

2006-06-05 Aspiration

Fri, 7/17 9:04PM • 43:55

SUMMARY KEYWORDS

aspiration, desire, people, deepest, life, craving, buddhism, world, thinking, buddha, knowing, present moment, important, clinging, buddhist path, buddhist, breath, part, arise, aspire

SPEAKERS

Gil Fronsdaal

So I want to continue then with the topic that I talked about last week. And so a little bit review, especially for people who were here. And that is that I was trying to explore with you a issue which is very central to what it means to be a human being. You know, you could say it's very central to human nature. People are interested in what human nature is, we'll find a variety of things, we'll pick a variety of things that they, they could, you know, might be essential to human nature. And one of the ones that I addressing last week and today is the aspect of desire. And my my premise here is that desires are inherent pretty much in human life, and they're constantly some kind of desire is going on within us sometimes a desire to have something, sometimes desire not to have something or to get rid of something so the desire is operating, wanting happening. And if you're gonna understand human nature, you have to understand the nature of desire. It's understanding the aspects of desire. And so requires some concentrated study, not by reading books. But by reading yourself by really looking into yourself and understanding how desire functions in your life. It's very important to study in your own life. And it's very dangerous to sometimes study what Buddhists or Muslims write about desire, because at least here in the modern West, there is a lot of ignorance around the Buddhist, the Buddhist teachings about desire and just last week, I read a newsletter from from Buddhist organization and someone had written the article but desire and basically it said desire, the Buddha said desire problem we have to get rid of desire. But then he said, then later Buddhism had to arise, because that's it, there's a problem with getting rid of desire and later Buddhism arose, Arise and offered a whole different perspective that shows that actually, there is you can transform desire into something beautiful. And, and so, this is the, the further the further teachings of Buddha, Buddhism that improved on the Buddha, because the Buddha was so down in desire. And, and, and in popular literature about Buddhism, you find it very common that people will say that the Buddha attributed the problem of life suffering and suffering of life to desire and the point is to get rid of desire. So, you find that kind of says a lot. The Buddha never taught that. And if you start with that premise, then you have to solve all kinds of insoluble problems. It's not not a good scene. But, but if you go back to what the Buddha had to teach you find the Buddha didn't say desire was a problem. And if you there's a lot of words in the Pali language language the Buddha spoke that fits under the umbrella term desire or if you want to use a Pali in his language, an umbrella term for the word desire. For those of you are interested in that word as Chanda, Chanda had both positive and negative connotations. And so sometimes kind of mutuality of desire. And then there's a whole series of words in Pali, which clearly are forms of desire, which are clearly unhealthy forms of desire and also unhelpful. So no, you don't interested in Pāli so much, but there's words like Kama and raga, by bhava and thanā. And so a whole series of words, which can be translated into English as things like lust and greed and clinging and

craving and thirsting. So you know, those are kind of juicy words, right? And so, in a sense, those are the words and so that when we talked about suffering, he said, thirst is the cause of suffering. And thirst is a non technical word that kind of covers a lot of things. But it covers certain kind of desire, with that driven quality behind it a compulsion. And then that drip quality, the desire only. Later we realized we

also

created quality, quality, this unhealthy desire with a cleaner tightening up or tension, that's part of it. So certain desires, if you look at it, you'll notice that there's tension in your system as part of it and if you live with too much That kind of desire, desire has been a part of it, not only we get exhausted, but you can actually get sick, get headaches and all kinds of problems can arise from that kind of clutching. clutching can be very subtle as meditators can see. Because the movement of the mind is spinning of the mind thinking of the mind. If you pay careful attention to it, you'll see the spinning of the mind activity of the mind probably is fueled by desire. It can be very subtle kind of, you know, movement. You might be planning something in the future. It's been a lot of time planning, there's desire operating, are you having a you're rehearsing a conversation, and you're trying to improve and the conversation is very subtle kind of desire to kind of make things better or fix things. And so you might study your meditation, sometimes the nature of your thoughts, and the typical identify how many of your thoughts are somehow characterized by desire and once you can do that they Notice, what's the quality of that desire? Is that desires of craving and clinging is it exhausting? Is it a collection? Is it climbing? Does it hurt? Or does it not? So, when the Buddha addressed the problem of suffering, he pointed to a certain subclass of desire that in that subclass could in that I like to right now, these talks characterized by the word craving. And I think of craving, I think of Klein, you know, so it's not very, you know, doesn't feel so good. There's a whole other class of desire, which I would have chosen to spend a couple of weeks to characterize by the word aspiration. And this whole other subset of desire is not unhealthy. In fact, it can be healthy and wholesome helpful. And the Buddha in no way discouraged people from having aspiration as part of the Buddhist path. In fact, the Buddhist path to be engaged in the Buddhist path of practice of liberation requires actually a very strong sense of aspiration, very strong desire for something. And the Buddha actually encouraged his followers, develop your desire, have strong desire and be ardent, arouse your desire. This is not some guy who was lightweight about desires, you know, kind of, you know, pushed it away, you shouldn't have any desire. If you have no desire at all, in our modern society, chances are you're depressed. And the Buddha was not depressed. When he was engaged these years of practice, he was really on fire and in fact, the some of One of the words for practice aesthetic practice in Pāli or Sanskrit is tapas, which has the connotation of fire in it. And so the sometimes this association with Buddhism that in Buddhism you're supposed to be kind of self effacing I suppose not supposed to show you have a lot of desire, I suppose to kind of go along with everything very accepting of everything. Everything's cool. You know, I'll accept whatever is going on. I don't really want anything going, being no one going nowhere. I'm just here, here and now. Once what kind of accidents I know how it happened exactly. With the Stanford

library. They have, you know, thousands of books.

And I pulled the book down from the shelf and someplace in library I never went. I don't know why that books. Got my attention. And I just opened it and opens this page and the book and that page it said it

had no connection to Buddhism or meditation or anything. And it said encouraging people to be in the present moment is a capitalists dream. merchandisers dream. So I don't know, I didn't, I didn't. I didn't. I didn't mean the rest of it, you know, but just, you know, just go into debt, spend your money, buy a lot, future doesn't matter. You know, just buy hippy here now and buy. Be Here Now and buy like a new book, right? ROM desta be here now and we could have be here and buy. So there's a connotation associated with Buddhism to this kind of passivity or this kind of you're not supposed to have desire. And if you look at the teachings of the Buddha, you find actually the opposite, that there's a strong encouragement to awaken and have desire. But not the kind of desire that involves craving. but rather to have a very strong desire to free yourself from the desire, that's great. So it's one kind of desire against another kind of desire. And we'll see which one wins. So it's to have a desire to have it. So I like the word aspiration. And I one of the reasons I like this word is aspiration has the word breath in it. In Latin means to work towards and so to breathe towards the end of the breathe with something and I have a tremendous appreciation of the breath. The breath is one of my best friend's my breathing and to have the breath fluid and relaxed and open. allows a kind of knowing allows a kind of sense of knowing a certain quality of knowing capacity of knowing. There's not available when I'm all caught up my discursive thoughts and my breath is tense or tight. And so as the relaxed breath, allows for a relaxed mind, allows for a relaxed way of knowing and experiencing the world. And if we're experiencing the world and attend sway, wanting a lot too afraid, a lot or angry a lot, we actually cut off the possibility of accessing a deeper capacity of knowing that I associate with having the breath very relaxed and fluid and open. And so to have desire arise, that somehow connected to our breath to our body. When I think of craving, I think of desire that's very much connected can be connected to our body, like when there's lost But it's quite, it's kind of superficial. It's kind of like I don't know how to characterize it differently than something deep inside with the breath. And also with craving or lust or something, there's often kind of a discursive quality that often sometimes goes with it. With aspiration, there can be some quality of thinking with it. I don't associate it with being caught up in your mind, I associated with being centered or resting in my body in the body. And some of the deepest, most important decisions I've made in my life, very clearly arose out of my body. They didn't. Sometimes I felt like I had to think I had to do my homework and think about it and kind of understand the situation as best I could. But that the answer was going to come from my thinking and my logic and sorting things out. But rather, I had to set the conditions in place to allow some deeper knowing and transformative, transformative knowing or understanding to bubble up and arise from inside My belly or my lungs or diaphragm, someplace deep inside. And I certainly was surprised when this first started happening to me What? You know, but there was this kind of clarity of knowing I knew that this was happening, this is the way it has to be. Then later I filled in the rationale

that was,

would you have a rationale first. And, but I just knew, so like when I decided to become a Zen priest, Zen monk kind of facilitates choice that turned my whole life in a whole new direction. brings me here to today. You know, my whole set my course of my life. And I was engaged for several months with a reflection that was like what to do with my life that was related to that. And then one day, I was in a monastery, and I unexpectedly had the chance to have an interview with the abbot. And the preparation for that I went down and sat next to the creek and looked in the creek said They're with Greek for a while and just kind of sitting there. very casually, relaxed, easy. And then somehow this question was, in my mind, what should I do with my life? And suddenly, my body has shifted, and I knew I was going to become a Zen monk. That's what I was going to do. We just like, the whole body

knew that was right. And, and then I had to give reasons to it. And that, you know, give reasons after the fact that you can't always trust maybe but, but I knew I knew this, you know, I knew better than I knew anything else. This was what I had to do. Maybe that kind of knowing is not always accurate, or valuable. So it's maybe as important to check it against our reason, and our logic and other people. But for the most important decisions in my life, you know, had that kind of knowing to it, and I had to be relaxed for that to happen. So aspiration connected to the breath deeper knowing access to a different kind of knowing. And you can know things when you think things through rationally and perhaps also a different kind of knowing, then when you allow your emotions and feelings to dictate your motivations. I don't want to emotions are a very important part of life and beautiful part of life. But also there's a way in which emotions also can skew our desires. So what is it allows us to settle or relax deeply enough so that our, in our decisions our aspirations or motivations, are not skewed by our thinking, not skewed by our emotions, or emotional desires, and also not skewed by our ego or self attachment or self image that we might have. So you can have to click all these things fall away, and then see what bubbles up at some deeper kind of Knowing some deeper kind of aspiration or motivation. So the Buddha certainly thought that aspiration was really important. He encouraged strong motivation, really strong determination, resolve all important words. He encouraged people to have a vision of what is possible. It doesn't make sense to have a aspiration or resolve or strong motivation, a strong intention for your life without some kind of vision of what's possible. So again, to be here now is wonderful. I mean, I teach it a lot to write this part of this practice. But you don't want to be careful how you teach being here now, because it's not at the expense of forgetting about having a vision for what's possible. So, to have a sense of what is possible, to become free, it is possible to develop become spiritually mature, it is possible to cultivate compassion. It is possible to make a difference in the world, it is possible to be of service. And, and have a vision and that's possible. And many people have no sense of their own personal efficacy, their own personal ability to make a difference to themselves or to the world. And so they don't give themselves a chance to have a vision or an aspiration of any import, because they feel powerless in some way. And the world is made up of examples and world made up of there's plenty of examples of people, seemingly very ordinary people who decided to do something and they put their time and energy to do it. And because they focused it focused and persisted over time, can accomplish amazing things. I have a friend of mine who now for eight years has been doing yoga. And it's remarkable. I knew her eight years ago and she just hung in there. I did it whenever she could, she couldn't do it every day. She couldn't do it, you know, but she kind of whenever she could slip it in there and your day, at a time she did would do yoga, take a class, and really work on her yoga. And it's awesome. What this woman who is now 45 years old can do with her body. And what was done to her to restore a psyche to remind is really great. Or the boy, there was in the Chronicle a few weeks ago, we go, it was eight years old, and swam for the youngest boy, youngest person to swim from Alcatraz across the bay. And his mom said, Oh, he's an ordinary kid. But he has his persistence. And so the case coach told him, You could do it if you train every day. So he trained every day for some next six months. And then he swam, you know, Can any of you that swim from Alcatraz and I'm sure you could if you decided that's what you wanted to do. And Martin Luther King If he sat at home and just you know, watch a television set at home and said, you'll be here now just accept things how they are, you know, it's all fine. Things are fine. You know, it's really the real issue in life is you know, except you know, my non acceptance of how things are and you know, I'll just sit there in the back of the bus and accept things how things are. Gee, America would be a much poorer country. But you know, something like Martin Luther King You know, one person had this amazing aspirations amazing vision, he called it a dream, right then his famous speech and, and he followed through it that's at risk his own life. So it was full of examples, and I prefer the incense and all examples are great. But but the examples of ordinary people doing great things. There's a saying in

Zen all the ancient masters and all the Buddhas and ancient masters Then they started off just like you. Like, right? So just like you. And so that what did it take? We weren't they do. You know they did, one of the things they did was they had aspiration at certain resolve, but then they follow through on. So to dare to be willing to have an aspiration, to be willing to have a vision, to have a sense of of what's possible. And then to work towards that. One of the things that I find very important about aspiration is that aspiration acting on the aspiration is perhaps more important than fulfilling it, than accomplishing it. Whereas craving maybe getting with the object is important. you're frustrated and angry if you don't get it. But there's something about the quality of aspiration, where you aspire towards something, and then the aspiration you can actually relax does that relaxation and knowing Oh yes, this is what I'll do. It can be a relaxation rather than a question. And then acting on it, like I aspire to this, this is what I, you know, I hope for. And it's more importantly acting on the expression that opening the channels in ourselves to act on it than it is even to accomplish it. And maybe for a number of reasons. One reason because to act on our aspiration is giving voice or expression to some of our deepest intentions. And just having that flow through us is beautiful. Another reason is that sometimes the having the aspiration acting on it transforms us in beautiful ways. Even if we don't accomplish what we want to accomplish in the world. It makes sense. And so it kind of, you know, it also allows us to be we are to know you Notice I did my best in this life. So I'll tell you, I apologize to talk so much about myself. But when this decision I made to become a Zen monk or priest, like maybe, you know, it's kind of knowing that happen. But some of the some of the rationale or thinking that have followed that was that I was actually heading in different direction with my life. And the direction I was going to go was to do soil conservation work around the world, in places where there's tremendous poverty and because of soil erosion. And, and I decided instead to do to become a Zen monk, because I wanted to be able to address human suffering and what I thought was at the heart of human suffering, which you know, something deep in their own hearts. And even though it's important to take care of, you know, soil erosion and feeding people and make sure people have enough food and things like that, it's a crucial I felt that I would, there was some part of me would always be dissatisfied, unsatisfied, unless I was addressing suffering because even with all the food people could possibly eat, people still suffer. Right? I mean, you don't know very few of you look like you're starving. And, and you're still suffering. So I wanted to be able to address suffering and what I thought it was more at the root. And for me at that time, the only thing I knew how to do that, I think makes sense was Buddhism. And so I was gonna do it through Buddhism. And I thought at the same time, you know, I'm just this you know, you know, average jerk. And, and I don't know if I'm going to have any, make any difference, really be able to do anything, help anybody. But at least I'll have the satisfaction to know that I tried to beat it as a score. And I somehow I wanted to know that I was trying to do what I felt was essential, rather than something new. Maybe a little bit didn't touch the core aspect. That makes sense. So what I'm trying to present you the idea that there's a can be a quality with aspiration, where acting on it maybe is more important than getting results. And that goes against often how many people are, are getting results is what's most important. So aspiration something is opening and relaxing, creating something is closing and clutching. What is it that makes you more open? What kind of motivation makes you more open and relaxed? This is what I want to see what I want to do. And this could be something that's central very deep in one's own life, like the whole whole one's whole life can be oriented around this. Or it could be something that you know can be in the moment. You smell you know, maybe you see someone, a friend or a stranger, something you feel Yes, I aspire to help this person in some way. Be kind of in the moment. Some people aspire to something that they're going to do with life. Some people are going to, you know, aspire to great things like world peace or something. Remember that they remember some of you read the book called peace pilgrim. And beautiful book is a woman who walked all across America for like 20 years or 25 years. All she had

was a what you could carry with her. She walked this shirt across Britain across a fiscal room. And she started in the 50s to try to protest the war in Korea. And

was she effective,

most effective in bringing him to war. He's certainly effective in transforming a lot of people and she was very effective in transforming herself you know, she became a radiant saint, you know, when the great saints in America amazing woman. So some people, you know, will find desperation which is what this is what I want to do. But there's another kind of neurosis in American society about the what I have to find the what that's my life is about my career, my, my passion, my thing my you know, some what, and some people find that it's great, but it's a real burden for some people. Because you know, I'm not really right or, you know, successful unless I find my thing my one moment ever. And for some people, what is not the point of life, but rather how and the aspiration is not what the aspiration is rather, how they're going to be how they want to be in this life. And they can, you know, get a job at you know, mopping the floor at Burger King and what's important is not know what they Do what's important is how they do it. And they have certain nobility and dignity and certain kind of generosity of spirit that they discover in whatever they do. And how they are is their passion is their aspiration. I think that's much more closer to consensus closer to what the core Buddhist aspiration is an aspiration to how, how I'm going to be and the How is often the how liberation, how to be free. And freedom. spiritual freedom is an awesome thing. And that is the idea to have a vision of what that's possibility that freedom of the heart that conditional is absolute total freedom of the heart. So you can face your death, completely at ease and at peace. So you nothing in the world will make you afraid. So that you don't feel in order to be happy that you need the conditions in the world to be Certain Way, but have discovered and kind of, despite their kind of tremendous happiness and peace, that is possible that's independent of all the causes and conditions in the world. So that should really be in fire for that possibility. Maybe not for your sake, but for the sake of how beneficial it is. For some people to walk that path for the sake of others, someone has to do it. Someone has to show that it's possible to to, to liberate the heart to free the heart of the deepest sorrows, deepest griefs, the deepest pains that we carry. Maybe I don't know when I said this last time this you might have heard, but right after 911 there was some people who I knew students who were going to go off and say the three month retreat, and I made a point to go up to them before they left and said, you know, In the contrast to 911, in the name, kind of in reference to 911, I can easily imagine some people might think they're going off on a silent meditation retreat alone for three months, seems selfish, self preoccupied, and somehow not really addressing the huge monumental issue that our society is facing. And the right thing to do is to kind of get into social action, do something for peace or, you know, get get out, get involved in the world in some way. And it's, you know, it's kind of like this narcissistic spirituality to kind of go off on yourself for three months, something like that. And I felt as I went and talked to them, because I want to reassure them, they're going off and I said, you know, some is one of the most important responses to something like 911 is to go on to do is to do deep spiritual work. Someone has to do it, because someone has to show that it's possible to purify the heart And if we see it's indifferent, you haven't been able to do it, to actually have witnessed and know that it's possible that other people have done that can change your relationship to yourself, it can change your relationship to other people. Because you see, you know, then that there's potential, maybe in everybody's heart for purification. And the forces of fear and anger and hostility and prejudice that exists in people's hearts are not inherent in the hearts, but rather something which is the Buddhist tradition says, Are visitors to the heart. And so it's possible to purify those things. So to aspire for your own liberation, for the work for the benefits can

do for others, is also part of the motivations compassionate motivation. So to be on fire with compassion, this is what I want to do. But remember, that in my definition of aspiration, aspiration is opening and relaxing. So even though You can be ardent in this, you're not gonna get tense. Hopefully you stay relaxed. And the path and Buddhism, even though it can be very nice, tremendous resolve is one that's constantly looks back at how we do the practice, constantly looking back at the quality of the mind, to make sure that it doesn't have craving as part of it. And it's very easy in spiritual practice in Buddhist practice, to have craving sneak in. to strive for concentration, I'm going to get that concentration I'm going to become a spiritual person, or, you know, people put on these spiritual people like Buddhist people sometimes put on Buddhist garb, you know, look at me, I'm a brownie where they we do all kinds of stuff, you know, you know, and, you know, kind of look the part and, and so it's, you know, another form of attachments like oh, a little bit of clinging and craving has gotten in there. And so craving can be part of the test too. But if we constantly look back And feel our way into what's happening we feel we can notice, oh, there's craving there's clutching, there's clinging, there's tension as part of this. So one of the very important aspects of the Buddhist path is mindfulness, and particularly mindfulness of the body. So we can use the body as a reference point to understand both what we can most deeply know that comes out of the body, but also to the body becomes an instrument to help us understand how what's what's really going on for us out of touch with the body, you're not going to know so well. And so you can know you can notice when you're in the body much more easier when there's clutching or when there's relaxing and opening repressed aspiration. desperation is one of the great harms people can do to themselves. appreciating aspiration, taking time to find it, exploring and taking time to discover, sometimes our deepest aspirations are quite shy. And one of the things is needed is to go off sometimes in quiet places, maybe on retreat, in order to discover what is it I really most want what's my deepest knowing what's my deepest out of the deepest knowing? What is it that my life should be about? Or what do I most want to do? And then to have the courage to follow through on them. I know a lot of people have gone off on meditation retreats, in order to make the big decisions in their life. So they can really be calm enough, centered enough, out of the discursive mind enough and in touch with themselves enough to really kind of find out what they really want. And I've also known a lot of people who've wanted something deeply but Haven't had the courage to act on it haven't followed through whatever reason. Many reasons we don't follow through on, I think we do ourselves a kind of harm for that. And one of the one of the ways of nourishing aspiration is to appreciate aspiration. In fact, sometimes in the ancient I don't, I don't see it much in the modern Buddhist world. But in the ancient Buddhist world, there seems to be built into the system at times, celebrating aspiration, hallelujah. You know, we have this kind of Protestant Buddhism, white, white Protestant Buddhism here in America. We were kind of quiet, you know. And there's other kinds of Buddhists in the world who were not so quiet as us and you know, celebrating party is a great aspiration. So to appreciate it and maybe even celebrate our aspirations not to be embarrassed by it, because you think Buddhists are supposed to have desire. But it's very important to know how to hold aspiration, to hold it realistically and not to crave the aspiration. Constantly reflecting back using the mindfulness practice, come back, can you stay open and relaxed with what's happening can just come from the place of being open and relaxed. And from this open and relaxed place? What is the knowing that's available there? And then paradoxically, maybe given everything I've said about aspiration aspiration is an essential part of the Buddhist path. But the end of the path is also the end of aspiration. The end of the path is the end of desire, all desire. So there's no better time to have it at a time not to have at this time to have it. And time to let it go and drop it to the time at a time when it's helpful at a time when even healthy desperation in some way stands in the way gets in the way. And so, if you've never been to the Pacific Ocean, then the aspiration to reach it is a big thing. And so you go there, it takes a long time, maybe to walk there, like Lewis and Clark. But once you get there, the

Pacific you know, at the sands of the Pacific Ocean, and that aspiration to get to the ocean drops away, you don't need it anymore. So the aspiration for liberation, to be liberated from desire requires desire that when you get there shores of liberation you let go of that desire to. So it's a little bit of paradox a little bit maybe difficult to understand this notion. So what do you think of this? That a rousing talk to encourage you, encourage you and inspire you and to think about Thirdly, think about aspiration and make the distinction between different kinds of desire, and to look at how desire and aspiration and craving works in your life. And most important, maybe to look at this issue of aspiration, and what does it mean for you? So what I'd encourage you to do, those of you maybe who come regularly is this week is to spend some time reflecting on aspiration, wealth in general. But, you know, some things I've said are, but put your ideas of aspiration are and we've been But also report really reflect deeply. Go for a long walk, be quiet, meditate, do something to see if you can access in some quiet very personal way. As if you've never really been in there before. What is your deepest aspiration? What's your deepest wish? heartfelt, deepest wish? And maybe don't settle for the first answer. And then live with that for a while. And the next day do that again say, Well, is there a deeper one? Sometimes people will have a deepest wish. That's a statement that comes out negatively. I wish to live without fear. It's a beautiful aspiration. But it's negatively stated. The next day when you do your exploration, we stated in the positive terms, rather than being without fear. What do you want? What do you want to present? If the fear is absent? Oh, I want to live with love. That's a whole different game and living without fear. So sometimes you need state of deeps attention in the negative, you can sometimes take it one step further. So, think about it, explore it, look at your aspirations. And then also, if I may ask, suggest, is, go find people. It doesn't matter of strangers, maybe sometimes maybe strangers and friends, find a stranger, find friends, and see if they find someone during this week that you could sit down for coffee or something. And talk about aspiration with them, talking about your relationship aspiration and your thoughts and concerns and whatever about it. So you actually engage someone else with with it. And the idea of a stranger, maybe sometimes it may be safer to say certain things to a stranger than you would to a friend and idea of a friend is because sometimes you'd be much more deeper with a friend. So do both and see what happens. How's that? So we can take a couple of minutes if there's one or two questions that seem important. After this talk. I'm happy to take a question or two In the back, you can use the mic and appreciate it. I have a question

about aspiration that's related to something that you stated before. And that is that you don't want to hold on to negative feelings as well as positive feelings. So I've had experiences where something really great happens. And, and then from thinking about your teachings, I'm thinking to myself, you know, boy, should I really be feeling this great about this. And I keep playing the moment over and over in my head, you know, after the fact, and sort of reliving it. I'm not in the present moment. I'm kind of reliving that previous moment. Because it felt so good. And I'm wondering, how do you sort of

can you kind of tell me how

what Tell him how maybe I'm getting things wrong. Should I really should I? Is it true that I should not be holding tightly to positive emotions as well as the negative I should be letting both go and that that relates to

aspirations I think the question is still a bit complex because the first part I would say, the truth first let let go of tightly holding on to positive emotions, yes, let go of tightly holding on to them. But that doesn't mean you have to let go them entirely. When I when I teach, clinging to kids, I hold the little

bell really tight and try to wring it that makes no sound click, but if you hold the very lightly with open palm, the bell makes a beautiful sound. So you can still hold things, but can you hold without clutching without craving? Can you hold in such a way hold unlikely or can openly and the teachings around aspiration if I could know calling aspiration is a whole subclass of desire under the category of aspiration which Doesn't have to hold things. But you hold them like there's no claim to it. So if you have a vision of what's possible, you have to hold some degree, you have to hold that vision, you might have to hold it for many years. But you're not clinging to it. So yes, if you're tightly clinging, like, and a lot of people suffer unnecessarily, because they cling to good things, good memories, and all that. All kinds of stuff. Are you always supposed to be in the present moment and just let pass, go completely, never kind of relive the past and kind of think about it. No, it's a beautiful thing to sometimes remember what you've done in the past or what's happened in the past. Your good deeds and good qualities and the ways people have done wonderful things in life. And it's wonderful to be reminded of that and think about that. Sometimes it's a wonderful quality of life, or something we don't do in meditation because meditation practice, we're training ourselves to be in the present moment and opening up our life. To the present moment, and the degree to which we have an addiction to thinking. We're trying to really fit ourselves in that addiction. But to spend some time thinking about the past is but what are they gives life? Its richness, you know, the met in the past memories and all kinds of wonderful thing. So the question is how you hold it? Ideally, you know, you could hold the past without clinging to and you can drop it in moment's notice. And ideally, while you're thinking about the past, you would be very cognizant of the fact that this is occurring in the present moment. She has lost in the past, but your hit you realized in the present moment now I'm remembering. So speak to your question. That enough to clarify or satisfied enough. Yeah. Well, then we should go home. So thank you very much.