

2004-11-07 The Hindrances: Sensual Desire (2 of 6)

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SPEAKERS

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Two weeks ago, I gave an introduction to the topic of the hindrances, the five hindrances. The five hindrances are very key to what the Buddha had to say about meditation, that meditation really begins to kick in or can really kind of have a life of its own and deep kind of level of concentration and mindfulness and insight. Once the hindrances have been put aside once a person is not in the grips of the hindrances, and the hindrances, or those psychic forces, which make it very hard to be present, so when they're operating people tend to get not so present, they're lost in their thoughts or in their feelings and their concerns. And, and so it makes a lot of sense, then it's somehow if we're going to want to be really present and get deeply absorbed or deeply insightful, that we have to somehow come to terms with these five hindrances, these five forces, so they'll no longer hinder our ability to be fully present. So they're very important to understand. The five hindrances for those of you who weren't there two weeks ago, I'll list them. They are sensual desire, ill will, sloth and torpor, the third one. The fourth one is restlessness and anxiety. And the fifth one is doubt. So over the next few weeks, I'm going to go through each of those five and talk about them. And today's is the day for desire. So, sensual desire, the Pali those of you who care is Kama Chanda. Kama is, you know that Kama Sutra is Kama Sutra. It's the same word Kama. So it can have a very strong word in Indian languages is a strong word and in the Buddhist context, it generally means sensual desire, or sensual pleasure, kind of interchangeable, those two as far as I understand. And to begin the discussion of this, I thought I'd tell you a little event that happened to me when I was practicing in Burma. Pretty much every day I would go have an interview with my teacher and his little house. And I'd walk in and he'd be sitting, basically, this big room, you walk into this big room, maybe sitting in the chair, walk in and sit down and have an interview. And one day after I'd been practicing for some months, and my mind was quite, like mindfulness was quite strong, my concentration was fairly good. So I was able to track things very kind of precisely as things unfolded in the present moment. And kind of it's like having a magnifying glass in my own reactions and responses. And I walked in through his door into his room and I look over to my right. On his altar, he had a small altar. And there I saw, there was a wooden Buddha, Burmese Buddha statue that usually wasn't there I'd ever been to before first time I saw it. So I turned I saw it. The next instant I was aware, I was aware of seeing the Buddha. And then I was then I was it was an instant of pleasure, because it was a quite a beautiful Buddha. And I saw pleasure arose my mind. And on the heels of pleasure was I want that. And it was kind of eye opening for me because in seeing the sequence I'm usually I would have just wanted it receded. And then when it's great, I like that. But I saw how the wanting was conditioned on the pleasure that I got to seeing it. Now if I hadn't been quick notice that when I could easily have imagined we noticed other circumstances. I'm sure this has happened for me, where I want something based on the pleasure it gives me. Don't see the instant instant of pleasure. But I know I want it. And then I'll rationalize why I wanted a Buddha statue be

greater inspire me to get enlightened and have it in my altar. It'll be really meaningful for me in my own spiritual life and, you know, to, you know, go into all kinds of wonderful, rational, really good reasons why it'd be good to have whatever I want. But and then then the rationale gets confused for the original impulse. impulse was simply I wanted more of that very simple pleasure. So the movement towards pleasure in wanting wanting more, is a very common phenomena for human beings. I'm sure all of you have had experiences of it. So in another story,

which people who do a lot of meditation on retreats, probably a lot of people can share this little story where you're sitting in meditation, the motivation to practice is quite strong. It's a central maybe at least for the time being of the retreat, maybe for the person's life in general. Primary value primary importance primary motivation, is to practice deeply and well. There's something about that spiritual practice, they really unfired to kind of pursue and go after and do beautiful motivation, great inspiration, great aspiration, operating. Perhaps the person has put aside a lot of things maybe sacrificed a lot of things in order to be able to be on that retreat. And, and now they're finally kind of deploying themselves. They wanted for years to really do this. And it really, really doing well chugging along. And they're sitting there meditating. And in the more dramatic forms of the story, the person is feeling like they're on the verge of enlightenment, things are going so well. You know, this is it, just any moments gonna happen. And then the lunch bell rings and then the desire for lunch arises this different pleasure of lunch. Forget about enlightenment, suddenly, that's become not so important. All this tremendous aspiration and wish to really practice deep lunch more important in a logical way, 1015 minutes while you get enlightened, but, you know, you know, like now a person can have very powerful aspiration, motivation for their life and then be derailed by the desire by sensual desire wanting comfort or pleasure in some way. And I'm sure all you all have your own story of how that's happened in your life. It can happen just as simple as you know, sometimes it's very innocent, very nice, some of the pleasures we can have, but they but they can derail deeper motivations, deeper wishes we have for what we want to do with our lives. It can be as innocent as you know, lingering in bed longer because it's a cold morning. It's really warm there and so cozy and just really nice to be there and lay there. You know, and the consequences might be that you feel harried and rushed as soon as you do get up because you have to get everything ready out the door to work and, and you know, and you realize the consequences, the cost, you know, you probably wouldn't. If you really took in the cost, you might not want to linger there, but it's so nice, you know, we hold on.

Now this operates when the Buddha talked about the five hindrances. He talked about it in relationship to meditation practice. It applies to elsewhere in our lives. But if we can eliminate now just a meditation practice. What we're trying to do in meditation is to is to be engaged, be present for what's happening. And as the mind gets pulled into wanting sensual pleasure, when it's actually usually leaves the present moment, little bit, sometimes it's very Clear it does that, because the pleasure is not happening right now. And so it becomes entering into the world of thought, into the world of projection projecting into the future, what we want in the future. And we get mesmerized by that, wanting by that thought by that fantasy. And we get pulled into it. Sometimes in meditation practice can be quite strong, where there can be a very strong fantasy of desire will be wanting pleasure. And, and, and, and it's so captivating that, that we just fall into this fantasy for minutes, hours days. It can be sexual fantasy. It can be fantasies about vacations, it can be fantasies about food, it can be fantasies about all kinds of things, like fantasies about how you won't have a really wonderful meditation experience. You know, that you know, you could, engineering fantasizing would be like if you really could be filled with bliss instead of neat Pitney pain and sometimes does fantasies are very pleasant in and of themselves. So the allure is not the imagination of the pleasure that's going to come. But the hook is the pleasure that's right there in the fantasy. It's so pleasant. And so there we go to come to mind while I go there. And I've known some people who have actually come to me and said an interview, talking about their meditation

practice and said, You know, I had a kind of hard morning, and I felt like I deserved to spend the afternoon in fantasy. I kind of like take a break and rest after a while, you know, it was actually a choice. It wasn't just simply kind of being, you know, unconsciously hooked, there was a choice made, I'm going to go there and get you know, for my comfort. I've known people in meditation who have various all of us permission say some people all of us who have some degree some attachment to comfort and that attachment to curb comfort, makes it very hard for them are willing to do that. To stay present when things are uncomfortable. Sometimes that desire for comfort comes along with a belief that a successful human life is one that's comfortable. When there's pleasure, and if there's some discomfort, it's a symptom or sign that something is amiss with me, having made the right choices or the retreat centers, the wrong retreat center or the wrong practice are going to be judging something outside as being a miss. Because if things are really right, there would be a lot of pleasure or a lot of comfort. And so that belief then kind of makes the mind kind of reactive. It pulled into the world of desire in some way or other. Sometimes in meditation, that can be a lot of pleasure. And this is one of the paradoxes around pleasure is that sensual pleasure can be an obstacle to going deep in meditation. But going deep in meditation is one of the most sensually pleasurable things you personally can do. So it's kind of like your sometimes It's a matter of sacrificing this really deep possibility of, you know, sensual pleasure that comes with meditation for something much, much more kind of superficial or or, you know, less, you know, juicy. But then sometimes, because of meditation can be pleasurable, sometimes people get attached to it, and they hold on to it. And that holding on then prevents a person to really connect more deeply with the present moment to really be full here or awake to what's going on now. Attachment constricts or contracts the mind of the heart. And the movement towards freedom is one of opening it up. So as soon as the mind latches on to a desire, it's lost its freedom. So, which is very common for people to say, well, what's wrong with sensual pleasure?

When we talk about the hindrance of sensual pleasure, and sometimes you read Buddhist texts, and it seems like Buddhists isn't a Buddhist early, but a sex, it's just there's party poopers you know, they talked By the dangers of sensual pleasure, renouncing sensual pleasures and sensual pleasures of the enemy, it's pretty language can be pretty strong. And if people were to always sensual pleasure, there's nothing inherently wrong with sensual pleasure. And you're not expected not to have it anymore or to push it away. But when when a person is trying to meditate or a person is trying to follow through and some very deep intention and motivation in their life, and sensual pleasure keeps you reeling them, then they have to come to terms of sensual pleasure. They have to kind of somehow deal with it, so that it no longer gets in the way no longer derails them. When we sit in meditation, even the very even the most innocent form of sensual pleasure can be a very simple derailment from from this razor's edge of the present moment. And so people who meditated a lot to be very keenly attentive to how the mind slips off that edge into the past into the future, independent See. So if they're if meditators are constantly dealing with it, maybe you can forgive them a little bit for sometimes talking for a strong, strong language about the sensual desire, you know, it's the enemy or the problem. But it's still something you have to deal with and negotiate. There's a teaching from the Buddha where he talked about if you have a white cloth that's completely soiled, but the dirty and you you know, if you throw a little more stain on it, dirt on it, you can hardly tell because it's so dirty already. But if you clean it, get it all white and bleached and all white and clean. Then if you put a stain on it, it's noticed right away becomes a big deal. When the mind gets pure impure are still there and still are more more free in meditation, or in any kind of situation. It we tend to notice the consequences of attachments, even very subtle ones. In ways we wouldn't if the mind is really busy. And kind of caught up in attachments. There's a saying that we are so distracted by distractions, we don't even know we're distracted. We can be so caught up in attachments, that it kind of blinds us from really realizing the cost of being attached being gripped in the grip, being addicted. So as the mind gets Still calmer, freer, it tends to be increasingly sensitive to things that don't, aren't that not a big deal in daily life. But as you start getting

closer and closer to that moment of freedom with that moment of being open, becomes a bigger and bigger deal for the psyche. And so, we have to learn how to recognize this hindrance of sense of the sensual desire hinder that central desire, but the way that central desire can be hindrance by the way we get caught by it get pulled into its ilar and world. Now outside of meditation and central does Dyer can be a huge issue, sometimes sensual desire, and I don't think people some people realize this tremendous power of sensual desire, because it's, you know, it's derailed their life, people who have addiction issues in their lives. Sometimes their lives are ruined because of their addiction, at the root of desire for comfort and pleasure, confusion, sometimes that pleasure is happiness. And so they pursue some kind of pleasure that comes from some kind of addiction is trying to feel some neat deep need for happiness or well being or, you know, something that's lacking and, and, you know, it's ruined many lives.

You know, it can ruin friendships. You know, for example, in a sexual desire, interested in desire for pleasure sexually. You know, jack kornfield likes to ask a show of hands, who here has not made a fool of themselves with their sexuality? So even I'm not asking you to raise your hands but but usually when even jack asks, you know, who hasn't made a fool of themselves with their sexuality? No one dares raise their hand. So I don't know, maybe, you know, the one or two people whose case they're embarrassed to say, well, any case, you know, sexual sexual, you know, the desire for sexual pleasure, sometimes can cause a huge devastating problems, marriages and all kinds of places. And sometimes the root of it is simply desire for pleasure. There can be other motivations going on, but sometimes just that simple.

There's many, many kinds of sensual pleasure and interesting one for a few a few people is The pleasure of their intellect. And some people find their intellect, their power, their problem solving capacity, their mind and their capacity of the mind to think and imagine and solve problems is so pleasant, so pleasure seeking, that it can seem like a grand thing they're doing. But they're simply pursuing that because it brings them pleasure, the pleasures and motivation. So it doesn't have to be sexual pleasure or, you know, the pleasure for food or, but it can be other things too, that, you know, like intellectual pleasure. That's where we get grabbed and hooked. And I've known a couple of people who have been very hard for them to meditate. Because the pleasure hook that they have is in the intellect, thinking and imagining and kind of solving problems and analyzing and it just, it brings in a lot of pleasure and that's where they go

the The pool or the attachment to desire to sensual pleasure has a cost can have a cost. And some of the costs are for example, it can't there can be the cost of exhaustion. I've been in the grips of various kinds of desires for sensual pleasure. And, you know, when I kind of kind of finally came out of it, I found myself exhausted and tired. A small example This used to be when I was quite a bit younger. I loved going into bookstores, and I noticed when I left the bookstore I was wiped out is because I wanted all those books you know, because the title I like that like I didn't have any money when I was young, so I couldn't buy them It didn't make any sense to buy all these books I couldn't carry them out there was a strong enough but you know, it just like wanting wanting, you know, I didn't even know that I was wanting so much but just wanting wanting you know that that's like that, you know, and I've known people have gone to IKEA and left exhausted. Now I don't know all the causes that can be For that, but I wonder if it's a little bit the same thing kind of like, should I get this I get that this one that when it's kind of a desire operating, there can be a tension around desire, a desire can be very strong and very subtle, sometimes desires appropriate to pursue something just not in an attention can tremendous cost on the human being. Sometimes desire can be alienating, if we pursue desire too much. We certainly alien ourselves from the present moment, usually desire has to do but something is not present. It can be you know, something that may be in the future a few seconds or a few minutes, a few

hours, and to be caught up in the future thinking or to hold on to a pleasure that's here, doesn't allow us to kind of be flexible enough to see how things are changing, to be open to what's happening. So the kind of alienation that can happen and some people who are really in the grips of strong desire, find some very healing age, sometimes we're going to say If the attachment is towards something external, and we're consumed with that external thing over and over again, then kind of lose touch with ourselves. Desire can also keep us on the surface of life, it's kind of can be kind of superficial. Sometimes when we want some sensual pleasure, as wonderful it is, as it is, you know, is not that profound, it's pointed out often that sensual pleasure can be quite brief. And in some situations, the results the consequences are forever, you know, take a long time to repair, you know, and things that bring happiness can bring a lot longer satisfaction than sensual pleasure. And so the fleeting kind of lures sensual pleasure that's going to do something for us. You know, it's very can be very temporary to keep us on the surface. Sometimes away from it, some depth of subjective experience and ability to really feel something deeply subjectively depth of who we are. Desire can lead to poor judgment. And sometimes that grip, you know, we know we don't see things clearly. And we make choices we'd rather not have made going shopping and coming home with something that you hadn't intended to buy. There's one small example some people have. The

it's very interesting to look at this issue of how we rationalize the desires. Because I think often people can make it so often sometimes people make huge philosophies. They have a lot of good reasons why we want to do something. When at the source, it just simply desire. But those rationalizations sometimes are based on poor judgment. They're trying to fit fit our life or try to explain a reason When the when the real reason is different from the rationalization. So I've known people who have been very good kind of minds for rationalizing will argue their case really good. And you get the sense that they can argue anything. They think any position at all, but what's really the source and motivating them is they want their pleasure. They want things their way. And so they'll argue it in whatever way it is. But that's very simple sources Amoeba like, movement towards desire to wanting things.

Now part of what things that gives desire strength is that it is sometimes hooked or linked to other forces needs in our psyche. So I saw this once many years ago when I was hitchhiking in Denmark. And these guys just didn't pick me up. And he asked me, you know, what I wanted to do or something in my life or something and I started telling went through a list of all the things I wanted to do, I wanted to practice then I want to study Sufiism, I want to study Aikido was going to do yoga, I want to study organic, I can kind of going through his litany of all these desires, at some point, turned to me and said, You have a lot of desires. And, and it was kind of like a wake up call. I didn't know, I guess I do mean, you know, all the things are probably listed. I couldn't do them in one lifetime, you know, but I thought they were all reasonable. And, and since then, I've kind of reflected you know, what was involved that desire that I had, when I was giving him, you know, telling this litany of desires. And one of the things that was operating there in that conversation in the car was my self image. And so I had those desires. Those desires were linked to my self image of who I want to how I wanted to be who I wanted to show myself to the world, how I was going to represent myself to others. And that gave that desire greater strength was trying to build a certain self up. I was certainly desire for pleasure was operating some of that. And some of it just in the conversation was, it was pleasurable for me to kind of get into this fantasy of who I could be, was great, just the pleasure of the imagination, it's a lot easier to imagine yourself as being someone wonderful than it is to be someone you know, whatever the pursuits you want to pursue some of this, some of the things that get hooked on to desire is a desire for security. If you know this, this will provide me security. If I have this is part of the rationalization process.

Now in looking at desire, essential desire, desire for comfort from the point of view of meditation practice or mindfulness practice, there are generally two different avenues of advice, how to work with

it, how to deal with it. One has to do with the nature of the object that we're desiring. And the other has to do with the nature of the subject, the person inside how we are. So, sometimes, Buddhist texts will talk about looking at the object of desire, and looking at its danger, looking how there's problems there, there's difficulties there look at this undesirable qualities, undesirable aspects. And so for example, feeling that feeling of desire for food, you've already you know, had a good meal and you feel quite content and there can be a sensual desire for more, more, more, more pleasure. And you know, that cheesecake. blueberry cheesecake seems really good that they have on the menu and then the waiter comes along. It shows it to you and you feel us Did you notice a movement towards desire be so great to have that even though you feel content but if you look at the object and say well you know if I eat more of that, I think I'll get sick and see so with that desire is a little dangerous for me because I'll probably get indigestion or get overly full or get groggy or something if I eat it. So sometimes next time you look at the object is not what is not what it seems to be. It's not going to do for you what you hope what you're hoping what we'll do, are you really if you really gonna, if you really go out and buy most anything, I think everything in the moment, but you all know this, the advertisements that have these really essential people advertising your paperclips and the assumption association is that if you buy this paper You know, you can be one of these kind of, you know, shiny people, beautiful people, you know, flashy people. And, and, and so just Association there and paperclips. You know, what's the association with naked bodies and paperclips? But you know, and so somehow realize, if you really think about your budget, wait a minute, that's not going to do it for me. Even if I carry the paperclip on my shirt pocket, you know, and show people that I paperclip it's not going to do it. So to see somehow the danger, or see some of the problems see the superficiality of what we were trying to pursue in the object. The other avenue is to be more looking more at ourselves more deeply. One way to do that, is actually turn the attention away from the object and, and understand what's going on inside of us. One of things we can understand is that we've misunderstood the object we're projecting onto the object. We're assuming that the object is different than what it actually is. And we can see the net, I see that projection operating. And if your mind is really quiet enough and insensitive enough, you can see how the mind conjures up an image concerned conjures up projection, a fantasy. There's not actually out there in the world. Sometimes you see it after the fact, sometimes, on retreats, the story I told of having a kind of a sexual attraction to a woman on a retreat, and then realizing at the end of the treatment, when we broke silence, I heard her speak, that she had a French accent. And I realized at the moment, my whole fantasy was based on her being an American. And I saw that moment how much I projected onto this person. person wasn't what I thought she was. So sometimes we start seeing the nature of our projection in nature, how our thinking works, but you have a sensitive mind to see that Sometimes you turn the attention around. And rather than focusing the object of desire, you focus on what it feels like to be desiring. Really to feel like to be in the grips of desire, the impulse leaning forward, the contraction, the sense of, of thirst, the sense of sometimes that sometimes you desired the image of a painting dog kind of works for me sometimes the way desire feels. And the, you know, what does it feel like subjectively, to turn the attention around and that's one of the ways to take the

the compelling quality of the desire away. As long as we're focusing on the object. There isn't the kind of presence of mind to counter the compelling force, a very strong desire. But if you turn the attention around and look at the compelling nature itself, Then sometimes it can lose its grip on us. So they're trained to criticize turn the attention away from the object, not because the object is bad, but rather to really get to know what's happening inside of us to feel it within ourselves. To sense it and feel the texture of desire, sexual desire. Sometimes in turning inwards towards ourselves, we have to understand some of the other forces that are linked to that sensual desire. That when it can be linked to drive for security, or the link to the drive to recognition or the link to the drive to overcome our loneliness, or sadness, sometimes there are psychological holes or psychological issues that are trying to be fulfilled by pursuing the sensual desire. I like it, you know that word wanting in English is very nice

and this in this regard Because what we can say the soup is wanting salt. And what it is what it means is the soup is lack lack salt, it needs more salt. Wanting sometimes refers to a feeling of lack and emptiness. Not always but sometimes. And sometimes desire, which can be a little bit of mis is trying to fill an emptiness or hole inside of ourselves. So one of the things to do is that we return the attention away from the object of desire to feeling ourselves. Sometimes you have to feel that place of discomfort inside of ourselves. You're standing in front of the refrigerator for one more piece of cheesecake and you stop and say, okay, what's going on here with myself and you realize I'm feeling really lonely or sad or empty. And then Okay, let's just sit on the couch. We just sit there and quote, feel that and feel what it's like. That's one of the principles of mindfulness is when we feel some kind of emptiness or discomfort like that is we vigorously they sit down in the middle of the discomfort, place yourself in the middle of it, and feel it and sense it and somehow develop a kind of strength or freedom in the midst of it, that can be quite healing of it. So for example, feeling lonely, to place ourselves in the middle of loneliness is to is to inhabit the loneliness and some loneliness as an activity. And so when we sit ourselves in the middle of it and notice it, and feel it, that activity begins to relax. And so, you know, perhaps it goes away. But a wise life from Buddhist point of view, is one that learns to turn around and really feel honestly what is happening here. So that's, that's another avenue to how to deal with the hindrance of the hindrance of sensual desires to go and feel the psychological forces that are linked to desire and that are giving it fuel and power. No one's expected not to have sexual desire. This is completely you know, a normal part of human life. But if we're trying to follow through on some deep aspiration deep wish, like for example, in meditation, then we need to somehow learn how to overcome its alert. When a person has become familiar with desire knows it well. Then it can be enough just to use mindfulness on it. You feel the desire arising. And you turn your attention to and say, desire, desire, I see you want things happening, wanting wanting, if you can see desire, clearly, you're no longer in the grip of it. It might still be there. But you are not the desire anymore. You're not in the grip of it. So we practice mindfulness, desire, I see you and we really see it, look at it head on. And seeing it also implies really feeling it, feeling it in the body, which is our like, So really to be clear about it, at some point, as meditation practice deepens the deep satisfaction of being present, being settled and concentrated, clearly, is more satisfying than then any thought, any movement towards sensual pleasure that the mind might want to conjure up to take you away from the present moment. And that's a beautiful moment in practice, where you see if you really clear Oh, it's so much more satisfying, to go in the direction of peace. And it's so clear that it's an easy choice to make.

There we go. Desire arises, I just go there. But the mind has to be somewhat settled and pure in order to have that juncture and people just choose that choose that so easily. It's not some point in meditation is strong. There's no tendency or desire to rise at all. sexual desire, sexual desire to rise, just No, no longer has any grip on psyche at all. It's not going to rise when the concentration is deep. However, as people come out of meditation out of concentration, sooner or later, the tool for sexual desire will reassert itself and becomes an issue again. And so then coming back into normal life, then the person needs to learn how to be wise again, but how to work with this amazing force that arises from essential desire and to be able to see when the pursuit of sensual desire is wise, useful or appropriate. And when it's not wise, when it's inappropriate when it's actually causing more difficulty for us. Keep this keeps us in bondage. And then to learn how to have the strength to choose the appropriate direction to take. meditation practice, or spirit Buddha's spiritual practice involves having the capacity to let go. With that capacity that go, capacity to let go, has a lot to do with having some capacity of inner strength. So letting go is not something kind of casual. You don't come in because it makes you weaker. There has to be a lot of strength, a strength of character, strength, a force, a strength of intentionality that allows us to follow our aspirations, our deepest wishes, our deepest intentions. So it's not derailed by all kinds of things, including sexual desire.

So maybe that's enough. What do you think? Your turn to ask any questions or comments. Yes, please.

Great. So

so the question is how do you how does we distinguish between pleasure and happiness? Because sometimes if there's a confusion around it, I think that one of the ways to answer that question is to begin studying both of them more carefully. And then in your own experience, begin to discern the difference between what what is pleasure and what is happiness might suggest essential pleasure has to do with a census. Pleasure, essentially a pleasure to do with a census. A happiness has to do with the heart or something more deeper inside. It's not necessarily you know, you don't identify with it with with a sense Or even though there might be sense sensuality with happiness? The happiness itself is something deeper.

Yes. If you could please use the mic.

This might sound strange question, but let's just imagine eating a piece of chocolate cake when you're talking and trying to figure out throw down a little bit

too loud the volume please.

How about how I would eat that piece of chocolate cake without feeling a sense of desire and myself?

Maybe you could talk about that. How did you design How do I eat a piece of chocolate cake without feeling some sense of anticipation or, or desire for that? That flavor that tastes pleasure that's going to come to me remember But it's okay to have central desire. This is not, we're not trying to trash our central desire. But we have to have some freedom and wisdom about when to pursue it, when to act in it, and when to be able to pull ourselves apart from it. So you know, to want to have the pleasure of chocolate cakes, it can be innocent enough if you're not already stuff. And so there might be an anticipation or the pleasure brings that kind of motivates you and it could be fine to do that. But also, it's possible to have pleasure without having desire.

So,

you know, so someone puts chocolate cake in front of you and says, Please eat this. And so you eat it. And there's no desire particularly for it but you're eating it. And it's just very pleasant, very pleasant. It's very nice to feel. You go out to the beach one day and you see the sunset is very pleasant to see. And you're enjoying it. There's a lot of enjoyment, but there's no you know, clinging or no attachment or desire drive to have more More sunset. It's just it's just what's happening. So one of the things for you to do then, is to explore. Next time you have chocolate cake, if you can distinguish between just having the pleasure in and of itself, versus wanting more pleasure, or wanting the pleasure, I've eaten cake, I've eaten, you know, and, and notice sometimes we're, you know, I'm putting one fork in my mouth. So my mouth I start chewing and my desires operating so strongly, that I'm already leaning forward to get the next bite, and not really noticing the pleasure that's there. So sometimes the desire for sensual pleasure ruins itself, because the drive is so strong and we don't even notice the pleasure that's actually happening. I don't know if that's helpful.

I find it

I am a little confused when you answered that other question, you said, Well, you know, it's sensual desire when there's no sense gate. And yet you talk you said that intellectual desire can be sensual desire. And you talked about you know, advertising appeals and things and often those are do ego things or image or status or, or insecurity and fear not really to you will feel more sensual pleasure, right. So, it, it strikes me that those things could still very much get in the way of practice their form of desire, but I don't see how they're sensual.

Good. So the first one intellectual pleasure in mind, Buddhism posits Sixth Sense doors. And so usually in English, we talked about counting five senses, and so Buddhism A sixth one. And the sixth one is that sense that's the organ of perception that picks up what goes on in the mind. So, that's why there can be, you know, intellectual pleasure, you know, pleasure in the mind. And the second issue about distinguishing desires which are have to do with sexual pleasure and desires after other things. The it's possible that I was being sloppy and kind of, you know, bring into this sensual pleasure thing, other forms of desire. But sometimes other things, you know, have the roots sensual desire, even though they might seem like other other reasons. But the say, what I tried to do in the talk today was to stay true to the president apparently did a very good job. I try to stay true to the idea that come agenda the first time endurance is a set of the hindrance of sensual pleasure. Usually when I and other people give talks about the first hindrance, we cover all desires as part of it. So so there's kind of a kind of sometimes an easy, it's easy to kind of bring in other forms of desire, when you want to start talking about sensual desire. So I tried I was trying to keep it just essential pleasure, but I failed. So that's the way it goes. So always good to see a Dharma teacher fail. And the, but I think I think there is, so it's so remember, that's when it's being taught in Buddhism. When the traditional Buddhist teaching around the five hindrances has to do with meditation practice, and there's probably there's some seemingly something about sensual pleasure, which becomes a greater hinge. In deep meditation, then desire for more abstract things. Because probably more abstract things are more easy to let go of, to some degree. But even even the idea of self identity, or the self image kind of falls away as a concern, but there can still be an alert for sensual pleasure in deep meditation, partly because in deep meditation, meditation itself can be very pleasurable. So it can be kind of like the very thing is supposed to free you from pleasure, brings you so much pleasure that it keeps you hooked to it.

Because we wait moment, please. The reason we use them, one of the reasons we use the mic, there's two reasons. One is that there's a fair number of people here who use the hearing system devices, and they can't hear the question unless we use the mic. And the other is that there are a good number of people who listen to these talks in the web. And, and they won't have a chance to hear the question either. So The people in Mongolia listening to you

okay this

then I realized all this incredible nervous

is almost unconscious. Yeah.

very uncomfortable.

I really feel very controlled. Yes. I understand. A lot of people like you I've been talking to people who've been in tears. All

right. So

because of this

get a break.

But I realized especially like at work

is not enough. And I'm not hungry at all. And I mean things I'm not even interested in. Just like to try to calm and I will I'm getting it. It's essential. It's Nervous System

quiet anger right.

So we should tell me to stop the I talked to a number of people who very distressed about the election. And I would like to offer some maybe some risk at offering it but I'd like to offer it is that when there's really strong reactions, for example, around almost anything is there's also an opportunity there. And it's also a very important one, that we have strong very strong reactions because of very deep things within ourselves touch something really deep and very important. And it can be a variety of deep things is touching some of them which may be beautiful and important. And some of them which might have to represent certain level of attachment. And the opportunity when the stronger the reaction is, the greater the opportunities for self discovery. And to really understand what makes us tick what makes us work. The suggestion in Buddhism, is it a Buddhist practice is that it's not necessary ever to be to lose our peace. Mahatma Gandhi, who fought at the British, seemingly was always at peace. And he was very effective fighter for independence, independence of India. What is it that causes us what causes us to lose our touch with some deep abiding sense of well being and peace. So the greater the greater that we lose that the greater the and there's good reasons for feeling a lot of anxiety now, the greater the opportunity is for self understanding. And so to use this as an opportunity rather, so again, to turn away from the object, at least temporarily in a wise way to really try to take advantage of this to really understand the depths of what's holding inside of our own hearts, what's there. And, and hopefully, in doing that, then all of us can be more effective when we do choose to get involved in the public sphere again, whenever we want. So I think it's very important what's happened. And I hope that those of you who find it well, for those of you who for whom this is irrelevant, we'll find wise avenues to have self discovery at this time. So, thank you