

Dr. Jenkinson ([00:00:51](#)):

I think there we go. Is it, am I on the second? I can't see you yet. How about now? Yes, I can see you, but I can't hear you

Kimberly ([00:01:07](#)):

Hear me now. No, no, I can't hear you.

Speaker 3 ([00:01:13](#)):

Can you hear me now?

Dr. Jenkinson ([00:01:24](#)):

Uh, wait a second, maybe. Ah, that's what it is. Go ahead.

Speaker 3 ([00:01:29](#)):

Can you hear me now? Oh yeah, I was all, I was turned down. Okay. Hi. Hi. You ready? I think so

Dr. Jenkinson ([00:01:46](#)):

Now we know readiness is overrated. Okay. So that's important to remember. I think, no, I have, I have nothing to say. I started, I guess you could say. Okay. Yeah, please go ahead.

Kimberly ([00:02:17](#)):

Well, it's hard to know where to start because there's a lot of interlacing threads touching so many relationships with so many different kinds of things. Um, there's so many things that we talked about yesterday that, um, phrases that stick. Um, as I said yesterday, the sobriety is welcome and I consider myself a Devonte of reality and they also, um, feel in the middle of lots and lots of double binds, which I know is not just personal. Um, I guess one of the main, the main knots that I'm in right now is just feeling that. So if, if, if you read the news, what you see is that the people who don't want to get vaccinated in general are people who either don't believe in, um, what's being called segregation or, and they believe in personal freedom or people of color who have been previously hurt by, um, medicine and racism and medicine.

Kimberly ([00:03:45](#)):

And in my world, neither of those things are present. It's people who are devoted to health, their personal health. And I, I mean, every single day, I'm talking with people that are on such huge ends of the spectrum of that's like an oral Boral that's coming back to eat itself. So people who normally would have nothing in common, all of a sudden have everything in common or seem to think that they do and, um, are willing to put everything on the line for one thing only for this one moment they're willing to crystallize galvanize. Um, because for some reason, this one thing feels like the end of the line for them. This one thing is the slippery slope, um, that if you enter onto it, everything else that you value might you might lose. And so as a, as an individual, oops. Okay, cool.

Speaker 3 ([00:05:16](#)):

Okay. Yeah. Okay. [inaudible] hi. I can't hear you now. I can't hear you.

Kimberly ([00:08:56](#)):

I can see you, but I can't hear you. There we go. I think we're legal again. Kicks the out of the spontaneity, doesn't it? Yeah, maybe that means it's good to start over. Okay.

Dr. Jenkinson ([00:09:25](#)):

Okay. You can always splice them up if you know how to do that. I don't know how

Speaker 3 ([00:09:29](#)):

Yeah. I can ask someone else to help. Um,

Kimberly ([00:09:34](#)):

Well, let's start maybe someplace else. Cause from our conversation yesterday, one of the things that stuck with me was this idea of parenting and how sort of that the idea of parenting is to encourage every whim or quirk or interesting thing in guard that in our children. And I've also been really curious about this word, adulting that people now use the word adult as a verb. And there's something about that, that doesn't sit right with me. Um, because to me it has something to do with maturity and, and how we mature and maybe valuing maturity. But I don't, maybe there's something to say about that.

Speaker 3 ([00:10:22](#)):

Yeah.

Dr. Jenkinson ([00:10:23](#)):

Well I think the principal job of parents is to get out of the way now that's, that sounds very clever and a real Quip, but it's not really it's. Um, it comes from, uh, a basic decision that one has to make, hopefully not by default, but by intention about where you think the balance of the curation and the tempering of your child's soul is to be found. If you think it's in parenting, you're going to be all hands on deck as a parent, you know, all parenting all the time, get, get the t-shirt, you know, do the group, uh, problem solve until you're mad, et cetera, or consider the distinct possibility that there's more than a few people in the world at one time for a very specific reason, because you can't really do much in the psychic life of your child beyond interfering. Why?

Dr. Jenkinson ([00:11:27](#)):

Because you got too much skin in the game. That's why, because there's too much investment because you're, you too readily recognize yourself in voluntarily and not necessarily a complimented in, you know, by so doing in your child, in their successes. Yes. But probably much more so in their failures and their foibles and they're acting out and they're, they're striving after whatever it is. And you know, this is where I'll tell you a little story. And, uh, I think it illustrates very well where the west seems to have washed up on shore. On this matter years and years ago, there was a young guy, relatively young guy, I guess he was a mid twenties then on the west coast. And he asked me if I would come and do something, but elderhood, and basically that was the first time I think I'd ever been asked to do so on that subject.

Dr. Jenkinson ([00:12:23](#)):

So I agreed to, and the date I came and I phoned him up maybe three, four hours before the event. And I said, I got an idea rather than me just go up, like, you know, like a windup toy at the front and just go,

which I can do, but I'm, I've really, I'm beyond doing that anymore. I just, why don't we proceed with a sequence of no more than four or five questions from you and just prepare them, ask them in whatever order it occurs to you to ask them and we'll go that way. It will be amazing. And he gulped, but he said, okay. And so I showed up at, and it was at a yoga center. You might enjoy this part, the story. Now, if you, if you to see me inside view and profile, you'd probably guess correctly that me and yoga don't go a long way and we're going to have a lot to do with each other.

Dr. Jenkinson ([00:13:13](#)):

You know, we, we don't read each other's books. We're not on each other's lists and so on. So I walked in, I didn't really know what to expect. No, I just thought it was a generic room and it turns out it's not, but I walked in and I saw what looked to be five or 600 people. I couldn't believe it. Um, cause this is not the most winning conversation going. Um, you know, the, the question of what happened to, uh, elders is on the way to agedness I guess you could say so five or 600 people. And I'm just, and I think to myself, I've, I think I really hit the big time here. And then my eyes grew accustomed, what I was looking at. And I didn't know that the, that the, uh, mandatory architecture of a yoga studio includes floor to ceiling mirrors along one wall, which it didn't hit me.

Dr. Jenkinson ([00:14:06](#)):

That's what I was looking at. So I was seeing the same people magnified six or seven or eight times. So there's actually only about 75 people there more, you know, my, my scale, I guess you could say. So I assume my position and he assumed he is the front and the place was, let's say populated by a good, the demographic was well-represented let's put it that way. And um, so he did the, the introduction and then he went right to this question with no segue at all. And he said to me, uh, all my friends are depressed. Pause, can you tell me why?

Dr. Jenkinson ([00:14:46](#)):

Okay, well, I asked for it. And so I, um, I treaded water probably for a moment. And then I probably began to swim. I think I did. All right, but that's not really the point of this story. The point of the story is eventually you could feel that older people in the room shifting in their seats, uncomfot, and, uh, they deeply did not welcome some of the implications that I was drawing out from the sort of gross depressive illness of people in their twenties. And I didn't, I wouldn't say I laid at squarely at the feet of people in their fifties and sixties, but I included them in the parade of responsible for the circumstance. Eventually a man put up his hand to object and he would, would have been, I wouldn't guess, 65 to 70 years old, something like that. And uh, he said, um, he said, listen, this was his way of objecting to the whole thing.

Dr. Jenkinson ([00:15:50](#)):

He said, I'm a perfectly good grandparent. He said, I Skype my granddaughter every week, full stop. That was his whole case made. So here's the first thing I want to tell you is nobody was talking about grandparenting. I was talking about elderhood and he assumed that, that the same thing, no, he required that they be the same thing. Why? Because he, he was a superannuated parent. That's why he never graduated from parents status. He simply segwayed into grandparents status, which is kind of parenting light arrangements. Let's go normal course of events in north America. I think a kind of sugar parent, if you will. Right. And, um, so that's the first note where the thing is, here's the other one, remember I said, the demographic was well-represented in the room. Yeah. Here's what could have happened. And didn't somebody in that room could have stood up rather unceremoniously and drawn

terrific attention to themselves in so doing and walked up to the front of the room and took an empty chair and drag it beside the young man whose friends are all depressed and sat down beside him and could have said something like this, listen, I heard your question.

Dr. Jenkinson ([00:17:14](#)):

I'm hearing this guy's answer. And the honest truth is, I don't know why that's true. In fact, I'll go further. I didn't even know it was true. And I'm not that thrilled to acknowledge that to you, but there it is. I didn't know it was true. And I don't know why. And I don't know about who's part, you know, has been played in the whole matter. But I know this for tonight. At least both of us, we'll not know why your friends are depressed, but we won't know it's separately. We'll know it. We won't know. It's rather together with us. It's side by side with you. And see if I can look in the general direction that you're looking at. See if I can recognize anything. It's all, that's what could have happened. That's what should have happened. Not one older person moved from their seat nor made any effort whatsoever to console or consolidate their presence in the universe with the same young man.

Dr. Jenkinson ([00:18:16](#)):

And by extension is depressed friends. What am I saying? The story I'm saying, first of all, it's lamentable and it's true in every detail. The second thing I'm saying is, you know, the truth of matter is that God parenting is so radically misapprehended and malpracticed that I would go out and, and say, there's really no such thing as a social institution, north America, think of the term God parenting. And there's some heavy freight sitting on that word, right? And it goes way past parenting. Doesn't it way past it. And it's not that it stopped short of parenting that it eclipses parenting altogether. Grandparenting, you might imagine is a kind of waystation on the way to God parenting. So by this, I'm suggesting to you now that the principle responsibility for the custodial arrangements, vis-a-vis kids for the care and feeding is parental. The principal responsibility for the psychic life of a child is elder.

Dr. Jenkinson ([00:19:28](#)):

Now grandparents are disqualified basically in that function, in the lives of their grandchildren. Because as I said, like they're cheap adult kids. They have skin in the game. You see, they've got too much investment of the wrong kind of currency in the thing. It's not their fault. It's in the circuitry, right? Every time you found a culture based on the quote, the nuclear factor you're asking for it, it's too narrow. It's like those Gothic arches, you know, starting the medieval times in Northern Europe, they contracted the Roman arch and lifted it up at the same time. So the amazing thing is, you know, you're approaching heaven, but the unfortunate thing is you're doing so by contracting your stance and you're extraordinarily vulnerable to any kind of imbalance whatsoever. And that's true with a nuclear family arrangement in north America, as far as I can tell. So the best news on the arrangement though, for parents and for grandparents is that if you do your work as a human being, as a citizen and get out of the way of your kids, you're imminently qualified to be an elder in the lives of everyone, else's kids, but your own. And that's the deal you're going to have to strike. You brought the kids in the world, you're disqualified now in their lives. You see you're, you're qualified for meager things, right? And to make a lot of,

Speaker 3 ([00:20:53](#)):

Uh,

Dr. Jenkinson ([00:20:54](#)):

A lot of strange errors as you go. And, but you, you, you just simply not capable of doing much more than, than introducing crisis after crisis into the arrangement because of your vested interest in, in the outcome, you say by comparison, don't godparents or elders have vested interest in the outcome. They do, but not a personal one. It's not like everything is like their self esteem is resting on the performance of their young charge. That's not it that's not. And there's, by the way, there's more than one elder involved at a given time, too, in that we're talking about a healthy culture now, an intact culture, right? Does this begin to give you some sense of the kind of wicked larcenies poverty that we north Americans are obliged to endure generation in and generation out when there is no hint whatsoever that this is even going on, nevermind.

Dr. Jenkinson ([00:21:59](#)):

Any step that could be made that's rehabilitative or redemptive or restorative in a matter of reconstituting, the presence of elderhood in the lives of the young people who deserve it most who tend to seek it out the least and who have long since I would say, see suspecting that there might be such a thing finally. And it's about time, I guess. Um, you know, I, you may know I have a band and we have a kind of traveling road show when we used to be able to travel called nights of grief and mystery. And, and one of the records, I think it's called dark roads that we made last year. It's a live record, basically recorded in a couple of shows, one in Los Angeles. And I can't remember where else. And there's a show in a piece in there called beauty bereft. It's a, it's a story about, uh, and at one level addiction to, uh, Oxycontin.

Dr. Jenkinson ([00:22:59](#)):

And, uh, what's the other one. Now I forget the generic term for these things. Opioids, opioids, thanks very much. Yeah. About the culture wide addiction to opioids. And I connect it to the longing after beauty. And the reason I do that is because of the word anesthetic, which is fundamentally what opioids are. They're not mood alters. They're not hallucinogenics, they're pain medication of an extraordinarily injurious kind and have it forming kind of course, but their anesthetics. And then I simply in, mid-flight began to wonder about the word and aesthetic. Well, I have a, I have a smattering of Greek in my background, so I knew what the word literally meant. The prefix is the negating prefix from Greek and the root word, whoever thought of it aesthetic the root condition of being a niece. The test is being disabled where beauty is concerned. So as I asked in the story who treats themselves for beauty, and my answer was the beauty bereft, that's who, and generally speaking, that's, that's younger people today, the beauty they're seeking after and failing to find is that kind of, that kind of radical time tempered, uh, proven out commodity called an elder.

Dr. Jenkinson ([00:24:33](#)):

Somebody who's, who's reliable without being a soft touch. Somebody who one can go to not seeking after approval, but seeking after blessing understanding there's a radical difference between those two things. So that's the beginning of an answer to what the hell's going on.

Kimberly ([00:24:54](#)):

So I take that partially to mean that my job as a parent is to try to take my daughter to situations where those things might be possible. How old is she? 14. Yeah, well, you know, I mean not to other places, but to situations, to circumstances and, and also to, in some way, without too much of an example of how that might look begin to, I feel like I've done it in many fits and starts. I moved a couple of years ago, primarily because I wanted to live closer to people who had younger children so that I could help parent

those children or, um, be in their lives. Um, but I've found that it's really hard to create bonds that aren't family organized or romance organized. And so there's a lot of, I've made a lot of it or what feels like a lot of attempts and, um, a lot of failures at, because it's just so hard to create those kinds of agreements because usually people retract and, and I also have retracted in that way.

Kimberly ([00:26:08](#)):

So, uh, I hear what you're saying that it's impossible for one person or two people to even begin to try to do it. And yet without, um, either over, you know, I see so many people in my world that are so concerned about attachment insecure attachment. So they're, they're meeting every single need all the time. Not a look goes by or a disappointment without catching it, and then trying to do a repair, um, always doing everything to catch, um, which is sort of the opposite of, you know, no limits at all. Um, which I also see a lot of just, you know, like let them be wild and they should be as wild as they can be. Um,

Dr. Jenkinson ([00:27:05](#)):

It's not the opposite of that. It's the twin of that opposite suggests it's a viable, alternative, smothering and hovering in actual fact what you've described, trying to catch every dilemma. And so on is more of the same. It's more of this. It's a, it's a further extension of, of the hippie parenting arrangement, which believes that every child is a Buddha, right? And, and, and you just discount their opportunity to be a Buddha with, with your involvement in their lives and left to their own devices. They'd be raised with Wolf's milk and, uh, and turn into spiritual geniuses. Right. I don't know where ordinary people are supposed to come from in that arrangement. Maybe there's no such thing. Maybe I'm saying that somewhat sarcastic feed, but, but lamenting as I'm doing it, you pointed out I'm going, and I'm going to answer your question about your daughter in a second, but you did point out the, the two, uh, parent alternatives that are available to you when you try to, let's say community, make, if I could put it that way, and one was family based and the other one was romantic. And the example I pointed out to you about God parenting and eldering is exactly an exemption from either of those, because it doesn't flow, follow a bloodline. In fact, it's D its limits are determined by bloodline, not encouraged, not facilitated determined by it, right. So,

Kimberly ([00:28:36](#)):

But who chooses it? The elder or the, okay.

Dr. Jenkinson ([00:28:40](#)):

Yeah. Now I'm going to do my best to answer your question at 13 or 14, you know, the problem today is between the hypersexualization of the marketplace and what kids are exposed to one, and the fact that they're bought and sold routinely too. And the fact that they've made, been made the bizarre access around which most of cultural life seems to spin all of those things, put kids in an impossible position of being the center of a bizarre and unconscionable universe, which the benefits of which are, are not that clear, but the demented quality of it is more than clear, at least to me. So, so, but the, on the ground reality of a parent of a 14 year old girl in north America is that you're trying to figure out how you might befriend the world on her behalf, such that you could decline defang some corner of the world long enough and effectively enough that you could, wouldn't be too damaged by direct contact and exposure to the world, not mediated through you, right?

Dr. Jenkinson ([00:29:58](#)):

It's a hellish calculation to have to try to make. And, you know, I'm acknowledging the, the, the gross challenges of trying to do so. And for all of that, I have to make the following appeal. If you're going to make a mistake, when it comes to your parenting, the mistake should be in the direction of more world, less you. Here's why so years and years ago, I'm running these groups for a, before. It became a very sexy beast in domestic violence and all that sort of thing. This is a long, long time ago now. And, um, met a guy who was, you know, in a general way, a fine enough man, but he had a wicked problems with impulse control. And he vectored in the direction of anger so readily that, uh, he scared himself actually, because it came to him so naturally.

Dr. Jenkinson ([00:31:00](#)):

And, and he would be continually defeated by fits of, uh, of, uh, regret so profound and almost toxic that he couldn't recover from those either. So it's, you know, it's a wicked visitation of the worst kind of conscience you could say. And there was no way out this arrangement for him. So we're talking one time and he also had an alcohol problem, not surprisingly. And, uh, in the context of the group. And he said something about, you know, in a desperate way that he wanted to do everything he could to protect his relative newborn, maybe less than a year old, who was a girl. And he asked me how he could do it. I said, you know, Ron, for the foreseeable future, the best way you can defend your daughter is to protect her against you. And the whole room sucked in its breath, right?

Dr. Jenkinson ([00:31:55](#)):

Because that's just, that's an unhirable dilemma, isn't it, it's just, it's unthinkable that it would come. They would have come to that, but a case could easily be made for having to license parenting. Certainly. And I mean, I'm never going to try to make it, but I can hear it. I can hear what it could be. The reason I mentioned that is because I went on to elaborate with him and for the benefit of the group. And I said something more or less like this. Do you know if you followed down the consequences of this allegation of mine, that kids, that parents excuse me, should, are mostly in the custodial business that Karen feeding the maintenance, the they're, the janitors of their kids' lives. If you just follow the consequences down a little bit, this is what you end up with.

Dr. Jenkinson ([00:32:50](#)):

You cannot act directly in the life of your kid to spare them, save them or otherwise deliver them from an unkind world because your, every effort to do so will turn you for them into another manifestation of the unkind word, right? Plus all the time in you have together, it's just radioactive in the extreme. So the only route that's available to you is hellishly, indirect, hellishly indirect. What do you mean? I mean, the only route that's open to you, if you're willing is you act to try to better the corner of the world that you find yourself in, in hopes that your child might accidentally pass through the place that you've tried to benefit. That's as close as you can come in the life of your child.

Speaker 3 ([00:33:52](#)):

Yeah.

Dr. Jenkinson ([00:33:53](#)):

If everyone did, there'd be a social revolution that was unconscionably consequential, and, uh, various corners of the world would improve almost instantly. Something like, just stop driving your, driving your big vehicles and stuff. It would, it would have a consequence at that level, even though people weren't sure how to do it. But if they simply took on the, the distinct possibility that they done everything they

can think to do, and the experts tell them to do when it comes to parenting their kids and we have the world, we have those two things have to be said together. It's not like we haven't tried everything. It's not like we're saving the best for when things get really hairy. That's not the case. Everybody's well, the claim everybody's doing their best, which is virtually they never true, but they're doing their best. The experts are helping everybody do their best to support groups.

Dr. Jenkinson ([00:34:52](#)):

And so on. We got this proliferation of possibilities and restorative agencies, and we have the world we have, it's not exactly cause and effect I'm saying, but I'm suggesting this, the repertoire that we draw from is an uncorrected unremediated arsenal. That's the problem. Our problem solving mania comes from our problems. Does it come from their solution? Does it come from I priori circumstance where once upon a time thing or working, and then within a lived lifetimes, things went haywire or sideways. And so we can rely upon some cumulative memory of a time when it wasn't like this, to do our best, to restore that time. Nobody alive has a memory of that. They might have individual Norman, Rockwell memories, individual memories, but the thing can't, you, you can't generalize it across the population. You tell your story about your fabulous life, you know, at the hands of your parents and everything, and people get sick of you in a minute or they can't stand it. No, because it's so under recognizes their non-normal Rockwell life.

Speaker 3 ([00:36:15](#)):

So,

Dr. Jenkinson ([00:36:17](#)):

So victory stories are good for selling books, but they're not good for a lot of human interaction. Finally, we have a word that we use frequently as a synonym for good in human relationships. It's called close. Oh, we're close my daughter and I were close. You know, everybody's close. If you ask them or trying to get close or trying to get close again, why is that a synonym for good?

Speaker 3 ([00:36:49](#)):

My answer

Dr. Jenkinson ([00:36:50](#)):

Is it tells you where the suspicion lies in the popular, in the popular culture. The suspicion is of distance. We've grown distant. That's not good. Right? Some, some room has opened up between us. Oh, that's not good. We're trying to tighten it up. You know, bring it back, get it close again. So closeness or the word intimate. Let's use that word. Intimate is a synonym for spatial proximity. That's what it means. Only secondarily does it designate a relationship of, of affection or preference? Principally what it identifies is having drawn proximal one to the other, right. Which is a highly intolerant arrangement of any other possibility, right? Is this, I mean, you can feel it when you draw your two palms close together, you can just, yeah. You can just feel the, there's a degree of consequence that's called into being by that proximity. Right? So you just replace that with two people and all their hopes and dreams and fears and longings and all of that stuff.

Dr. Jenkinson ([00:38:02](#)):

And I'm not telling you anything you haven't dealt with a thousand times. I'm sure. And, and then go back to this question about who are we supposed to be to our kids? And I'm saying we're supposed to introduce an awful lot of distance between them and us. So they're not living so much through us as in a general way in our presence since then. Right? And they don't see themselves through those hints of disapproval and stuff that they're cross the eyes, you know, it's, you virtually can't help and all the rest because of your standards for disapproving of them have often very little to do with them and an awful lot to do with the way you were parented and, and the unsuspected presence of how it was when you were a kid. And you know, and this is the fundamental cause of as far as I can tell of child abuse in north America, it's the kids remind the parents of unwelcome memories as basically where it comes from. And so the, the, the parents are at tremendous work tremendously to prevent the kids from drawing too close to their own childhood example and drawing them back to it accordingly. So sadly, but truly anyway. So there's a few things in there. What do you think lots to work with

Kimberly ([00:39:40](#)):

Yesterday? We talked about the word relevant and how the movement of the sixties, everything had to be relevant. And there's a lot of codafide language these days. Um, in my daughter's school, it's felt being problematic. You just never want to be problematic. This is problematic, that's problematic. Um, everything's problematic, uh, or it's a social construct. Everything's a social construct, but the one that's really sort of constellated to the point where I, if I never hear the word again, I'd be better for it is sovereign sovereign. How does that arise? Well, in the, some of the spheres that I'm in sovereign is your right to not to have ultimate authority over your body in every way, shape or form. And that you're your sovereign health, your sovereign, it's the reason why you would leave Canada and move to another country because there's a suggestion of wearing a mask.

Kimberly ([00:40:48](#)):

It's the reason why you will vote in any direction. So that, that one specific version of freedom is not touched. And I think that because in my world, a lot of women have been injured by birth and injured by the medical system in birth. And a lot of my work was about the reclamation of power and childbirth is that there's some cross hairs there. That means because, and this was part of my own process in this period of time too, is this doesn't have to be the fundamentalism that I was talking to you about. I had a real don't tell me what to do. I'm deciding this is my space. And I don't know what to trust, but it's been extrapolated to a degree now that people are like, well, I'm not, anti-vaccine, I'm anti segregation or I'm anti mandates. So, um, so quickly this is become something totally different. It seems

Dr. Jenkinson ([00:41:55](#)):

The, this being the plague, you mean? Yeah, yeah. And the vaccination question and yeah, I mean, it's a good, good thing to wonder about big, our memories are so brief. So curtailed, do you remember what we were horrifically preoccupied in 29th with Cuba in 2019? I'm not sure I do. No. I remember 2017,

Kimberly ([00:42:21](#)):

But not 2019. Well, the election we were worried over here, we were worried about having Donald Trump and other you, right?

Dr. Jenkinson ([00:42:30](#)):

Yeah. Understandably so. Well, the reason I mentioned is because it prompts me to wonder what everybody was on about before there was a vaccine to get fixated upon where did, where was all this

stuff? You know, it's like the cosmic dust in the universe where it gathers and makes planets around these alleged concerns and then dispels as quickly as it congregated only to reappear with unsuspected black hole force elsewhere.

Speaker 3 ([00:43:00](#)):

Well, um,

Dr. Jenkinson ([00:43:04](#)):

Here's my suggestion. I, and I, I can't remember any longer if I'm repeating anything from yesterday. So if I am, you can just signal me somehow. That's like that. And, and I'll see if I can come up with something new. So you, as you may know, this country, uh, legalized euthanasia within the last 18 months, I think of course, it's, uh, it's adherence. Don't call it euthanasia. Cause that's, that's a bad word for it. So they call it, I believe, made an acronym like so, but made, and I think it stands for medically medical assistance in dying let's guess, which, I mean just the sound of it and the acronym itself more helpful right. Than anything. And, and how could you be troubled by having a mate available to you in a time of duress? So, but here's the thing, simple question, which is the only kind I really have. I worked in the trade for a long time in the death trade. So this doesn't come from nowhere, what I'm going to say, and it's not an attitude and it's not an opinion. It's a question. And it goes like this, the culture that, uh, legalized euthanasia,

Speaker 3 ([00:44:24](#)):

Is it,

Dr. Jenkinson ([00:44:25](#)):

Is it likely, is it fair to describe it as a death phobic culture? You could describe in other ways too, you know, more complimentary, certainly. But is that true that the dominant culture of north America, frankly, is a death phobic culture, irredeemably death, folk, phobia, phobic, and generally unconsciously death phobic. I think the answer is yes. I saw it every day when I worked there and not just in the trade, but in the general public as well with their expectations and the families and friends, expectations and demands and so forth and so on. All of which gathered around the notion of consumer rights since so on. And it's anyway. So, so the culture is death phobic. Yes. And it's legalized euthanasia. Yes. Does it tell you anything about euthanasia? Cause it does me. It tells me this if, uh, death, phobic culture, legalizes euthanasia it's because euthanasia does not fundamentally challenge the death phobia.

Dr. Jenkinson ([00:45:30](#)):

It's consistent with the death phobia on the surface. It looks like is the most death friendly thing. Right? Think about it for a second though. And you're they come to much of the same language that you described. A friend has B it's an exercise in what? Getting, getting tight with death. Hell no, that's not what it's about at all. The whole operation is designed to do what to put back in your hands. Your self-determination when it comes to your end, hold on a second. Where is it written? The end of your life is supposed to obey you.

Dr. Jenkinson ([00:46:11](#)):

Last time I checked, there was only one arrangement where that was more or less a fail, safe cause and effect thing. That's called suicide short of that. I think you cannot reasonably make the case that your

death belongs to you. And here's why every consequence that you spin out into the world as a result of the kind of death that you die, not one of those consequences, will you live long enough to live with or live out or be answerable to or recognize or get a taste for or anything. It's the rest of us that are obliged to live out. Every consequence that you dial up when you decide that you're not going to die after all, you're going to get yourself done in legally instead and call that self control and self determination or probably sovereignty. So, so sadly we recognize that some of the alternatives are pretty scary, but this notion of personal sovereignty, that's really the way by which north Americans get recognized when they travel and the rest of the world, the sense of entitlement of unveil squished, self-centered this of I paid for this.

Dr. Jenkinson ([00:47:35](#)):

So I deserve to get it ness of the, the I gadgetry and the, the eye specifcness of virtually every reference and the notion that there could be actually such a thing as a personal truth. That's that needs some talking out that the idea that a true thing can be true because you decide it's true that it's that mysteriously, you have the qualifications for this kind of discernment, you know, called being alive, that it, so I'm thinking now of there's a certain bit of, well, I must tell the whole thing. So you're familiar with the AA. I'm not really, but we know that it's there. And a lot of people swear by it and it's done a lot of good work for a lot of people and save lives and all the rest. And I'm certainly not wondering if that's true, but I am wondering about something and it goes like this.

Dr. Jenkinson ([00:48:34](#)):

So in AA they have a number of, uh, um, I was going to call it dogma formats, maybe that's unkind, but articles of belief. That's how about that? And uh, one of them is they use the phrase, God, whatever you conceive that to be, I think is the paraphrase. So there's the first rather strange notion that you actually imagine that human beings in a post secular world, right. Have the capacity to conceive of God and to operate accordingly. That's, that's a wondrous fantasy of sorts, as far as I can tell opinions about God without end, but conceiving of God,

Speaker 3 ([00:49:25](#)):

That's

Dr. Jenkinson ([00:49:25](#)):

That, that takes some time in it to pull that off. People have sat in mountain tops for their lives, trying to manage that arrangement to no avail. And they come back down off the mountain and tell you. So the other thing I'm thinking about is the serenity prayer, which I do not have memorized. I should say, if it doesn't get me off the hook, cause I had no business mentioning it. But the gist of it is it's a three parter as I recall. And the idea is that you're asking for something, that's why it's a prayer. You're not offering anything you're asking for something. So it's mostly this, right? And it distinguishes, um, maybe you can help me to, uh, things I can control and things I can't control. Right. And the wisdom to tell the difference, right? Something like this. Okay. Now those three things are like snakes around a pole.

Dr. Jenkinson ([00:50:22](#)):

My question is the pole, the pole doesn't actually get articulated in the prayer, but it's there because it's holding everything up, they're all circling around it. What is that? The notion that everything comes down to a question of what you can change and what you, can't, what you can control and what you can, that the whole world can be and must be understood in terms of what you can control and what

you can't. And the ability to tell the difference I'm saying by that, that you can't find an arrangement more. Self-centered literally, self-centered late irredeemably self-centered right. That you have the capacity and should have the capacity with no recourse to other people that the whole question of the meaning of life rotates around whether you can control it or whether you can't. And at the risk of dominating this part of the proceedings, allow me if I could just to read something, I was just looking at just before we got on here, a very brief quote and maybe it's bad form because I'm quoting myself, but I don't remember what I wrote.

Dr. Jenkinson ([00:51:35](#)):

It's just a brief paragraph. See what you think. I think it's in keeping with this, if we're lucky and if we work very hard right now, we will be in a crisis. The current meaning of crisis disaster wrongdoing and the fundament turmoil, bad control, no control. The older meaning a particular kind of timeliness is at hand brought about by the winnowing of possibility until there are few and the obligation and the occasion for precision is upon you. And you will choose crisis brings unwelcomed clarity to a self indulged and illusion bound time, but the clarity and the narrowing of options and the immediacy of choice, all of these are unsought blessings of a kind relieving our volition gland from hyperactive duty for awhile, after all the turmoil and the time in trying to sustain the unsustainable, we deserve a good crisis right about now we could use one when you set your prayers upon the crisis, which is these very days, careful, what does it take for any of this to be different? We need collapse or we need courage. Probably we need them both.

Dr. Jenkinson ([00:53:22](#)):

So that's my riff on the etymology of the word crisis. It doesn't mean anything's wrong. It means you don't like what's happened. And what's happened in terms of a crisis is all the IM imagined possibilities have for the most part frayed and are no more right? And it's down to a couple of things, but they're real choices. They're not like two brands of Cola at Walmart. They're real choices. And now the choice is real and substantial with immense consequence in the wings, a crisis is choosing it's. It's fascinating that it's taken on such a negative connotation, the word crisis we're in a public health crisis of sorts. Well, the good news is there's a certain clarity that comes with crisis. That's not available when you're doing fine and it, and it can help you choose. And it obliges you to choose and stop cruising

Kimberly ([00:54:33](#)):

What to do with relationships. When you see that other people may not find themselves at those choices, when, because I fundamentally want to honor multiple perspectives and not other people or shame them or, um, really judge them. Um, but right now I'm finding that as I, as this crisis becomes clearer and clearer to me and the choices narrower, but also clear, it's a lot harder for me right now to relate to people that don't seem to be, I don't know if we call it, defining the problem. And it's like, it's too pretentious to say, like waking up. Um, there's I just feel a lot of heartbreak in being in a context where I don't feel that I'm necessarily, and it's not even defining the problem, but I don't feel like I'm attending to the same questions or in the same. And, and I, and I do feel very judgemental about, uh, many people in my community who are going to lowasca circle after lowasca circle and moving to Costa Rica. And you know, all of these other ways of dealing with what's happening.

Dr. Jenkinson ([00:56:10](#)):

You say you do feel judgmental towards them. What do you imagine is a more, more preferable orientation? What would it look like if you weren't judgmental? Well, I guess I'd be less ceremony too.

Yeah. You think so what happens to you when you're trying to be more inclusive? What happens to your take on the advisability of lowasca in a time of crisis? What happens to your discernment? It's an early casualty. No. And often a permanent one, because you have to choose between discernment and fitting in or not being it's

Kimberly ([00:56:57](#)):

More like, because fitting in, it's never been my forte. Um, it's more like, um, I don't know. Could we say love, or could we say like the heartbreak of thinking that you, and I guess it is a kind of fitting in, but like thinking that there's a sense of commonality or a direction that we're looking at similar and then knowing, oh, no, actually that's not what this is. And then I guess, yeah, that's a fundamental difficulty of mine of letting go specifically. You have people, but you know, like in the last few days someone's contacted me that I hadn't heard from for a long time, he's kind of leading the movement in a kind of conspiracy theories in someone that I have a lot in common with in some ways in that I have a deflection for, who's been generous with me at different times in my life.

Kimberly ([00:57:59](#)):

And I thought, well, what would actually meet this? What would it take for like an actual meeting? Which in English? I don't know that in Portuguese, the word like in cultural is like something much more, has more significance, but it's like, well, I guess it would take, if I was going to do it, it would take like a S to talk several times. It's not going to be one conversation or a voice memo. I'd have to decide, okay, we're actually gonna sit down and we're actually going to just keep coming to this. Right. If it's worth it,

Dr. Jenkinson ([00:58:36](#)):

It's worth it. You'd have to decide that too. Yeah. Right. And,

Kimberly ([00:58:41](#)):

And so that, that's hard to know, but it's also hard to, I don't want to just say, well, this PR these people are all on another side and I'm on, I'm on this side. And therefore my side is right. Um, the, under the foundation of what I'm calling a side of someone who's more in the direction of personal authority and anti mandate, and this has been pre ordained to happen. And here's all the reasons is because of the similarities between the people in my sphere that have those kinds of belief systems. Um, there's a huge similarity in, um, you know, an over-investment in having coaches and erotic coaches and, um, breathwork circles and, um, medicine ceremonies. And in that investment in, and what I find to be an addiction to self self-improvement and also an addiction to like, I'm really sitting with this like reckoning with my own insignificance and how important that is and how important it is to know, yes, I've written a book and people or whatever, a couple of them and people like rely on, you know, look to me to what I have to say, but at the same time, how does that not become incredibly self-important?

Kimberly ([01:00:08](#)):

Um, like there is duty and responsibility, but there's also the responsibility to realize that all of this making of a brand and making of a, a thing that is just, is like really, it's a sidetrack to, what's actually called for,

Dr. Jenkinson ([01:00:33](#)):

You're talking about grief mostly. Now you're talking about brokenheartedness, you know, in a culture that doesn't believe in brokenheartedness bleeds and wholeness, only the solution they get, they generate for brokenheartedness is less heart, therefore less brokenness. Okay. It's not necessary. It's not even advisable the way things are is plenty heartbreaking. Before you talk about sites, before you talk about deciding heartbreak is not a decision. Heartbreak is not a position. It's not an orthodoxy, it's not a dogma. Okay. Heartbreak is a response ability explicitly what the word means. Right. And you don't decide to be heartbroken, right? The heartbroken happens before your prejudices arise, right. And after they exhaust themselves that heartbreak, is there two things to say about it? Uh, which take a couple of minutes. Here's the first one.

Dr. Jenkinson ([01:01:50](#)):

So we have a big problem call it. Let's just call it fundamental changes in the climate. Maybe some of the people you're talking about don't believe that either. Oh, well then I'm not talking to them, but there is such a thing it's demonstrably this very summer. And so I don't need a thousand year view of these matters. No, yeah. It's hotter than it was. And it's clearly not friendly to the, uh, you know, the biosphere where I live. That's for sure. We're in the middle of a Southern Gothic heat, the likes of which I've never seen in my life. So, but my point is this. So we have this probably, and God knows we have the capacity in principle to solve the bloody problem. It's not even a question, whether it's there, I'm not, I don't say we have the technology, cause I'm not sure technology solves a technology induced problem, but we certainly have the capacity in principle.

Dr. Jenkinson ([01:02:59](#)):

So why aren't we solving? Because we have another problem, which is under the radar in some fashion, it's exactly what you've been talking about. The problem, the ancillary problem we have is that we have a fundamental conviction about self-determination with the only caveat being as long as it's legal. And even then it's kind of iffy for the real devote ease of self-determination. Right. But let's allow that in for the vast majority of people, utterly self-determined as long as it's legal and that's why we won't solve the climate problem because we have another problem. We won't undo first. We won't challenge it first. And that is heartbreaking, man. I mean, it's a lot of other things, but the heartbreak of that circumstance and doers, because you can see how it could be otherwise and it will not be otherwise just one, two, the consequences of this gross fracturing of the sense of commons such as it was that north Americans might've had before, you know, late 20, 19, early 20, 20, those are the consequences for that sense of commons of mutuality that all this conspiracy stuff is, is, uh, introducing into the arrangement is going to last far longer than the conspiracy theory itself lasts.

Dr. Jenkinson ([01:04:46](#)):

This is heartbreaking too, because the divisiveness that is the stock and trade of the conspiracy stuff, I'll say it differently. I don't hear any of the talk about conspiracies being willing to assume responsibility for the fracturedness that it's introducing into. You know, the fundamental I could go further. It's a little extreme, but you could say that the me first stuff, the I stuff that I insist on registering in the firmament stuff, that's a kind of fracking of the, of the, what was whatever was left of our village mindedness in north America, if it was ever there, but that's fundamentally fracking, it's subterranean, it's sucking some kind of fundamental, flexible flexibility out of the substrate and leaving it exceptionally vulnerable to collapse and cave in. And you know, and, uh, I believe you've seen some of that in your country, you know, at a gross level, not terms of millions of people, but certainly an extraordinary moment there around January of was it last year. So, so heartbreak is how you humanize your prejudices.

Dr. Jenkinson ([01:06:15](#)):

You don't cleanse yourself of your prejudices. That's a prejudice too, right? You don't get rid of them because they are after a fashion living things. And, uh, you pretend to rid yourself of them to put them out, down on the corner with the trash, they will end up in someone else's backyard or someone's basement or some kid's hand, right? Like a bomb disposal, dilemma is kind of thing. So, um, I, you know, thinking about these things over and over and over again, over the years, one of the things that occurred to me, see what you think I've meditated on, on what's the origin of our capacity for gratitude, which I, I suggest to you is a radical act in a me first regime, the capacity to cultivate genuine gratitude. So I wondered where does it come from? Because I'm sure it's an ability, not a possession. And I'm sure it comes and goes with practice or lack of practicing these kinds of things. And this is what I come up with.

Dr. Jenkinson ([01:07:28](#)):

What it's not is a reflex. Now, most of us have been trained and the basics of reflexive gratitude say, thank you. Why? Because the nice person gave you this nice thing. So say thank you. That's where that's the learning basically, right? So you're supposed to register approval of the thing that's incoming and that's supposed to generate gratitude, but you gotta be on the receiving end of the upside first for the gratitude ever to appear in the light of day. And that should cause some concern because if you're, if you're a citizen of a troubled time, as both of us are, and you're undertaking some kind of spirit work, as I think both of us are, then you're going in that regime that I just described, you're going to demand to be, to have a demonstrated to you that your work will cash out before you undertake it.

Dr. Jenkinson ([01:08:25](#)):

You want the upside to be there first. That's called hope. I want to be hopeful that this is all gonna, you know, more or less workout. And then you can count on me, but don't take my hope away because then you can't count on me. Right? Exactly. That's the problem. You have to be able to, uh, labor on half of a better day, utterly free of hope, not hopeless. That's the twin of hope. It's virtually the same thing. Hope freeze. What is the state that I'm describing here? So instead of gratitude, being a reflex, you just thank the nice person for being nice to you. And what about everybody else? Are they ever on the receiving end of your gratitude? How about a tree that didn't give you anything at all? How about that doesn't work out? Is it just off the table? You know, it is, if you don't rethink this whole thing, so it could be this instead with the benefit of some hindsight and a lot of time in and as Shakespeare called it, the slings and arrows of outrageous fortune, having their way with you and preemptive and preliminary and way premature success that doesn't cash out over the long-term and a host of other things that are available to most people in north America.

Dr. Jenkinson ([01:09:53](#)):

One of the things that can happen is you begin to glimpse, real limits, not imagined limits, not the limits that come from being traumatized. I'm talking about limits that belong. Not that are imposed, not that are conspiratorially visited upon you. I'm talking about the real ones. One of them is, well, you got a best before date on that chassis that you're driving around, right? This noble conveyance, and this thing's not going to last and eat as much soy burgers as you want. It's not going to last. And when it starts to not last, it's not going to look like anything you've lived before and no amount of self preservation, anti aging shop visits, or, you know, the upside of every conceivable self-improvement regime that, that you've alluded to. None of that's going to deliver your from that stuff. Right? You can have any capacity

for gratitude then for being alive, maybe in public, you know, for the sake of a broadcast privately, it's not likely.

Dr. Jenkinson ([01:11:05](#)):

So where does your capacity to be grateful in a troubled time come from? Does it have any use or purpose or utility at, does it have any necessity at all? Could it be the gratitude in a troubled time might be one of the most radical and radicalizing acts available to you, which I'm suggesting it is it come from this, you glimpse the limits, right? You glimpse the limits of what you hold dear, including your 14 year old kid. And this is hard stuff to say out loud. But when you drag that kid across the threshold into this world, you put her in harms way. You did a lot of other things too, but you certainly did that. And I did that with my two that's that you can't rescue them from that. And it's a mixed blessing at best to invest life in them and to agree to do so.

Dr. Jenkinson ([01:11:58](#)):

But you did. And it's all you can do sometimes to be answerable for that action. That's just true. So you see in voluntarily the limit of everything you hold dear, as well as the limit of your ability to hold it dear at all and seeing the end of what you hold dear and realizing that your love for it or them, or he or she, or it doesn't extend the hours by one. It doesn't, it doesn't add what you're counting on it, adding it doesn't prevent, right? It's not, I can't think of the word, no prophylactic. Okay. It's consequential without being prophylactic. So we're back to that question about what can a parent do in the child, in the life of a child, the inner life of a child. So what ensues from this frustration? I hope not a sense of defeat. That's better or grief.

Dr. Jenkinson ([01:13:09](#)):

Yeah. That's what ensues that for all the right reasons, you might've done the wrong thing. And for all the wrong reasons, you might've done the right thing and you just can't get it straight. Right. And you try, right. And you put your best foot forward. And it's just not enough, right? Because the world keeps getting worse in your lifetime demonstrably. True. And that's the world that your 14 year old is going to inherit from you. Books are notebooks, right? Podcasts are not Jesus. What's a conscious to do well. Grief is a thing that you do and a degree of heartbroken ness and the realization that it can't be otherwise. And won't be is the beginning of your capacity to be grateful for the whole crazy mess. Anyhow, it doesn't replace the grief. It comes from the grief. Gratitude is not how you solve being sad. It's how you be sad.

Dr. Jenkinson ([01:14:24](#)):

You see, it's not deep potentiating, as they say, it's not, it's not inhibiting it. Doesn't take your core power away from you. It simply reclassifies it as something less than weapons grade, the kind of weapons grade neglect that you'll probably employ to use it. All right. I think the personal power thing is horrifically overstated anyway, but, but at the very least, it's distinctly possible that grief is kind of a radicalizing proposition and that it softens you in, in the places where suppleness is a humane proposition. And this is what the, this conspiracy stuff is missing entirely, right. Is the capacity for not, not reptilian. You know, first I'm over here, I'm over there. Not that kind of thing by subtle. I mean the capacity to bend without breaking the capacity to entertain other possibilities besides your own, without either being offended by them or feeling the obligation to join right there, to be heartbroken in the presence of someone's adamant and not respond with a S you know, a corresponding adamant is a powerful piece of business, right? And it, and it, I think it has some consequence for the ideologues to

have to contend with the heartbroken ness of people who are allegedly aren't going on ongoing their way, or seeing things their way, seeing things your way is not, that is not that big an achievement, but being willing to be heartbroken together while not being in agreement. That's for real, that really counts. That's how you can tell you're in the presence of a couple of grownups.

Dr. Jenkinson ([01:16:32](#)):

Hmm. I got a question for you. And I, I will probably end with this. Yeah. By virtue of a brief email you wrote on the tail end of our talk yesterday, uh, it came to my attention that you'd been saddened or, or, or sorrowed, or heartbroken about some of the, well, I'm not sure I know about what, so my question to you is what do you think happened during us talking yesterday or since then that seemed to have warranted or even deserved us following up today, less than 24 hours later. Something I've never done before I should say. And this was my suggestion. I should openly acknowledge anybody who's watching. I just seem somehow thought. Wow.

Kimberly ([01:17:42](#)):

So what do you think happened? Well, I undertook this project in the last couple of weeks to interview five different people specifically about COVID and about the pandemic. And it, several people said there's no way they would ever talk about it publicly, that it's too dangerous for them. Um, I heard a lot of, you know, on the same day that I heard someone say it's something they would never do and they fall more on the conspiracy side of things. I also talked to someone who's a nurse who, who all four of her kids were sick with COVID and she couldn't get back home and her husband didn't want to come home. So I heard those stories. Um, um, also in, in more of a, a personal low, like I had the big wave with my last book and now the tide is settling and I have more of a horizon to say, like, my daughter just started high school.

Kimberly ([01:18:50](#)):

Okay. How do I attend to what is, what feels in alignment? And I think I've heard you speak before, not, I haven't spoken directly to you. We have the mutual friend of Matthew and I speak with him a lot about the way that I think about things and what I'm doing. And I, I really think it's just the, um, acknowledgement of so many things that maybe float around in my consciousness that I'm perceiving, but don't have a place to land on that then to just hear it in the very level non there's, no happy ending. There's no, you know, we can do this. Um, I mean, I cry a lot anyway. Um, and, but I'm also really tracking out what's happening is not because sometimes I'm like, oh, well, am I in collapsed? But it's actually not. It's actually like an, an accurate amount of grief for what I'm perceiving and feeling and experiencing.

Kimberly ([01:20:13](#)):

And just, I guess, knowing it's like, what have I conspired to in what needs to come undone and how can it be undone at a time when, you know, I'm, I'm the breadwinner in my house. So, but, you know, okay. And to me, I mean, my heart has been broken a lot this year and seeing that so many people might articulate a problem, but they're not willing to really give anything up as a result of knowing what that problem is. And that seems to be the thing that keeps kind of hooking me and making me feel very distant from people that I considered to be friends, because to the extent to which they're not willing to change anything based on the circumstance, many of them, uh, it's just causing a bit of, um, here we are closeness distance, but you said, but a feeling of retraction and also the, the heartbreak of knowing, you know, some people that I have so many more things in common than differences with at this one

moment, there's this huge, um, difference in interpretation on what might be ahead. So in our meeting, I think it's probably partially, um, maybe if you meet with an actual elder and you haven't felt that before it probably provokes something, um, of loss and of also a knowing of possibility, right? Cause some people rely on me for counsel. Um, so there's definitely a logging that I have. There's definitely, it's also speaking to a strong logging and logging for this type of connection, not just between us, but among, among us.

Dr. Jenkinson ([01:22:39](#)):

Does that make any kind of sense? You know, it does sure. It makes sadly it makes more sense than you wish it did. Yeah. And it's kind of in a general way. I figured. Yeah. It's one of the occupational hazards of, um, of having your name on a piece of paper and it circulates around, you know, you know, what's done it. And I don't say that in a way that makes us children of misfortune. I'm just saying that there's a certain fetishization that goes on with the trade and one must do everything. One can do to refuse the fetishizing, to refuse the, the elevating, you know, it's, uh, it's not good for anyone. How do you do that? Well, you just refuse it. You just don't. I mean, the, the overt strategies are easy. You know, you just be alert to when they say to you, so what do we do about this thing?

Dr. Jenkinson ([01:23:48](#)):

You say, what am I, no, I'm Chomsky. That's how, that's how you do it. I don't have that stuff at hand, you know? And I have no obligation to have that stuff at hand either, by the way. And you asking me it doesn't turn me into somebody who's failing, failing to comply. Okay. I have no intention of having an in cyclic take on everything close at hand. The world's got one Jordan Peterson. It doesn't need any more. Okay. God bless Jordan Peterson. I'm saying we don't need people. Who've got an answer for everything. People often accused me of, of the same thing. You know, what, if you're not asking me, I've virtually never seen why not because there's no invitation, right? And the invitation in implies some kind of willingness to consider. And I take the person up on that willingness and I try to respond in kind, see, and that's what I understand and interview to be. I held healthy mutual respect for the unknown, which fundamentally remains mysterious at the end of the encounter. Yeah. And that's what we owe to people who might stumble across us doing that. Not self-importance not listen to us getting it all figured out, you know, uh, move, moving a little more merchant to that whole, sorry, Ty rate, right. There'll be a time when none of that matters and the sooner the better. Okay. So maybe it comes down to this cause I kind of think it does.

Dr. Jenkinson ([01:25:26](#)):

The kids are watching you aside, whatever age I'm referring to with the word kids. I'm not sure anymore. Or you know, people in the thirties looking young to me, but the kids are watching and they're listening and it's what the time for them. And it doesn't make them right. And it doesn't make them holy or little geniuses or anything. And it doesn't make them victims either just makes them children of their time. They didn't ask to be born. Well, shut the up. Who cares? Whether you got asked to be born or not, there's no outclause for you. You see, you don't deserve more than we had when we were your age. You deserve less. And here's why, because the mania for giving kids more than the parents had got us where we are. That's why, so an actual sense of the term deserve you fundamentally deserve less in terms of volume.

Dr. Jenkinson ([01:26:27](#)):

And, but it's not going to happen because everything's, I don't have a, a phone or any of that. But you know, everything's this big now is a glass case, by the way, no big deal, but everything's this big, as soon as it's this big, then everybody gets to have one at school. What have one at school? Yeah. They got to do their work on it. You're telling me that's what they're using it for. You telling me that the programmers are bearing in mind a seven and nine year old. When was the last time you traveled on a plane and the people beside you traveling with the infant now turns on the babysitter in the form of you guessed it right in front of them. And as soon as that cathode Ray goes on, well, it's not a cathode or whatever they call it. That kid is, and you got to awaken them from that stupor.

Dr. Jenkinson ([01:27:14](#)):

That's the that's what's coming, right. It's it's here, but the consequences are coming. You use the term awake, awakened or waking up for something like earlier, right? Maybe I could end my part of things here with this. It's just a simple etymology. And it was my favorite event is to be dumbfounded by the ordinariness of a word, you know, and, and what it's been dragged through for us to use it the way we do now. So the adjective awake or the verb to awaken, we know how it's used is a high-end achievement in those self-development centers. Right. And all that sort of thing. It's a high end achievement in contemplative circles. And just across the board, I mean, nobody's gone off awakening police.

Dr. Jenkinson ([01:28:14](#)):

So because they're awakened to, of course to that, it doesn't mean anything of the kind it virtually never did until fairly recently. And when you hear the constituent parts of the word, you're going to go really, but you'll recognize it instantly when I tell you so most of, uh, an awful lot of words in the English language are in English and their origin, right? Their Latin or Greek in their origin. And this confounds us a little bit because Latin and Greek have their own syntax and so forth. And the syntax is imported with the word. So this is why anybody's trying to learn English as second language, you know, is doomed to confusion because we got more exceptions than we got rules because of our spotted ancestry of the, you know, as I say, uh, one mother may be, but 50 fathers, the English language has.

Dr. Jenkinson ([01:29:08](#)):

So the a in front typically means in English, not or on, right. But it doesn't mean that here because the, a prefix in this word, it's an Anglo-Saxon word. So it goes way back into the family tree. And the a, in this case is a, uh, kind of, um, preposition it functions, preposition. It answers the question kind of where or secondarily, how that's the first part of the word. And then the root word is a word you've used before. Probably not infrequently two forms, right? One is thing that happens after your death. If you've got any friends who give a the week, right? It happens after your death and the boomers who are insisting on being at their wakes now, which I was in the trade long enough to see, start to happen are imagining that awake, their wake can actually happen and them not dead.

Dr. Jenkinson ([01:30:14](#)):

That's how diluted they are. Right. Happy lowasca to them. So the other meaning of it is you've ever moved through water when a canoe or a ferry or anything. Okay. There's the other meaning. If you look behind you, this something's fanning out, right? And it's many times wider than the movement that you actually made. So you know where I'm headed with this. If you reassemble the word, it means of the web of consequence that fanned out from everything you did and didn't do and everything you said, and didn't say, and everything you should have done and failed to say, and all the upside and all the, and all

the rest of it. And the whole crazy thing awake means the condition of coping to the web of consequence. Most of which is beyond your intention or even your realization, or even your give a.

Dr. Jenkinson ([01:31:22](#)):

That's what being awake really means. So when you're a child of a troubled time, as both of us are, and certainly your daughter is what's the sound upon awakening that we make? Is it hallelujah? Is it, I get it now? Is it finally, is there any sound of victory or the hero's journey or any of that? My answer is it's a sob. That's the sound upon awakening at a time, such as ours. And you were all, but making it a various times when we've been talking here and perhaps after yesterday, and there's more where that came from God willing. And so amen is kind of the sob without the immediate heartbreak. You know, I think that's what the word means. Amen is a man it's, it's beyond me. It's just frankly, beyond me, you know, I'll work, but I'm telling you, I'm not getting there. It's too, it's too vast. You know, PS, there's a little medieval prayer. I ran across long, long time ago. I've never forgotten it generally. I mean, because it's so short, it was hard to forget. And I went like this. He said, God, help me. My boat is so small and your sea, so immense.

Dr. Jenkinson ([01:32:56](#)):

Yeah. Amen. Thanks for your time. Thank you for all of your gifts. Pleasure. Well, all right. That wasn't too bad. Great. Thank you so much. Okay. Well, but I hope that wasn't pushy to me, for me to suggest it, but I just had a feeling. Yeah, well, that's good. Um, I don't know what you do with these things, right. I've never, I've never done it myself, but, uh, but I just would make a suggestion to you that, that maybe there'd be some people not completely offended in the rest by anything either I said, or you said, or both of us that might benefit from a kind of, uh, access to these things in sort of succession. Yes. I'm just thinking that maybe they work together in real time and you know, unrehearsed on anticipated. And as you, as you know, like, I didn't ask you, so what are you going to talk to me about?

Dr. Jenkinson ([01:34:06](#)):

How do I prepare? And none of that. And there was just the matter of this little email between the first one and the second one that, that kind of fessed up to a kind of on calculated heartache and all the implications of Jesus Christ. You know, I was trying to be, I try to get it straight, you know, and it doesn't look now like it did not all of it, but enough of it doesn't look like it used to. Yeah, I hear you. I just say this for what it's worth to you, first of all, no news to you. It takes a lot of bravery to be willing to see the change, right. That it's not, it doesn't look parts of it. Don't look like they used to look and no matter how much you amen, you get the marketplace, you don't want to be listened to that too much.

Dr. Jenkinson ([01:35:00](#)):

Right? Because when you become a customer satisfaction specialist, the cost is whatever you saw, right? Because the only way they're going to vote for you is that there's virtually no distance between what comes out of your mouth and what they think as the only way you're really going to sell. Right? So you ultimately, and it's not easy principle breadwinner and the rest, but the truth is if you're going to sleep with yourself at night, if you're going to try to find a warm place to uncoil from the day, you're not going to be able to do it. If you're second guessing the fundament of why you're doing what you're doing, it's one thing to contend with what you did before. The moment that the moment of realization is unforgiving, right? And it's, I dunno, it's like meeting God on the corners. Like he, well at about changes everything. And then you got to do the translation of how does it change it and that's becomes the second half of your life, I would say. Yeah. So if you think there's any merit in it, stay in touch, I'd be

happy to, to know that you did. And if there's some merit in us, uh, encountering each other this way, at some point in the future, consider me in. Thank you so much. Okay.

Kimberly ([01:36:27](#)):

And I, I put my, I contacted Natalie to put my name for the school too. Should that happen at some point again?

Dr. Jenkinson ([01:36:36](#)):

I mean, it's just a torment to decide. We're trying to put together a bit, a little bit of a performing tour for myself and the other principal in the night's degree from mystery project and man to push back. And, you know, I had a 70 city tour on four continents lined up, starting in March of 2020. You know what happened to that? Of course, like everybody else. But the amazing thing is don't think it's there to pick up at the end of 2021. Cause I'm here to tell you it's all gone. It's all gone. I can't even put together house concerts, right? Because of the things you were alluding to is it's, it's out there and it's, it's beyond divisive. You don't even know what to do, what, how to categorize it in it. There's nothing to rely upon. My band was saying, how well they still love you.

Dr. Jenkinson ([01:37:29](#)):

They'll still come for you. And, and we'll just go along for the ride. And when they were saying it, this is just last week when we were rehearsing, I said to them, you know, that's not out there. There might be some residual affection for days gone by. But if you're talking to mobilizing that into local organizers, finding venues and all of that, and bellying up and the whole thing, and I've discovered just in the last six or seven days, there's nobody to turn to. And they used to say to me, you know, the way you tour this shouldn't possibly work because you don't have a principal organizer. You don't have any Procera. You got no agent, nothing. You just got these local people who think highly of what you're doing. And they're translating that into putting this gig on. I know, I know it's not supposed to work, but it was, it was a miracle, but I don't know that it's there anymore. And I wonder if I'll ever get a chance, you know, the school included. If I'll get a chance to, to do my thing again, I really wonder. So you want to talk about grief between the two of us. There's a lot to go around anyway. It's good to know you out there. All right. Take care of yourself, please. Okay. So long.