

Blessing of Renunciation

Uncontrived: Dedicated Practitioners' Group

Graduated Discourse 5

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We are continuing with what's called "the Graduated discourse" that the Buddha gave to lay practitioners mostly who were ripe for awakening, according to the way the texts go.

And the understanding is that in the texts he would give this all in one go, but we're doing the same topics that are listed as a series.

So we're kind of in the middle and we've gotten to, we just finished last time the dangers and difficulties of pursuing sense pleasures in one's life as the main pursuit.

And I think many people who are meditators understand that that's not the main pursuit because otherwise, why would you sit on a cushion for half an hour every day or longer or whatever it is?

We know that there's something else that can be pursued in life.

So the next thing, the next topic that the Buddha goes on to after he's done generosity, virtue, the gods, and then the dangers of only devoting one's life to sense pleasures.

The next thing is another topic that might sound challenging is the blessing of renunciation.

So I apologize for that word in that renunciation is not really a popular word for many people, but I think it's just the word.

And the reason is we'll go through tonight what the Buddha meant by saying adding this very succinct form.

So I understand it's not really a popular idea, but it kind of follows on.

We noted last time that one of the reasons, let me tell you why it's not popular is that it's hard for the mind to be willing to let go of its pursuit of the sensual world in various ways, sensual enjoyment, because we feel, we might feel like we'll be left with nothing.

It's like, why would I let go of these things that are enjoyable, that make my life rich and meaningful?

So if we have no other sources of emptiness besides the sense world, then it would be terrible for that to be taken away.

I totally agree with that.

And the Buddha even agrees with that.

There are other suttas where he says, of course, of course, you don't want to give this up.

You don't have a better option.

You just said that point blank to somebody in one sutta.

So that's the conventional association with this word renunciation is let's do grim austerity and not have any pleasures in our lives.

So it makes it sound like the message is just give it all up and have nothing.

But that's not actually what renunciation means in the Buddhist teachings.

And so we'll talk about that tonight.

For the Buddha, the word that's translated as renunciation is actually positive.

It's a positive word.

So I can't think of a better single word I have to admit in English.

So let it go is sometimes used.

That's not a single word.

So anyway, the Pali word is nikama.

And that's those of you writing it down.

It's N-E-K-K-H-A-M-M-A.

And so but the thing is that the English word renunciation really only partially overlaps with what's meant by nikama.

So I'm going to ask you to suspend your associations as we go forward.

So bear with me while I talk then a little bit about this word.

So nikama is a Pali word, the word that the Buddhist, the language that the Buddhist texts were written down in.

But it comes from Sanskrit.

It has Sanskrit roots.

And it turns out that the roots can be evolved and derived in two different ways.

It's kind of interesting.

So let me just mention them.

One is you don't need to be a Sanskrit expert or anything.

One is nir plus comma.

And so that's the negation of this word comma, which is what we talked about last time as meaning sense desire or sense pleasure.

Remember that word comma.

So it could be nir plus comma.

So the negation of that.

So that's okay.

And so then it would mean kind of like the restraint of overindulging and sense pleasures.

So another but another possible root is nis plus comity.

You could divide it up that way also.

And so then that makes a verbal form that literally means to walk away from to walk away from.

And so then the noun nikama comes to mean walking away from the sometimes literally the household life like ordaining.

But it also means walking away by extension.

It means walking away from the greed, hatred, and delusion.

So it means leaving behind the things that lead to suffering.

So that's actually that becomes interesting then I think because we have on the one hand the negation of sensual enjoyment, which people are like, that doesn't sound very good.

But then on the other hand, we have walking away from greed, hatred, and delusion just leaving them behind walking freely away.

That's the goal of the Buddhist path.

So those two are maybe the contrast between them might become interesting as we go forward.

Like what is this word that can mean both of those things?

There might be a play on words that might have been that both meanings were intended by choosing *nikamas*, this word that the Buddha uses.

So there is a just an example from the sutra they'll read.

It says there monks there are these two kinds of happiness.

What to?

Sensual happiness and the happiness of renunciation of these two kinds of happiness.

The happiness of renunciation is the foremost.

So how about that?

He acknowledges that there are there are different kinds of happinesses and he says this one is higher.

So we're getting maybe a hint of the depth and potential of *nikama* at this point.

And so if you unfold the aspiration to of *nikama* completely, it will it will fulfill liberation eventually.

But we have to figure out what that means for us.

What that means for our particular life, because I think it ends up looking different for different people.

So the graduated discourse, we're talking about that in particular.

And it says very clearly in the text that what the Buddha talks about at this point is the blessing, the blessing of renunciation.

So what is that?

So I'm going to suggest that there are there's kind of a dual blessing or a twofold blessing of nikama and its benefit has two different sides.

So let's go through what that is.

So if we let this word comma that we talked about in the last Dharma talk, if we let that just stand for not just any old sense pleasure, but just the ones that are problematic, the ones that are not healthy for us.

And we can understand ones like that, like overindulging in food is not healthy.

Playing 20 hours of video games is not healthy.

Watching a lot of TV or we can think of all kinds of ways that people pursue and they say that it's for pleasure, they say they enjoy it, but we can see it's not good or being addicted to alcohol or something.

That's not good.

So this nikama, suppose you let go of something, one of those sensual pursuits that's actually not good for you.

And let's say you're able to give up an addiction to you know, I don't know, too much ice cream, something like that.

What happens when you do that?

I would say that there are two sides to it.

One is that you directly eliminate the harm that was being done.

Ice cream isn't that healthy.

So if you're eating like a big bowl of it every day, maybe you have heart problems, heart disease or you know, you have problems with sugar, you need to become pre-diabetic.

So you eliminate the immediate obvious harm that the that sense pursuit was doing.

And you also open up new options.

All the money you were spending on ice cream can now be spent on something else all the time that you spend in the store buying ice cream, you know, that time.

Maybe that's not a good example for time, but you know, or if we think of alcohol, it's even more extreme.

Let's say you give up an addiction to alcohol, you eliminate liver damage, all the direct problems that alcohol does, and you open up the possibility of better relationships, a better work life, more money, more time to pursue spiritual practice.

There's a dual blessing there, right?

So I would say that if we want to fully receive this blessing of renunciation that's referred to, it's good to be aware of both of those sides, you know, both of the freedom of letting go of direct damage and new possibilities that open because of that moving into those new possibilities from our newfound freedom.

Joseph Goldstein succinctly defined renunciation as non-addiction, and he didn't just mean alcohol, he meant non-addiction to the internet, to complaining to all the little things that we're addicted to.

So, you know, we, or we could maybe say non-entanglement in the same way being entangled is itself confusing and painful, and it's also inhibiting free motion.

So if we get unentangled, we eliminate all the confusion from that, and we gain the ability to walk, not entangled.

So when we see renunciation in this more overarching way, and of having these dual benefits to it, we can see that it doesn't apply only to the five main senses that we usually think about in the sense world.

It extends beyond that into what the Buddha identified as the sixth sense of the mind.

So overcoming hindrances in mind in order to gain meditative stability, for example, that's clearly another way that renunciation could be thought of, I would suggest.

So let's say the mind is really caught up in one of the five hindrances, which if you're not familiar with the list or sensual desire is the first one, but also ill will, sloth and torpor, restlessness and remorse, and doubt.

Those are the five.

And if the mind is just sitting there, say you're sitting there in meditation, and all you can do is think about ill will, about why didn't that person do what I told them to, why didn't that, why was my boss mean to me today?

That's really irritating.

I'm going to give him a piece of my mind next time.

And here's how I'm going to plan out my argument.

And if that's, you know, you're just churning and churning on ill will, that has direct harm to the mind.

It feeds that, at the very least, it feeds that tendency to keep doing more of that.

But it's also literally painful.

You know, it's your stomach gets tight, you get sweaty, you know, it's there, there's harm being done through resting in ill will.

And the mind is not able to enter concentration or be wise.

You know, a hindrance, the hindrances are hindrances to concentrated states like Jhana, or even just calmness, and also to insights into permanence, suffering, not self, things that can liberate the mind in a more deeper way.

So again, we see this dual blessing.

If we were to renounce our bout of ill will that was going on, it's not always as simple as just saying, okay, I'm not going to do that.

And you know, there's a process, but that's another aspect of renunciation.

Nekkama reaches beyond the realm of the five senses.

And this is to support this also.

There are, this is not just my interpretation, there are cases where renunciation refers specifically to the release of unwholesome mind states that accompany, you know, that we need to do in order to get to a meditative absorption.

So that for example, here's a read from one of the texts says, it's talking about the four Jhanas, which are states of absorption, but we could just say any state of Shama to calmness.

This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment.

I say this kind of pleasure, I say of this kind of pleasure, that it should be pursued, that it should be developed, that it should be cultivated, and that it should not be feared.

How about that?

The Buddha says directly, here's a kind of pleasure to cultivate.

He meant meditative pleasure.

And just to be clear, it uses, it says the bliss of enlightenment, but the meditative absorptions are not states of enlightenment.

The commentaries say that it means you'll be pointed toward enlightenment, just in case anyone was confused about that.

So it's remarkable, it's actually a remarkable quote.

The Buddha says this several times, I didn't just pick out one obscure thing that he only says once, that quote is repeated in more than one Suta, where the Buddha says this kind of pleasure should be pursued, it should not be feared.

So points toward pursuing pleasure, but it's the refined bliss of meditative states as part of the path to awakening.

So the Buddha is differentiating his teaching from other ascetics at the time, who believed that anything, any kind of pleasure was terrible and should not be, should be suppressed somehow or feared.

And he did not identify with that kind of teaching.

And you may also, some of you may know the story of the Buddha himself, where in his quest for enlightenment, there came a point where he had hit every wall and didn't know where to go.

And he remembered a time from his childhood when he himself had entered meditative absorption as a child.

And he thought, huh, could that be the path?

Yes, yes, that is the path.

And so then he went forward with that in his own practice.

And that helped him to wake up.

But if we want that kind of happiness and that kind of meditative state, we have to give up pursuing those thoughts about sensual pleasure, ill will, and then states of low and high energy and doubt.

Those things have to be released in order for the mind to do that.

So in case that wasn't enough advertisement, I have more advertisement.

Here's from the Dhammapada.

Even the gods, envy, the awakened ones, the mindful ones, the wise ones who are intent on meditation and delight in the peace of renunciation.

Even the gods envy that.

How about that?

So we talked about the gods two talks ago.

So, so renunciation, are you warming up to this idea that renunciation is kind of an interesting thing?

So I would suggest, if you want a different approach, like how do we think about what renunciation is then?

Is it is it an act of pushing away?

No, because that's that's resistance or ill will.

So I'm going to call renunciation.

And this is my interpretation.

I call it an attitude.

And the reason for that is that how it's used in several other suttas.

So this word, where does it appear in the teachings?

Well, it appears, first of all, as part of right intention, those of you who know the Eightfold Path.

The second step of the path is wise intention.

There are three wise intention names, the intention of renunciation, the intention of non ill will and the intention of non cruelty.

So it's paired up with beautiful states of caring and compassion and love and renunciation.

Those are those all go together.

And then the opposite side sense pleasure ill will and cruelty go together in another set.

So it's in one hand, it's an intention.

And then that same set of three is also named as right thought and right perception in various I'm talking now about how we a dozen suttas, these things, maybe more, actually more if you count the ones that define the Eightfold Path.

So we have something that's an intention, a thought and a perception, a way of seeing things.

I wrap those all together into the word attitude that we can carry an attitude of renunciation that flavors our way of seeing things, our intentions of how to do things, our thoughts about things.

And it's always skillful.

Renunciation is always named as skillful.

So maybe it's a mindset.

You could also call it that if you like modern a modern word like that.

So what is that?

You know, what does that mean practically?

Just to give a concrete example, I would say that if we are walking around with the may comma mindset, if we find ourselves struggling as we might during a typical day, we would ask, what would I have to let go of to make this easier while I'm struggling?

Have you ever had that thought like you're on the phone and you're you're trying to get to some official place, you know, you're calling the government, you're calling your medical office, you're calling something and you're in one of those phone trees that says main menu for such and such press one and you're thinking, I just want to talk to somebody and then you press the wrong button and you can't get to the right place.

Or then the phone says, I'm sorry, I didn't understand.

Could you please repeat what you tried to type in?

And so as instead of like getting angry, what if we said, what would I have to let go of to make this easier at this moment?

Probably we have to let go of an expectation of some kind.

We probably have to let go of an agenda about how fast I was going to be able to do this.

Maybe what we realize is that our desire for ease and peace of mind is stronger than our desire for making this thing work, because I'm struggling.

So, you know, we might be more likely with it, I think with this mindset or attitude of renunciation to remember to turn toward kindness or wisdom or generosity or patience because we're willing to let go of the mind states that are not helping us in that moment.

Right there in that moment, we don't have to think about when am I going to let go of greed, hatred and delusion forever, a long time from now.

Right now in this moment, what mind state is not helpful and could I let go of it?

I think that's the attitude of renunciation.

This is so different than how most people walk around the world.

I think it makes a difference.

It's part of the blessing of renunciation to have that resource available to our mind.

So, I would say then, moving on, that if we live by this attitude as often as we can, what would I have to let go of here?

We will gradually naturally elevate our desires if I can use that word.

And I don't mean that in a sense of superiority or better than, but we elevate our desires.

We realize that what we really want is peace or what we really want is to connect with this person that we're with or what we really want is to be at ease even though things are stressful right now.

And so our desires stop being for things in the sense realm.

Can I get things to go my way?

Can I get some kind of pleasure?

And they go toward this realm of can my mind be in a wholesome state?

It's still a want.

You want your mind to be peaceful.

That's fine.

That's a good want.

That's what I would call an elevated desire.

Or we're sitting on the cushion.

We want to be calmer.

It doesn't mean it will happen necessarily.

But even if the mind is busy, we can be calm about that.

We can be really aware, okay, my mind is really busy right now and I'm okay with that.

So there's some degree of ease.

So we start elevating our desires.

We start wanting things that are actually beneficial for us.

And that's an okay kind of want.

That's an onward leading kind of want.

Anything the mind can get attached to anything I know.

But we'll start to notice that because it will start to have that sticky clingy feeling.

And then we can again release what would I have to let go of here.

So there are helpful desires that support the spiritual path that are onward leading.

And they're enabled by being willing and able to let go of things that are not as helpful for us.

This is also supported by the suttas again from the dhamma padam.

If by giving up a lesser happiness, one could experience greater happiness, a wise person would renounce the lesser to behold the greater.

How about that?

What's the greatest happiness I could have right now?

Is it the chocolate cake or is it connecting with my friend?

You know, and then onward from there.

So the Buddha does, however, is clear that the blessing associated with nikama is part of the path.

We're still on the path of doing this practice.

It's not yet the goal.

It's not the same as liberation.

So he says, not with virtue or religious practice, great learning, attaining samadhi, dwelling in seclusion, or thinking, I touch the happiness of renunciation, unknown by ordinary people.

Should you, practitioner, rest assured, without having destroyed greed, hatred, and delusion?

So he does make it clear that this is the path.

It's not the goal.

So then let's look back at the graduated discourse.

I wanted to actually read a little bit from it.

I'm reading bits and pieces of it each time.

So this is the one that he gave to the householder Upali, just because that's my classic example.

So it says, then the blessed one gave the householder Upali progressive instruction, which means the graduated discourse.

That's a different translation.

That is talk on giving, virtue, the heavens, the dangers of sense, pleasure, and the blessing of renunciation.

So that's as far as we've gotten.

And then it goes on.

He says, when he knew that the householder Upali's mind was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas, suffering its origin, its cessation, and the path.

So the Buddha, all of this is set up to get the mind into a really beautiful wholesome state.

You know, what does it say?

Ready, receptive, free from hindrances.

We just talked about that.

That's part of renunciation.

Elated and confident.

Elated is that higher happiness and confident, confident that there's a better choice than just pursuing conventional happiness in the world.

Then the mind is ready.

It's like poised.

And so then, boom, the Buddha teaches what the four noble truths.

And that's what we will talk about starting next time is the teachings on the four noble truths.

And so that's like, when the mind is ready, the Buddha, it says the teaching special to the Buddha.

So this is, according to the Buddhist tradition, this is the main point.

And the thing that is unique to the Buddha's teaching is pointing out that there is a the complete ending of suffering, and there is a path that can be named for how you get from here to there.

So that's what we'll work on next time.

We'll see if we do as well as your Pali.

So any comments, questions?

Further considerations?

I like to leave space for that.

Yeah, Heidi.

I'm thinking that when I'm caught in some variety of greed, hatred, or delusion, my tendency is to focus on the object of, say, the greed or the object of my hostility.

And I completely lose track of my emotion, the wanting something or the wanting some change in somebody else or something.

And so I'm kind of jumping over the unpleasant sensation of that clinging or that aversion, which just by definition is unpleasant.

Right?

Yeah, we don't want to feel that we would rather try to rather focus on the object.

Yeah, I'm choosing something unpleasant by not letting, you know, I really like when you said that pronunciation, which I think one word that you could replace it with it is one word is release.

If I'm released, yeah, that you know, like, why would I choose not to release greed, hatred, or delusion?

Because it just by definition doesn't feel good.

But I'm so focused on the object that I miss it somehow.

Yeah, it's amazing how the mind has tied itself up in these knots.

And I love that you've seen it.

How the mind does that, that means it's actually on the way out, you may not have completely released that habit yet.

But once you've seen it clearly, it's it's it's all it's going to go at some point.

Yeah, the word release, just to comment, because I think that is also a good alternative, is that that word is used for there's a whole bunch of words that mean letting go in Pali.

There is Nekama, there's also Vosaga, Chaga.

What's the other one, Nis?

I forget.

Anyway, there's Nis, Nisaga, something like that.

There are several and the word release or relinquishment is used often for the ones that are very deep, that are like when the mind is poised for awakening, and it relinquishes all of its attachment in into Nibbana.

That word is often translated as release.

So I'm careful about using it for renunciation, which can be actually an intentional act that we do as a self, we decide to renounce something.

So it's a whole different realm, but it's all just a spectrum.

And so, like the other end of the spectrum is the kind of deep, deep release and on one end.

Anyway, so I agree with you that release is a single word that has the same meaning.

And maybe if you prefer a release, even for renunciation, you can use it in your mind if that's if it doesn't cause stickiness for you.

That's fine.

So you guys ready to sign up for being renunciates?

Is that an okay word for you?

Kate, you're raising your hand.

So to me, it feels like renunciation is what you need to do to reach at Ubeka equanimity.

To reach equanimity?

You just need renunciation to go there, to get there.

So yeah, so by letting go of anything that is harmful, you would need to have discernment, I would think also to know what to let go of.

Right, but like letting go of any agitation and seeing thelessness of things.

So I think it all comes, seems to me that renunciation is just a path to go there, to get to Ubeka to me.

Just my opinion.

Yeah, I think that's reasonable is that if we let go of the things that are agitating, we will eventually arrive at okayness with everything, which is an important step on the path to get to especially very deep equanimity.

I think to get to really, to the really deepest form of equanimity, like the one that's right before the mind is willing to release, there does also have to be understanding of the three characteristics.

So I think somebody would have had to point us toward looking at an itcha also.

I'm agreeing with you that renunciation is key to getting there.

You have to be willing to let go of anything that's agitating.

I guess what I'm just saying there are additional things.

Renunciation alone is insufficient.

You need some kind of wisdom also.

Thank you.

Yeah, but it's true also, I should say that Nakama itself does require some degree of wisdom because it's part of, if it's really going to be Nakama, it's the second step of the noble April path.

And so it is part of the wisdom component.

There is letting go, by the way, that is not wise.

Sometimes people learn that somehow they learn in their mind that the Buddhist path is about letting go and it's about renouncing all the sense pleasures.

And so they, you know, they truck half their furniture out to the dumpster and just throw everything away.

And they say, I'm letting go of it all.

And that's, there's never really not that much wisdom in something like that.

Or sometimes people let go of things that they need.

The path is onward leading in a stepwise way.

And we need certain supports at the beginning.

They're unwise.

I've talked with students who have let go of things in unwise ways.

They let go sooner than they should have.

They got rid of something.

I would say that's not Nakama.

That's not wise renunciation.

You can't just throw everything out right up front unless you're really close to, you know, really spiritually right.

Okay, I'm totally agreeing with you Kate, by the way, I'm just putting like nuance on what you said.

Thank you.

For sure renunciation leads to equanimity.

All right, Steve.

You're still muted.

You might have said this before I came in tonight.

But I think of renunciation along with nonattachment, especially to results of actions.

It's extremely helpful for me to think of that.

Yeah.

Yeah, that's part of why is equanimity to is doing what needs to be done in the moment, regardless of letting go of whether the result will succeed or not.

Gabriel, you were next.

All right.

Let's talk about words and their meaning.

I love etymology and I'm not ready to let it go right now.

At least my love for etymology.

But seriously now, I've been looking deep into myself when I see hatred arising.

I take care of my old folk, my mother and my father, they are elderly now and they need some assistance.

And you can imagine the amount of triggers that will remember your entire life until that point.

The relationship with our parents is really intense.

Yeah, close connection.

Yeah.

And you there's love that's hate, there's hate, but there's this agentia simile.

It's very simple, but he's very good at this.

And he said that the mind's like the leaves on a tree.

The wind blows, the the leaf will flutter.

The mind's the same thing.

The sense impression arrived and the mind flutters.

Yeah, agitated.

That's the word that bring that to my mind.

You were talking about agitation.

And and if you just I've tried many ways to let it go.

To to renunciate that feeling, say no, I don't want to feel that.

But I came to the conclusion at this point in my practice at least, that there is not a way to let go of the the feelings that arise.

You can observe them and they will go away by themselves.

You don't need to do anything.

Yes, that's correct.

And then I heard Ajahn Sumedo say once that in that release, one of those moments that wow, that that changed my entire way of viewing this.

And he was not even talking about this, but he said that letting go is not something that you think something that you do.

And and then I realized that to to do that to let go, you don't need to do anything.

And I believe it was you other day that was was talking about the not putting more dry wood on the bonfire.

Right?

Yeah, that's a really way to let go is just just what it burns.

Eventually, it's over.

The good and the bad.

Yeah, that's true.

There is.

There are suttas where the Buddha is very clear that we can be putting dry wood on the fire, as you said, and that's stoking whatever's going on our greed or hatred or delusion.

But if we want the fire to go out, most of us are looking for the fire hose, where do I get the fire hose and just put this baby out?

But actually, all you have to do is stop putting wood on it and let it burn out.

And that's actually more the approach that the Buddha tends to favor in the suttas is non attachment, non involvement and letting things fade away and eventually cease on their own.

However, it's a little it's a little subtle with letting go because there are kinds of volitional letting go that can be done and should be done.

But they're fairly gross, you know, they're fairly top level.

And those those can be useful.

And then at some point, we need to trust in the non volitional letting go.

So I'm going to make that distinction between volitional and non volitional letting go.

It's a wide playing field of letting go.

That's why there's so many poly words for the ones I name for.

And the volitional letting go is useful.

And it only goes so far.

So the more the deeper kind of letting go will always eventually be this act of simply seeing and letting things fade.

But we have to get the mind set up to the point where that process can start to take over.

So yeah, if I then use words, we'll we'll usually make it worse.

When you start thinking with words for a lack of a better expression, if you just feel what's happening, I don't know if it makes any sense.

But when you start thinking about like, you start hearing the noises, the voices saying words, words are not helpful in this case, you just need to let the mind settle itself.

Yeah, the field of sensations of feeling tone is more subtle than the surface level thinking mind.

And that is the place where more healing and letting go happen.

Thinking about things or deciding that something shouldn't be there won't be effective in the long run.

So yeah, a lot of wisdom in what you're saying.

Thank you, Gabriel.

In most most cases, no one wants to feel hate or feel bad about anything.

So in most cases, if you just let it be, you will find the answer.

If you start thinking too much, it's not helpful in most cases.

Yeah, often letting be is maybe even a better phrase, guiding phrase than letting go.

Yeah.

Yeah, thank you.

Mari, your hand is up also.

Yeah, I appreciate the topic a lot.

And I'm just starting to feel it in an embodied sense in different moments.

And I was listening to a Dharma talk by Pascal Eau Claire, I'm just saying his name right.

And he was talking about renouncing in our relationships of saying, I release you from my expectations.

And that just like hit home.

And that's been coming up when I'm having, I'm feeling some tension and in some kind of interaction, I'm having to train someone at work right now.

And it's very challenging because our personalities are different and a lot of reasons it's very challenging.

And but I'm finding it's really an opportunity for my practice to just notice like okay, just sort of internally, I release you from my expectations, just feeling frustrated that this person isn't different in some way, I think they should be.

And it's really helpful to get me in a more peaceful space.

And then that person becomes a little less activated.

They're not aware of what they're even saying or doing.

But if I can quiet my own heart, then they sort of joined me a little bit, which is really just like kind of surprising.

That is a perfect example of this dual blessing is that you, you no longer have the immediate pain that you were creating for yourself through your frustration and expectation and look at something else opens.

Yeah, it's really, it's really helpful.

And the other thing I'm noticing that I've started to do kind of in parallel to the practice is that when I, I also am in a position in my job where I have to be on phone calls with people that I need something from usually some kind of IT or, you know, some other, you know, what we've all done with all the phone tree where it takes you an hour and a half and it's really hard to find the one person who can help you.

And I've started listening to myself sort of narrate, like it's like this now as I'm talking to the person and I'm getting frustrated because I can tell they have no training on what I need.

I'll just, I'll be, I'll hear myself say, okay, well, this is just how it is.

And, and you don't have this training, but someone else might and I wait.

So it's like it's a way I'm learning how to sort of self suit and do the same thing like calm myself and not, not expose somebody else to that tension and frustration and feeling.

That's great.

That's another way of, that's this attitude of renunciation.

What would I have to let go of right now to make this easier?

It's usually an expectation of some kind or a, yeah.

And if I can catch it, it's really helpful, but sometimes a half hour later, I'm like, right, yeah, we don't always catch it, but that's beautiful.

You're, you're, you're giving priority to your value, your internal value of your own ease and peace, you know, which in a world where you can't control all the conditions coming in.

And not harming others because I'm more aware of how I harm others with my own patience.

Yep.

Beautiful.

Which I used to think was sort of neutral, but it's not.

Thank you.

Great.

Well, this turned out to be quite a rich topic.

I see we've made it to the top of the hour.

So we'll stop.

Although at one point, I think I saw your hand, Daniel.

Did you, did you have anything?

Hi, thank you.

Actually, I didn't have my hand up, but it was fascinating to be a focus topic.

Thank you.

Okay.

Great.

Thanks for being here to, to everyone.

I had a question real fast.

Okay.

Was this platform something that someone should have started from the beginning, or can anyone join at any time?

Oh, no, you can join anytime.

It's ongoing.

Feel free to come next time.

And actually on my website, which the other talks are available on my website, which I'll just put in the chat.

I don't know if you know it, but this is where the talks are posted for the previous ones.

This was number five, but you don't have to have started at the beginning.

Perfect.

Okay.

Thank you so much.

I really reflected on what everyone was saying too.

So that was wonderful.

Well, I will be back next on December 6th.

So see some of you then, maybe.

Take care, bye bye.