## ***Shatter the Chains of Painful Addictions with a Single Blow***

#### Key Lesson: If thoughts are cheap, and negative states are a dime a dozen, then what does that tell us about any part of us that likes spending its time identifying with them?

# Audio file

[Insight Timer 09.02.22.mp3](https://1drv.ms/u/s%21ACGainqVwk07g94J)

# Transcript

Hello and good morning, everyone.

I was.

In a bit of a mad scramble with my ear pods.

Just about.

30 seconds ago they weren't.

I won't say they weren't working, I just don't know how to work them I guess.

Anyway, if you can hear me well enough.

Then at least we got that far and good morning to all of you.

Nice to see you here today.

Let's see.

Do what we always do before I speak.

Whether here on Insight Timer or online at the foundation.

Which is to collect ourselves.

Awake as best we know how.

Being present.

And if you will sit there for a moment with what we are and what we see in ourselves.

Because that's the basis, the beginning and the end in one respect of everything that we need to understand if we're.

Going to and.

Related to our topic for today, if we're going to start understanding how we can.

Bring an end to these painful addictions that all of us suffer from in one way or another.

So while we wait, if you'll be patient with me for.

The rest of those who are going to join us to get logged in.

I would just set the stage a little bit with a particular idea.

It runs through everything we're going to look at together.

There is a kind of a golden rule.

Spiritually speaking.

Which really means it applies to all of the worlds that we live in, outwardly and inwardly.

I'm sure you're familiar with it.

Part of the teaching of Hermes, the Hermetic teaching, is the idea is as above, so below, and then the next part of that was as within, so without.

Some of these things are kind of.

Difficult to grasp because.

We kind of get the sense of it, but.

We need to make more than just the sense of it.

We need to see the truth of it.

As evidence from our own experience.

Basically the inner.

As within.

So without it means that the inner determines the outer and that.

It is what we are inwardly and what we understand inwardly about ourselves.

That really determines our relationship with the world, which means further that our pain.

Whatever it may be, in this instance we're going to talk about a certain kind of addiction.

That runs the gamut.

Our pain isn't because of what we don't understand about the world around us.

Which is what so many of us think.

I don't understand him.

I don't understand why it's like this.

How come they have to do this?

All of it's.

Complicit complexity and its conflict.

And as we look at the world outside of us and experience this complexity in this conflict.

Not knowing what to do with it, because it seems so remote from us, it drives us to seek ways to escape or otherwise console ourselves.

And that's where so many of our addictions begin.

Trying to reconcile the world outside of us.

So as to compensate for a whole host of thoughts and feelings within us we don't understand, but our suffering is not the painful effect.

Of the world we see.

It is the effect of a world we don't understand within ourselves.

And where if we're willing as we're going to do in our talk today.

We'll see that there is never a greater truth than when it comes to our addictions.

Then the fact is that we don't understand the nature of the self that is addictive, that is addicted.

We're going to ask ourselves a couple tough questions today.

I hope you're.

Up for it.

And you can just put yes or no in this chat box down there.

Let me.

Know that you're following as we go along.

It's very helpful.

I don't usually have time to answer questions in the box there.

I try to, but there's so much that I want to present.

Thank you, everybody. Great.

So let's get started with something.

That should be pretty evident.

Anyone who's ever suffered from any kind of addiction, and that would be every human being on the planet.

Has at one point or another asked themselves.

And I'll ask you yes or no?

What in the name of God is wrong with me that I keep doing that which I know I ought not do?

Even Saint Paul said that.

Why do I continue harming myself?

Knowing that after I've done that.

That I'm going to go through the same kind of pattern.

That I was in when I did it.

I mean, just to keep it simple and then we're going to get much deeper than this, but I.

Want to bring everybody on board?

How many?

How many of you have ever had a bad case of the binge Blues?

The binge Blues.

Where, for instance, we know that eating certain foods, particularly at certain hours, and then you fill in the blank.

That doing that is always going to come at a certain cost.

It's just built into it.

But in the moment when we want those things.

At the beginning of the of the music call.

Let's do this.

The desire outweighs any other consideration.

And blinded by the promise inherent in the temptation of that temporary pleasure, well, one more cookie.

Well, a little snack at 9 or 10 or 11 and maybe when you're young you don't worry about these things.

But I can promise you, you'll be wise to develop good habits now 'cause downstream.

Certain things go on with your body, and you're going to realize this was not a good idea.

What I just did we wind up doing what we know we ought not.

And then completely.

Forget that.

We're going to pay the price for that indulgence.

That's what I'm calling the binge Blues.

Which is that we're going to pay for that pleasure with some kind of unavoidable pain.

Whether it's in 10 minutes after we have the do the binge, 10 hours three days later, perhaps even over a lifetime.

We're going to pay the cost.

Long term of that short term pleasure.

And to be clear, because I want you to understand we are not just.

Talking about the psychological, about the physical aspect.

Of this addictive nature we're talking about the fact that our addictions are not just limited to substances, but applies equally.

To any form whatsoever of some compulsive thought or feeling.

So we're not just talking about binge eating.

But how about binge fear?

Binge anxiety. Binge anger.

Binge self pity binge rushing.

Do you understand what I'm saying?

We go on a binge.

We eat a lot of cookies.

We eat certain foods that we know our body can no longer digest or that weren't good for.

Us to begin.

With because the desire to get it done, get through it, get the pleasure, we do that binge action and then we pay.

OK.

Long term, for that short term pleasure, the same thing is exactly true when it comes to this desire that appears in us.

That tells us you know what, look at you, you need to be afraid here.

You need to worry about this binge worrying.

Binge control.

Where we remand ourselves one way or another.

Over to a certain sense of ourselves that we're addicted to because we've been identifying with its appearance for so long.

That just like binge eating, when we get involved in these binge eyes capitali this binge sense of self that's so familiar to us given certain circumstances.

That we forget we're going.

To pay for that too, and we always do.

Because when we become identified with one of these very strong eyes, one of these particular sense of self that jumps up in the moment and tells us, here's what we need to do.

Where do we go?

How are we going to handle this?

The minute we identify with that, we are going to?

And why do we identify with it?

Because it's going to save us.

It we, we are suddenly in the hands of something that has shown up.

Thank God to get us through this moment, and we identify with it.

We give ourselves to that sense of self.

For the short, short term sense of being saved, only to find out that it didn't save us, but in fact just like binge eating.

For that binge identification, we're going to pay the cost in our relationships with people, not to mention our health.

Far more than the.

Foods we eat that destroy our health.

Are the levels and states of sense of self these?

Negative emotions, these compulsive thoughts that we identify with for the short term pleasure of suddenly feeling like we've got the power, only to find out later that we don't.

Have that power.

Is everybody following me?

I hope.

Because we have to make a transition now.

The question if you've understood what we've laid out so far, and I'm going to go a little deeper than this.

So just.

Just listen.

Just prior to these acts of binge.

Just prior to the moment where I become identified with a sense of self, that promise is that now you've got the power.

This anger is your power just prior to that.

Having seen 100 million times that, when I identify, for instance, with an angry state looking for some kind of strength to get the other person straightened out or get something done that needs to get done, why can't I remember before that act?

Why can't we remember the long term pain that we're going to go through for the short term?

For the temporary sense of power that we've been promised.

Look, I try to slow down just for a second 'cause we have to kind of grab our scuba gear and about to go deeper into waters.

How many times have you ever lashed out at someone?

Said something cruel, been impatient.

We all know what that's like.

Then after we've done the evil we would not do.

We're full of recrimination.

We wish we weren't like that.

And then we take the sense of regret for having been what for?

For the for the binge.

Sense of self in that moment that just was there.

It was.

Like literally in a manner of speaking.

You imagine you're in a situation and someone says something or you see something on the news and it we don't see it.

And I'm going to explain all of that.

It's like a table appears right in front of us, filled with goodies.

Here's the goodness of let them know they're not going to get away with that.

That makes you powerful.

Judge them.

Straighten him out instantaneously, the plates filled with psychological states.

Then each plate relative to the condition that produced its appearance in us, so that we sit there without knowing it.

And we binge.

We take in that sense of self with whatever particular sense of strength or power or righteousness it involves.

We take it in and we take it in suddenly, yes, that's what we are, and then we act from that.

Because it lent us a temporary way to get through a condition we didn't understand or that we thought we did, which is part of the problem.

And then what happens?

Then comes the pain.

Here comes the pain.

Here comes the sorrow.

Here comes the feeling that.

Boy, look at you.

Look at here comes the judgment.

Of ourselves.

That we just keep.

Listen, that we just keep identifying with as if.

The judgment of ourselves for being someone who is addict, who is addicted to those.

Default dark thoughts and feelings, as if somehow rather judging ourselves for that change is that you and I both know judging ourselves changes nothing.

Which, by the way, is my topic for tomorrow.

The the online talk, tomorrow on.

So if you don't know about that, go to my profile.

But if you do, join me, we're going to talk about judgment.

So here we.

Have to make a transition and I'm gonna ask.

If you're following me.

It should be at least somewhat clearer.

That this pain.

This long term pain that's always there after the short term pleasure that somehow other that pain is inseparable from the pleasure in which it hides.

That pain is inseparable from the pleasure in which it hides.

It relates to a certain passage, one of my very favorite of that Christ spoke that we can't serve 2 masters.

We will love one and despise the other.

When we serve the binge.

We are also serving the feeling of being broken afterwards for our weakness.

It's just built, built into it.

So if we can begin to understand that the pain that follows the pleasure is obviously built into the pleasure.

We how do I say that?

We see this as something that is separate, and I'm asking you if you could look at it with me, that this pain that follows the pleasure are not separate states at all.

They're actually one thing.

This is the heart.

Of all true teachings.

And if they're actually one thing and we've yet to see it, obviously it means we don't understand ourselves yet because not because we can't, just because we haven't.

And this is quite accurate, taking the pains, the conscious pains to do so.

Where does this addictive nature hide?

How can it hide?

Where is it hidden in us?

So this is where we're going.

To take a very.

Deep and slow.

Look at something that is very profound, not because I'm saying it.

Been profound since.

The first human being.

Was graced with the significant awareness enough to recognize.

That the consciousness that he or she had always taken as being him or herself is not him herself at all.

It just belongs to a certain level of self.

So here's what we're looking at.

There is no separate self, no pressing immediate sense of some I that wants pleasure.

There is no separate self.

There is only in that moment.

A sudden, unconscious relationship that we again have yet to understand.

That what has happened is that something has triggered.

The content of our consciousness, who and what we have been.

Are conditioning.

All of the beliefs, opinions, memories, all of this sitting in this deep, dark, unconscious nature, something triggers it.

Could be anything.

Someone says something.

I look in the window of a store I'm browsing online.

I watch a news story.

And if you'll follow me, you can see that that all of a sudden I was in one frame of mind to use those words.

I was looking at this, I was thinking about that and then just like that.

A certain.

Triggering takes place and all of a sudden I want something.

All of a sudden I need something.

All of a sudden I have to do something now that I that needs to do that wants, that has to do something.

That sense of self was not there.

We were just sort of.

Floating downstream in whatever we were doing.

And then something triggers.

A certain sense of need, a certain sense of something missing, and an immediate kind of desire appears for.

The pleasure.

Of knowing what to do or the pleasure of what I can distract myself with, what I can eat, what I can buy, where I can go.

And when that.

That desire for pleasure is triggered again, and that's key.

You have to see this.

It's the same desire.

We don't.

We think of ourselves as being so sophisticated.

We're about as sophisticated as a block of cement.

We have the same desires over and over and over again, but with different objects, different states, if you will, that we can identify with, to, to reconcile the appearance of that desire.

But the point here is that that desire and the sense of self that appears with it.

Is already built into that particular pain that appeared.

Because there is no sudden wish, so need for a desire for control, for power, for pleasure.

There's no such thing as the need that appears with that and the sense of self that comes with it that isn't set that that isn't.

Uhm, that isn't already a part.

Of whatever that pain was that was triggered in our consciousness.

Now we may not recognize, for instance, that suddenly feeling alone is a kind of pain.

But it is because in the moment we feel lonely, we feel separate.

In the minute we feel separate.

We don't want to be separate.

So a desire that's built into that fear of loneliness or being left out, the desires built into the appearance of that sense of being incomplete.

And what's the sense of self built into being incomplete?

Let me complete myself.

Let me go eat this.

Let me go buy this.

Let me go do this.

So the the the.

The pain is built into the pleasure, and that I.

How do I say?

It has no awareness of itself at all.

Because that I that part of us only exists for as long as.

The particular pain, desire, pain, pleasure.

That would be a pretty good way to start thinking about this.

You see, our mind always separates pain, pleasure.

Want not one.

It always does that.

I guarantee you in the old languages they the the idea of pain, pleasure were not separate.

Today, tomorrow, we're not separate.

Want not one.

Our mind needs to be able to begin as it's already capable of doing through another.

Order of awareness to see pain, pleasure is not two things, but one.

That want not want is not two things one thing.

And that self that wants and self that doesn't want is not two things.

It's one thing.

I'm deliberately holding a certain.

Thought and wish in my mind for you as I'm speaking.

For the world, really?

That can be born in us at least.

The beginning of the need for this birth.

To have a mind, another order of mind that understands pain, pleasure or not, separate things, right 'cause, here's pain.

I need pleasure.

Here's what I don't want.

Here's what I do want.

And the I that doesn't want.

Thinks it's different than the I that wants to fix it.

And the I that wants to fix it thinks it's different than the fact and I'll get to the next part.

That what happens is that in the next moment and I'm asking you again to see this with me.

The next moment when comes inevitably the suffering, the regret, the remorse, the feeling of it being inadequate, when comes that suffering from the very thing that we were sure we had to give ourselves.

What happens?

Here I am.

I really want this.

I'm going to fix this summer to do that.

I'm going to go there.

What happens in that moment?

The temporary pleasure is offset by.

The long term pain.

And talk about a long term pain God.

How? How?

Long do you think?

Not you, not me, not them, not those humanity.

How long do you think the consciousness of humanity?

Has wished that it wasn't its consciousness.

That I wasn't like that.

You see, when we think, geez, I wish I wasn't like that.

And it isn't followed up by the wish to understand that consciousness, the consciousness just goes on.

Nothing changes in it.

You and I are the extension of a sleeping consciousness.

That doesn't know it's asleep.

That doesn't know that want, not want is one thing that doesn't know.

Pain and pleasure are not separate.

That doesn't know you can't love one thing without despising another.

Because the very identification with the thing, the pleasure, whatever it may be, the very identification with that sense of power.

As sweet as it seems, temporarily blinds us to the fact that there is a payment required for every last one of these temporary identities.

The sense of self derived from what that nature has imagined it needs.

To free itself.

Chantelle is this where self-discipline is the in between in a manner of speaking, but we're not, we're not going to try to discipline ourselves in the form of what the ME that needs to be disciplined and the me that's going to discipline me, see?

That's an illusion.

That's why it never works.

Me without the will mean me who's going to.

Overpower the old will.

You, you.

You can't overpower yourself.

It's a contradiction.

What self in me is going to overpower the self in me?

I don't.

Want to be?

And it appears all the time, the attachment to some imagine new self.

I've got a new religion, I've got a new this.

I'm going to turn a leaf over and all the rest of that, and then I'll be free of these addictions.

No, you can't be free of the individual addiction without understanding the nature that doesn't exist apart.

From what it is attached to and identified with.

So let me keep going.

In those moments, what happens when we we've started experiencing the the long term, unavoidable pain of having answered that desire?

And the answer is, what appears is another desire.

So this consciousness answers.

An incomplete or painfully fulfilled desire.

With the desire.

That will answer what didn't answer the desire.

I'm a shopaholic.

I'm addicted to thinking about my work.

I'm addicted to thinking about myself.

Because in the end, believe me, all of this is nothing but narcissism.

And then one day I see, you know, I'm paying a terrible price for this addiction.

My relationships sought to help my health.

My adrenals.

And so I see I've been the victim of a certain.

Conditioned desire.

And the only thing that occurs to me is another desire.

And the desire is always predicated based in an image that if I can acquire this then I'll get rid of that.

You cannot get rid of this with a desire for that.

This and that are not separate things.

They are one thing.

But not in our present consciousness that must divide them.

So there can always be a me with a new desire to get rid of what I no longer desire.

Everybody still on board.

I can't see attendance.

I don't know if people are falling way wet like leaves but.

So my new desire is to free myself from the painful result of my last desire.

Have you ever?

Have you ever?

And here's a pretty good evidence I speak personally.

Have you ever, you know, binge something?

Maybe you ate a lot of something, or you ate something you know your body doesn't like, but by God, I wanted that pleasure.

You overeat.

You do something now.

You would never do that if you knew you were doing it.

That's given.

I hope it's given.

So I do that.

And then I'm, I'm, I'm sitting in my chair, I'm laying in my bed.

I and I'm thinking to myself, I swear to God, I'm never gonna, I'm never gonna eat again.

I'm never gonna do that again.

I'm never going to drink like that again.

I'm never going to say things like that.

Again, I'm never going to.

I'm never, I never want to be depressed like that again.

I never want that kind of anger again.

Never said that.

I never want that again.

And then the very next day.

There I am, or there it is again.

That's better.

Not I, not I, yet.

It is a certain level of I, but it's not I yet not true.

I that's what we're talking about.

So I'm right in the middle of thinking to myself.

I never want to do that again and then something triggers.

A certain level.

Of consciousness and the only way that consciousness knows how to respond.

To what has brought it into that sudden sense of being empty, incomplete, alone, insufficient, ignorant, whatever it calls itself and feels itself to be in that moment, the only thing that consciousness knows to do is to turn to itself, to answer itself, to free itself from the content.

Of itself.

You know the old saying that you can't change?

The the tiger stripes.

You can't teach an old dog new tricks.

Do you know what that refers to?

Those are old axioms, longolongo old.

The men and women who had realized what we're describing and talking about together here realize that you, I'm not going to you can't change this consciousness.

By trying to change this consciousness by what it doesn't want about itself.

I have to.

I have to realize the need.

For something else and let me be quite clear.

I have to realize that these.

Old how shall I say that?

That this usual sense of self.

And I have to repeat this, and I wish to God I didn't, but I know that I must see that old sense of self.

When that old sense of self appears, its appetite, the pleasure it wants, the rushing it's going to do in order to get someplace so it can be free of the pain.

It is where?

It is all that business that that that that sense of self doesn't know itself at all that I.

That sense of I has no knowledge of itself.

It actually doesn't know it exists.

And the reason it doesn't know it exists, let alone that it is powerless to do whatever it is being prompted.

To act out.

Is because that particular sense of self that I is a momentary player.

Something that a part of a seamless stream of unconscious identities.

That as part of that stream and ceaselessly being replaced by yet another part of that stream.

Another identity that doesn't know itself or what it's doing either.

It doesn't know that.

As soon as it appears, it's going to disappear.

And doesn't it?

When I when I indulged the pleasure, when I indulged myself with that self pity or that worry.

When I indulged myself with the fear and how to protect myself from it?

The minute I've done that, now I am indulging in the answers that I was given to.

Get rid of that egg.

So that sense of self is gone and it's been replaced by the new one that says it.

Knows what to do.

And here's how it's going to work out, and things are going to be great.

And then when things aren't great and I'm paying the cost of that temporary identity, then the next stream, the next self in that stream of identities appears and it has no recollection that it's there in the absence of the self that was going to get everything right and didn't.

I know it's hard to see, but experience validates all this if we'll do it.

As surely as one, you go to the.

Ocean one wave in the ocean.

Washes over the place where one was before.

And if you wave, wave, wave, wave, each one replacing each other, you can't see where one ends and one begins because they're all born out of this, out of the ocean.

These individual identities are born out of the dark waters, to use the metaphor of a consciousness that's asleep to itself.

So wave, wave, self, self, self, self.

Each one believing that it exists independently, has independent power or prowess.

And can do something.

And it can't.

Yes, Isabella.

Me of the moment in one of my books.

I call it the temporary person in charge.

Dean put up with the crisis, no.

We're not going to put up with the crisis.

Putting up with the crisis means that I'm going to sit here and suffer something that instead of suffering it by doing what I always do, now I'm just going to wish that it wasn't there.

We're not going to try to put up with anything.

That's what we should be tired of is putting up with things.

We need to rise up.

Not put up.

Let me keep going.

Got a few minutes left.

I want to get to the next major point.

If you're following me, I've been describing our present level of consciousness that is essentially asleep to itself.

It is asleep to itself.

It has no idea what comes up.

From within the darkness.

Of that self ignorance.

That appears as it always does.

Was just like that.

To reconcile whatever has come along to seem and seemingly wrecked the moment.

The moment can't be wrecked.

Go wreck the moment, go outside and yell at the sun.

Can't wreck the moment.

But the moment that we say has been wrecked is due to an unconscious reaction we have to an identity and attachment.

That we took with us into that moment.

Based on the last desire that we felt would actually save us.

So in this instance, I have this new identity I'm going to not let people talk to.

Me like that.

And I'm pretty sure about it 'cause I read this.

Book and I felt strong.

And there's my identity.

The desire that produced the identity has been fulfilled until someone talks to me like that, and then suddenly I'm filled with rage and anger.

And then the desire to punish the person hides from me the fact that the fact that I am, in fact, that I'm angry at all is weakness.

Anything that takes my life from me proves I have no life at all.

And that's what these various identities do.

But they don't actually take them from us as much as we give them up, we give ourselves up.

For the sake of a temporary sense of self that will get us through the moment, there is no temporary self that is going to get us through any moment because the moment we're trying to get through doesn't exist without that sense of self that is afraid, worried, lonely, or just pure hungry for something else to complete it.

We must wake up.

Not put up, Dean.

We must wake up to the consciousness.

That is forever bringing about taking part one moment after another in some kind of crisis.

And instead of acting.

From that sense of self.

This is crucial.

We have to actually be there in our life.

Not be the.

Sudden appearance of every sense of self.

That responds as the result of a reaction.

We must be there prior to.

The appearance of these eyes.

So that rather than being one little eye after another, all part of that seamless stream of identities were aware of the fact that out of this consciousness is coming, these identities is coming, this and that and the other in this desire.

Because if we begin to do that, we can at least have a chance to recognize that it isn't a stronger will we need.

That's what we think.

When we think about our addictions, I need a stronger will.

No, you don't need a stronger will.

You need to wake up and realize another order of will.

Not imagine what it means to be strong.

But to align yourself with the strength of an intelligence that will not let you harm yourself because it's already in there.

Think of it.

Instead of trying to be strong.

I can align myself with the light of an awareness that shows me that what I call being strong is secretly a weakness, and it always proves to be so.

It is we who must work.

Not me, who must work for you.

Not those people who you think will help you understand.

But the honest to God, moment to moment, diligence.

Of recognizing I have been serving.

This addictive nature.

Since the beginning of time.

And I serve it because I don't understand it.

And I don't understand it because I'm not there when it rises up and usurps from me the possibility of recognizing that this is not I.

This is not who I am.

Not I hate myself for having been like that, but in the moment to actually experience directly that sense of being incomplete.

The direct experience of being angry.

Not thinking about anger.

But the direct experience of anger itself, because in the direct experience.

Of the anger of that.

Nature that has been thwarted.

The direct experience includes seeing the appearance of something that comes up and judges itself, or that tells itself what to do about that anger, so that there's no longer any separation between the consciousness and its content.

Between the consciousness, its content and our awareness of it, a singularity.

Not this anymore.

A unity.

That the light of awareness makes possible.

But to have that means that I'm going to have to do what?

Part of our forgetfulness.

Is that I?

How do I say part of that forgetfulness is that there's a part of me that doesn't want to sit in any kind of pain for any longer than two seconds?

Because by mechanical, habitual conditioning, I have been taught the men in a pain appears, seek a pleasure, and it isn't I who it isn't I do you understand?

That's what the consciousness does.

Discomfort, comfort.

Worry security it just like that all the time.

So it's mechanical.

And it's mechanical because it is resistance driven.

Pain doesn't want to know that.

Consciousness doesn't want to know itself.

It can't, so it produces an opposite, and it seeks itself through an opposite that can't reconcile itself.

The awareness of the machine.

Is the beginning of freedom from it.

Yes, Lori, but we're not accepting the flawed self, the fallen self, the we're not accepting it in the sense of I am going to accept this.

Awareness accepts everything that appears within it.

And the same awareness reconciles everything that appears within it.

By the act of an intelligence that understands, there is nothing separate from the awareness in which these things appear.

I gotta go 42 minutes. I don't want to go longer than that.

Join me tomorrow if you can.

I hope that you understood some of what we talked about today.

You can listen to this program again on Insight Timer if you want.

Be safe.

Remember this, not that.