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SPEAKERS

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monastery, lecture hall, every time there was a Dharma talk, and no one knew who this person was, but he would come in. And then after a while, for some period of time, this old man came up to the abbot of the monastery and say, Well, let me introduce myself. I'm actually a fox. And I 500 500 lifetimes ago, generations ago, I was the abbot of this monastery. And a monk came to me and asked me is an enlightened person, free of karma. And I said, Yes.

And as a consequence of this, I have been reborn as a fox for 500 lives. And so now I've come to you. And I'm going to ask you the same question. Maybe you can set me free from this fate, and is an enlightened person free of karma. And so the current app, it says, an enlightened person does not ignore karma. And then the old man said, Thank you so much, you've freed me. You've enlightened me. In the morning, please take your monks around the backside of the mountain to this big boulder and behind the Boulder, you'll find the corpse of a fox and that'll be me. And please give this Fox the burial suit suitable for a monk. So the next morning, the Babbitt took his monks to round to the thunders found the body of the fox and are back and had a formal ceremonial burial ceremony like you would have for a monk and all the monks very perplexed. My was a fox getting the special treatment Then the abbot explained the story that he would happen. This is a very important teaching story in zen, because it has, as one of the primary ones, if you're a student first has to address because it has to do with karma, and cause and effect and what is what is our relationship to the world of karma and causality? In our is someone who is enlightened, are they free of karma? free to do whatever they want? They don't have to worry about the consequences. Or do they have to also be seriously engaged and study the world of karma? Like cause and effect? The way their actions your intentional actions has an effect in the world. And so the of course, the answer is, of course, you can't ignore it. It's not saying that you didn't say the Zen the enlightened person is subject to karma. It was coming a little bit vague in between. Enlightenment isn't does not ignore karma does not to overlook it, somewhat takes it into account, even though they're free. It takes into account what the consequences

of their actions might be. So we have a black cat that wandered in complete wandering and completely black right supposed to be suspicious. He's asking each of us about our karma.

Now that's why I came in. There's water up here for the drink. I think was meant for me. No, no, it was just thinking. Drinking So, karma so I was going to talk about something else today. And I was going to talk about desire. So we can either talk about karma and you can ask questions and pop me and get me say something but karma which might be wonderful now that we set up the topic or I can just venture forth on desire and maybe see if I can bring the two together which we do.

Well, desire is one of the primary fuels for the karma

so that's good. In there's a saying that says something like, love mix The world go round. I don't know the genesis of the saying where there's just kind of spontaneously appeared some some time if people have been saying it ever since. But the Buddhist version of that would not be that love makes the world go round. But rather some desire makes the world go round. And go around. It's very nice because the words for samsara means wandering around and around the endless cycle of birth and death and rebirth and death again, and desire is the primary fuel for that cycle of endless rebirth and is conditioned existence. And whether you whether you believe in literal, teaching some rebirth and samsara and how exhausting and tiring it is to feel like you're going to be going, you're gonna be 14 years old again for, you know, 1 million more times. You please none of that. Which is how the ancient Indians saw the idea of rebirth. I mean, I'm not, not again, I mean, there's so much suffering in people's lives that and they saw so much suffering around them that the idea of being reborn was not, you know, so desirable. So whether you believe it, literally they, like the ancient Indians did or, or whether you believe it kind of figuratively, metaphorically, that our minds are conditioned minds, our mind is conditioned moment by moment. And in its conditioning, it takes in all kinds of different states. And those states are cyclical, they rise and they pass away and they get reborn. And something fuels that process and one of those things that fuels that is desire. And if you want to be free from this endless cycling and conditionality of the mind, you have to somehow pull out that linchpin of desire from the equation. So desire is what makes the work what makes the world go round. And of course, love and desire and many people's minds are very hard to distinguish. And, but that's a very important thing to do. anguish. One of the wonderful discoveries in my early kind of college times was discovering the distinction between desire and delight, or back Back then I call it the joy of unrequited love. I discovered that, that when I fell in love with someone, there was a lot of happiness and joy and a lot of sense of warmth and kind of sense of beauty in the person appreciation, delight in that person as part of it. And then also, there was also this kind of sometimes this desire to want that person, you know, some kind of way and at some point I magically, I saw that those two different things. I mean, I was able to see that they were distinct things, then I was able to love the person or feel the light appreciation and that person without automatically having to go into I want that person some way and that has saved me a lot of problems. I feel has really enriched my life a lot, because I feel much more relaxed now about feeling the light and appreciation the beauty of other people and the kind of love for

people that I encounter. Whereas in my early life I maybe felt embarrassed by was feeling or felt confused by because the desire was, was such a big part of part of it. Desire still might be there at times. But now I see now I see that they're separate. The desire is not doesn't have to be followed through on its desire is actually often not as sublime or as precious as that sense of appreciation, delight, and the other person. So being able to distinguish between desire and delight has been a very important part of my life. As mindfulness practitioners, all of us should become students of desire. It's very important for us to investigate it and get to know it. It has a tremendous number of flavors and types and varieties and We need to kind of speak in sensing and smelling it out in all kinds of different areas of our life, how it works and the costs it has for us, and how we can use it wisely and how we can be free of it so we don't get caught by it.

I remember when I was about 20 years old 21 I was hitchhiking around Europe, remember was in Denmark, and I was picked up by a Dane and that was kind of begun my spiritual interest in Zen practice and Sufi ism and all kinds of things that were around back then in the early 70s. And so I was telling him all the things I wanted to do. And I said, You know, I want to study Zen. I wanted to go to Sufi ism, I wanted to study Aikido and Tai Chi, and go to the Gestalt Institute in San Francisco and I wanted and I was going through the list, you know, very Matter of fact. All things I thought I should do you know. And then after a while this guy listened to me patiently and he's just turned to me said, you have a lot of desires. And that kind of really shook me up a little bit because I saw immediately kind of the paradox, you know, this neurotic drive to be free of neurosis. And so that was kind of a wake up call for me was that a little statement of his you know, he have a lot of desires, and how maybe I was going in the wrong direction by trying to fill up my time, my life with trying to do too many things and all these wonderful things. In a sense, we have kind of a cornucopia of worthwhile things to pursue in our society. And so it's very hard because they all seem worthwhile, then, of course, we choose to fall through them all. But any wise living in our societies require us to just to kind of prioritize what We really want to do what's really important for us. So we can really do some things well and really benefit from it and learn how to let go of a lot of things which are actually quite worthwhile.

The other kind of story of my own life I was thinking of today was I used to read a lot of books. And now I just collect them. But, but I used to read a lot and I used to love to go into bookstores. But I started noticing at some point that I go leave the bookstores, completely fried, frazzled, like exhausted. And after a while studying that what I discovered was that bookstores were I would have desire explosions in bookstores. I would just want so many different books. just wanting, wanting, wanting and And I didn't even know sometimes what I wanted. I just knew that I wanted. And so it's one thing to see something is wonderful and wanted, right. But to go into a bookstore and say, I don't care, I just want, let's find something that feels that need. And so I'd be in there, that's one thing machines walking around, you know, and seeing all these titles and covers and, and, you know, sometimes I wouldn't buy anything, but still I would leave kind of exhausted. And, and now I can, there also was very important for me to distinguish between desire and delight. Because once I was able to distinguish that around books to not just people. Now I can go to a bookstore and not even plan to buy anything, and just have a deadline, just walking around. It doesn't really matter if I try to I don't even try

to see the whole bookstore like I used to, you know, just I go, I go find maybe one table or one shelf and that's good enough for now. I find one book, you know, when my wife is doing something, and I'll just look at that book for a while until she says, Come on. So much more relaxed. There are times in my life where desire has been the kind of the main operating mode of mind many times I've seemed like I'm the desire type. So I've had to kind of study my desire and get to know as well. And there's all kinds of desires to be had. But the most interesting one, I think, is the one where you don't even know what you want and you want you just want and I see it very much with my son, three and a half year old earlier. Remember, it's very obvious to me that he wants before he knows what he wants. There are times like for example, he'll with great passion sake, Daddy, I want to ask you a question. And then I say okay, what is it on? And then he has to think about it because he hadn't thought about it before. He just won't you know, he has this desire to ask a question in the abstract, you know, and then and then he has to fill that desire with with something concrete, sometimes just Oh, I can't think of anything now. Then, or, you know, the classic thing was when he was younger, was that was holding him. And he didn't know what was behind him. But he went like this to grab it. And you know, obviously didn't you know, he didn't know what he just desire was functioning, just empty of content, just desire by itself. And maybe someone who's a good therapist, psychologist who really understands Child Development understands the desire but seems to me like desire in my son is there before. He knows what he wants his desire. And I've seen that in myself, that I can have just desire can be functioning kind of an automatic pilot, and I'm just looking for things to fill that, you know, it's like a blank check. You know, it's a blank desire, just fill it with something. And where it's most painful to see is when the mind is chasing after desires one after the other. Like if a person gets really busy for example, and, and the mind will have kind of a momentum of wanting, wanting, wanting, wanting, it's kind of a habit formation. And that momentum even though you've fulfilled your wanting, that wanting momentum is still there, and then just wants to latch on to more and more things. Something else to fill something else to fill it. In. Sometimes when this power of momentum, that habit formation is really strong, it actually is not satisfying to fulfill that desire. Because as soon as the desires fulfilled sometimes, it just, we're just propelled to have something else. The sad thing about functioning, totally on desire, always thinking, wanting, wanting, wanting, is that we're always then looking ahead into the future. It could be in the future, one second, could be a year or whatever. But we're never then at rest and settled in the present moment. And it's a tremendous cost to sacrifice being a Rest being settled in the present moment. There's tremendous cost to be driven by desire. There can be all kinds of stupid mistakes we make. I certainly made my stupid mistakes and desire.

When my guard was off, I remember once one of my early, early, early, early, I was early. I was spending a night in a woman's apartment. And I was gonna sleep on the couch, right? That was the plan. And before it's time to go to, you know, say goodnight or whatever. She came and sat on the couch with me and put her hands on my lap and said how glad she was that was there and it was obvious that I was being invited to her bed. But this was an inappropriate woman for me to be involved in. It was pretty clear to me that this was not right. I think I was committed somewhere else. Going going steady or something. And so nice you know, I just ignored it and lay down on the couch is you go to sleep you went to her room and well, you know, creatively left the door open. So I didn't sleep

that night I tossed and turned, and I should have I should have probably I should have been a lawyer. Because every possible justification and rationale for why I should go into that open door came up to my mind and was just tremendous struggle. It was really kind of I thought these things only existed in myth. You know, it's kind of great struggles with oneself and one's desire and you know, you know, I didn't break out in a sweat exactly, but it was like a wild night, just by myself and then in the middle of night, you middle middle of the night, she came out to get water and then she came over to come Say hello. So I, you know, I held off I managed I was really, I was really proud of myself held off I managed to, until dawn and Dawn came, I made it and I let down my guard, I said what's okay now to go into that bedroom. And somehow I just drifted in there and the rest was you can use your imagination so that the desires can be so powerful, and that we shouldn't underestimate the power of it, that they can really get the better of us at times and take over or wise judgments. How many of you probably don't want to raise your hand right. But how many of you in the last two or three years invested in the stock market? And now look back and said, Well, you know, I think I was operating on desire that maybe was not such a wise wise thing but that was really desire when you made the investment and seemed like desire seemed like you know everyone else was doing it it might as well. But desire causes a lot you know it's physical power that often gets us not to think very clearly and and, and also don't get to see life very clearly you can see other people very clearly. One of the sad things of course about sexual desire when it's operating very powerfully, is you don't really see the other person at times the person becomes the object of the sexual desire and the humanity of the persons I've really seen. The wonderful thing about being able to distinguish delight from desire is then you can maybe really see the person much more clearly. And least you know this blinded by perhaps by the what desire is causing you to see

Buddhism doesn't promise does not problematized all desire, which some people think is the problem, just most desire, it is it problematizes the desire which is driven, which is compulsive, which has a kind of compulsive quality to it, we kind of feel driven to follow through on an act on it. Because when we're driven and when there's compulsion going on, then we're not free to choose wisely what to do and to see clearly what's going on. There can be wise desire, desire to do to, you know, all kinds of things that are worthwhile doing in life and desire having, but neurotic desire, has this quality of craving or greed. That's part of it. I recently translated, the Dhammapada, which is a very ancient, long, long poem, Buddhist poem, The earliest Buddhist texts, and one of the things that struck me in reading this in translating this book was how many different words The book has for desire for greed for clinging for attachment. Mate, I couldn't find enough English words to match all the different Pali words. So I just used, you know, clinging over and over and over again, for different words. But maybe it's like the Eskimos have all the words of snow. The Buddhists have all these words from nuances of clinging and compulsion and drivenness. And thirst and addiction. We have a lot, I guess.

But without taking an interest in how desire functions in our life, what it looks like, how we act on it, how we justify it, how we, the rationale we have for it, what the consequences of it unless we study these things, and find out for ourselves what it's actually like, don't read a book about it and get it as a good you know, some good ideas, but really, you know, be our own laboratory for studying it. We're

not We're going to become wise about desire. And this talk today is really, I'm really trying to encourage you to turn that lens of attention back towards yourself, and see if you can just learn something new about the desire that you've never noticed before. In the process of doing that, not be driven by compulsion. To be wise. There are a number of ways of working with desire when it arises. One of the very best ways of when you have the opportunity to study desire is in meditation. Desire, meditation is one of the pre eminently fantastic places to have emotions. First of all, when you're sitting in meditation, you're given permission to have whatever emotional desire or intention or motivation that's going on inside of you. Complete, unconditional permission to have whatever is occurring inside of you. There's no Religious message in Buddhism it says, Thou shalt not be angry or desirous or, you know, any kind of way, you know, you don't have to censor yourself or feel bad or judgmental or guilty. It has relief to know there's such a place that you can just go sitting there just like going into this wonderful sacred refuge where, or like our kids have, I guess, what do they call it when you go play tag and other places, a timeout, but you say, base your sacred base. Okay. So meditation is like base. And so you have this place where you know, you can just come and just, it's okay, whatever is going on. So when you have so if you're lucky enough to have it as good desire when you're meditating, it's really good. Because then you get to study it and see, okay, what is this desire? Like? I don't have this is another push it away. I'm not going to act on it. Because I can't because I'm just sitting here unless it's you know, sometimes you can act and fantasy but but am I I'm going to act on it, I'm just going to really feel and sense and be present for this thing called anger. One of the things is very simple is to feel what it's like in the body. And if it's really powerful that desire, then you kind of sometimes feel like you know, you can't sit still it's like a rodeo. And sometimes you feel hot, and sometimes you feel all kinds of different sensations in the body, sometimes the body will lean forward, like tighten up and get contracted, sometimes about all kinds of things the muscles do in the body, sometimes very subtle, different direct movements of energy or heat in the body. Depending on what kind of, you know, desire it might be. But to get a taste and feel was like in the body because if you need to get a really good sense of the bodily experience of desire, a lot of the compulsion around desire has to do with what arises out of the body, the body sensations and if you can really get to know what the body sensations of desire is like. Then you're less likely to be tricked or compelled by those very sensations when they arise. So you can just surf on them hang out with them. Surfing is a great thing to do with their emotions. The other thing you can do with desire when it arises, is to start studying what our relationship to that desire is, how do we relate to it? Do we always believe every desire that we have? Some people kind of think that it's my desire? I mean, there's no, they haven't been told that there's desires or, you know, My son, you know, want to know, I want you know, I wonder if he's getting the lesson that what he's learning from my desire. Sorry. But some of us believe our desires, you know, they seem seems my desire after all, or we have some we have very attitudes about desire when it arises that are not the desire itself, but our attitudes about it. For example, I deserve it, or I don't deserve it. I'm unworthy of that kind of desire. Not me. I shouldn't have that. Or Yes, of course, everyone deserves that. Many years ago, I was went to drive a new car with a car salesperson. And the sales man said, I was driving around and he was asked me what kind of things I wanted my car and I didn't want hardly anything in the car. Right? And which wasn't very good for him.

And so finally, he tried to talk me into an air conditioner. And, and he had a great pitch because he knows Buddhists, but he said, you know, he's tempted, you know, everything changes.

So I said, Oh,

so I woke me up a little bit. What where's this going to go? Well, the conclusion that everything changes is you deserve in there. conditioner that's where he was going with it. So there's all kinds of there's sometimes there's tremendous rationale philosophies, political positions people have, they really support one person's individual desire. The desire to have a gun can be as simple as, you know, all kinds of things. Remember a friend of mine who found a gun in the park one day and took it home, took the bullets out and kept it in. In the lockbox in the garage until one day he was mugged up nearby. And then he remembered the gun when got it and running around was blank gun with a bag of bullets in his hand. ran into the projects in San Francisco. And I mean, what a scene. This guy had a shaved head, shaved area and kind of guy shaves his person but he You know, he was he was of Nordic stock, shaved head running into African American projects in San Francisco with a gun in his hand, and little brown bag into the other hand. So of course, of course, the police arrested him. And anyway, he found this gun in the park. And so we had to explain how he got this gun. And he said, you know, and he said it was because of it was a power object. He liked having a power object. That was it. I thought it was kind of an honest statement. But I could well imagine someone then fueling that desire for a gun, the power object with all this you know, Second Amendment stuff, you know, and all kinds of whole political position, political stuff. So what's the attitude we have towards our desire is a very important question. Some people have access Are excessively generous to the desires, some so much so that we're slaves to it. And some people are excessively afraid of the desires so much, they're also slave in the sense, but they just resist it and feel every desire is wrong and bad to have to start seeing what the relationship we have to it is a very important part of the cognitive part, the thought the ideas and also to study that our beliefs about what we think the desire will do for us. Because often desire is tied in to what we believe it'll do for us. I have known people who, you know, put a thought that that particular relationship that's gonna do it for me when I marry her or him, then everything will be taken care of. And then 10 years after the marriage, you say, you know, it didn't work out that way at all, you know, I'm actually still left with myself and left with all these feelings that I have. And these yearnings and feeling of aloneness. So we put we often put a lot of credence and belief into what the desires will do for us. It's more than just the simplicity of fulfilling the desire itself. It's going to provide us with security and happiness and lasting happiness, power, whatever. So looking at the belief systems and then questioning them are our beliefs warranted. This requires not only mindfulness, but it requires a certain degree of reflection and thinking about what mindfulness reveals to us. An important part of a spiritual life is certain amount of reflection and what's going on. Maybe not in meditation itself, but you want to be able to grapple with your belief system, not just, you know, see them and continue merrily as you wish. It's also possible to Look at the cost of your desires, what's the consequences of having a desire of acting on it? And you can feel in that for yourself. Sometimes that fulfilled, fulfilled desire acting on it is very different than the cost of simply having the desire. Just the sense of the terrible sense sometimes of being driven and composed and tight and constricted and

blinded, and by desire, even if you can't follow through on it has tremendous cost, or the cost of being frustrated. frustration is a frustrated desire is a part of everyone's life. What do you do when you have a desire, and it can't be fulfilled? What are the ways in which you react to that? You get angry and upset, do you get tense? Do you get angry at the world? Or do you relax?

I wanted to find the story and I couldn't. But it goes some very vaguely like this, that it has to do with St. Francis and St. Francis apparently asked his fellow monks brothers what gave them the most joy? In any of you know this story, please tell me you know about it so I can get it right but and so they went through and each of them had a different thing to say. And he basically I don't know if he denied each one as being it but it's kind of like it was one upmanship. And so finally, it was St. Francis has turned to say, fourth grade gave him the greatest joy. And he said something like this. When I'm really destitute when I'm starving. Cold I don't have any clothes on. I'm up in the snow and the snow in middle of Italy in wintertime. But anyway, it's cold certainly gets cold, and I'm hungry and I have no place to sleep. And it's a stormy winter night, and I go knock on someone's door to ask for a little bit of bread or Some refuge and I opened the door and the person just vilifies me and laughs at me and throws me out into the gutters. That's the greatest joy. So how do you understand that? And how I understand that is that and this is my interpretation of the story is that St. Francis was someone who knew how to let go. He knew how to rest in emptiness, how to rest in the presence of God or rest in a certain presence of being that doesn't require anything at all. Doesn't need to require the fulfillment of any desire at all. And when his little simple desire for bread was frustrated by this very sharp reboot, rather than getting angry himself or upset or depressed, it was an opportunity for him to let go thoroughly. And the more down and out the more desperate situation was, the more it allowed him to let go thoroughly enough, which is a doorway to joy, at least for him. So that's a dramatic example. But what do you do when you come down sand hill? at nine o'clock in the morning, they're doing roadwork. And everyone's trying to get to work. And suddenly, it's backed up all the way back to 280. That's a frustrated desire there. How do you relate to that? Is it an opportunity to let go at that moment, and find the presence of peace, the presence of emptiness, the presence of God, if that's what your tradition is, or you know, is it opportunity to discover what is always here, a kind of joy and a piece which is completed in the pendent of your desire to get down that road quickly? Or do you take that as an opportunity to get steamed up and frustrated, angry and depressed? If you look at the cost of that you're stuck there and sand hill anyway. You're not going to go any faster because you're steaming. What's the value of letting our frustrated desire, get the upper hand when you can't do anything about it anyway? How many times in our life is our frustrated desire lead to suffering? that maybe is unnecessary. So St. Francis was a remarkable person. But apparently because of that he had remarkable joy. Ajahn Chah said, If you let go of a little bit, you have a little piece

if you let go

moderate amount, you'll have a moderate amount of peace. And if you let it like go a lot, you'll have a lot of peace. I don't have a watch. Thank you. I have 35 seconds to conclude this. Yes.

Yeah, I got a question about

the metaphysical aspect of desire. And

I know like in your stories if you wouldn't go

to joy.

My experience and experience seems to be other people is when you really, really let you have a desire to really, really let go. Holy. What I found is what you're desiring shows up place of real power, and a quote that I find myself getting into Name of something

and talk about this phenomenon. Now

the devil paradox

you can really have it all once you let go.

But I don't subscribe to the belief of that in some some super superstitious and metaphysical way he used the word metaphysical. I think, to a certain degree, it's kind of very obvious what happened, what can happen. So for example, if you're always needy in a relationship, you always want the perfect mate, you're always looking, grabbing, grabbing and wanting and desperate, you know, and, I mean, people just go like this, you know, please leave me alone. You know, no one wants to get close to you. But then if you really relax and you're kind of don't need anybody, you're at peace with yourself and enjoy. Your people are attracted to you because people everyone wants to be around someone who's happy in themselves. So suddenly you find people around you all the time. And so the thing you wanted comes your way but it's not odd How strange things just that's the kind of

relationships

or situations

Yeah, it seems that things work that way often. I don't know what to say in reply I just comfortable with saying that there seems to be a tendency at times for a vacuum to get filled. And, and, and, and people tend to be a lot more generous around people who are at peace and free than people who are kind of always being compulsive and all that. So it's happened to me many plenty of times that I made a decision sometimes decision of my life to follow the Dharma. That didn't seem to be financially wise. Like when I went to Japan to practice in Japan, I had something like, I don't know, I had very little money 200 \$200 or so for the year. So I thought I'll get a job. But after I kind of signed up for this job, I

decided that was really there was the practice of Dharma and I didn't want to do somethings job thing. So, come with me, I'm going to try to I'm just gonna throw myself into the Dharma and see what happens. Just trust. And I left Japan, Japan with my money, then I came with, it was maybe \$250 rather than 200. But you know, exactly, I am uncomfortable with making a metaphysical principle out of it. Also, I'm a little bit suspicious of people then who rely on that metaphysical principle in a way that you kind of pointed to, because really, it's a subterranean way of, you know, skillful, you know, way of kind of getting what they want, by just really good and spiritual, you know, and then, so they're kind of like, I'll just be that way. But really, it's not that way at all. Yeah.

If you truly let go of it, and it comes to you,

then don't worry anymore. You don't take?

I think so.

Yes. What do you teach your son about? desire? Because I have a daughter who says, Mom, I just want something and I just don't know what it is.

I don't know how to reply.

Know, the I know sometimes my son has said, I don't want that. I don't want to do that. And I say, that's fine. You don't have to want to nor to do it.

Well, some one of the things that my tendency would be in a statement like that is to is to ask to listen or to listen or prompt or questions or something and see if there's something deeper going on. Because I would be kind of awkward a little bit assumption, maybe a young child says, I want something I don't know what it is. Maybe it does have a need. And then you find out what is that need, and it might not. They also might have maladaptive ways of filling that need. Maybe what they want is some security at the moment they want to be held and, or you know, so. But the reason I started telling my son earlier, I got sidetracked by myself was, it seemed to start very early. One of the teachings in Buddhism is that samsara or desire has no beginning. So it isn't that you need to analyze to find what the original No childhood source of your desires, there's sometimes there are a child or sources of your particular thing or whatever. But, but ultimately at the root, our desires don't necessarily have to have a first cause. They're just there as we're kind of born with them. And so it's a matter of learning how to be wise with them, and how to be free of them, not necessarily how to be free of them, free free of them in a sense of not being caught by them, not free from them in the sense of being without them.

I was just getting warmed up today. This was a this was the introduction to desire. So, but anyway, the whole point of this talk was really to encourage each of you to find out what's true for you about desire

and study it and perhaps next time I come A Monday I think at the end of July, if maybe we can continue desire so I have a wonderful July 4 of July Independence Day and it's possible to enjoy your desires and not act on them

also possibly miserable. Thank you