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SPEAKERS

Gil Fronsdal

So, to continue a little bit with the theme of desire. So desire is inseparable from being a human being.

And probably the people who have the least desire are the people who are most depressed. So the idea of doing away with desire is not really a healthy idea, though some people pick up that idea from certain Buddhist teachings. But so are certain ways that Buddhism is taught. I think what we're trying to do is to understand desire, and understand it in a deep way, and all the ins and outs of it all the aspects of it will go different ways have a different forms of desire. And there are some desires, which certainly bring a tremendous amount of suffering, frustration, disappointment, expectations, pressure, compulsion, all kinds of problems can come with desires. And there's some desires that represent the best aspects of human life, some of the most beautiful aspects of the heart, some of the most profound aspects of our connection to other people into ourselves and our sense of purpose and value in life. And they bring a tremendous benefit to the world. But whether they're noble desires or not so noble desires, I think desires are something that deserves our attention and to look at deeply and to respect it. And to take a second look, and a third, look, what is this? Was it? How does desire work for you? What's your relationship with desires? Do you? Are you afraid of your desires? Do you believe every desire? Are you who's in charge your desires? Are you is do you believe all desires that you have as equally authoritative, do you know how to distinguish different kinds of desires, there are sometimes things we want to do, but they have multiple desires feed into it. So can we recognize the various desires that might be there, there might be the desire to serve and do some compassionate work in the world. And the same time we desire to get a lot of credit for it, you know, to you know, to be on the front of the New York Times, you know, and like, you know, you know, be able to wear a badge and show off, you know, who you are. So, there can be a whole series of, you know, desires and some desires are misguided. And some of the noble desires can be misguided. I've had delusions of grandeur of things I wanted to do. Noble in and of itself, but, you know, I think that I was diluted, and I've had desires, which were, you know, harmful for me and maybe for others. And, but that somehow at the root of those desires that were harmful, there was some a need that I had, it was kind of trying to express itself and find itself. And so this idea of respecting desires and learning to recognize them and I think a wonderful term is stopping for desires like they say in the bumper stickers, you know, I stopped for whatever you know, you know, I stopped for animals or something or you see, the few weeks ago I was driving down here in Redwood City, I think it was veterans Boulevard by the freeway and I was actually turning on to making a right turn onto veterans Boulevard. It was a time of day there's almost never any traffic and suddenly, I couldn't actually make the right turn because the people who are going straight couldn't get through the intersection blocking the intersection and there was like, what's going on and which must be some wireless traffic and i and i hope more cars that don't keep coming from the left and because then I'll never get across never get make my right turn. So finally, I was able to make my right turn. And

I was able to go about two or three cars lengths. And it was a goose there was a goose going across slowly the road and everyone stopped. You know, so it'd be all stopped you know? So, anyway, switch stop for desire. It's like a goose that erode and stop not to stop not to get into them and not to stop to diminish them or dismiss them. Which the idea of stopping to take a good look? What is this desire? What's driving the desire? What's the motivation? Behind the desire? An interesting question is, is for what purpose? Is this desire?

How does it you know, serve serve me to do it? Is it just going to benefit me? How does it benefit me? What does it come from inside of me? How does it feel to have the desire, some desires don't feel good to have, there's a kind of pressure that they come with that, that feels kind of uncomfortable to have. Some desires can feel inspiring. I like the word aspiration. aspiration is a kind of desire. And aspiration to me can feel really good. It's kind of like inspiration. aspiration, the word comes from the word breath. And so it kind of something inspires fills us with breath are kind of, Oh, yes, this is this is what I aspire to. aspirations for me have no expectation and no pressure. It's kind of like, you know, the circumstances allowed. This is what I wish this is what I hope for. And it can be beautiful things I feel sometimes nourished by the aspirations that I have. So what how does it feel like to have the desire? Does it feel to get tight, constricted? Sometimes, occasionally, when I go home in the afternoon, and I haven't had enough lunch, I come into the kitchen, my wife's making dinner, and she tells me I have that look in my eyes. You know, and I'm like, hunting. You know, like, you know, food, you know, where, you know, where do I get something? And, you know, that, you know, he knows us, like, this compulsion, you know, that somehow is biologically hopefully biologically operating, that I need something now. And so what does it feel like, you know, what does your desires feel like and as we get to know it, as we stop for them, and study them get to know them better, then we have a chance to become wiser about them. We learn to recognize the different qualities, the different aspects of them really recollect and recognize the different kinds, recognize better, what motivates it, recognize better, the consequences of them, perhaps recognize what serves us and what doesn't serve us know how to act on them when it's appropriate, better, know what not to act to act on. There's a whole kind of range of things to learn about our desires, if we stop to take a good look. So I think a really important part of Buddhist practice is this thing about studying your desires, getting to know them. And so when you have a desire, if it should happen, then stop and take a look. If it's appropriate to get to know it better. Don't dismiss it. Don't feel like it's wrong to have it because you're a Buddhist practitioner. Don't necessarily act on it right away. But take a good look what's going on. And if you'd like to journal to write down, you even take notes, you know, just write down a series of jot down a series of ideas that come up with it, sometimes writing it down, the mind is a little bit more engaged, and you can kind of study it and get to know it more and understand it better. And then over time, then you'll understand maybe you'll come to a time when you really understand for yourself. What in Buddhism, sometimes we call the second noble truth. Sometimes the second noble truth is the truth that that it's craving, that gives rise to suffering. And so craving is a very is a version is one of the species of desire. And but to really learn to recognize craving or recognize that kind of compulsive desire, that doesn't really serve us that brings brings unease brings the unsatisfactory feeling, just does not feel. Having it and the consequences of it just doesn't feel good. If you're attentive and paying attention. And then if you really know that for yourself, then the Buddhist teachings on the Four Noble Truths become your own. Because you know, oh, yeah, this makes total sense. It's not even Buddhist. It's just this is this is a really obvious thing that when I have this kind of desire that I get more uncomfortable, I have more disease and my system but I'm gonna have this kind of desire. I'm read my heart sings feels really good, it feels nice and this is something that may be nourishes us, supports us, guides us, carries us nicely into our lives. So all kinds of desires. So I suppose the Buddhist bumper sticker can be, I stopped for desire.

Great, thank you very much