This evening I want to talk about a topic, which for Buddhists is maybe very important, maybe for all people. And that is the topic of desire. And there's a lot of confusion in Buddhism about the word desire. It's an English word. And, and so perhaps I could try to clarify some of the confusion around the word. Sometimes people pick up the idea that desire is bad, you know, Buddhists, n'est pas have any desire. And Buddhism is about letting go of all your desires. And then you wonder how you get to the toilet when you need to be there. No, some people actually get frightened when they hear this idea of non attachment, because they can't imagine life without any kind of desire at all. And in some ways, they're right. It's kind of is somewhat imaginable in life. Without any desire at all. Now the insight part of our meditation practice is to look clearly see clearly what's going on. And one of the things that's very important to look clearly at is desires itself to understand desire. And that's true, not because it's a good Buddhist thing to do, but because desire is really central feature in human life. It's so central, that I think human beings should work appropriately because human desire link, human desire really links. There's pretty rare that people just be so this thing about human beings, you know, kind of wishful thinking. And what's much more common is that our desires are just, you know, running all the time and, and desires often shaping the experience. We have When we stop and just be because so much momentum and our desires, desire in mind, you stop and you feel the tension of that sometimes. So desires are very common. And they're both subtle. And they're both, they're very gross, they're big. Something as simple as shifting your position in your chair, because you want to be more a little more comfortable. You can do almost unknowingly, there's a lot of shifting goes on all the time in our bodies, and we're hardly aware of it. And it represents some little movement of desire. There is a lot of bigger desires, like you know, these go to the bathroom or desire to eat if you're hungry or right if things are basically biological urges, or biological needs. And, and then on the far end of the spectrum of desire, there is things like addiction, tremendous compulsion, that Seems to grab the person and seem to be more in charge of a person than the person is him or herself. tremendously powerful desires that can get people to do things that later they very much regret. And their right mind they would never do. Their big desire small desires. But I would say that if you start paying attention to the movements of
Desire, in your minds and your being, you will find that it's kind of constant. Like always little desires, going on wanting something or not wanting something, wanting somebody to stay, wanting something new to happen, wants him to go away. Once I mean not to come, there's all these wants all these movements of desire going on. And now it's very important to understand that word desire in Buddhist English is an inclusive term and it includes both healthy desires and unhealthy desires, helpful desires and unhelpful desires. But generally kind of in colloquial, Buddhist, Buddhist, English, Buddhist, these, the word desire gets a little bit of a bum rap. You know, it's kind of when Buddhists tend to use it, if it's an inclusive term that kind of equally refers to both healthful, helpful and unhelpful desires. If you know if it's kind of that inclusive in Buddhist circles, there's a tendency kind of like we lean in the direction of desire is not good. You know, that's kind of a bum rap. It's kind of like, we're not exactly equal opportunity employers here. There's a little bit discrimination in Buddhist circles around this word desire can lead in that direction. But it's interesting that maybe there's it is an English also, because the Latin root for the word desire, there were deep desire means locking for from and when I look in my dictionary, it says that the root of the word desire. The sire part comes from the Latin root for Star. It's a seducer, see daris, something like that. And somehow that becomes desire and from stars. So you know, you wish on a star. you hoped for me to come from the stars. There, there can be kind of built into this in the archaeology of the word desire is this idea that desire has this wishful thinking component, perhaps that's something you'd imagine magical thinking, get, you know, having, hoping and something that's maybe unrealistic. But I think it's best to think of the word desire as being an inclusive term. And when it's used in that, just simply use the word desire. It's not meant to be either, you know, critical inquiry, be critical of the word desire or supportive others that we were desired, just an inclusive term for a very, very common human functioning. And as I said, Now there's gonna be healthy desire, unhealthy desire. But what is also true is that these momentum and movement of desire in human mind is almost constant almost all the time, whether it's healthy or unhealthy, there's often a kind of constant stream of a going on. And just pay attention to see that is quite, you know, surprising to notice that for the first time how much desire it takes a subtle mind sometimes you see the subtle the house offering all the time, but it doesn't take much mindfulness to start. And I recommend that to you. Maybe try for a while try take an hour, take a sitting in meditation or, and just be very attentive to every moment of desire, and name it. There's a desire, there's one there's a wanting, there's one thing not to be both wanting not to be and wanting both called desire. And so it's it's desires and human. The moment of desiring in human minds is kind of like a highway. That goes on for I would it never ends and be there good desires that desires still desires still use desire highway just not going to end because that's what you have in mind and so just feel it introduces desire and you know if you start paying attention enough and you realize you're in this endless highway if you compare it to driving a car on endless highway, you know, sometimes you driving along 101 or highway one Santa Cruz a big service with a beautiful and sometimes you want one or one here in the peninsula and you know, it's sometimes it's really nice and sometimes it's not nice. But after a while, you're always driving on this car on the freeways, you kind of wish you could take a break, you wouldn't get off, you know, be nice to get off just you know, stretch your legs or do something different or possibly go to rest up. But human mind kind of unless we sleep or something just goes along and then even when it's questionable whether desiring stops when we sleep the dream Dreamworld
sometimes is you know, represents a movement of desire as well. My son sometimes talks out loud asleep and he'll say like things like get the ball get the ball you know, it's a desire picked up all. And so it's an endless highway. And, and even you know if it's just endlessly good desires, it would be nice to take a break enough you know, be nice to stop and pick one of the rest stops before you have to go further. However, in this highway of desire, we come at some points to a fork. And this is very important to understand the fork and the world of desire. And the fourth one, one direction the fork goes into the direction of craving and the other goes in the direction of aspiration. And these are not technical Buddhist words exactly. But it's kind of my attempt to try to distinguish between healthy desire and unhealthy desire, helpful desire and unhelpful desire. And it's very important to make this distinction and in that Buddhism is kind of seemingly, you know, kind of superficial view of Buddhism anti desire, what it really is, is Buddhism Buddhist practice is built to help us put to rest, once and for all, craving the particular form of desire, which is called craving. And craving has a quality of compulsion in it like addictions, craving for the quality it's going to climb. And then after the climbing, connected craving, there's a tightening of grasping and clinging like the fist tightening up when we grass And like we've regressed something we often grasp more hard than harder than we need to grasp it. So there's, you know, grasping has this extra tense quality that maybe is unnecessary in the situation. And stuff. And craving instead always creates suffering. It creates suffering in and of itself. And, and the momentum of craving creates suffering on the line also, not just in the moment. So there's one fork is the fork of craving. And the other is the fork of aspiration. And whereas craving that word, I associated with Klein, I don't know what the lack the word root for craving is. The root of it, but the root for aspiration is the word breath. You know, spy, like respiration. And so it comes when it comes to something rather than being imagined you imagined something in the stars. away. So just in from ourselves, aspiration begins really close by close in. It's not a fantasy, but it's actually comes out of the sense out of our breath. And to aspire literally means to breathe on. And I love that connection to the breath. Because when the breath is fluid and relax, then motivations that come out of us are very different than when we're tight and tense. And craving comes with tension. So, I like that like that the aspiration is a word that can represent the more helpful they're positive forms of desire. So we come to this fork. And then the question is which direct? Which fork do we take? And the sad thing about the craving fork is sometimes we don't even see that we have a choice. The choices made for us by the seduction of the craving and off we go and we realize minutes, hours, days Months lifetimes later, oh, I was really, you know, grabbed by this particular form of clinging and, and you know really kind of defined my life for me, I was clinging to something, I can be all kinds of stuff. Cling to security and cling to status, you can cling to eco at identity, cost of self, self, senses of self ideas of self. You can cling to relationships, there's a lot of things you can cling to. And in that clinging you can make really can make a centerpiece of your life as defined by that particular form of clinging. And so in a sense, a life can be spent with somewhere, it's somewhere in that life and he would like some suffering that's inherent in that cleaning. And some people are so concerned about security or all kinds of things. It's unimaginable not to cling to these things because it's just too frightening or too disorienting not to have these things so they quickly so one fork is a fork of craving. So some examples of things gonna miss that started off with basically helpful or basic, normal human desire is hunger can come with the desire for food. With craving, hunger becomes gluttony. There's all kinds of
needs we have, again needs for food and he's for drink or needs for many things. And those needs can become addictions. These go on awry. And so one of the questions then in by paying attention is can we get artists can we can we remove the desire the clinging from healthy desires? can we prevent our healthy desires from being hijacked or taken over by craving? And the sad thing is that sometimes people can have a lot of Healthy desires, really good things in principle, with the way that those desires are held, they're held with clinging, held tightly. And that's, you know, so it's so the logic, you know, you look at the desire, you see, this is a great desire to have. And so that kind of maybe reinforces our clinging because desire is actually healthy. And so it seems justified to cling to it. But, you know, we don't have to take that road. So the other road is aspiration and aspiration that we'll talk more about is my word for the healthy, healthy desires. So to see the fork, we have to understand both these things really well. And this is a really important aspect of mindfulness practice, is to learn to study your life to really understand what's how its operating what goes on in our life, not to kind of read a book and think we understand it, but to read the book in our hearts to really understand for ourselves how these things work in our in ourselves what's going on with us. And doesn't you know, you can't don't even listen to Dharma talks and things you get it, you should really take the ideas, you get them books and talks or whatever. But you have to really see how this applies to yourself. You read your own book in your heart and how does it work. So reading, reading yourself, you have to understand craving. And you have to understand aspiration in your own heart. And maybe you come up with new words, different words in mind, then maybe these words don't work for you. But this is the words I'm using tonight. So I want to talk a little bit about craving and then we'll talk about aspiration. And then you know, I'm not going to say this is the way it is, you know, maybe I will that mistake. But when we suggest all kinds of ideas around craving, and then as I talk about them, see see if they ring true for you. See if you notice them is something that goes on for you. Maybe take them home with you these ideas Use these ideas to help study what goes on in yourself. And if they don't seem to apply to you, then it's fine to forget them maybe. But one of the very common aspects of craving is that it's very much connected to discursive thinking. A lot of kind of surface thinking, discursive thinking is when you kind of conversation with yourself and get lost in stories and ideas, what's going on. And it's kind of like in this other realm of virtual reality realm of discursive thinking. Whereas aspiration connected to the breath is something that feels much more connected to the body in a certain kind of healthy way. There's not so distant and lost in discursive thoughts. So, if you have strong desire, for example, strong craving for you know, sexual desire, lust, that can translate into a lot of fantasy And fantasy can be very compelling but it's very difficult. It's a completely kind of virtual reality world. It can be very pleasant for a while, and wonderful fantasies. But still it doesn't take it away from the fact that it's a virtual reality worlds these other worlds are a discursive world that we're kind of caught up in. And so, often craving comes along with about discursive thought. And sometimes it comes up with a lot of comes along with a lot of planning, if we have craving means we want something, we want something, then how do we get it? And so that can be planning. And so the part of discursive thinking is planning, I get this strategy. craving also is often connected to our sense of self or self identity or ego. And a lot of craving is egotistical. It's a we crave sometimes because of what's going to do to my sense of self if I crave I mean, I can For example, crave a red sports car. Not because I like red or because I like sports car lights go fast. But because if I could pull up to the sidewalk here, next to IMC park right in
front of the red sports car, then I really show all of you my true nature. You know how, you know what a really cool guy I am, you know, I'm wonderful and have good tasting cars and, you know, I would just be really hot stuff on IMC, right? Because I'm sure you guys you know, care about such things right. So, so, the craving is it has to do with my ego, not because you know, I need to have a car you know. So, a lot of times craving is very often connected to that kind of maybe neurotic sense of self self identity that caught by studying craving when you look at craving. Notice when create the kind desire arises. There's kind of clinging or tight or compulsive. There's pressure behind it. And one of the interesting things to study is the cost of having craving. What's the cost? It's a very economical thing to study the cost benefit analysis. What's the cost of craving? And I'll give you some possibilities. Some of you study. One is craving and come with tension. That can be exhausting. The bookstore story, a bookstore story, I can tell when I was in my early 20s. I like to read a lot. And I like books a lot. And I go into bookstores and I love going to bookstores. And I notice after a while that I leave the bookstores, exhausted. And so I kind of started paying attention to what's going on when I go into bookstores. I noticed that I didn't have much money. But I noticed that I went to bookstores. And basically it was a one time purchase. And with that title and with that book that book, that book, and each is so pleasant of such learning so seductive, these wonderful titles, great ideas, great things to study, great, you know, all kinds of stuff wanting wanting nothing. And you know, there's thousands of titles in the bookstore to one so I would leave exhausted more than one thing. So that can happen. I don't know if it happens to any of you. Sometimes I think I wonder about this internet shopping channel. Once or twice my life I've glanced at the shopping channel television. And what's that about? That's kind of I find that bizarre. But that you know, the one thing one thing that can be it can be a tense, it can create exhaustion, as part of the cost. craving can also create frustration, in grief. Perhaps any desire can look when there's craving behind it. There's this pressure Behind the craving, that gives added juice power, to a sense of frustration and grief, it doesn't happen. And, and that frustration can take more dramatic form sometimes of great anger, rage, when desires frustrated, how could they stand my way I deserve this, this should happen. And sometimes that blame is a sign sign to other people and tremendous anger towards others because of or situations because my desire has not been fulfilled. Sometimes the blame or the anger is pointing inwards to myself. And other consequences of craving is a kind of alienation, oneself and others. If we're lost in craving and addictions in the planning and the discursive thoughts that we're kind of, in this other world besides the living physical world that we can feel in discursive thought too much. You're not really in a real world if you're in the world of fantasy You're not connected. And maybe it's safe to go and fantasy for a short while. But it's past some people spend hours and hours and fantasy. And perhaps sometimes in fantasy while they're in relationship to other people, we call it projection. And, and as long as they were living kind of fantasy world discursive world, we're kind of removed from what's real really needed. Also, if we're filled with craving, craving usually has something to do about the future. Not always, but often about something we want to get. And if we're concerned about what we can get in the future, it's very easy to lose touch with what we have or what's going on right here. And I've known people who've spent a lot of the time in the mode of craving, and they really haven't gotten to know themselves very well. It's a really a kind of alienation as a result of that. You can also be in some way be alienated from others also, really see them for who they are and see them through the filter of how
they support or help are craving. And then through another cost that's kind of connected to all this is it keeps us craving keeps us on the surface of life. Constantly involved in craving and wanting. We're not really connected something deep inside. It's like when I say cravings, often connected to discursive world to compulsive world. And usually when we're craving, we're not settled on ourselves. And when I studied craving or myself clinging in myself, I can really feel the difference in my body, and my body shifts and changes when I clean. And since I'm giving a talk right now, using example from is I give a lot of talks like this sitting this way and that kind of thing, the meditation posture, and, and I try to pay attention to my body while I talk. And I've noticed that sometimes if I feel like I'm not getting across my point, like maybe losing my audience or something That, then I want to, then I'll try to talk a little bit in such a way I get his desire to connect, I want to make my point or, you know, be clearer or something. And I noticed that I can be kind of up until that point I can be kind of more or less center to myself in my belly and kind of relaxed. And then when when the clinging or desire, that kind of desire comes up, I feel myself tensing a little bit up into my belly, in my stomach, and this energy of my kind of system goes up and up and kind of forward and my center of gravity goes forward a little bit. Because hoes move physical energetic movement change that happens to me. But I need to tell you that every time I always feed forward, it doesn't mean that I'm clinging craving also can create poor judgment and probably there's been once or twice in your life that you could think of where you were in the grips of some kind of craving. And later, you said, what was I thinking? How did that happen? You know, what was that about? Boy? And you're lucky if it's just that simple, though that was about. So it can be like, Oh, no, what have I done? You know, I just put my kids college fund, all into the California Lottery. What am I done? Oh, this is interesting. I read last week. I don't know how they do this analysis. Exactly. But, you know, they do a lot of research now and happiness. And it's really popular greats to this very popular research. And so they can measure people's happiness. And so they went and measured I guess the happiness of people who win the lottery a year after they won the lottery. And they discovered their happiness quotient of seven, you know, as you know, they average the mother of happiness they had was the same as someone a year after they become quadriplegic. I'm not quite sure what to make of that, you know, because it's kind of, you know, know what that means about quadriplegics, I don't want to jump to conclusions. But that's quite a correlation. So, you know, I don't know how many of you buy lottery tickets. And then what's the craving? What's the Visual Thinking? What's the greeting on a star. And then the danger is if you get it, you can be happy for a while, but I'm sure you've all read articles about people whose lives just went downhill when they won some big jackpot. So poor judgment can happen when we're in the grips of craving and clinging. That's one of the costs. And then the last one last thing I'll mention the cost of cravings, is one that maybe is kind of unpopular to mention here in the West, which we'll talk about much. But you find the Buddha talks about this sometimes. And so you could do what you want. But the, when there's when a person is in the grip of a lot of craving, they become unpleasant, unpleasant, or ugly or something. So then another thing to study around craving is what fuels craving. What motivates great what's going to get it going, what triggers it? And I mentioned some of these already. One can be self image, the way we want to represent ourselves to the world to ourselves. And it's so important, the sense of self the self idea that people will do almost anything You know, there's a lot of craving to build that up, make themselves something. Sometimes craving is, is fueled by pleasure, sensual pleasure, for example,
comfort, the desire for pleasure. So feeling comfortable feeling the delight of that. And sometimes fantasy is driven by the pleasure of the fantasy rather than the object of the fantasy. Just a fantasy itself is pleasant. It's interesting to go on retreat, where meditation retreats, I just came back from one today. And something which can seem relatively innocent in daily life, you can go off on a fantasy for 510 minutes or something and wake up and continue doing what you're doing or something. But on retreats, sometimes certain tendencies don't get interrupted so easily. And so some people you know, get off into fantasy and it can be very pleasant fantasy and they really enjoy it for a while, but after 30 minutes or an hour or two hours of it, you start feeling even though it's pleasant in a certain kind of way, it's exhausting. It really puts a tremendous strain toll on the mind to be kind of churning and churning and churning. And it's very, very interesting about retreats to see that quality that we don't see necessarily that how this energetic toll it takes on us, when it just you know, we do for a few minutes. Sometimes craving is fueled by the desire for security. Sometimes it's fueled by the desire to be distracted. The present the present moment, sometimes it's not so interesting or so pleasant or so, you know, people have all kinds, sometimes problems with the present moment. And so, you know, maybe there's strong emotions or strong feelings or something, so they'd like to check out. And so creating is that one of the ways to kind of try to get things to be different rather than being present for what is sometimes craving is fueled by a sense of emptiness or voidness, or something, some way in which we feel kind of empty or a hole in ourselves. And in this regard, I kind of think it's cute that the word wanting has a dual meaning, which means both desire to want, but also has meaning in English of the soup is wanting salt. Kind of, you know, it's lacking, we mean So, sometimes a sense of lack, that can give birth to too uncomfortable to lack and so we want to fill that lack with something with food or shopping or something. And the last thing about it was the fuel for craving which is very interesting when in Buddhist psychology, and psychology teaches that one of the fuels and triggers for craving is craving. It's kind of like a self perpetuating system. Once you get into the system of craving, it's kind of uncomfortable, it kind of has self perpetuating quality to it, you're uncomfortable in some way. And so you want more. And so the image of this is the monkey, monkey mind. Where a monkey this image is that of a monkey who wants to get fruit from a tree. So it grabs one fruit, then it sees another one. So it grabs the next fruit. So now has two fruits in one fruit niche, and then it sees a third fruit. So it drops the first one and grabs the next one. And then it sees a fourth fruits or drops. And, you know, it's always grabbing and grabbing and grabbing can never get enough so that when we have a monkey mind, we have a mind that just kind of filled with wanting wanting one thing. I see it in my young kids sometimes, you know, just, it's just amazing. So there's some way in which craving is a fuel for craving. Then the other question to ask or to explore is how do you work with craving? How do you deal with it? When it comes up, it's very important to have some tools and ability to practice with it. And I'd like to mention one of the first, a very important tool in our practice and be positive practice. And that is to note it, to label it when it comes up, say to yourself, oh, craving, clinging isn't the same. And you can even be more specific. If it's easy. You can say, oh, craving chocolate. You see, it's a call. And it has a number of functions. The noting, one is a noting is a way to help us to really acknowledge what we're seeing. It's possible be kind of mindful of something, but not really have acknowledged it. And mindfulness is a practice of really acknowledging what's here, living present for it to the Creator, really almost acknowledging it in that acknowledgement actually helps you to be free. So we know that
we name it the other thing is that the If you note on a regular basis, you might start noticing the patterns. You might notice, for example, how often you are craving, how often you have desire, you might have no idea until you actually started kind of notice. Oh, there's another one another one another one to avoid and no idea they're going on all the time. It's a noting might help you with that. And the other thing is that you might notice certain patterns, you notice that you? Wow, you know, it seems like every third desire habits for chocolate. I had no idea I thought I was desiring something else. But when I look at the evidence, it's really that's the issue. And so by noting sometimes, you know, you can actually notice patterns, you wouldn't notice any other way. And it's helpful to do that. So nobody can be very helpful practice. Another way to work with desire is to let it go. If it had, if it's, if it's so costly, maybe it's helpful. Just let it go. Sometimes it's possible, I don't need that one. Sometimes it's not so easy just to let go. Probably some of you know, letting go. Sometimes it's very hard. Sometimes when it's hard to let go, a useful strategy is to ignore it. You can't let go to produce kind of continue your life ignoring if you don't act on it, pretend it's not there, you know, just gonna do what you have to do. Sometimes that's why it's because sometimes certain kinds of craving can just atrophy. And part of the reason why craving is strong, it's become a habit. If we keep acting on craving and living with craving, you know, engaging in it, it actually feeds it as a habit. But if we just ignore it and don't feed it with our life energy, then that craving sometimes can just kind of atrophy or not be an issue. Sometimes it's useful to ignore it, why is ignoring. Another thing to do in our practice and mindfulness practice, is to feel it really well. Don't push it away, don't ignore it. But really kind of drop into your body. Be able to felt sense of what it feels like to desire. Like when I lean forward, there's a felt sense of tightening and lifting that goes on moving forward. So, you know, which I feel like it was good like in the mind, to feel like in the heart, it's feel like in the body, what's the felt sense. And then to feel it and feel it with care. feel as if, if you have permission, it has permission to be there. Don't feel it with a version or you know, just lots of space. You want create space for the experience you're gonna feel and then feel less like. What this means is that when you have desire, you want to turn your attention 180 degrees away from the object of desire of clinging or craving, to what it feels like to be desiring. So you're craving chocolate. So you don't want to stop craving the chocolate. You have to turn your attention away from the chocolate to what it feels like to be craving the chocolate then feeling. Really well, there's a lot of benefits to feel spaciously openly what's going on here not be quick to push it away or know that one of the advantages is that we can understand it in a new way. In other ways that these emotions and feelings and motivations that come with craving, have their own process and all their own unfolding we need to do if we get out of the way. And I have a tremendous trust in that inner movement. When folding of self liberating quality of these things, if we don't act on it, and just feel it. Also be feeling really well, you might find out that the craving is really the cover the storefront for something else. And it might be for example, that really what's going on is sense of lack or a sense of loneliness. And so if you just kind of let go the creating too easily, you might not have actually a chance to see the loneliness. But if you feel the craving really carefully, respectfully, then you might begin to tease apart some of the deeper issues that are going on. That might be the reason for why you're craving in the first place. So the fear to really feel, and it takes time. It takes generosity of spirit to just kind of okay, there's my, my craving, this is my chance to get to know it and really feel it and give it you know, it's not pleasant. I wish it wasn't there. But it's here. So I'm going to give it all the
time it needs so I can really feel it. There's a particular form of this kind of feeling, craving, which I think is really great practice. I call it writing out a desire. And that is, you have to wait. It to kind of plan to do that kind of plan. You're going to do this dissipate, you're going to do this and keep an eye out for a really good craving. When you know something is really gotcha. You know, and basically this is a particular thing. is sometimes recommended for people with addiction issues. So you really have a strong addictions really grip, Junior addiction. Sit down, can be in a chair doesn't have to be meditation, just sit down and feel that. Draw that connection detection of quality, really feel it well, but be committed not to get into it. You're going to ride it out, like the rodeo, you might have to break out in a sweat, it might be really hard going, but you're going to stay in that chair, you're not going to leave, you're not going to go to the store and get cigarettes or whatever. You're they're committed, you could write it out. And for some people, it's extremely difficult. And some people have a whole firm of lawyers in their mind that are ready to argue the case of why it's reasonable at appropriate and necessary to have this addiction fulfilled this very moment. And, and I've known people, you know, amazing, you know, wonderful, legalistic minds that will kind of try to find a way around the precepts. You know? Well you know, the Buddha probably meant when he said you know, don't lie You know, you know there's that we're you know lie has an ENFP he has literally has a hole in it and probably, you know, I could just he probably will exception for that Chi you know, you know, or with sex you know, Buddha he lived a long time ago and it was kind of puritanical society probably and after all this California and what it seemed it was we know about sex and, and you know, it's probably okay here with that person's wife. And so, you know, the lawyers come in and And you're kind of lucky, if you have lawyers, it means that you, you know, you have an activity, some people just, you know, it's an urge. And so every urge is to be believed. And so you don't think about it, you just act, you know, I'm a doers. You find out afterwards, and then the lawyers come into play afterwards to do justify that, you know, the reasons afterwards. So writing out a desire so you might feel and sometimes with addiction, it gets really strong gets tremendously compelling. And at least get committed to sit still. Don't act on it, sit in your chair, look it up, like a wild Bronco. And sooner or later, I guarantee it. You'll be on the backside of that wave. This big wave and you feel like you're caught in the wave. It's really strong. And sooner or later, it'll pass and you'll find yourself in the other side and things will get calm again. And for people with addiction issues, that practice of writing out of desire is very encouraging. It's very empowering, to realize that you have an ability to not get into an addiction, it's possible to go to the other end, when sometimes in the heat of the of the addiction, it seems like you're gonna die if you don't get it. So to see that you can do that is you know, great. So you can note it, you can let go, you can ignore it, you can feel it, you can write it out. And the last thing you can do is you can study it. So all these things are formed to study, but to really study it, like you're going to get if craving is a big issue for your life. Pretend you're going to get a PhD and craving and you're really going to get to know it, well, you're going to explore it, and you're not gonna get a good, you're not going to get past your dissertation unless you really have studied these phenomena carefully. So really study it well. And part of the reason for that is that it's a lot easier to become free of something if you know it really well. If you haven't gotten to know it well, it's sometimes harder to be to be liberated from it. And one of the interesting studies around desire craving is if there's craving there can often be thoughts connected to it. Planning desires, you know, thinking thoughts. And the thoughts by themselves are

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kind of just, you know, words, perhaps. So you kind of feel to see the kind of thoughtsness of the desire, but separate from the words what's the, what's the, what's going on with craving? that's separate from the words and the thoughts what energetically in your body? That's because you can you can you know, all of you. Maybe it's dangerous to suggest this. But all I can suggest that you all of you create a thought right now. I'll say it and then your mind silent you can repeat after me. Okay. So if you unless you protest is just too much, but you can decide after you hear what you're saying. But why don't you just say this to yourself silently after I say I would like chocolate. Cake. That's not a good one. I would like a ride cracker. That's more neutral. I would like a ride cracker. So you can say those sort of things. Words goes through your mind, right? And then for some of you who say I want chocolate dinner, it's not just so just words, right? Then it's like, you feel the flavor of it in the mouth and just, you know, something extra happens with craving besides the words, what's that extra thing? energetically, physically, emotionally? What is that extra thing that makes a thought into a craving? And that's fascinating. kind of be there the edge What is that? Another thing to study around cravings are beliefs. So the world of thoughts with a sense, but what are the beliefs around it? I need this unless I get this, you know, something else is not going to happen. And then there's I keep saying now, you can also study the effect of craving on the body, mind and speech. Well, nine o'clock and I only got through half of it. And the craving part. And, you know, I shouldn't have left the good news for the end. There is the other side of craving of desire, you know, to remember is a fork in the highway. And the other fork is a fork of aspiration and aspiration is I Take aspiration, that hunger desire that I call aspiration to be really beautiful quality of the human heart of human beings. aspiration is some of the most beautiful things that exists in human beings who aspire to this beautiful intentions and motivations that can arise inside of us. There are some really beautiful aspirations that people live by. And in fact, it's possible to have a person's, your your life, be motivated and oriented around aspiration and not around craving. And the quality of their life changes dramatically, depending if it's one or the other. So I'm sorry, I didn't do the aspiration part. But maybe Should we do it next week. And the problem is that the two kind of took the talk was a whole and I don't know how to do like, I can't just start with aspiration next week, people who didn't hear this first Part, but I'll figure it out over the week. We've got to do a little quick summary about trading and, and then we can launch it to expiration. That's my inspiration. Thank you