

# 2002-10-06: Joy Peace Effort

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peace, dharma, mind, people, dharma practice, happiness, peaceful, life, joy, world, trace, effort, Dhammapada, calm, delight, person, endeavoring, village, text, practice

## SPEAKERS

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So the idea of being reminded now of Temple cleaning and monastery cleaning, that I, that I did in Asia, kind of evokes, for me, the atmosphere of peace, that for me, it was very prevalent in these centers and these institutions. And then Japanese monasteries and Thai temples, monasteries and Burmese, they were kind of permeated with kind of often with the feeling of peace, even sometimes the, the town or the village area round was chaotic and noisy. There was a feeling of kind of serenity and subtleness in the monastery itself. And some of it of course, I think had to do with people meditating there a lot. And the meditation bringing an element of calm and peace. But I think it's more than just a meditation. I think that the whole focus of Dharma practice is one that's helping people to Free themselves of their agitation, their inner conflicts, outer conflicts, and to settle the mind that feverish mind that can we can have some times and help us find how to live with a heart and mind, which is peaceful at ease. And I think it's not so easy to find that it's easy enough to kind of go maybe to spend a day at the beach and feel it, but to find sometimes, but sometimes it's not. But to actually have a practice that engages with our inner life with our mind our hearts, with the conflicts that might be there, the fears that might be there. The difficulties might be there, the memories that might be there and find some way to be with them, work with them. That brings us to some kind of peace, and not just any kind of peace ultimately, but ultimately, maybe some very profound lasting sense of inner well being and peace no matter what is going on around us. So yesterday I did a class here on the lawn class on the Dhamma harder in the Dhammapada is a text which is often quite loved by Buddhists of Southeast Asia, and now and around the world. It's a book of it's an anthology of poems that were gathered together that somehow express the Dharma, or at least least have ever compiled it Express kind of their sense of the Dharma, their vision of the Dharma. And it could be argued that it's kind of a little bit of a one sided view of Dharma practice. But often, Dharma expressions are one sided, because they're often being offered as a balance to something. And I'm very fond of the idea that and be passionate practice. Traditionally, we're looking at five different factors that need to come into balance. And that's faith, some confidence or some heartfelt involvement with the practice, energy or efforting, endeavoring, some kind of endeavoring, you can't just read a menu recipe, you know, I

guess some people find satisfaction reading a recipe, but you don't have to, you have to cook at some point otherwise you'll starve the present. So you have to make to put the effort in. And then the third is mindfulness, that there the fourth is concentration or relaxation, some kind of sense of inner integration of the mind and heart that lets us be centered on ourselves. And the fifth is wisdom. And so different times we might focus on these different elements and give a talk on one or the other. Dhammapada in some sense, has a flavor of, of two of these, I think, it has a flavor of endeavoring of energy and effort and has a flavor of the concentration and sense of peace and relaxation and being centered. And then as a third flavor, which is not in this particular list of joy, of delight and And these three things is kind of what I want to focus on today a little bit mostly by reading from this text Dhammapada. And hopefully you'll enjoy, enjoy it. And if you've never read the Dhammapada then, you know, you're being introduced to what's considered by many people, one of the great religious classics, pieces of religious literature coming in, out of the world. And over and over again, in text, you find an emphasis on joy and delight. And there's some expectation of those people engaged in practice, engaged in the Dharma, we've come to find joy and delight in it. There's a wonderful line in the text he's talking about, where the word for delight or joy, is, has same pronunciation as the word for joy or

joy. delight is same one is the word for to drink. And so there's there's this expression where it says Those who drink the Dharma are those who delight in the Dharma. And I like it at both meetings are there because to delight is the same thing as to drink. It's kind of to quench your thirst but also, it's something very physical. It's kind of like you enter into it or something, you actually tangible quality that you take into yourself or enters yourself or it's kind of a physical event within you, not just an abstract thing, you know of the mind and ideas and inspiration, but something very kind of, of the body in a sense to be drinking, to drink to delight in the Dharma.

The

there's one verse in the Dhammapada that goes, if by limiting if by giving up a limited happiness, one could see an abundant happiness or what person would renounce the limited happiness to behold the abundant one. So you have this idea if you could, if you see a difference between a kind of minor form of happiness in your life, and you see the possibilities of great happiness, wouldn't know if you're a wise wouldn't you then choose the bigger one, the larger one that which brings you a greater joy and satisfaction in your life. And I know in my own life, I could very easily pursue something for all kinds of reasons, that only has kind of limited joy and delight for me or satisfaction or peace or, or contentment or whatever it might be. And sometimes I can sacrifice, a greater sense of peace of delight of ease in my life in the pursuit of something which doesn't, you know, it's certainly worthwhile to pursue, but doesn't give me a kind of deeper sense of satisfaction. And here's here's just ingestion is that a wise person would not do that. Buddha and saying this, I would suggest is saying that Dharma practice is something provides a very great sense of joy and delight. Not directly. As some of you know, sometimes it can provide you with the opposite. Because what you're encountering when you practice

Dharma is yourself. And sometimes we have to wrestle up with ourselves or, you know, we face our demons. And facing our demons is not always easy. But ultimately, there's, there's, with time, I think it's tremendous sense of joy, satisfaction, that comes from nothing else for knowing that you're really being honest and facing the truth. I think it's story I've told of one of my early Zen teachers, that he was captivated by Zen practice himself as a young man, when he sat in zen meditation, which sitting I think maybe he was really kind of a gung ho kind of guy. Maybe you sit in full lotus and sitting upright or whatever, and not moving for 40 minutes. And he said he had the first time he sat there was excruciating. ly painful. But it was the first time in a lot in his life. He, he felt he was real, that he really had contact with the real. He was so much living in his head, and in fantasies and ideas and ambitions and all that, that he really felt he never really had contact directly with life itself. And his vehicle to that contact was through that pain. I'm not recommending that. But part of the joy of Dharma practice is a contact with what's real. And that could be you know, it doesn't have to be painful Of course, but to be able to leave the world of our fantasies, conflicts. So to be able to pursue an abundant happiness,

a monk, a monastic who with a peaceful mind, For a monastic with a peaceful mind, who enters an empty dwelling and clearly sees the Dharma, there is super human joy. The idea of entering an empty dwelling, both is literal. And that's often a place to meditate. There's a place it's uncluttered, and very little things to distract you just entering a peaceful, quiet, empty dwelling, to meditate. But also it's symbolic value of meaning entering a kind of inner sense of dwelling kind of dwelling with the mind with a mind which is not caught up in all the kind of worldly concerns you'd be caught up in. Not that those worldly concerns shouldn't be pursued and be engaged in, but the mind is not caught by them. When I went to set my longest retreat in Asia, in Burma, I saw an eight month retreat, eight months of silence. And as I was sitting there, during this long period of time, after some time I recognized how often thoughts of my What a life I left in America, the people I knew, and the work I'd done and my status and relationship to other people and my concerns with other people, these people, my friends back home, what they thought of me, and, you know, kept cropping up in my mind. And my mind was cluttered. You know, with all these things that are now you know, an ocean away. And it wasn't like I thought that was bad to have these some of these concerns. But I thought it was unfortunate to have a mind which was captivated, captivated, captivated by them, that it was kind of pulling me around, I kept going there and being obsessed by these kinds of concerns. And I made a vow to myself, that I wouldn't go back to America, or to that environment, until my mind was freed of preoccupation with them. So I have an innocence an empty mind, the mind is capable of not being preoccupied. So a monastic with a peaceful mind and clearly sees the Dharma. They're superhuman joy. It's a very powerful expression, superhuman joy. But you know, some joy Dharma joy is for people who haven't experienced it in a very deep joy of meditation. It's really something you know, it's really incomparable to any kind of joy that at least I had, I had experienced until that time, even, you know, the great joy of personal success with the great joy of being in a loving relationship or the great joy of looking at a sunset or the great, there's all these great joys that I had experienced. Even the great kind of rapture that can come with sexual pleasure, didn't compare with the deep joy or delight or happiness that I experienced in deep meditation. And the beautiful thing about it, is that it's so closely connected to being at peace. There are forms of joy which are quite, almost agitating. But the deep joy of Dharma

practice has a very deep peaceful qualities still stillness as part of it. And so you find the Dhammapada a lot of discussion about people being at peace, practitioners finding peace and being calm and finding the kind of peace where, where inner peace is really stable as a kind of inner stability to it, where the person is not going to be pushed around knocked around by what happens around them and in their life. So for example, Mara is the personification of all the kind of forces of temptation in the world. So becoming a person who will not be overpowered, not be overpowered by Mara, like a Stone Mountain unmoved by the wind. So the idea being a Stone Mountain solid stables big triangle, Bass, the wind blows and just doesn't move. That's contrasted to being like a weak tree bent in the wind. Having this inner peace that will provide that another image of someone who has this deep peace and calm is for someone who no flood will overwhelm through effort, vigilance, restraint and self control. The wise person can become an island, no flood will overcome. The flood of passion, the floods, you know, of craving of hate. I had a friend of mine recently who was going through a very bitter divorce. And he went off and did some Dharma practice and try to get some inner stability and calm and Eros or some loving kindness, and it's all good I haven't made now you're like, you know, I can go back and be nonreactive and just deal with this.

And I think he was back home for about 12 hours. Before I did all erupted again in some terrible way, that just made the whole thing worse. He was overwhelmed by the floods.

virtuous people always let go, always practice letting go of things. At least the inner life, lets go. They don't prattle. They don't prattle. That's a great expression, that they don't prattle about pleasures and desires. What does paddles mean? eternity would mean I wrote that I translated this but the but it has a different connotation than talk, right? If I said don't talk about pleasures, and desires, so what's wrong with talking about it, but don't prattle? It's you know, it's important chatting isn't it? goes on and on. Do you want to be around somebody paddles about play And desires touched by happiness and then by suffering who isn't touched by happiness and suffering from time to time? The sage shows no sign of being elated or depressed. So it isn't that you supposed to you know, so that whatever happens to you there's kind of a peace and inner peace of stability, that good things bad things, difficult things joyful things happen, and it doesn't affect your up your moods, you know, go up and down, get depressed to how things are. The beautiful story of the same teacher of mine who found as a young man, his pain in zen meditation, so captivating propelled him into a career as an partitioner than a teacher tells also as a young man being so inspired by Zen stories, and one story that really inspired him was the one of I think it was Auckland Anyway, I think we're stuck with a being an old little village priest in Japan. Who was priestly, you know, he was older guy, older man living in the village. And this temple and a neighboring teenage girl or girl in the village got pregnant. And the parents were furious. You know, how could you've gotten pregnant? And this you have to tell us who the father is. And she didn't want to say who her lover was. I don't know for what reasons but she didn't want to say, so she blamed the village priest. The village priests is the Father. And so the father of the teenage girl went into the priest and said, How could this be and you did this and here you take care of the baby and, you know, you're the father and all that. And, and village priest monk said, Oh, is that so? It took the baby in it And then took good care of the baby as a good loving, loving care and just offered all

this. And after some days or some weeks, the, the girl was so distraught about, you know, the baby being gone and what she had done and, and so she went to the Father today, you know, I have to tell you what the real father is maybe if I tell you, you let us kind of get married or whatever, let's bring the baby back. So she told and the father then was you know, so embarrassed or so distraught about what he had done to the village priests blaming him for something he hadn't done. And so he went and apologized and maybe back and, and the village priests Oh, is that so? So this idea of not being you know, Harry being blamed for something terrible monk is supposed to be celibate. You know, probably your whole reputation is being challenged here and, and not being you know, elated or depressed by this just Oh, okay. He's accepted that one more thing. I don't know how Why is the priest toys but necessary. But you know the gist of the story I think you can have a certain level of equanimity You know, there can be there can be unwise letting go in equanimity. I'm not saying this story was but you know, I'm sorry if I tell my stories, because there's only so many things happen in my life, you know, I have a small repertoire of things to talk about. But when I when I was 20, I, I I was like, you know, hippie hitchhiking around the country with this girlfriend of mine. And we were visiting communes and and, you know, I was like, being cool, you know? And I this attitude of just everything was fine. Everything's fine then Nothing was gonna bother me. it ever happened is, you know, was fine. And so I was kind of this way for a while and then and then my girlfriend lost her flashlight somewhere I think we forgot at some place, you know, last place we'd been

in or whatever. And I my attitude Oh, it's all cool, it's all fine. And she was furious with me again because she thought it was and I think in some ways, justifiably So, because I think being kind of relaxed and letting go and not being caught up or, you know, afraid or not being agitated or by you know, something like losing your flashlight, whatever. Doesn't have to translate it, not going looking for it. You know, so I was just like, you let it go, you know, let's just go on and you could be relaxed and at ease, but still okay, you lost your flashlight. I'll help you look for it.

So the idea of being calm another another. Another expression of this kind of being a common piece that's peers in the Dhammapada is someone for whom divisional fever and we'll use the expression in English recommends you filled with fever, fever of anger, a fever of lost, the mind is agitated in some way. So to have no fever in the mind, mind is settled and calm. The senses calmed, senses calm, like horses, wealth, tame by cheer, your tear,

calm in mind, speech and action, and released through right understanding. Such a person is fully at peace, to be at peace as we're here Another one you know kind of like the priest. This is ancient This is an ancient truth. This is not just for today. They people find fault in one who sits silently. They find fault in one who speaks a lot. They find fault in one who speaks in moderation. No one in this world is not found at fault. So watch out. If you expect to go through life and have no one ever criticize you for anything at all, you're gonna suffer. There has been there is no and there will be no person who is only criticized or only praised. So, if that's the case, don't like praise and criticism, be the cause for you to get agitated.

Very powerful expressions here sometimes cut down, cut down attachment to yourself as you would in autumn, pluck a lily with your hand. just pluck it off very quickly going to snap it off of STEM. snap off, cut off attachment to yourself. as you would in autumn, pluck a lily with your hand, cultivate the path to peace, the Nirvana taught by the well gone one.

And then but even though Dharma practice can bring a lot of happiness, joy, you shouldn't be attached to it. When desire flows pleasure rises in people attached to happiness seeking enjoyment. they undergo birth in old age. That further suffering comes with being attached to your happiness, even Dharma happiness. But they who delight in calming their thoughts are always who are always mindful. And always cultivate a focus on the unpleasant. This is a reverse to Buddhist practice using unpleasant or the unbeautiful or the foul aspects of life as an antidote for attachment. If you're attached to you know beautiful things or physical bodies, other people's bodies, then you focus on the unpleasant as an antidote to the mind can be at peace and cool. So you find yourself in the fever of sexual passion. And it's you know, sometimes it's nice and sometimes it's just a drag right the then the Have is practice focusing on pleasant delight in calming their thoughts are always mindful. And they're the ones who will are the ones who will make an end to craving. They are the ones who will cut Maros Bounce, bounce bonds peaceful and body peaceful and speech. The monastic he was peaceful and well concentrated. And who has rejected the world's bait is called one at peace rejected the world spate today walking here driveway there was a I think it was Sunday Chronicle was laying there waiting to be picked up. And it was wrapped in an advertisement which often is, I guess, delivered and it was an advertisement for target. And because you know, because it has a target target, right? So it's just never say anything. Just see the target. Everyone knows what that means. But in all it said on this whole big French side of the paper was in inwardly happy. So I was glad to see that inward happiness has now become a marketing device.

And so the world's data, you know, advertisement is that's bait. I mean, that's the whole point of it. People pay a lot of money to try to bait you. It's all around us. Someone's trying to bait us. You know, if they weren't trying to do it, they wouldn't pay all this money to they're trying to get your attention. So the world is bait, you know, are you susceptible to advertisement? None of you are no of course. No one wants to admit it, of course. But the world and it's of course, a lot more of the things besides advertisement that gets our attention they will hook and you know, the mind gets agitated, peaceful and body peaceful and speech dominant. Who is peaceful and well concentrated and who has rejected the world's debate is called one at peace. The person who is calm and at peace is also one who is happy. He's kind of deep Dharma happiness. It's also someone who,

who in the tradition is said you can't quite I don't know if I understand them as the right thing. But let me read you to read you the poem and then you see if we can make sense of it. As with birds in the sky, it is hard to trace the path of those who do not hoard who Are judicious with their food and who's in whose field is freedom. As with birds in the sky, it is hard to trace the tracks of those whose



attachments are destroyed, who are unattached to food, and whose field is freedom. So the idea somehow the idea is that when you're really free, when you really have deep peace, peace, that you can't track that person, you can't trace the person. Often we understand we're going to understand a person or can see someone when we're seeing is their attachments to things that drive them and so much deeply at peace is not reactive. There's no no react reactivity by which to understand them. You can't track them or trace them or see them by how they react to the world. They leave no traces. When they speak, and when they talk when they when they act in the world. There's no traces for what they do. So for example, if I I don't know, I can't think of a good example.

If I saw that Chronicle Sunday chronic we don't get the Sunday paper in our house anymore. But I couldn't even walk down here, see the Sunday Chronicle. And Chronicle hate to get that it's really important to have the Sunday paper every day and I, you know, Come here and sit and meditate and that kind of stalled meditation thinking about how important it is. And after all, I get these great advertisements as part of it. So it's, you know, and so the, I've been caught by that. And so there's a trace in my mind. of my that not necessarily I was caught once, but there's a continued continuation through time of that desire. That desire then leaves a trace in my body. If I get angry, you know, I can be angry and be clean, it's done with once and for all. But it can leave a trace. The anger lingers in some ways, my boss my muscles, perhaps, or in my psyche in some way, there's a trace there. Someone who for whom is at peace. There's no traces that way, there's no reactivity that lingers for them. And so when you encounter that person's kind of, like encountering person for the first time, perhaps there's no traces of any any reactivity towards you from the past. They're seeing you as if there's new for the first time. And that's kind of, you know, my ideal in a sense, when I meet with people in interviews, is, is, you know, I think it's best to meet people as if I've never met them before. Of course, I have and many people, but I don't maybe that's the right way or wrong way of saying it, but to try to really meet the person as if I'm seeing the person for the first time because people change and this new, you know, I don't want to have the old ideas of They are getting in the way of who they might be at that particular moment. And so do you know, to really meet them fresh and new and not have traces in my mind of who I think they are? I don't know if all that makes sense that it makes some sense.

So the so the flavor the Dhammapada in men is is a flavor of joy. delight. It's a flavor of peace. I think the flavor of peace comes across stronger in the text piece. The other flavor that comes across in the text is endeavoring, making effort. And it comes through probably more strongly than the others, that someone who's involved in it for this text that people can find this someone engaging them in practice is really making effort in every ingredient. Seriously, earnestly. And it's not a complacent approach to spiritual life. It's not about just resting in some kind of dharma. And for nothing else, it can be making serious endeavors. Whatever effort it takes to find that piece or to safeguard protect that piece, hum, you know, all of you, I suspect, have some familiarity with some degree of being a piece or being calm, at least at least in relationship to how you can be right so, you know, less less agitation than usual. an intro very interesting question, spiritual question to ask yourself. When you when you're in a state of

relative calm or peace is when you start losing that why are you sacrificing it? For what? Are you willing to sacrifice your inner happiness or inner peace?

And really grapple with I really encourage you to look at this and question this and asked us over and over again and use that transition from some state of common peace to not having it and asking why am I sacrificing this wise? Why is it more important? When I'm when I'm thinking I'm doing now, then my state of peace and happiness that I have. So you can try this as you leave here today. Perhaps you stay somewhat calm from being here in the morning until you get in your car. And you might notice that as you drive your car, the agitation or the speediness, or the tension, some kind of tension builds might not be much but some. Then you can ask yourself, why am I sacrificing my peace now? For what to get home quickly? Is that important enough to get home quickly? Or you get to your next event quickly? Is that important enough to sacrifice your inner peace and well being? Are you that unimportant that your own well being can be sacrificed for us getting, you know, fast home? And I know for myself, sometimes I can feel this tension My body is I, you know, drive a bit faster than I should. Why do that? So that principle can be applied to all kinds of situations for what?

So to make serious endeavors efforts at this kind of investigation, to really be engaged in it. There is no spiritual life. I would argue without some kind of effort. Topic of effort is a big topic maybe next week, I can talk about effort, but it It's, you know, we have some kind of making some effort. Once we talk about effort, we also talk about choices we have to make. You have to make a choice to make an effort to choose one thing or other certainly choice to make and make this kind of effort over not making effort or different kind of effort. If you dry if you leave here now, and you just electrifies, like I told you, you have to make a choice to make that exercise as you drive or whatever when you notice, and that's that choice is, you know, as to be before making the effort. One of the key choices or evaluations that goes into our choices in this in the back I think of the Dhammapada this early Buddhist tradition is that dichotomy between whether something works, or it doesn't work? Does it work and helping you become more peaceful? Or does it not work? Does it work and making you more happy or not? Does it work in making you more concentrated or more loving and more compassionate? Or does it not? Very, very simple dichotomy. Does it work or doesn't work? It's such a basic human concern, does it work? Does it not work? I mean, it's you know, this is that this kind of dichotomy is something we expect in our lives.

And what you find them a pata? Is this logic, in some form or other does it work or doesn't work this dichotomy between two choices, appears over and over again the text between being virtuous and being unvirtuous between being agitated or being calm between being caught by the world free of the world.

To be lazy, or being diligent, having your senses unguarded to regarding one census, protecting oneself, safeguarding oneself at the census to be truthful or to be not true, truthful, and very simple dichotomies appear in the text and the one that I'm least comfortable with in the text. That is probably



the most common dichotomy in the whole Dhammapada. Is that between the fool and the wise person, over and over again, it talks about the fool and the wise person. So if you have these two dichotomies, what works and doesn't work? The fool is one follows what doesn't work. And the wise person is one that follows what works the way I'm uncomfortable with it is not Suddenly we're talking about people. And it seems very limiting to put people in one camp or the other. We're all a little bit of both, aren't we? We both have both aspects in it seems like a great big, great, great, big gray area. And, you know, it might be foolish behavior, we do unwise behavior we do, but actually categorize someone this way or that way, makes people uncomfortable. And I read this text over and over again, it says, you know, fool in the wise person. But I think there is ways in which we act foolishly. I think, you know, that could be said that, perhaps, that if you leave here today, and you decide to rush to go to your next event, and the rushing makes you much more tense than you were, that could be said to be foolish behavior. Why his behavior would be somehow to safeguard Your your inner well being you're calm. If it's really important to get something somewhere quickly, then do it in a way that preserve you know, do you quickly in a way that preserves your inner sense of well being, don't sacrifice that for anything. So

I'll end with reading for verses from Dhammapada.

And you know, you can see some of these things I'm talking about today are planning out these verses the emphasis and dichotomies choices we make. Delighted enjoy peace. The word peace doesn't appear what I'm about to see it does appear. All we experience is preceded by mind, led by mind made by mind, speak or act with a corrupted mind and suffering follows as the wagon wheel follows the hoof of the ox. All we experience is preceded by mind led by mind made by mind, Speaker act with a peaceful mind, and happiness follows like a shadow that never leaves the central ality of the role of the mind of ourselves, what how we act the intentions and quality of our mind. Taking responsibility for our mind and our actions is all embedded in this little verse here. Our mind is central, if anything qualifies as the beginning of the Buddhist scriptures is these two verses and many people have commented and how that contrasts with the beginning of Christian, the Christian Jewish Bible, where the focus is on God, being at the beginning. And here for Buddhists is the mind it's the beginning, you yourself are the beginning of the spiritual life. All we experienced is preceded by mind led by mind made by mind, Speaker act with a corrupted mind. Suffering follows is the wagon wheel follows the hoof of the ox is burdensome, oxen, heavy walks, working so hard, carrying this painful burden in the back down. You know, it follows the burden follow so directly and so tangibly so heavily. All we experience is preceded by mind led by mind made by mind, Speaker act with a peaceful mind, and happiness follows like a shadow that never leaves. Shadow has no weight. It doesn't have no traces. It doesn't cause any damage. It's very light to the light, to wonderful light and joy of peace. That just follows likely is no burden. And then the effort emphasis on on effort. vigilance is the path to the deathless, the deathless being the deepest state of peace that's available, deepest dimension of peace that's available in the present moment. The peaceful dimension of your consciousness of your awareness that's present right now. It's here actually, a peaceful dimension. It's called the deathless. In English, maybe we'd say the timeless, the timeless, present. It's out there you really in the timeless

appeals come out, very peaceful, calm, timeless moment. The ancient Buddhists call this the deathless. vigilance is the path to the deathless negligence, the path to death. The vigilant do not die, the negligent negligent or as if already dead. Knowing this distinction, vigilance sages rejoice in vigilance, delighting in the field of the noble ones. absorbed in meditation. persevering, constantly energetic, those steadfast ones touch Nirvana. The ultimate rests from toil. I love this last last verse contrast between making all this effort. Hopefully it's peaceful effort but making all this effort leading to a goal, where toil and toil beings kind of burden some efforts tiring and exhausting effort of life that we sometimes find ourselves in, is put to rest.

Do not give yourself up to negligence. Do not be devoted to sensual pleasure. The one who is vigilant, absorbed in meditation, attained abundant happiness.

So you've been introduced to the Dhammapada and ancient text and piece of famous piece of World Literature. And I hope, my hope in reading these verses and talking about it, that to some degree you've been able to touch for yourself or be inspired for yourself in your capacity to be happy, your capacity to be peaceful, and your beautiful capacity to make the effort for that purpose. Made work for you. Thank you