

# 2004-12-06 The Paramis: Renunciation

Wed, 7/29 1:55PM • 44:09

## SUMMARY KEYWORDS

renunciation, people, renouncing, precepts, clinging, letting, impulse, life, joy, art, person, sexual desire, confining, called, peace, happiness, attachment, adorning, practice, qualities

## SPEAKERS

Gil Fronsdal

Evening I'd like to take a topic that is sometimes considered quite unpopular. To hear about, and see if I can make it a popular is the right word but certainly more attractive rather than unattractive. And, in some of it has to do with perhaps a mis translation into English of a Pali word. And the topic, today's a once a month, I teach a Friday day long retreats, which I did last Friday on the perfections there's 10 perfections 10 qualities that have character that get cultivated and developed that are really very helpful for the contemplative life for doing living a spiritual life or engaging in meditation practice. And some people will actually cultivate and develop these qualities so that when they sit down the cushion to meditate, there's strength of character that comes along and makes it easier to stay present and get concentrated. And these things are things like strong sense of quality of generosity, generous heart, a strong feeling of integrity. And then the topic of today, and then strong ability of applying oneself, of getting energy, strong ability of wisdom, having a strong sense of wisdom or insight, understanding what you're doing. And then there's patience. And there's honesty or truth telling, being very knowing the truth. There is determination. A person has strong sense of inner determination, a will, in western terms often can make much more progress in meditation than someone who doesn't have much determination or will resolve And then equanimity, and loving kindness. So those are 10 qualities that are said to enhance and support the spiritual life, the tempo of life. You're welcome to ignore those if you'd like. Or you could take them as something to be cultivated. in daily life, they're often considered daily life practices to some degree. And as we apply and develop these qualities areas of our life, then that'll return feedback and support submit efficient practice. So today's topic is the third one, the one I haven't translated for you yet. And the Pali word is nekkhamma, neck, neck neck here, and then comma, neck comma. And the question is, what does that term mean? It's usually translated into English as renunciation. Now you understand why It's unpopular topic. And renunciation for some people has very frightening associations that word. Some people come from certain religious heritage, where renunciation was a really important part of the particular religion they were part of, and it was really ugly. What that entailed? So recently, I watched a video movie called The Bernadette sisters. Have you seen that one? There was called Magdalena. Yeah, the Magdalena sisters, and that frighten me. And there was a lot of renunciation there. And the idea of, you know, renouncing a lot of things that maybe people should never renounce, renouncing our sense of self determination, or our belief, choose for sales or know for ourselves, what's wise and what's not renouncing renouncing as a kind of penance, renouncing as a kind of second kind of a kind of a diminishes us and cuts us off and shuts off parts of who we are. And maybe some of you have come out of religious traditions where renunciation was considered a very important part of the tradition to some degree. And it was really not such a pleasant experience, the way he was treated, was looked at. So I can certainly understand that people hear the word renunciation, some people, their guard goes up very quickly. But maybe the word nekkhamma should not be translated as meditation. Afterward, after all, the Buddha didn't speak

English. The word and that comma that is made up of two parts and the name part. prefix means in this context means out.

Outwardly, out and, and come, they come by here. Has the meaning of to walk or to go. So to walk out, or to go out, some people translated it as to come out. So to go out to come out some people translate is going forth and is a synonym for it's one of the words used for someone who becomes a Buddhist monastic. They go forth we usually think go forth into the monastic life, but also the meaning is, they go out of the household life, they come out of the life of the home. Now, one of the understandings of going out in this tradition are going forth, is you're going forth into vast clear open space.

So if you can imagine yourself in a small cabin, in there's really heavy rainy season or snow or something Blizzard, and you're with you know, a full collection of all your relatives. And, or somebody like that, I don't know. And you know, it's wonderful. The first day, the second day, the third day, the first week, the second week. But after a while, you get cabin fever, you're on top of each other. And there's really this cabin fever. And then finally, this storm clears, you can go outside. And you can go out into the open space with blue sky. And it feels like it's a great relief and is great ease and peace and openness and relaxation that happens as you go forth, you come out of that, that we're confined kind of situation. So the word nekkhamma has this meaning of kind of this kind of meaning of going forth going forth into open space, or coming out of a place that's confined or constricted. So it's going from a situation that's confining to a situation of more this more free, that's free. That's kind of so I don't know if communication is the right translation for this. But maybe it's the closest English because there is an aspect of letting go. Something so for a monastic, they're letting go of what's what they call in Buddhism, the household way, the way of living domestically so being in sexual relationships, intimate relationships, living with children and houses and mortgages and you know, all those things and I know that someone else find this very delightful not to have these things around. You know, sometimes it can feel very confining. Sometimes at my house around, tend to have dinner at five o'clock, tend to five. You know why? You know, in the dinners, you know, the thing to do is make dinner ahead of time really well in advance so that, you know, you don't try to try and make dinner attend to five.

It's just boy, and then we finally dinner's on the table when the kids have eaten. Then, you know, relief. So I know I know Buddhist monastics who really find that just, maybe they came from that kind of situation or the understand life of working and working and working and working and working. And they just been such a relief not to have to deal with all the kind of things that many householders have to deal with. And they just delighted by that. One story, which I told it is a general, it was a Buddhist monk was being given a tour of some financial district, United States. His person was explained to the American financial system. He's originally from England, so and his tour guide said, it's one point, you're wealthier than most people in United States. And he said, What do you mean I'm a renunciant. I don't have any money. I'm not allowed to have money money. You given up all you know, having money. And so what does it mean I'm richer? And he said, the guide said most people in America are in debt. You don't have any debt, either. So, kinda it's kind of a relief, I suppose. So someone else they certainly have to find certain delight in going forth out of what they consider to be more confining situation. And in the best senses of the monastic life, it's not an aversion to household life or life. But rather, it's an understanding of the benefits, the possibilities inherent in the life of simplicity that monastic lives. So you can engage much more full time and much more wholeheartedly in a spiritual practice. So going forth, one of the meanings is become a renunciant. But it has many other meanings. And it's not just about becoming a monk or nun. But in all the meetings in Buddhism, nekkhamma, is a positive movement of the mind. And it's very clearly stated this way, in Buddhist psychology, where they kind of analyze all the different functions of the mind how the mind works. And they say that nekkhamma is always a wholesome state of mind. Meaning that it's never as there's there's never any

aversion, ill will, greed, fear, or ignorance or confusion or delusion, as part of the movement of nekkhamma of this going forth or this renunciation. It's also said that, there is movement of nekkhamma of going forth or coming out of one thing and going into another state another situation is something that brings greater happiness, greater joy, and greater peace to the person who does it. So rather than something it diminishes a person is supposed to something is to enhance the pursuit. And in one famous quote from the Buddha, he said, If, by giving up a lesser happiness, one could experience greater happiness, a wise person would renounce the lesser, to behold, the greater. So given all things are equal, not gonna cause any harm to anybody, it's kind of implied that going from a lesser happiness to a greater happiness is a good thing. And this movement of nekkhamma is a movement from lesser happiness to greater and greater happiness. Even though it doesn't seem that way. Maybe when we're here some of the things that people will renounce about it. So the other thing to say about nekkhamma is that some of the synonyms of this word are things like letting go and letting go is one of the most important movements of the Buddhist spiritual life because the essence of Buddhism is to learn how to let go of clinging, that tendency of the mind to be attached or be stuck, to be rigid, to be fixated. And to move in the direction of the mind or the heart being fluid relaxed, open at peace at rest, not clinging. And a liberated person. One of the primary definitions of that is someone who has absolutely no clinging in his or her heart. So the movement of letting go is a really important part of spiritual practice in Buddhism. It's not the whole part. Sometimes it said there's two parts of Buddhist spiritual development that person has, one has to do with cultivate cultivating qualities. And the other has to do with letting go of things letting go. And sometimes we focus on cultivation and sometimes we focus on letting go. Sometimes they happen together. synonymously

but letting go is really it's amazing. Since the essence of it all, because the final liberation of Buddhism is a letting go, there has to be a letting go in order to liberate the heart. So it sounds very good to let go, when we feel our clinging and that our clinging causes us suffering, all clinging, whenever the heart clings, there is suffering, if you cling, you will suffer. If you let go of that clinging, your suffering will stop. That nutshell is what the Buddha said. If you cling, you will suffer if you let go of that clinging, this suffering will stop. So, you know, you see if you see, oh, I'm suffering here. I'm holding on tight to something I shouldn't be holding on to or, or I don't need to be holding on. Let me You know, it seems good intellectual seems really good. And so part of what we're doing but it's missed Training ourselves to let go. So we can move into this open space move into freedom into relaxation. One of the very strange things about the process of letting go and going deeper into the joy, the bliss, the delight of free life is that

things which are pleasurable, enjoyable. In what from one point of view, as the practice deepens, isn't isn't it before they become not pleasurable anymore, but we know of greater pleasure, greater happiness that now lives in contrast with the earlier one. And the person feels Well, I think I don't I don't really care so much about earlier happiness earlier tonight, because I had this really great thing going on here. It's really wonderful. And then a step by step sometimes the path is what most places Step by step going from kind of a one form of happiness deep set of satisfying state, and then realizing its limitations really realizing something better, and then moving to something is better and better. So one of the so there can be, for example, in meditation, experiences of joy, or bliss or rapture that that arises. So people get really attached to that. But as a practice deepens, it's necessary to learn how to let go of that rapture. Because the rapture itself is not as satisfying as some of the different experience which is called happiness, which is more sublime, more satisfying. And so person still has to learn to let go of something which is pleasurable. In order to get something that's even more pleasurable, more satisfying or more, you feel more at home and we're settled and more peaceful in it. So running sprints ideation or letting go Moving for out and even not only not only things which are clearly causing a suffering because we cling, but also learning the skill of how to let go of things, which are actually very

pleasant. But as long as we hang on to their stay there, it's going to keep limit us from going further and more deeply into the into some greater experience of freedom that makes sense. So then we have what for lay people who are not monastics there are some specific practices around renunciation or nechama going forth, that is sometimes recommended. And these are usually recommended on a temporary basis in its prepare the common in Southeast Asia for devoted Buddhists, to go to Buddhist monasteries or temples, on what's called the observance days, on the days when it's kind of like the Sabbath, the Sunday it's a full is the new moon, the full moon and the quarter moons. So about once a week or so. And when they go to the monastery for that day, they'll lay people will take what's called eight precepts. Eight kind of these are the five precepts which are central to life in Buddhist life, just not to kill, not to steal, not to involve in sexual misconduct, not to lie and not to indulge in intoxicants. In addition to those five people will take three more precepts. Now, the first five usually the first four, are clearly ethical, in the sense that if you kill steel, hurt someone through your sexuality or ally, you're harming someone else. The last three are not ethical precepts, but rather clearly Training precepts that people take on temporarily for the benefits it gives for developing a spiritual life. So, I don't know exactly remember how this list breaks down but they cover things like not eating a meal, a food after 12 o'clock noon, not listening to music, or going to shows or sleeping on high luxurious beds. Or adorning the body with you know jewelry and beautiful clothes. And yeah, that's about it. Doing those things. For the most part, these are not gruesome things to avoid doing. They're not you're not being an ascetic. It's not like self mortification. But some things like like not listening to music, spending a day being not being kind of not going to shows but keeping the day kind of contemplative and quiet. So that the inner life Life can have a chance to bubble up and surface. One of the, one of the kind of aspects of our inner life, spiritual life, if you may, by me is that it's kind of shy. And it's something which is, is often a weak voice.

And some of the kind of popular currents COP of life often has much, much stronger voices in us. All the shoulds insurance and entertainment and television and friends and music and all the stuff that we do to entertain ourselves, you know, often have much stronger voices. And if we keep ourselves always busy and going, and you're entertained and stimulated by all this stuff outside, so the mind is always going out in some degree. That shy little voice inside doesn't really have a chance to kind of grow and blossom and come out and show itself so one of the ways to let this inner life kind of come up is to have a day of simplicity of quiet, where there isn't a lot of stimulus, not a lot of activity and doing external kind of doing to make space for this thing inside. So if you're listening to music or going to shows or watching television all day, there's not that space for this inner thing to come out. So one of the practices then in Southeast Asia is on this observance day is to have that as a day as a Sabbath repeat people, people keep things really simple. And so they take they take this precept of renouncing or going forth from going into the open quiet space, whatever you call it, really, you want to translate that comma by by not doing music or shows or things like that. Also, not you know, doing jewelry, probably understandable but yourself, how that simplifies things unless some other aspect of our psyche to work for concerned about beautification. Probably beautifying adorning be concerned how we look for other people before ourselves can be a distraction from allowing us very shy inner thing to bubble up being caught up in self image. So take a day a week, okay, I'm not going to be this day of the week, I'm not going to be caught up in self image, and all the activity goes around it. I'm just gonna let myself be as I am coming to work on a party, you know, come in your pajamas or whatever as you are. And then there's this thing about not eating after 12 o'clock, as part of this is I think ethical about eating, I think unethical about eating at five o'clock in the evening. But what how it's understood is that it's a helpful training. To simplify the day. You don't have to cook you don't cook as much you can kind of focus more in your practice. Perhaps he's perhaps by his tendency to snack a lot neurotically. If you have a precept that says I'm not going to do that after 12 o'clock noon, then you get to see that impulse, you see yourself standing for the refrigerator you know, opening the door closing it opening or closing it. And you

know, I can't really eat them took this precept with it for today. And you can see what this impulse is like you've got seeing what the feelings the emotions, the beliefs that are behind that, that maybe you wouldn't see if you use have free access to the refrigerator or the freezer. And so it partly it partly how this functions this these precepts is a precept will help us understand what makes us tick, how we're attached, how we're clinging, that sometimes is best seen by not having an opportunity to act on our attachment. So that brings us to the one of the more chat forms of renunciation in the eight precepts for some people, and that is there's three additional precepts which are decided more or less, but also in the first five precepts, the one about not involved not indulging in sexual misconduct becomes in the eight precepts being celibate. So for the day of being on retreat, being in the monastery, the laypeople will take vows of celibacy. We do something similar in our tradition. We don't don't go we don't really have observance day so much. We don't really do that much here in the West. Some individuals do it but as a group vipassana students don't tend to do this. But the place where we practice celibacy and renunciation, in this way, is going on retreat. If you go on retreat long enough, after a while you realize doesn't really matter if you have put your lipstick on and you're not anymore. Up usually stop beautifying themselves adorning themselves and, and start doing pretty simple living and retreat. And one of the rules, one of the guidelines or precepts for being in retreat is to be celibate.

And, for the most part, that's not an issue. And some people hardly know hardly notice they took vows of celibacy when they go on retreat, because it's 10 days of silence. You know, you're supposed to talk to anybody for 10 days, and you're not supposed to make any contact with anybody of any kind, except the teacher maybe because they're off limits. And, and so, the, you know, you're, you're engaged in your practice, you know, all the waking hours, there's not really the opportunity for sexual activity. So some people don't really notice, but some people notice a lot. Big time and the frustration they're seeing how their mind is driven by lost and filled with fantasies. And the is this the last factor kind of can rise up very dramatically in a situation where there's no possibility pursuing it. Or in a situation where you're paying careful attention and noticing it, not distracting you from it, not acting on it in any way. You're also not supposed to masturbate. So there's some of that pressure is not supposed to be you know, you don't get relief from the pressure. And so you're kind of up against this. This situation, you really have to confront yourself this strong impulse, the attachments to whatever is going on there on sexuality. And for some, some people find that very, very helpful to do. They really causes them to look at a lot of different issues within themselves, for us to look at their relationship to their impulses, to desires to fantasies, to projections onto other people. There's a lot of different very rich world rises for some people, when they have to kind of restrain their sexual impulses or even their sexual You don't even have to act on it even though you can just get to really keep it to themselves. So it's so part of so part of the function of renunciation, this word renunciation that come up is not only letting go of clinging per se, but putting yourself in situations where you can't indulge in something which may be is ethically neutral or fine. But which, by not indulging, it forces you to go deeper into yourself and see some of the deeper roots of clinging within us. And one of the things that happens and you'll start seeing if you do a meditative life or careful, pay careful attention to your psyche is that it's very hard to see certain forms of attachment in their minds and so it Certain impulses that might seem very neutral or seem quite benign inside of us, at their Genesis come from some form of attachment, some kind of clinging. And so then this thing unethical about clinging, so you don't think you're a bad person for clinging, but it's just confining to claim. It just, you know, it's not so comfortable to claim. And nekkhamma has the meaning of going forth into open space into open skleer. On on contracted and constrained kind of heartspace in the sense. So, to be able to begin to get quiet enough is still enough and challenged enough to begin seeing. The subtler and subtler, more tenacious forms of clinging in our psyche is one of the things that can happen in Buddhist spirituality. And some people will choose voluntarily temporarily, perhaps, to do acts of renunciation in order to get the benefits of simplicity, the benefits of allowing the shy inner aspect of our psyche to bubble up and to and to be challenged, and in being challenged seeing



themselves in a way they wouldn't be seen if they weren't challenged. Now one of the very important things to understand in this world of renunciation or nekkhamma, is that it's either directly or indirectly or not, either immediately or, you know, you see it possibility in the future is supposed to bring you a greater sense of peace and a greater sense of joy. It's supposed to be a joy producing thing. If it's not, it doesn't produce joy for you. Maybe you shouldn't let go or renounce unless you feel like oh, it's good not to feel joy because now I could really see my stuff and this is good. joyful, great, I can see my stuff. But, so I learned this, you know, when I was a new father, new parents,

I had done years of monastic practice, here's a Buddhist practice and I learned to some degree, relatively worth let go of a lot of things, things arise, impulses arise, they let go of it, certain thoughts arise, I can let go of it, just let go of stuff. Well, when I was new parent, and children, kids were, you know, waking up at two o'clock in the morning, you know, and I can let go of my sleep, I can let go of this, you know, all these things I wanted to do. I was used to being able to do I can, you know, I spent a long, long, long adulthood where I was just free to have one and, and I was used to just kind of following my you know, my desires my wishes a certain degree certain way. And once I had a child, I couldn't do that anymore. Oh, that's okay. It's fine, I can let go. Please like, and what I found was that I got I would get bitter or annoyed or irritated or angry or furious.

And, and what I learned is that is that to be careful attention. If I'm letting go, and I don't feel joy. I should look more carefully. I probably haven't left go well enough yet. I haven't let go of the right thing because I could let go but then this singer simmering resentment was still there. And that was not healthy. So when I let go, now, I look for where's the joy. If I come to a place of greater ease or peace or joy or happiness, if I haven't, or I don't see how it's going to happen. Maybe I need to back up and start over again or look more carefully. Do something because it's not that's not good to let go and end up being kind of resentful, you know, that builds and causes all kinds of unhealthy tendencies within us. It's not so uncommon for people who take vows of celibacy, for example, let go of their sexuality to certain degree to end up being angry people. You know, they'd like go, but how do they really, you know, they haven't really they haven't really let go of the deeper tendencies within us the deeper impulses or attachments or whatever is going on. So I told a monastic friend of mine, a Buddhist monk, that I was going to be talking about renunciation. And he said to me, something like we'll be sure to talk about renouncing sensual desires. And I think my first thought was, well that's gonna be very unpopular. And why would anybody want to renounce sensual desire?

Well if sensual desire is confining and constricting, then and coming forth out of it into some greater open space of peace or happiness is possible, then why not let go of it? It's great to let go. So, you know, part of one of the aspects of letting go of sensual desire is letting go of sexual desire. What's wrong with sexual desire? Maybe nothing. However, in buying into sexual desire, the impulse to push for it the desire for it. Have you sacrificed a sense of being at peace, a sense of being rested in yourself and I know that it's possible very possible to have impulse you know, sexual desire and then to get all tight and confined, tight about it in and of pushing about it and, you know, and you know, things I did when I was a teenager boy. You know, boy, I once went through, I knew the girl's name, first name, and I knew which streets she lived on. So my friend and I went through the phone book him from the front and from the back and we call every phone number We had someone who lived on that street and we asked you know is is Mary there her Maria there I don't forget her name, but you know, he there. No, no one here by that name until we found the house. Well, that was fun. So I don't know if that was a good example but keep in mind what I did as a teenager and so it was one thing to have sexual desire. It's another thing to lose our peace and well being around it. I think a lot of people do. And so the challenge of Buddhist practice for laypeople is not necessarily let go of sexual desire, but not a sacrifice some sense of being at peace and content with oneself when the sexual desire arises. So we're enunciation

around sexual desire for would take the form of renouncing that part of sexual desire that's causing us to lose our sense of well being. We settled on ourselves rested in ourselves. That makes sense, doesn't mean you have to stop sexual activity, but it means that you know, all these strange things like, you know, going through a phone book.

So I will read a couple of passages for quotes from the Buddha. And then I can we can take couple of questions perhaps

the mindful ones, the wise ones, who are intent on meditation, the light in the peace of renunciation so those three words, delight in the peace of renunciation. So renunciation has really these other qualities, peace and delight. And if those qualities are not there, watch out. Be careful.

And then this kind of piano of joy. Ah, so happily we live. We have no attachments. We shall feast on joy. As to the radiant gods. The radiant gods are a certain class of gods that just live on joy, faster nourishment. That's pretty good. So happily, we will live we have no attachments. We shall feast on joy. Isn't that great? feasting on joy and that's what comes when a personal number clinks Letting go of clinging comes with joy. And that's a wonderful thing to offer our family or partners or neighbors or community is people is that joy, that delight in life and being alive being present? That comes when there's no clean? When we're free of cleaning, and happy, wouldn't it be great? So renunciation was an unpopular talk

exceeding make succeed and making pronunciation attractive. You're all going to race out. Look for the first opportunity. Anyway, your thoughts or questions or reservations, please anything you'd like to say? Yes, let's do the mic. We have a mic nearby. My question

is how it relates to some artists work there is

listening to

you hold the mic closer,

classical music station and they had a story about Beethoven losing a gold coin, getting very angry. And because he was so angry, he wrote this beautiful piece. So taking that as an example, if he had let go, and that he wouldn't have created composed that piece. And sometimes you see that in painting artists too. There are so many portraits that because of May, I mean some of them are full of desire. On the other hand, he gets mad at this woman and turns us into You know, where was all this art gonna be? Everybody let go

if the art might look very different Beethoven still might have written written a piece at the same time, same time, he's writing the angry piece, but he would read something else. So, it's, it's, you know, there's lots of people who perform beautiful arts, beautiful music or artists or do great creative things. And they're not motivated by anger or suffering in in that in that act. Now, it's possible that if a person is suffering enough, some people that they're not going to be motivated to do art. But I would really hate to tell someone you know, I really want you to be great artists codes suffer. It's really good. That's how that's how that's gonna create good art. You know? I'd rather the person who was happy and not an artist, then then, you know, they suffered nor to make great art. I wouldn't want to justify suffering by the presence of great art. I think there's great art, but there's great art that can happen without that. So what you pointed to is other people have made the same comparison. And one of one of the things that sometimes then contrast it with Western art. People say Western art is often I have no idea it's true. But

people say as an art is often arising out of people suffering, the artists suffering. But then they say, well, the Asia is great, great Chinese arts, you know, with nature painting is a very comes out a very different motivation and impulse. And rather than coming out of some suffering or great anxiety or great conflict, that the person's feeling, it comes out of a sense of much more, deeply attuned to themselves be settled and peaceful and the artists was Been a lot of time preparing themselves to do the art, and to come into a very peaceful, very, very non conflicted state. And until that comes on non conflict the state, they won't do the art maybe produces a different kind of art rather than heroic marches.

Oh, that's true. So the other part of the question is, maybe that's the way he was letting go. So sometimes this catharsis of letting go, you put something down writing and expresses it and you can let go more easily. That could be a very wise thing to do. And if that's the case, then perhaps you were the beneficiary of that process for him. But it But no, that's a different justification than saying, oh, the suffering was good. Anger is good because it produce great art. It's saying rather than saying he needed to do that great dark orange, we'll learn how to In order to learn to let go and, and the side effect of that is that we benefit from having a great music now to listen to. Yeah, so sometimes it works that way. And sometimes it's sometimes expressing even an art or anger is a way of just fueling it. You have to be careful and wise about why we're doing it. I've actually thought about this subject quite a bit. And I've always thought that intense pain pushes you into the moment. So, while Beethoven was writing this, he was actually being pushed into the present moment. And the expression of the present moment is what came out. It wasn't necessarily his pain. It was that moment. That's just my interpretation of it. So many years ago, I asked one of my Zen teachers When I sit zen meditation, sure I sit in full lotus, so I can really have a lot of pain because I'm really present. And he said, Gil, don't do that. Don't go looking for trouble. But when trouble comes, then be present for it. Don't run away.

Well, I hope that this evening's talk was a little bit of a challenge for you. If Buddhism doesn't challenge us, then it's not, you know, up to snuff, not really doing its job. And so it'd be challenged to really look at the area of attachment and clinging and to look at the value of perhaps of letting go and different ways of letting go and learning how to come out of a confined situation into one that's more open and free. So, thank you