. And as these qualities become stronger and stronger, then they're there to support the letting go that it's like, then we can let go of the crutches. And we can walk without any crutches anymore. clinging, grasping attachments, are all kind of like crutches that are kind of returned to find our way with. And we know at some point, we don't need them. And it's easier to let go. So often, oftentimes, the things we cultivate in Buddhism are things we do in our daily life, daily life practice, that's where we can develop certain things.

We can start in small steps. And as we do them, we also develop the confidence that confidence becomes very important. Some of this also is developed in meditation. So we cultivate concentration, we cultivate strength of mindfulness, we cultivate patience, all kinds of things we cultivate as we meditate. And some of those things are developed, unintentionally, even kind of, we don't even notice them growing in us. But some focus on cultivation. Some cultivate some focus in developing ourselves is an important part of practice, how to do it wisely, so that we don't get tied up or trip over ourselves as part of the arts. Some letting go is part of the practice, but how to let go wisely so that we not trip over ourselves is part of the art, how to bring letting go and cultivation together is part of the art. So slowly over time, you'll develop confidence in your ability to cultivate develop yourself, confidence in your ability to let go slowly over time you develop your your you're cultivating develop your capacity to let go. And at the right moment, you'll learn to let go of everything you've developed.

So, enjoy it. Enjoy your practice, enjoy yourself. So thank you very much for today. It's the custom here at IMC