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SPEAKERS

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So, the topic of desire has been on my mind for the last 42 years.

So, the I think one way of understanding what it means to be a student of Buddhism, a practitioner of Buddhism is to be a student of desire and to really understand the nature of your desire, how desires work in you, what you desire, and how you desire and consequences of how you design There's all this stuff you're doing the whole world of desire. And it's a huge topic, I think of it as an ecosystem in its own right. And so you certainly don't want to have one simp simple idea about desire and feel like you're done with it. And unfortunately, some people who encounter Buddhist teachings will have a simplistic idea of desire. And in the extreme, simplistic kind of misunderstanding is the idea that desire is wrong, that somehow desire is bad. Occasionally in English literature, the teeth, the Buddhist teachings and the Four Noble Truths. They'll people explain it, that desire is the cause of suffering. And so you should come to the end of desire, not to have desire. And now that's certainly not accurate, and certainly not helpful to have such a narrow me understanding of desire, but rather, it has so many functions so many different ways in our lives. And having said that, there seems to be a principle in the teachings of the Buddha, for how to that guides us in our studies in our evaluation of how we live our lives, and certainly how desires function. And it's a that's a relatively simple principle. And the most saying it in the most general way would be is how we're living. Our walk we are choices we make is the ways in which we pursue things or our desires. Is it beneficial, or is it not? Is it harmful, or is it not? does it bring well being or does it bring I guess we don't say Ill being so much in English, but the opposite of well being. And the and so it's kind of like there's a fork in the road. And in this way, the Buddhist teachings are a little bit simple a simple principle that you always find yourself at a fork. And which fork do you take? Do you go in the direction of greater well being? Or do you go in directions that are more harmful for yourself and for other people. And so in this regard, I think it's helpful to consider two different forms of desire, one which leads in one direction, the fork and the other which has more to do with the other direction. And the kind of desire that leads to harm both to ourselves and to others. Sometimes, one way or the other would be called craving. craving apparently comes from a Greek or Latin root, that means the claw. So maybe some of you have been the recipient of someone's craving. And, you know, it's like, you know, I've been around little kids who have had cravings. And I think it's looked like climbing. And so it can happen that way. And then the other direction that desire can take I like to represent by the, by the term aspiration.

And we like this word a lot, because it's one of these words from Latin roots. That comes from the word speedometer, which means to breathe. So, even the word spirit or spiritual has this relationship with enlightened to breathing and breathing is like one of the best things in these 42 years I've been studying this 42 years I've been studying desire. I've been studying breathing also. And just as much as I've been a student of desire, I've been a student of breathing. And, and so how do you know how does

breathing function is breathing? relaxed? Is it open? Is it settled? Is it contracted? is a tight? Is it speeded up? What goes on the breathing? What muscles in the chest and the belly and diaphragm are engaged as we breathe? Is your feeling of being held or contracted as as I breathe? Or is the breathing field expansive and open and fluid? How is the breathing and as we study breathing and how breathing happens, we can feel the difference between an easy breath breath or two E's and one that does not. And so some forms of desire have an effect on breathing, some can have caused the breathing to tighten up. So I think strong craving I think has a deleterious effect on breathing. aspiration width is coming from, you know, with breathing, coming together with the word breath, that is the desire that arises out of a relaxed breath, the fluid breath, that kind of breath, that breathing or kind of inner life or inner spirit that is settled, relax, that maybe is not not not driven by craving, driven by kind of being a disconnected from ourselves, but one that's connected or arises out of being deeply connected. I think of craving as being it certainly is inherent in human beings to be able to crave to have that kind of strong, clawing desire for something. But I think that it's alienating. It has a way of kind of focusing so much on the object, what we want. It's kind of like grasping from the surface of our at something, it can be frustrating, it can be exhausting, it kind of creates a fog, with certain kinds of strong desire when we see through that fog, or we, you know, through rock, rose colored glasses or through just, you know, fogged over glasses, we don't really see very clearly. And, and so it kind of, I think of is more of a surface activity of the human being. aspiration, I think of something coming from the depths of who we are. And part of the function of meditation is to help us get down into the depths, find out in the depths, what's going on in there, and what are the motivations what arises out of that depth. And, rather than thinking it has to be something complicated, some, you know, complicated idea of, you know, what arises, my aspiration is galactic peace, then I'm going to, you know, fight the cause or something The there's a kind of reference point, that being settled and being kind of connected to the depth of who we are the fullness of who we are, which is very much connected to this simple thing about does it bring welfare? does it bring happiness? does it bring happiness? Or does it bring suffering? does it bring welfare or does it bring harm to us, and that is you can feel viscerally you can feel physically you can feel kind of the inside, when something feels off, and when something feels more of a rightness to it. And the Buddha referred to this by the Pali word kusala, which has different ways of being translated to English but my favorite these days is wholesome and unwholesome. There are certain certain things which feel in themselves to be wholesome to be nourishing to feed the goodness in us to feed what's really right in us to move us towards a benefit. Official states and there are those things which are akusala which are unwholesome, which feel off in and in and of themselves that tightness, contraction, irritation, it hurts, or to have these things and, and they move us to greater states of unwholesomeness.

So something like greed, craving, vast are all forms of desire, but if you feel what it's like to have them in us to feel from a settle the place if you're really deeply settled, relax at home and yourself at peace here. And a good old fashioned kind of craving or lust arises that's really strong. You can feel it, you can feel that we lose something in that process. Even though the craving the promise of the craving might be very great pleasure, something wonderful, and the imagination can feel the pain pleasantness of imagining that possibility. It is a kind of leaving the depths of who we are, it's leaving the fullness of who we are. And there's a contraction and narrowing, sometimes narrowing into this imaginary pleasure and what that is like, and there's a loss of something. And you can probably even feel that and if it's very strong craving strong desire, not only is it a loss of something here, but it tends to be onward leading to more unwholesomeness to more unhealthiness to more things which for to create that kind of contraction for us. That which comes from aspiration that which is wholesome, that desires that are for our betterment and they come from that deep settle place. They feel good. They feel like they have integrity or they feel like they have a wholesomeness or a nourishing quality. They feel satisfying. There's a kind of pleasure in them that feels deep. Feels a rightness. And, and as we act on them, they tend to bring for their benefit more hold up more wholesome states. So one aspiration is compassion, to

want to help other people in their suffering. And if that's a clean kind of compassion, that's a wholesome state that actually can feel healthy and actually nourishing and ourselves, to feel the feel pure compassion operating. And then to act on that aspiration of compassion. If we do it in a wise way, tends to cultivate our strength thing, further compassion or strengthen this orientation towards health, a healthy quality of inner life. So in Buddhism, we are the custodians of the quality of our inner life. No one else can be the custodian other people And have all could do all kinds of things around us behave in all kinds of unfortunate ways, but they are not the custodian of your inner life of you. Only you can do that. And so how do you care for that? How do you take responsibility for it? How do you monitor that? And, and so, there's this kind of simple dichotomy or fork in the road that the Buddha towards points to that can you see whether it moves in directions of, of harm or unwholesomeness or we can feel or know how it moves in direction of wholesomeness. So a craving moves in one direction and aspiration is a categories of desire that move in the other direction. And in fact, the Buddha encouraged desire, a certain kinds of desire. He encouraged the desire for what is wholesome desire for cultivating the qualities that lead to greater freedom and greater peace greater well being in ourselves and then then in a, in a way that we have to kind of be careful how we take it in and not to hear it as the only thing he taught. He said we should I'm paraphrasing him, but we want to use desire, healthy desire in such a way to bring about the end of desire. Isn't that nice words that frightening but not once and for all. You can't just you know, you know, I don't think we can human being can live without any desire. Most people have no desires are depressed. So you know, it's not really a goal to end up with no desire, but but to have a different relationship desire to Two new forms of desire and a different way of being with desire. Yes.

And one of the ways that we have talked about this coming to that new relationship is to come to the end of desire, at least temporarily. And that's, you know, one of the purposes of Buddhist practice is to have a desire to follow a path to cultivate wholesomeness, to cultivate these, quote, good qualities to develop mindfulness, develop concentration, develop compassion and kindness, to develop strength, equanimity, so that the mind begins to have a feeling or a sense of not being caught up in desire, not being driven by desire. And one of the things that I discovered in my study of desire in my mind was I had a wonderful capacity to have an uninterrupted desires. You know, here, I was, Trying to get concentrated, you know, on my breathing, you know, I never had this idea I can't concentrate, you know, I have to, you know, keep getting lost, I can't concentrate. But in fact, I was very well concentrated. I was concentrated on having desires. And so I had to learn how to shift you know, and not be so focused or, or committed or interested or fascinated or, or fear driven around desire, I had to kind of soften that and let go. So that wasn't the main object of concentration. And I suspect that some of you are the same way that if you've occurs to you, well, I don't have much ability to concentrate. Well, maybe you don't because you know, how much ability to concentrate on something that you choose to concentrate on. But your mind has probably just, you know, all the all the capacity for concentration it needs. It's just, it's, it has its own mind. It's, you know, it's concentrated on something else. Some people are concentrated on fear and anxiety. Some people specialize on that they have like, you know, no real one point of concentration, absorption and anxiety. Some people have it on desire some people and hate some people on just being confused and, you know, in the mind just goes there and I say that because I know some people for whom the issue of confusion is a really huge you know, life issue for them. And they really struggle with it and, and the way they struggle with it, they're really caught in its grip and they have such a strong need to find some stability or security but the confusion thing is frightening. And so there's a kind of concentration there. I say all these things with respect for how it is for people in their minds. But we are trying to study all this and see how it works. So that we can begin having healthy desires and we can have a desire to get settled and peaceful and concentrate And that can be a good desire and then be able to follow through with it in a way that's useful. So one of the one of the parts of this study, the study of desire is how we design how we desire.

So you can certainly study what you desire. And there's many, many things to desire. And when you do that, the Buddha suggest, evaluated about that whatever you desire, evaluate from the point of view, is it helpful for this quality of my inner life or not. How we desire and there can be completely appropriate desires help, what looks like a healthy desire. But how we approach the desire is not healthy. How we approached the desire doesn't support this good inner quality of being so you know, maybe you're hungry. and wanting to eat is a nice desire is appropriate desire. But, you know, if you then become so driven to find food desperately that you're driving over people in the way to the supermarket, that's not at you not holding that desire in a healthy way. If we have a desire for world peace or to do good in the world, but the desire is driven by wanting to have status or wanting to be approved, get approval from people. You know that how we are and what we're adding to the desire is not very healthy is not doesn't help us in our quality of being.

If we are driven have desire, but we expect to succeed and we measure or we bring along with desire, all kinds of unfortunate ideas of say excess of expectation of needing to succeed, then that that's a kind of recipe can be a recipe for suffering for getting more contracted and actually causing further the harm and this inner quality we have. Or can we have desire, strong desire that we maybe put a lot of strong effort into, but there's no expectation of succeeding, or we're not depending on succeeding, or we're not tying it to our self image. We're not looking for approval from other people. We put a lot of effort into it, but there's no contraction in the effort. We don't get tight. We're kind of stay we can stay calm and relaxed and engaged and just fully, wholeheartedly involved in what we're doing. And this was part of my early years of monastic training. One of the parts of that training was how to do things. Hold hard. When we put out we put our, you know, our whole being into what we were doing. But to do it in a relaxed way, I had no idea that there was such a possibility. I thought that you either had to, you know, if you're going to really do something you had to get me No. You know, I don't know what but you had to kind of tighten up and bear down and strain. But how to be wholehearted and you know, not strain. It was fascinating in the monastery to learn to do things quickly. You know, originally, I thought when Buddha and Buddhist do things slow and mindful, but sometimes the monastery we didn't have time for that we had to do things quickly. And how do you do things quickly without straining? You know, just be there in a full way. So how we, how we have desires and how we act and desires is something it's different than what the desire is. And sometimes people get fooled by the authority of what we want, but how important it is or her right? It is They don't never step back and look at how we're acting on the desire how we relate to the desire. And, and the image I like to do for this is for almost anything any kind of holding to anything or is the difference between holding something like I'm holding the striker and holding it really tight. And an ER versus holding it loose. You know, I have my hand now palm open and the striker just rests in the middle of it. When I was taught how to ring the bells in the monastery, we were taught to hold the bell really likely, between two fingers, kind of like almost a bell that striker would almost fall out of our hands but not quite just very, very lightly loose loosely. And then when we went to strike the bell, we would kind of just almost like you almost like let go of your grip your hold of it and then the And then you would just call it a drop. And as it struck the bell, you'd pick it up and you kind of do this, I'll show you how we do it. So in the monastery, so you'd make kind of an, an arc. So you hold it loosely like this. And then you just come from below. And you drop the striker against the corner here. And then as it's glances off the corner of the top, you keep lifting it up beyond the arc like this, see that?

Now, if I think it's really important to ring this bell, and the desire for bringing it, it's like the most important thing and I have to really, really kind of hold that tight and make sure that I really managed to you know, there's other ways to do right. You know, sometimes, sometimes having holding a desire lightly is the most effective way of accomplishing what we want. Sometimes holding the desire tightly and kind of being anxious about it is actually how to make it not work. Sometimes having a desire and

knowing when to drop it and not have it is important in succeeding in the desire. So, for example, you all came to IMC today. And so I imagine, unless you were forced here, I imagine that you had the desire to come. And I would say that, I hope that was a healthy desire for you. It could have been unhealthy. You know, you just got a new set of clothes and you want to show off to the Buddhists. You know, that's, you know, that's certainly interesting. And I don't know if that's, this is the right audience for that. But I imagine you know, you you had the desire to come here and the and so that's good. Once you got here, drop the desire, don't continue having a desire to come here. Once you're here, that doesn't serve you that doesn't gets in the way. Or you get here and you start meditating, say this meditation is good. And then you start planning all the other times, you're going to come, you know, come next come tomorrow and the next day and, and by the time they ring the bell, at the end of the sitting you you've spent the whole, you know, session of meditation, you know, desiring further times to come, because it's so good to come. And you weren't really here for this time. You missed this time, right? So it's good to have the desire and that's good to know how to stop it to drop it. You know, this, you know, once you're here, or if you want to get concentrated when you're here, that's a good desire to have. And there's an art there too, of knowing how to kind of set the momentum going, but then drop the desire. So it's not kind of you're not caught up in it all the time. And it's measuring yourself and you know, and then and then Some desires are fine to have. But they're actually the whole thing works better if you don't act on it. And I like the example I like is that of two things that I in recent life, my recent life where I've seen it operate clearly as cats and little kids. That sometimes if you go directly up to a cat who doesn't know you, or a little kid who doesn't know you, the kid runs away the cat runs away, it's too much. But if you ignore them, when you come into their house, you just ignore them Don't act on the desire and you sit there and look the other way talk to the parent or you know, just do something. And then after a while, these two living beings will will sometimes and you know, cite all your safe and get curious and will come up and you know, you're not threatening them. So the desire to spend time with these, you know, the cat or the kid is fine desire, but we have to know how to drop the desire. So this hole that we're Word we're a world of desire. How do we hold? How do we hold it? Can we relate to it in a wise way now to help with this study and help with having wise relationship desire, one of the things about meditation, something like meditation, it's a place, like going to the gym, where you get to work out in a certain way. And the way you work out, is you try to let go of any unnecessary any desires, which are unnecessary for the purpose of meditating. And so you're sitting there and start thinking about Yes, you know, I'd like to have a nice lunch and what should I order? What should I make for lunch when I get home from my MC? That's a desire. It might be appropriate desire once you get home or some point, but you know, to do it during your meditation, this is a time when we exercise our capacity to let go You don't have to think about your lunch. When you're sitting to meditate. There's all kinds of whole series of desires, you know, infinite them over desires that I could probably list for you, which aren't necessary when you're meditating. They might be necessary. Other times they might be important desires and issues in your life, but they're not really necessary now. So you sit here and you think viney, I really want to check my email. They said necessary.

How many times in your daily life? Do you check email? Not Have some healthy desire to procreate? And seems, you know, wonderful and aspiration to check email, and how often is it kind of a compulsion? You know, like, Oh, you know, you know, have some free moments here, I better check. You know, why should I stand here and do nothing? Well, when I can check my phone, and you're this compulsion to check so, we're training our selves in meditation over and over and over again, to let go of desire to let go desires that might be some desires are useful while we meditate. So we hold those wisely. But to let go, let go, let go. And it kind of it's kind of like the gym. It's kind of like working out, learning a capacity. As you learn this capacity, learn how to do that. Then as you go about your life beyond here, then that becomes an ability you have that becomes a reference point you have. And maybe you've had an experience of yourself of what it's really like to breathe, to be present, to be at

ease to be a peace in your mind, where you're not caught up in desire. And that reference point can show you can show us much more clearly, when we're caught in the grip of desire. Many people don't even know they're caught in desire because it's kind of like it's kind of like the fish supposedly doesn't see the water it swims and it's just like so common. It's just like this is you know it's if you ask people you how you having a desire or a desire for a long time you asked meditators been meditating for some time and has been watched their mind for some time. You know? If you've been desiring Oh yeah. Yep. I sir have and wish I wasn't so much because I know an alternative. So becoming a student of desire. Being able to see clearly what happens in a desire, how they operate, how they work, what the consequences are from having desires, are we better off because of the desire because of acting on the desire is the quality of our deep inner life better are off from how we acted or not. How many times do we act on desire? And if we really stopped and pay attention, we realize actually, we're, we're actually worse off on the inside, even though the desire brought some pleasure and happiness. It really wasn't that deep. How do we become the custodian of our own lives? Right in our lives. And I propose that one way to become a custodian is to become a student of your desires. And when then, and then there's the one teaching of the Buddha where he talks about this kind of idea of having a student having being a student of desire. He said that it's a paraphrase a little bit. You're a student when you're studying desire. You have it. Yeah. You have. Yeah. You're a student when you're studying desire. You have a teacher When your desires are compulsive, an interesting idea, if you want to teach her just wait for compulsive desires. And how I take this little teaching of the Buddha is when there's compulsive desires or craving desires. When there's when you have a teacher in India, you listen, you stop and pay attention you, you take you really want to take the lessons in from your teacher, your guru. So your craving desires are your guru. Not to not to believe it, not to act on it, but really taken the lesson so you can really discover what's really going on in a deeper way. That makes some sense. So we have some time, and if any of you desire to ask a question. Yes, that was fast.

So, first off, thanks for the talk. Hmm, that really resonated with me. Um, I've noticed in life

green light

green lights on. Hello, hello there. Can you hear me? Um, yeah, I was just gonna ask. I think I've observed the same sort of phenomena of how desire has like a tensor craving quality, even for things that are good, you know, that you want that are good for you, like, I want to meditate more or I want to exercise or I want to do well at work. And I've noticed that that's not it can be unhealthy because you, you can even put judgment and fear on how well you're doing at those things. And so for me, I when I was observing it, I noticed that maybe some of those things are driven more by fear than by love and so I've been trying to say, Okay, well, maybe I should try to do well at things out like out of a place of love rather than fear. And so I was wondering if you could speak more on the quality you said of wholehearted But committed motivation to achieving something which you said you experienced at the monastery where, you know, it was a different type of aspirational desire grant and how we can cultivate that

great. Could you hear everyone can hear? I'm not that bad out there. So the question is, there might be a wholesome desire, but and an unwholesome way of holding it and might be driven by fear, for example, and maybe there's wholesome, wholesome ways of acting on that desire, maybe out of love. And can I talk a little bit about this topic? So I have the impression that it might be generally more useful to study the fear than try to pull up the love because if you use if you go too quickly, to love or trying to do it wholeheartedly or something And you're covering over the fear, it might be kind of awkward in there and might actually be unhealthy. Because the fear might still be there, but in the background and it's and also, if you have some, like for example, if you have some idea that well Love is the opposite of

fear, so I should work out of love. And I got to get this love going. That's nice, but maybe that's not really the appropriate wholesome motivation or wholesome quality then, you know, it seems like it's good, but maybe something else. And, but if you would rather turn towards the fear, study the fear and see if you can settle the fear or work through the fear, understand their fear deeply. So the fear is not interfering. And then there's space for some other motivation to come. And it might be there's not love that is the primary motivating factor for work, but maybe what we really speaks to you. And what really does something nice is generosity. And that feels more as more integrity to you than than the idea of doing what you do out of love. And that makes sense. So I'd encourage you to become friends with your fear. Take time with it and get to know it. Yes, with Miko police.

And going forward from that, even if we hold a desire in a wholesome manner, but then it doesn't really come to fruition and we feel disappointed. What would what would the Buddha say to do then?

So if we have a wholesome desire, and we engaged in it, but it doesn't come to fruition, and we're disappointed what would the Buddha say then? I don't know if that particular question is ever addressed in the ancient in surviving literature. I'm not sure what the Buddha would say that I would like him to put words in his mouth but I think We have, I think with all these things, we have to be careful with our English where the words we use the concepts we use. So that operating word I think is disappointment. And, and so then we become a student of disappointment, what's the nature of disappointment? And is there any attachment and disappointment? Is there any judgments? Are there any values that go into the beliefs that go into the just disappointment that are unnecessary that are, you know, coming from something unwholesome? Or is it pretty clean to be disappointed? You know, that idea what Yes, I this is important to do. I was hoping to do, I did it and it didn't work out. And so well, well, that was disappointing. And but, but the disappointment doesn't linger. You're not stuck in it. It doesn't. You know, you don't lose sleep over It's okay. I'll try better next time. So to look at this nature of the disappointment and And what you believe the generally

there are some people who, like myself, I think maybe it's just a personality thing or I don't know if it's come from my practice, where I enjoy doing things more than succeeding. So, you know, it's nice to succeed. But, you know, that's not that important. It's mean I tried to do things which are good and we'd be good if they succeed. But I'm actually I enjoy the activity of them more than once I succeed one, then let's go and let's, you know, just go on to the next thing. So, this some way address your question you want to ask again, or more specifically or is good enough.

The Buddha offers different ways to let go of craving one His meditative joy, the jhanas, which is more wholesome. So he offers it as an alternative because it's very difficult for people to let go of that easy. But in psychology, there's another way to let go of craving. And this is commonly talked about. If you hold a striker very tight, and we just look at it after a while it loses the grip. Sometimes it's very difficult and complex problems. So the way they recommend us break it down into simpler parts. For example, if you want if you crave a three course meal, then break it down into its components. The dessert, okay, then you look at the dessert. Yeah, it gives me a small satisfaction, but it's impermanence. It goes away. So that way apparently is very effective and I've tried it out. It seems to work does the booth that talk about this

I guess I'd like to add that you said three things which were nice. Let's see if I can get to your question. So the first thing you said was that the Buddha does talk about sometimes sometimes about certain of the strong desires people have, especially a sensual desire, desire for sensuality, and sexuality, which is such a strong biological thing. It's very hard to kind of, you know, these these things are strongly driven by our biology, come with a certain authority, which is deeper than what we think and just like it

has to be or something. It's very hard to kind of find our way with it. And one of the things he offered for that was a deep meditative joy, that there is healthy kinds of joy and rapture and ecstasy that can arise, have sense of well being for meditation, that, that people who experience it in a really full, complete way say, it's actually much better than the most are all sensual things, even sexual sexual pleasure. And so when you know, something's better And it has a simplicity to it and a healthiness to it or, and it can last longer. Some people that that begins to relax the grip of some of these sensual desires. And then the idea of looking at you're at a tightly held clinging is one of the principles of mindfulness. Sometimes it's actually wiser not to be the one who lets go, but to just spend a lot of time looking carefully at it. Because when we, when we I talked earlier about the practicing letting go letting go. But at some point, you want to stop letting go in favor of just looking because when you're the agent who's letting go, it can reinforce a subtle desires of various kinds of being. I'm in charge, I get to, I get to, I get to accomplish what I want. You know, and it's, you know, all kinds of little extra things that go on But it's very powerful just to kind of hold in the, in the gaze of our attention, the whole, you know, whatever way where it's caught or holding on tight, and just look at it peacefully, calmly. And don't try to get rid of it, but really kind of said, Look, hold your hold your gaze on this desires you have and see what happens. Generally it begins to relax. And then you said that this idea of breaking up the desire you know, so you have the desire for three course meal. But if you look at the particular details of it, then it's, you know, it's not so compelling. I think what you're describing here is the idea that the idea of the whole three course meal is a fantasy is a kind of an abstraction. It's kind of an idea. And so sometimes we're living in the world, the virtual world of ideas, and we're being pursued At we're pursuing desires which are certain kind of way imaginary. I mean, if you have the three course meal, it's not really imaginary. But the way the desires relating to the whole whole show is a kind of construct of abstraction. And when if you stop abstracting, stop looking at the, at the imaginary abstraction of what we're doing, and start looking at the particular details, what's actually real in particular, and in the moment experience we're having, we find out that it is not that attractive and interesting, or it's easier to be free of it, than if it's a big, big abstraction. So this idea of no long of, of, of settling the mind relaxing the mind. So it's not caught up in thoughts is very helpful because it breaks the allure or the seduction of these big abstract ideas, but what this will do for me in my life, so close enough. Okay, so One more. And

thank you for your talk and for these excellent answers to your questions. This gentleman mentioned fear. And you talked about studying fear. Can you give some suggestions about how to do that? What you would, how to apply step of how you would study fear, when you said study the mirror, rather than move on to the love study the new year?

This is great question. I appreciate it a lot. And I'm sure a lot of people want to know the answer for that. And but sometimes it's so wisest, maybe wisest for me to turn the question around to the person that asked the question. You just finished a week long retreat yesterday. week long mindfulness retreat. What did you learn during that retreat? About how to be with fear. Anything, anything about that retreat that is relevant in this question.

There's a lot that was relevant.

It's a very challenging question, actually.

I think one thing is to try to feel the physical sensations of it, but sometimes the minute you do that, it's hard to find them. They're there they were there and the instant of feeling of fear, even though we may not have been consciously aware of it. But the minute you I try to say, Well, what is being held in my stomach or in my head or, you know, suddenly they kind of evaporated? Mm hmm. So it's, it's, it's challenging to, to kind of figure that out. Oh, so anyway, and,

and when they have these physical symptoms of fear evaporate, what happens to the fear

Not sure. I think it's different at different times. Yeah, it's probably still there. And suddenly sometimes you've talked about the mental, you know, relaxing the muscle. And I think there's some of that it's can be there also. Uh huh.

So I think one of the what you said there's one of the primary ways that mindfulness works well with fear is to really feel it physically. And because the physical sensations are not what we're afraid of usually. And so it's an easier way to connect to the fear and see what goes on and what if the physical sensations being to shift and change, it also means that probably the nature of the fear shifting and changing and one of the things that can happen is some of the some of the physical sensations of here if they lessen their feet lessons are the share of the fear begins to morph and change and show different aspects of itself. Maybe, maybe the underlying belief or the underlying desires that are behind the fear itself. Thank you. So we should stop. And we have otherwise we are captive audience. And so, thank you and I hope that you can be you know, you know, it's, it's useful for you to be students of your desire. Thank you.