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SPEAKERS

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When I was a student at Stanford University at that time, there was a statue of Rodin's thinker in front of the library. And it's moved since then. And we're dance thinkers. Rodin's thinker as most of you know it, he's naked sitting on a chair looks a bit like he's having a hard time with a toilet. bent over his fists kind of in the distance generally kind of thinking really hard about something. And it's a great sculpture and the way to a situate in front of the library, there was a kind of a lawn. Long kind of narrow lawn going straight down. From Rodin and he, the statue was on one end of the thinker, and there's nothing on the other end. And at some point going by this the library at all, I think what I should do is sneak into Stanford at night and bring a comparably sized statue of the Buddha meditating and have the two facing each other and the thinker and the meditator now, I don't want to disparage thinking. It's a wonderful tool. It's a wonderful thing to do. I enjoy thinking sometimes. And, but thinking also can get us into trouble because a lot of suffering and the image of the Buddha meditating is a person who, at least the practice Anything the person is doing is not thinking. But as someone who is not intensely involved or straining with anything, but rather all strain or tension has fallen away. And so there's a image of profound calm or peace there. So I never did that they never got around to getting a big statue of the Buddha put there. And then, there was another Frenchman named Rene Descartes. Who said, I think, therefore I am. And I've always often thought that it was an incomplete sentence. He left out or someone must have left out the rest of the sentence. I think, therefore, I am unhappy.

So when I encountered Buddhism, my first years of Buddhist practice, one of the things I became a specialist in was how I made myself unhappy. And I saw that a lot of it for me had to do about what I was thinking about. And a lot of thinking about things that those particular things isn't thinking as bad but but the kind of things I was thinking about, I wasn't just thinking about it I was obsessing about. It didn't make me happy. And in fact, it was so bad. And then in the Zen monastery That I dreaded is probably too strong a word, but I did not look forward to the monastic days off. Because you because in the monastery days on, you were very busy in the monastery to schedule a meditation and work and ritual, all kinds of things you did. And so you're always busy. And it was wonderful because it kept me distracted for myself. But my days off, there was no distractions. And I would go for a long hikes in the mountains by myself and do various things. And then I was really left to be with myself. And I usually felt pretty lousy those days, on my existential angst and concerns about life and myself and what I was going to do with myself and what kinds of things would come up and it will weigh heavy on me and so I got to ask spend a lot of time getting studying how I made myself unhappy. And at some point, I started becoming happy. And one of the things I learned was not to give so much credence to my thinking, what I thought thinking is certainly should be believed sometimes. I once said, some kind of teaching context, something like you don't have to believe your thoughts. And afterwards this person came up to me and said, Do I need to talk to you? I grew up in a cult. And this is what they told us they're in the cult as a way of kind of keeping people cultish. And so it took a long time before I was gonna say that again.

But what I learned listen like telling you should but what I learned was, I didn't have to believe everything that I thought didn't have to take it so seriously. And I learned to quiet my mind down. I learned not only not to believe in what I did my thoughts, but also not to be so busily engaged in thinking. And it was kind of a strange idea for me. At first because the way I found my way through life was by thinking and the idea of not having my thoughts that guide me or orient me or tell me what to do or tell me what to think or how to interpret something or how to judge something or add meaning to it or whatever. Seems It was very strange was a little bit odd. But then slowly, I discovered that when I let my mind get quiet, I got happier. So then you might ask happy about what Tell me what you're happy about. So I can do that too. I wasn't happy about anything. I was just happy. I found that by not thinking so much that a variety of kinds of happiness started coming my way. And, and one of the greats, to me surprises about my encounter with Buddhism was the variety of kinds of happinesses that I have felt and can feel. And it's, it's not so far away. It's still the case for me that if I'm thinking about things too much, it sometimes stands in the way of me feeling the happiness that's available to me. And I'm my Achilles heel is my sense of responsibility. So I kind of tried to do take care of things. Getting those emails done, reply to you know, and I'm usually not happy doing emails. But if I stopped doing emails and just sit down for a while, then it seems to be the background. have a sense of well being that's there, that isn't not there for a reason.

So I say this to you, because often people pursue happiness. It's one of the great pursuits that some people want, or sense of well being for something comparable to happiness. And sometimes the attempt to attain that is by having some conditions in the world adjusted so that those conditions can make you happy, so everything can line up in place. And it's also possible maybe it's possible to do that sometimes if you're lucky. But it's also possible to have the conditions of the world not be organized in a good way for you. And because of that, because the mind is not preoccupied or caught up or harassed or oppressed or with what his thinking was concerns about. Let's learn certain kind of activity of the mind subtle and quiet. There can be some time A natural sense of well being that can well up from the inside, that can be there, independent of what goes on around. Now in Buddhism, in the classic teachings of Buddhism back to the teachings of the Buddha, there was a big focus on becoming happy. The ultimate goal is liberation or awakening. But they were teachings that the path to path to liberation was described, was to become happy through being happy, or to be by the means of happiness, attaining the goal of happiness, that the way to become happy was to discover happiness or find happiness. This was a very important kind of slogan at the time of the Buddha, because the Buddhist contemporary religious practitioners, many of them were ascetics, and the idea was not to be happy or have joy or well being to do some kind of self mortification, practice, stand on one foot for days or weeks or months at a time and or eat very, very little fast. And, you know, in some ways kind of suffer. And so it was kind of a not according to score, at least according to the ancient Buddhist texts. It was kind of a novel thing that the, the Buddha's teaching that the path to happiness to well being to liberation was attained through happiness. You didn't have to modify yourself or do ascetic practices. And it's sometimes when people write about Buddhism or studied Buddhism, it's very easy to overlook how much emphasis there is in happiness in the tradition. I once kept, there's a famous text, Buddhist texts called the Dhammapada. It's a collection of 420 verses and I once counted how many others versus is concerned happiness or delight or joy or something like that. And I counted eight to 9%. That, to me seems like a pretty high percentage focusing on since having a sense of well being. And then if you add to those the verses that focus on peace, release, calm. There's a very high percentage of verses that talk about some sense of developing well being having a sense of well being. And the many of the famous lists the Buddha has, the lists are not there to be lists for their own sake, but rather a list this describes the various functioning of the mind and the ecology of the mind how different factors of the mind work together. And so the lists are kind of like an ecological study of what goes on in the mind. And a number of these lists. Joy or happiness is a pronounced prominent part of the list. is one list it's

called the deliberative path or deliberative chain dependent, dependent origination. It's a kind of mouthful. But it's a description, a positive description of 12 steps of the Buddhist path to liberation. And three of those steps are delight, joy, and happiness. There's a famous list called the seven factors of awakening. And the seven factors awakening. There's joy is one of the factors in the attainment of meditative, strong meditative concentration. Joy and happiness are really prominent part of that experience. the attainment of concentration in Buddhism. meditative concentration, said comes,

is dependent on developing a sense of well being Which seems like a little bit reversed for many of us because many people come to meditation because they're suffering. And they're told in order to really meditate, well, you got to feel well, no, that'll make you depressed. But it's a stepping stone along the way, sooner or later, that meditation hopefully will bring a sense of well being, as it brings well being, it's easier to get settled. And so the Tibetan practice goes deeper.

So the tradition talks about lots of different kinds of happinesses enjoys and delights. And sometimes I kind of think it's, they say that, you know, Eskimos have all these different words for snow, because they used I guess, there are many reasons to differentiate different kinds of snow. So, in Buddhism, there's all just different differentiation different kinds of joys and happiness because it's so important. And so there's the delight that comes from having a path of practice, to have a spiritual practice that a person feels that gives them sense of purpose and meaning that gives them a release, or potential shows my path of release from their suffering can give people a lot of hope a lot of inspiration, can bring candlelight, wow, I have a path to go. People will have a path, I'm very lucky to know that they have a path that they have to do to walk the path. So there's the light of having a path to walk on, to be have access to teachings and practices. And then there's the have the joy of being content, with little content with what you have. So amazing thing I read today And I wanted to give a talk today about happiness. So of course, of course, but I went on Wikipedia and see what it says about happiness. No, where else do you go these days? And it wasn't very, was not very illuminating to read with him to say, except for one one curious fact that the author authors have seemed to kind of want to emphasize they said there were a lot been a lot of studies, surveys of statistical surveys, I guess of people to see what kind of people are happiest in the world. And oddly enough, I thought is the point they wanted to make over and over again, but he said republicans are more happy than happier than Democrats. what they said was 630

They said it was taken also during the click narrows. So it you know, it was taken a variety of time whoa series of series. They say the claims of may surveys made this claim that and but then they don't know why. But what they seem to say is the Republicans seem to be contented with what they had happier with what they had. Whereas the currently Democrats were so happy with what they had and what's going on because they didn't think they don't think path it's possible maybe it's a bit as many possible theories you know, maybe there were religious also said also said the article in Wikipedia that Religious people, people who have spirituality tend to be happier than people who don't. So who knows, maybe unfortunate detour here. And but one of the reasons to mention it is that, again, what we think and how we think how we look upon our world has a big impact on on how much well being we have. And I'm not suggesting we stopped thinking and discriminating or being discerning about what's going on in the world, not saying we should just kind of naively be content with how things are in the world. But it's very interesting to look and see what the impact of our thinking has on our emotional life. And it's possible to be very discerning about what's going on in the world, and actually act to try to make changes in the world without having the way we think about them. affect our hearts or affect our emotional life or weigh us down. And I think that's one of the skills that can come with meditation, where we can learn to tease apart, what we think, from how, from what our thinking impacts us. So we can think wisely and usefully, but not to be weighed down by what we think. So one of the forms of contentment that was trying to say

is contempt when performance or happiness or joy in Buddhism is contentment. And there's in Buddhism a tremendous emphasis on cultivating a certain kind of contentment. Not now, not universal contentment, because then there'll be no Buddhism. If you're a completely content with your suffering, and then you would do nothing about your suffering, or if you're completely content with the suffering in society, you do nothing about it, but to be content with what you have to be content with. For Buddhist monastics Be content with a set of robes, Enough Enough, enough clothes to keep the mosquitoes out and, and keep your warm, to have enough shelter to take care of your basic survival needs to have enough food take care of your basic needs, and be content with that. Without any feelings, you need to have a lot more if you have a wardrobe, packed with clothes or a garage packed with cars or whatever. So the degree to which wanting things always wanting things becomes a hindrance to well being a certain kind of contentment. That is an aid and support to having well being. So cultivating contentment is very important. So this is again to say that I think therefore I'm unhappy, can also be translated. I i obsess, therefore I'm unhappy, I crave therefore I'm unhappy. So however thinking involved with craving and wanting something all the time, caught up in it. Clouds, the mind fills the mind makes the mind claustrophobic. And so there's no space in the mind, for something other something else to happen, happiness to happen. A busy mind has no space for happiness, except for the kind of happiness that comes from thinking, or evaluation. But the problem when thinking comes from, when happiness comes from thinking, thinking about something. It's very fragile. It has to be supported by more thinking. And if thinking and thinking can arise, independent of what we think, then we don't have to keep thinking ourselves to be happy. So contentment is one of those, one of those ways, develop the kind of the joy of contentment, as a stepping stone to go deeper. Then there's a joy that comes from no longer having a mind which is out of control. To have a mind which is not caught up in what's called the hindrance. He was not caught up and not caught by the tremendous gravitational force of desire or the gravitational force of aversion or restlessness distraction you know the you know, can speak and watch your mind in cool this way and that by the way we think it will be feel and to have had the attention not being pulled and diverted and held hostage, but the mind feel to hold its hold, it's still focused and really be present. It feels like a kind of little bit liberation could be freedom, and make it feel so delighted, so delightful. Wow.

This evening, I was with my son looking at a book of optical illusions. And I think they're called these 3d dots or they're called 3d detail these dots you should look at and just feel the dots. Then you have to get your eyes crossed. And then this 3d thing pops out. And I was having trouble you know, it's got tritium tried to cross my eyes this way in that way and you know just field of dots and then suddenly it's separated out and I saw the three dimensional picture and it's floats you know, flags floating there and air it's really something to see. And it just kind of feels like is this something's been liberated, we've been freed up it's very easy to see it's kind of hard, how can it be so easy, you know and i strain for so long. So, when when the mind is free of preoccupation being caught up, it can be a similar kind of shift that goes on in the mind. Wow, it feels such clarity, such openness such delight you know how that happened. So the mind is not caught up, is it is one form of joy. Join my free and then there's a joy that comes from a joy of engagement, joy of what's called zestful interest. So in meditation to be kept real interest, and it says zestful interest arises after the hindrances are abated. So we're no longer being pulled left and right by all kinds of thoughts and concerns, then there can be real focus and meditation and zestful interest in being present and sometimes zestful interest is becomes rapturous. There is and in that description, discussion of this zestful joy is this whole interest, joy. The tradition differentiates between five kinds of joy there's minor joy Well, today I had minor joy And then there's momentary joy. And momentary joy is joy that just suddenly like sparks this kind of spark of joy. Wow, feel good. And then there's cascading joy or showering joy. And that's what joy feels like these big waves are waves kind of moving through you shower and you're kind of washing through you. Kind of like you know, maybe a little boy has an orgasm or something just waves of joy just kind of coming through. That

happened. So showering joy is a momentary transporting joy, uplifting joy is the fourth one where you feel like just kind of being lifted off your cushion, kind of like you're so light and airy and uplifting and just feels you know, uplifting joy. And then the fifth joy is pervading joy and this is Joy where the since feelings feeling tone or their sensations of joy, the delight of joy that's kind of pervades all your muscles seemingly just seems your whole body seems saturated. just feels so good. Just feel so happy and joyful. And then after a joy, more sublime and more enjoyable than joy is happiness in the Buddhist tradition that it distinguishes between joy which is good, pretty good, but it's can is energetic and it's it's kind of mental so mental even though it's kind of feels very physical at times, as a mental quality is kind of the energy energetic. And if and sometimes in meditation, if it's like on retreat and people feel a lot, a lot of joy. It gets a little bit too intense after a while and it gets old. give enough of this first time you can't believe you're Good luck, this is the best you know. And then and I just want to be this way forever. And then after a while, this is, you know, this is tiring to have all this kind of be charged up all the time, it's all this joy. And so then there's a quieting down of the energetic qualities of joy, dropping of this mental side of it. And it becomes a spare much deeper, tranquil, sublime kind of feeling of well being, that the tradition called sukha, Pali or happiness, it's much more physically based than the joy and it's much more satisfying the joy much because of the much greater tranquility that's there.

And then there's a that allows that kind of that kind of happiness it allows for much deeper insight seeing into our life before in the form of the teachings of Buddhism is that one of the reasons for developing well being and happiness is not for its own sake here, but rather it really helps us to see more clearly what's happening, what our life is going on in the mind, it has that sense of well being, there's something about that stable, stable, calm sense of well being, that allows for deeper penetration. So we see more deeply. And at some point there's a deeper shift of liberation deeper stepping out of our attachments or craving or our sense of self. And a whole different feeling of happiness can arise and happiness which has no reference point to you. And so it doesn't do you any good to have it. Isn't that nice? Or is that, you know, undesirable now. It doesn't do any good for you to have it. It doesn't do you any good because if you're there to do anything with it, it goes away. So then what good is it doesn't do it. You're not there to enjoy it while you do you know, it's so good. It's so good to be liberated from self to be caught up and self concerned is one of the ways of standing in the way of being happy.

So

when I started meditating, as I said earlier, I spent several years, certainly so much happily engaged happily enough engaged with meditation. I enjoyed it, it was valuable for me, but a big part of what my early practice was about. It was learning how I how I make myself happy. And, and really kind of getting it understanding that really well. And when I understood that well enough, then I could put something to rest. And when I put something to rest in my mind, my heart, then some natural, seemingly almost natural sense We'll go being good well up inside. And so I say that because I don't think that you can just kind of leave here today and jump into happiness. But it's really worthwhile to spend some time understanding, looking at what is it? What is it that comes together? What were the mental activity that causes you to be unhappy. There are some things that you look at your look at in your own mind and heart, that are very difficult to understand some sources of suffering some ways and you suffer. But I suspect there's many ways in which you are living between not really feeling happy, where it's relatively easy to have some delight, some joy, some happiness, some sense of well being, without a lot of effort. It might be something as simple as looking at that full moon we had here this evening. And not rushing down here. You know, I have to get down there and teach. You know, I can't focus on anything but just get down there and teach and I want to be late. And then I've caught up in my world of thinking and wanting and consequences and people and you know, or I can just stop by I did I stopped and spent a

lot of time on the street is looking at the moon and before I came down here, I felt certain certain degree of pleasure enjoyment. It was so easy. That small thing, many small senses, many small possibilities of joy and well being of enjoyment do we overlook in the course of our day, because we in some way or other are so busy are so caught up? And how many of those things that we get caught up and do we need to be caught up with and how many of them would be better served by taking a little break more often? I have a place where I've enjoyed myself when I take the time for it is in the supermarket and the line waiting for the checkout clerk because I certainly know what it's like to suffer in the supermarket and suffer waiting for that line where you know and having I chose the wrong line you know what was I thinking you know and here I am again and don't people realize I've important life to cook it on and, and how could they bought all that boxes of you know, I keep my mind can do these things and it's not enjoyable for I can see what I'm doing there and I can make a change. I can say you know, this is not so useful to be caught up here. And I can I can sometimes now just shift and it's a fascinating place to be in the supermarket. I can even read headlines similar man magazines. And mostly I'm just amazed what I read. How could they write that? And or I look at people and sometimes what I like doing is I'd like looking at the people and I do metta loving kindness practice. They don't know it, but I just sit there and may you be happy. Look at the clerk in May, May you be happy. someone walking up, may you be happy. And sometimes I really get into it. I imagine their face being happy, a smile on their face. And this idea of wishing other people happy. And wishing other happiness for other people is a much cherished Buddhist practice. And sometimes I go to the gym, sometimes they might one of my favorite things to exercise is the is the stationary bicycle because I can close my eyes. Do it, you know, some people read I close my eyes. And, and I just can pedal away. And then I just sit there and I start doing loving kindness practice for anybody and everybody can think of, I go to my mind, you'd be happy. so and so and so and so and so and so. And I just feel so happy doing it.

I don't know why I'm happy, but I get so happy.

So

they say sometimes in Tibetan Buddhism, my belief, if you want to be happy, cherish others. So that's another form of happiness, happiness of being able to appreciate, cherish love, value others, and to wish them happiness. There are many, many kinds of happiness. And as we it's useful to explore the different types and differentiate the kind of happiness is that come from something that's more stable, that kind of happiness that comes from In evaluation, an idea you have, or this is good that I won the lottery. Or this is good that someone's praising me or this is good that I got a good job. It's okay to feel happy about those things. But they come from ideas. And, and then separate from that is a kind of happiness. It doesn't come from ideas, but it comes from a way of being. And so can we be happy, as opposed to the opposite, as opposed to they think yourself happy. Must be a better way of saying that. Yes, please.

I had a conversation

that I hadn't seen for a long time. And

she said, she says I was born happy.

And she kind of explained it and it was She had to learn not to grow past or worried about the future. And just just live in the moment and I, I said, well, you're a natural Buddhist.

And I've just been struck with

that. Yeah, beautiful

position that they are, they're just naturally born.

The I've read there's a lot of studies now and people studying happy people. And I've read something about people have a baseline happiness and so they think they can be happier if they something wonderful happens to them but they feel totally happy temporarily and then they call back to the baseline or a really bad things happen to them relatively bad things I guess happened. They Feel bad little bit, but then they come back to their baseline and people have a baseline where they're happy. And then, but there are certain practices like meditation practice, like spiritual practices that can change your base, change your baseline. So we're not stuck with a baseline we're born in. So maybe some people are born with, you know, whatever reason, you know, a higher baseline than others. But the great thing about something like Buddhist practice, is that you can change your baseline and that certainly feels happened to me. Happiness is a much bigger part of my life than it was before I you know, before I started practicing, and, you know, I, I love going on retreats. I love a lot of things. But I like going to retreats because I just get really happy being on retreat. And one of the reasons I get so happy is that I get happy because I don't have to do anything to be happy and

Just I can just

be and I don't have to. It's enough just to be and to be happy, I don't have to get good food or I have to get a lot of good things. I don't want to get the care, mean idea on retreat, you know, seeing an advertisement. When I'm on a retreat, I see an advertisement it says, you know, you can be happy if you have the latest electronic gadgets. It doesn't tempt me one bit. I have all the happiness I need. So I don't know where I where or how I got to this. But baseline, you know, so I don't know, who knows why people are born, where they're born. There's all kinds of speculation, interpretations of all kinds of things about how people are born. I prefer just to take it as a given how it is and then we work with that.

Other questions, comments? testimonials about being happy? Yes.

I didn't realize that Mike was a condition of asking a question.

I was thinking about what you said about being on retreat and how easy it is to be happy on retreat. And which leads me to this perennial question about the happiness that arises when the conditions support happiness or make happiness easier, as opposed to sustaining or nurturing happiness when the external conditions make that harder. Can you just talk a little bit about that?

Not sure what to say except that what I learned from retreats is how little it takes to be happy. And so that translated into my daily life outside of retreats, where I now I know that as well so I can be pretty content, outside of retreats as well. And remembering how little it takes. And it's a useful, useful a very useful lesson for me to have learned. Because I could have a very strong tendency to use to, especially to want things and fill myself with projects and activities. And I still feel myself a lot with things. And for variety of reasons, but I know that I can kind of just put a stop to it. And then happiness is not so far away. So I don't know if that addresses your question or try again. Your question

I'd like to answer that would make me happier than that answer just. Oh, you have. No, that's fine. Thank you. What I said I would like an answer that that would make me happier than that answer. Just

do you have one for me? Do you have one?

No. And I'm, I'm I'm playing. Thank you. That was sufficient.

You're about to go on retreat, aren't you? You're nuts. Oh, Ellen.

So I guess I have a fairly flat kind of a fairly flat kind of temperament. I don't get upset. I don't get sad but don't get excited and happy. I feel contentment or joy some of the time. But I seem to have an aversion to being told I ought to be happy.

Yes, good.

It doesn't feel like something I want. Good.

That's fine. My problem with that

whole talk was if I ought to want it,

now I come across that

way. To me, it's, well it's

that could be oppressive Canada. The, the well, this is I'm glad you, I'm glad you brought this up. Something I wanted to say I forgot is too much to be made of happiness. In a sense happiness in Buddhism is a kind of an umbrella term for a variety of forms of well being. But if you use the word happiness too much, I think people have some idea that has to look a certain way always smiling and cheerful and, or you know always raptures, something, I think I think, but having a sense of well being maybe isn't present broader terms and where people can find themselves in that, in that. And so maybe you could find yourself in well being in a way you can't with happiness. And then there's a range of different kinds of well being, and in different circumstances, different situations, you might be able to have access to different forms of well being and different forms of happiness. I think if the focus Too much narrower and narrower concept of happiness. It can

I think it can, we can be, we can limit ourselves rather than to free ourselves. It can be kind of superficial, to always have always supposed to be happy and cheerful and you know, you know, if you're if some relative is just died, you don't, you know, it's not really appropriate to be happy. That's not the feeling you'd have. And you know, it's possible it's also possible to have a certain kind of well being or joy, and to be said at the same time, but maybe wouldn't define you that wouldn't look like a conventional happiness wouldn't look like conventional joy or something. I read recently that someone's claimed that the opposite of joy and sadness is cynicism.

So I think that as we become freer, there's a wider range of emotions that might feel in different circumstances. And different people have different are different, find themselves different places in the scale of emotional responses. Some people are very intense and they have intense rapture. Some people have very quiet happiness and sense of well being. Each person has their own way. We don't want to compare one person to another, but find your own way. But even in your life, can you differentiate between ways in which you get in the way of well being, and how your mind operates in ways that support a greater sense of well being a greater sense of freedom. And then if you can, then I

think we'll hopefully What I was trying to say is that you can use little bit, your well being your happiness as a guide to help free yourselves of the ways in which your mind is not free.

When it says freedom, so what is the freedom to feel sad when I feel sad?

Absolutely. I wouldn't want to I wouldn't want that to be taken away from someone. It would be very disrespectful of someone's appropriate sadness to say, Oh, you should, or you should use Buddhism and get over it. Do Buddhist practice and get over it. It's up to you. The people come, maybe they don't. Yeah, but, but when you come to me, as some people do, and say, I'm really feeling a lot of grief or sadness. And it feels like I'm stuck. Can you give me some advice? And I'll give you advice. But if you don't ask me I won't get any. I don't I don't. I don't have a strong feeling. People should be different than where they are. So I'm fine with

Oh yeah. Oh Yo, should I should I not include you in my method?

You like resume be safe maybe healthy. Yeah,

I guess I just have this experience of happy. That's a bad kind of happy.

No, tell me more. Who's to say more? what's what's bad happy?

Well, the happy that everybody sort of forcing themselves to have. Oh, yeah, that's, that's terrible.

Yeah, you know, if it's forced, it's not that it's not really happiness. So that's why that's why I remember what I said. I tried twice. I made the point in my talk, that that the way that I became I discovered this happiness was by understanding how I made myself suffer. That was the that was the road for me. And so it wasn't. And I think in Buddhism it's much if there's a difference between and the ideal, there's a lot of ideas in Buddhism. If there's a difference between an idea and what's actually happening for you always choose what's happening. Choose it in the sense of investigated, that's your door and go into that door and find out what's going on. Don't over don't override what's actually happening. And so you don't want to certainly don't want to pretty things over, take them over with some kind of cheerfulness. It has to be have some depth to it. And the depth and the depth comes from really having looked honestly at the suffering.

I was great that you asked that I really I appreciate it. A lot. Big Brother I would have I would have left this evening and felt very incomplete that I realized I left out something. Thank you. So. So for those of you who want to be happy,

may you be happy. And for those of you who want to be peaceful may be peaceful. And those of you who want to be authentic May you be authentic. Thank you