

2015-03-02 Seven Factors of Awakening Joy

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SPEAKERS

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Tonight's talk is joy. But joy is one of the factors of awakening one of the seven factors of awakening. And as you'll see, today, the joy factor is right in the middle. There's three on one side and three on the other. And it's the pivot. In the practice, something begins happening in the practice when joy begins to arise as a transition. And the practice meditation practice, the practice of Buddhism begins to take a life of its life of its own as the right word begins having certain momentum. That's not necessarily our effort anymore. That comes when joy begins to arise. As an introduction to this topic of joy, I want to talk about the first very briefly about suffering. And though, I want to say something that I hope is memorable, about suffering, so Buddhism is About alleviating suffering, bringing suffering to an end. So, what you don't want to do, if you can avoid it, is suffer because of Buddhism.

And there's many ways of suffering because Buddhism we can strive with great expectation and promise to get enlightened. You know, by the seventh of March, I thought it was the 14th. We can measure ourselves against some ideal we can compare ourselves to others we can have standards have all kinds of ideals of how we're supposed to be, and we don't measure up to it. There's all kinds of ways that we can trip ourselves up and suffer quite a bit with a few like with the sacrifice ourselves, give ourselves up for the sake of Buddhism and Buddhism. As a great a great authority, and you're supposed to give in to this great big father figure of Buddhism or something. And, and, and you know, you don't really account for somehow and you have to give up your something as a result. But you want to be very careful when you encounter Buddhism, just to watch how you relate to the values, the ideals, the practices, the goals that Buddhism has, and, and be careful you don't suffer because of it. Because if you're going, the West, don't go east first, you know, more or less, right? So you want to be careful about that. In the time of the Buddha, the ancient Buddhist texts, at least the people, you know, writing about themselves, wrote that the Buddhist community the monastic community, was known for being joyful and also known for being calm and peaceful. The and you know, they claim that the religious, other religious groups, they bicker, they fought, they were disrespectful through the teachers, they were, you know, kind of grumpy or, you know, kind of too serious or something. But the Buddhists were, somehow or were kind of peacefully joyful and it was inspiring for other people to see this kind of joy. Joy is an important part of practice. And it belongs to a family of emotional states, which are celebrated championed, as being part of the path things so joy is one happiness is another delight, gladness. I don't know what other English words to use. There is a list of five kinds of joy which I think get their own unique words and Pali, but English we use the word joy to do describe each of them. So there is minor joy, momentary joy, cascading joy, transporting joy and suffusing joy. Isn't that nice?

And these are all flavors of joy can just make a very small amount of joy. Joy can come in bursts to suddenly boom you know there's and it can come as just because like it just a pouring down of joy is lots of energy and movement and it can come as kind of a lifting up and feel like you're flying you're

very like you're being carried off a kind of and it can just kind of spread out and kind of suffused a whole body permeate your body with a feeling of joy. All your cells have it. That's nice, all these kinds of joy. There are also discussions about the various things that bring joy not to give in a particular order to them. Perhaps too much but one form of joy that is meaningful for me. And I think it comes hopefully with some familiarity with practice and, and kind of recognizing yourself some of the potential we have is joy when we have the kind of joy that comes or inspiration that comes when there's a lot of confidence in what called the three treasures, confidence in the enlightenment of the Buddha, that the Buddha didn't necessarily but that the Buddha was awakened a confidence in the Dharma, in the teachings, the practices, that qualities of heart that get awakened and confidence in the community of people who practice. And for the first one, the Buddha I think is probably for me is the maybe most important but it's very important.

And, you know, we have various abstract words for, you know, to represent the Buddha we have the word enlightenment to be Oh, He's the awakened one. And they're somewhat abstract. And the danger of abstract words, is people don't know what we're talking about. But it sounds good. And then people are trying to measure themselves up against it, whatever it is, and, and they have all kinds of kind of strange ideas about those people that have it, but they're not sure what it is what it is, but it must be great. And it must be, you know, someone has it. And I've seen Buddhist communities have very mysterious kinds of chemistry what it is, but if you're in the know, you know it, but you don't want to admit that you don't know it. That's like, you know, that's not you know, not cool, right? So you say your invite nods and pretends they know it. So, you know, that's, that's, you know, one or the other ways to suffer around Buddhism. So I said the word enlightenment Then awake, you know being awake is a realization. They're all kind of abstract and really they deserve to be questioned. What do you mean by that? What is that? So I'll offer you some other words that kind of are maybe idiosyncratic to me a little bit kind of words that I like. But I like them because they speak more to something visceral, something that can feel like I can touch and feel a feeling internal feeling that comes and that the Buddha represents a capacity to have a very clean sense of contentment and peace inside kind of in the chest in the heart. Very settled peaceful sense of purity or cleanliness. And that you know, his qualities you can you can rather than realization, what is that but to point to actual qualities that you can taste and feel, I think maybe is sometimes more meaningful. And I've had experiences of very deep Peace, very deep sense of being very clean on the inside a very kind of the word purist that'll people don't like that so much because of the connotations of pure but maybe clean works better just feeling kind of really clean inside. It's very simple, very peaceful, very contented, very open. And those in those experiences I've had all come with Come with me a sense that this could be done much more thoroughly much for fully. And that's inspiring to have that as a possibility.

The example which I get pretty regularly use, I should probably retire it, but I'll do it maybe at least one more time. Is it comes from when we were in Portola Valley, which this there was a community center and it's now been torn down in Portola Valley. And we used to rent on Sunday mornings. And it was kind of an auditorium and we would sit on the linoleum floor, they just you know, one foot square linoleum tiles and we would come in Sunday morning to do our sitting and sometimes they'd had a party there the night before, but no one had cleaned up. And so there must have been all kinds of drinks I don't know what kind of drinks but the floor is sticky and you know, hadn't been swept and you know, it was kind of and so I got this idea that what if this linoleum floor and auditorium wasn't cleaned for 500 years and the dust and the grime and the popcorn, the pizza and the beer and you know it all kind of build over time and people would dance on it and step on it and walk on it you know, and you would build and build and get really hard and maybe even because you know and maybe getting a polish it even you know the top of it and it'd be you know many feet deep after a while. And people would forget there was linoleum floor in the bottom. And then someone had dug around in Portola

Valley, you know, City Hall records and they found that old record it said, linoleum and floor and the person went around to the other people in the city council and said, there's linoleum floor down there. No, you got to be kidding. There's no linoleum floor than they probably haven't used linoleum with this asbestos in it and it's for you know, 500 years. So, no one believes it. No, it's not there. And so no, but it says here and I'm going to find out for myself. So this person starts taking a jackhammer or something and dynamite everything to get through that really hard junk. It's really hard. It's a lot of hard work and people kind of dismissing that person, why you know, you shouldn't bother and you must be full. It can't be anything down there. But the person really perseveres takes a long time. It's so hard and also, you know, beer and popcorn stuff. They get hard and And so finally, the person makes it down to the million floor and is able to clean one square foot to the linoleum. See, wow, look, you see, it's there. It's really there. And it's so beautiful and linoleum. And to that person now knows everyone who sees that. Now I have confidence that the whole floor is not just that one square foot, because I know this, I know that square foot, I know it's possible to do the rest of it now.

So that's kind of how I feel. You know, I feel like I've kind of touched on that not that often that enlightenment is enlightenment gets like into linoleum floor, but somehow I wish stayed in this room but audio Dharma thing kind of changes. You get the idea. So the idea of this potential And the Buddha representing you know, this fully clean floor is the full potential, you know, inspires me that kind of idea. And it brings me actually a lot of joy to do, I don't know if I don't know if it's completely possible for anyone to clean the entire floor. But the idea that that's the direction we're going, I feel so lucky and so happy that, that to be on this path. So this idea of being inspired by this possibility. So that's one form of joy, the other form of joy or its called happiness, not joy technically in the text, and that is to be happy, because your your your behavior is blameless to have blameless behavior. So basically your ethics are good. So no matter you don't have that embarrassed when you go walk in the ancient texts say you can go into any assembly and feel like you're blameless and it's a joy of that someone can criticize you for something but you know, you haven't done it because you can you flameless activity and that takes a lot of care, care with your speech care with you what you do, so that you know you can feel good about whatever you've done and don't doesn't matter if someone knows what you what you've been up to because you feel good about it, it's a good stuff there's a kind of a joy that's called contentment and to learn to be contented, in the right way. And in Buddhism, you and it's important in Buddhism to also learn how to be discontented and that contentment is to be contented with the basic stuff that supports supports your life. be contented with you know, so basically no, not kind of be greedy for more things, bigger houses, bigger cars, bigger clothes and better clothes. You know, to you know, all these things that people want, you know, or they want greedy for status greedy, greedy, greedy for experiences, but there are As a health very healthy and beautiful kind of contentment, be content with what you have. And if it's enough, be content, be content. And it's hard to be content sometimes if the people around you are not.

And you know, and I was in the early 90s, I was very content with my old car, and then driving around where I live in San Francisco and but then I moved down to the peninsula. And I still was teaching in Palo Alto sitting group there. And I was driving my old car in Palo Alto and it took me a year or two to realize that I seem like I the oldest car in Palo Alto. And when I didn't San Francisco it was you know, when neighborhood I fit neighborhood I lived in it was like, you know, it was a pretty nice car. So I saw going through my mind, thoughts of you know, I should get a new car. And I could see, I'd saw, I could see there was no comparative thinking in comparison to where I was living. So this, you know, the way that you know, we're influenced by our environment. So we're not content is quite powerful, especially for those of us living in this area here. It's, you know, there's so much Well, it's phenomenal to compare ourselves to.

So to be contented, and then the healthy discontent is to be to have discontent about suffering. So if you're suffering don't just, you know, endure it, you know, disgusting dirt, you know, or you're too embarrassed to do anything about it or it's just too much work or you're lazy, you know, too lazy, do anything about it, or you have other more important things to do, than address your suffering. You know, you have recreational experiences to have more kinds, but to be discontented with suffering, So you do something about it is important. So two kinds of the kind of contentment brings joy, a kind of discontent can also bring joy. If you feel discontented with your suffering, but you're inspired, that there's something you can do about it. So the joy of having the practice, so that's another kind of joy, the joy of practicing. And I feel like I've had a lot of that I just feel so delighted that I am so lucky that I have a practice that I can do and that I do do. And it's been such a Whoa, very meaningful for my life. I can't imagine my life without it. The as a factor of awakening, it has a particular flavor, the joy, and it's, and here we're talking about a transition. So the seven factors of awakening the first three are mindfulness, invest, investigation, and energy or effort. The last three are tranquility, concentration and equanimity. And the middle point those is joy. And it's the kind of joy that goes between the first three and the last three. And so, coming out of the first three, it comes out of having some strength of mindfulness, some strength to be really present in your present moment experience. So you're not distracted a lot. You're not wandering off in the mind. monkey mind is there and you're wandering off in the past in the future and fantasies and desires. But you're settled enough in your mind that you can really kind of start noticing what's happening here. And now, in such a way you really feel like you're here for your experience. And then investigation is that you're interested in curious of what that experience is, you actually kind of not just there for the experience, but there's a heightened intelligence to kind of see clearly what's there. And some people feel that Meditation, spirituality should be kind of like, easy. You know, if you make an effort, you're not really spiritual. You're not really doing it right. But the idea of, you know, and using your intelligence is a very important part of Buddhism, the word Bodhi, which is usually translated in English, at least for people as to be awake, also has the meaning to be intelligent. So to us kind of doesn't mean you can analyze and you know, remember, you're not supposed to suffer when you do Buddhism, right. So whatever it means to investigate doesn't mean to do something that is, is a burden for you. But I like to think of it as kind of a delightful interest and curiosity and engagement with what you do. What is this? Maybe add a sense of awe? What is this life we live in? memory was a woman who said she had been on retreat, meditation retreat, and she said, I can't wait to go back on retreat. Because I wanted to see if I can see where your thoughts come from. You ever wonder where your thoughts come from, to be right there with a source where they arise? Just read it to be able to kind of see before the thought arises and then not see the thought arise. But where does it arise from? The occurrence the arising of a thought it's fascinating. It's so fascinating that if you're right there, if you're if your concentration is sharp enough, you can watch the arising of a thought. And because you're right there at the beginning of the thoughts, kind of like a, it's kind of like, well, I don't know many different people have a different metaphor for it. But for me, it's kind of like a lake, surface of water. And there's this bubble that begins rising up out of the surface, things like a thought bubble, right? And that's going to come from your head. So they're going to begin to rise up right there to watch the bubble kind of begin to arise out of the out of the water, because I'm so attentive and right there seeing that and leaving it alone, it it relaxes, goes back in the water, or just kind of dissolves. And what's what's fascinating about that, is that if I'm my cause my mindfulness is that strong. I'll never know what that thought was about.

And the idea that a thought begins offline What does that say about you? Who's having the thoughts? Where do they come from? You know who's in charge here? If you're not you know, if your thoughts begin kind of like offline in your brain, you know, in your mind and they just arise and where do they you know, where do they come from? And what is this and what is it that's what is it in the computer? What is it in the brain or the mind? That's processing and thinking and figuring to allow a thought to arise?

That somehow is not part of your conscious awareness not even a choice on your part. It's arising by itself, just the arising of thoughts. So it'd be fascinating off and going, like, what is this experience? What's an emotion? What's a sensation and what's a sound, to really feel it, the investigate to be there. And then the effort part is to really be engaged enthusiastically with experience with a practice to have some not burden, some are striving or tense effort. But you know, I don't know, I don't know if playful is the right word. But, but you know, that, you know, like, you want to do this, you're curious, you're interested out of interest, out of interest comes engagement, that you want to do it. So the joy arises out of those three things, that way of being mindful that way of being investigating or seeing more clearly what's there. Being curious and interested, and out of a certain kind of engagement with your experience. You really that's what this is what You want to do when you have those three in place? Well, then there are five things that recede. They're not they're part of the monkey mind that don't happen. They get you distracted and caught up. And that is you're less likely to are not going to get caught up in sensual desire, sexual fantasies. It's just you know, you can, the mind's not going to go there. If you have the first three going, going well. You're not going to be involved in hostility and ill will and thoughts of aversion. You're not going to be involved in rest in sloth and torpor, idea of resistance and lethargy that comes from that resistance doesn't arise, and there won't be restlessness and agitation and remorse that goes on. And there won't be any doubt. So when those five forces, they're called the five hindrances are no longer grabbing your attention preoccupying you getting your caught up That feels really good. And to know the mind is not in the language of the Buddhist tradition gives for these five hindrances, these five ways getting caught up in these topics are pretty powerful. Sometimes they talk about the language like being enslaved by these things being caught up in them. In English, we talk about being preoccupied by these being hijacked by these aspects of the mind. And finally, when the mind is not being hijacked by being pulled left and right and into fantasy in the future in the past, and into regrets and doubts and all these things, and the mind finally has ability to settle and be present, and focus in the present moment experience just and it's relatively easy to stay there. It's joyful. It's nice, it's delightful, like, especially if it took a long time to get there. Wow, it's so nice. I'm here. And that that that's part of this transition into the meditation practice beginning to have kind of a momentum of its own, and it comes with this joy and this kind of joy. Sometimes it's called rapture. Because sometimes it can be quite strong, like I've mentioned earlier in the list, it can be cascading, it can be transporting it can be Suffusing. And you know, it's quite a quite amazingly how intense it is, at times with people mostly on retreat, it gets quite strong. One kind of fun time I had this kind of lots of this kind of joy when I meditate. On retreat, I said it could be quite strong and it was one retreat where I had a lot of it going and I went to the lunch and, and I sat down on the table with my lunch. And there's something about picking up your fork or a spoon, I forget what it was, and putting into food which requires concentration. Not much, right? But, but it was just enough because I So much concentration going, they kind of tipped my concentration over back into the concentration I had on in the, in the meditation hall. And this shutter or cascade is actually the feeling like a wave of this joy in rapture kind of washed through my body.

And it was so intense I had to put my fork down and then I'd pick up and try to eat again try to, you know, put my fork and it's too much. Oh, it's too much and, you know, calm down, but my fork down, calm down and breathe and just try it again. You know, it's kind of, you know, sounds bizarre, right? That just putting your fork into your food and the plate should be so hard. You know, because there's waves of joy would be kind of going through me. So you know, it's gonna be quite something quite a trip and so eventually I was able to eat my food but it took a while. And so it doesn't have to be that intense. But there is a time when this joy and when it's very rewarding to have this kind of joy that kind of grabs you or pulls you or, or opens a door for you or feels like it feels like a kind of like a slide that you're on. That's given a carry forward or, or it's partly there because this joy because this onward feeling with this good feeling because because of there's there's a forces of distraction are no longer operating very

much. Or they might offer a little bit. Then one one image or a sense of is your pre It's so nice to sit there. You feel so settled and peaceful and feels very contented and happy maybe. And then maybe the thinking mind begins and you start thinking and it's kind of you kind of feel like it's kind of like being swimming Maybe I happen I must say, I was a small kid, I spent a lifetime swimming in the water, and swimming underwater, so happy. And then you have to come out of the water to breathe, being pulled out, your head comes out or something. So you kind of happily kind of under the water. And then it's kind of like you your head goes out of the water to think. And it doesn't feel as good as the other way, you know, the air is cold or something. And so it's so good to kind of, you know, go back, think that back in again, you come out, and so that you're not so distracted, you know, the Power of Thinking is not so strong, that it's easy to feel yourself kind of emerge from this good, happy, contented, peaceful, happy state. And then you kind of let go of the thoughts and you can see back in again, where you are. There can be one image that I taught, as I've mentioned about how this sense of well being can arise when the mind is concentrated. This way is your insights feel like satin is very nice feeling inside to see like, you know, smooth satin to rubber. Even better is or not better but in other images is petting a cat. And then you have cats on your lap and you're petting the cat starts to purr. But you stop petting, petting the cat stops purring. So at some point your innards as you're practicing and staying in the present moment with experience and developing a little bit of momentum and concentration and you're not distracted by anything, something your system inside begins to purr. And that's, and that's meant to be a very vague word. And you don't actually literally per different people experience this kind of joy in different ways. And doesn't have to feel like sadness. It's another kind of evocative word occurring. And then if you come out and you get distracted woman thoughts, you're interfering stops. So this kind of good feeling it's quite remark To have this kind of joy, because it's a joy that arises independent of what's happening in the world around you. You could use all kinds of things can happen in your work in the world, you could lose your job, you could get a promotion, you could, you know, someone stood up, stood you up for a date, and you could, you know, lose all your stocks. You can someone can be upset with you or you know, I don't know, okay, you can list all the kind of things that people in the world want to be, you know, you don't have a new car. You know, we know you haven't won the lottery. There's all the things that people want to have in the world to be happy. But to have the experience of this profound form of happiness and well being that's not dependent on the things in the world is quite a powerful lesson to take in. It's a really a guide what's possible when the book was when the Buddhist Buddha had a son. And the story goes that he became a novice monk kind of practice within his father's tradition.

And, and one story is that when he was a teenager, maybe a young teenager he was out walking for alms, meaning going out walking, they only monks would only eat if the lay people would put food in their bowls every morning to go out to get new food. So they weren't going going to town to walk around, see if people feed them is mendicant monks. And so I guess they were walking in single file and the Buddha sign was walking behind his father. And supposedly the widow was quite handsome. And so you know, he was just Rahula was the father son, so he probably looked at a look like his father. And so apparently had some vanity, even though you know, he was kind of thinking about his looks. Look how good I am and wearing it so then, somehow the Buddha picked that up, understood that. And he said something to his son saying, you know, it's it's, it's, I forget what he said, but you know, it's not really appropriate to be vain about your looks. And Rahula took that as a reprimand that he went back home. And then later, someone said, you know, you should go to your dad and get instructions and meditation. So the Buddha then gave him a meditation instruction involving, and one of the reasons that one of the things I see about this is that the joy of meditation is an alternative to vanity. The Buddha, that is rather than being caught up in what you look like your externals and your self identity and what people think of you, you get this inner sense of well being is not dependent on getting that kind of feedback or how you look. And so you can't just tell someone, don't be vain. Doesn't really matter what you look like. That's very different than giving them an experience in the inside. feeling completely full,

settled, complete, joyful sense of well being. With innocence, it will be well being so strong signal. Of course, it doesn't matter what people think I have what I need right now. The Buddha said that it's very hard sometimes to give up the essential desire. And so like, for example, one of the strongest ones that maybe some people have is desire for sexual pleasure, can the sexual drive is very strong. And so I think recognizing how strong it is for human beings. One of the purposes of this deep meditative joy is to help loosen the attachment to sexual or set sensual pleasure. And it says actually sites very hard to let go of some of these drives, unless you have all the goodness of this deep meditative joy as an alternative, because then you use kind of like an alternative way of having deep be having deep satisfaction and happiness and well you know, Joy And so you feel like well, you know, I already have it, why do I have to go get it out of sex or alcohol or whatever no thing that you're trying to get some kind of pleasure out of. So again, instead of thinking you're supposed to just let go of some of these strong addictions we might have. What we're offered in this kind of meditative path is an alternative that feels much better. And with that alternative, then it's going to have a much, much easier time to kind of find your way and with addictions and maybe not be so addictive. It's not that sensual pleasure these things are prohibited, but the addiction of for them is painful. So you have an alternative. So then, so joy is a factor of awakening arises, begins with or includes mindfulness, investigation, engagement, a wholehearted engagement to sincere engagement in what you're doing. So that becomes kind of it's kind of like ease To do or, or, like easy and insensitive you want to do it or you're in your you're absorbed in what you're doing. You're not resisting it and, you know, not you know, and it's not like you're doing it half heartedly or complacently just like going through the motions of being meditating. It's like you're really give yourself over completely to it. But not straining, not pushing, but out of a kind of a playfulness or joy or delight. And with that delight with that engagement, absorption with what you're doing to be absorbed just doing this thing, you're absorbed in here, do what you're doing. Kind of like absorbed in a, you know, in a sports you're playing or absorbed in a craft you're doing or art or music you're playing or absorbed in, reading a good book, you're absorbed, you're absorbed and just staying really fully in the present moment.

And, and that absorption summary reason triggers inside a lot of joy, some of the joy that comes is the joy. The kind of it is almost like a natural joy that's there. If there's no resistance, no barriers to it, it's not covered over. And if we're afraid if we're filled with greed and desires and filled with a version hostility and regrets and doubts, all these kinds of all these kinds of forces kind of cover over any kind of a natural state, that kind of bubbles up and flows through us. And so a lot of this path of meditation is to learn to settle all these kinds of other things. So that this clean or open feeling of something flowing through us can begin happening that's, that's more wholesome or beautiful. And so the inner beauty can flow that comes along with joy, delight, happiness, wonderful feelings. So in the path of awakening, then joy is here. has an important role. Now remember what I said at the beginning, you don't want to suffer because of Buddhism. So now don't suffer because you've heard that joy is supposed to be part of it, and you're not feeling joy. You know, oh, no, yeah, this was a bummer of a talk. I wish I could give it a talk on suffering. Because that I can identify with, you know, that I can understand you know, and you know, and that, you know, I can do like, you know, I'm just muddling and, you know, the joy, I mean, now, what I have to measure myself with and maybe this is the wrong place for me, you know, I know that I need to go to suffering anonymous. This is suffering anonymous. And the Gil and I suffer.

And so, you know, we're trying to find our way and it's and this is a very important part. of Buddhism is to feel like a safe place to come with your suffering, to be able to find your way and to be honest about it and look at it. And now there's a joy of that the joy of kind of being really honest and about, you know, here you can be received and held in this practice, exactly as you are, if you're suffering, and you're going holy hell on that. But still, even so, the path of awakening includes joy at some point. And that this particular kind of joy in the path of awakening arises out of the first three, and then, and then is a

condition for the last three. And so what follows this level of joy is tranquility. So, this is kind of like this is where the joy is heading. So it isn't like joy is the end. In fact, the joy at some point, gets left behind or recedes, and it's kind of like a waystation And along the way, But it's unnecessary waystation to move into the next phase of this path of awakening, which is a deep sense of tranquility or peace or serenity that can arise. There was a time on retreat where I knew there were better things enjoy the strong joy and melody no better things than you know, not being able to eat your food. There is joy, this wave like joy that we know. And so I kind of thought there's better things I know. I mean, I've had experiences already of it. So I was practicing. One day, I was doing walking meditation. And this joy started to surface and, and I said, I don't want this joy because there's better things. And so I started repressing my joy, like keeping it down. You're keeping it down now. No. Ridiculous And so and so after a while, I don't know maybe I know if it's gonna be a headache, but after a while I was like exhausting to keep the joy down because it was really being just like flowing he wanted to come out. And so I and I find so hockey I also like let it Okay, let it come. And so I came in touch it came this waiver, probably a wave I remember so long ago, nobody came tumbling out and just let it do its thing as I was doing walking meditation, and very quickly it moved into the tranquility. And I had to allow for it for it to go to the better place. And so you can't like bypass it, you have to kind of allow for it in this path, but we're talking about here. And so it's followed by tranquility and this tranquility whatever this tranquility is exactly what it is, is feels even better. It's more satisfied. than the straw or the rapture that might arise. And for people who just first experienced this rapture or this joy, meditate joy, it feels like this is it like I don't can't get any better than this. But in fact, at some point it starts getting kind of old. At some point it starts getting getting kind of too much. Do you believe it? You don't believe it? You know? I mean, like an orgasm is good. But what if it didn't stop for many hours? You know, after a while you'd like Please stop. And it's not a few people who say that the destroy that rapture that can come meditation is better than sex because of the intensity and the venue and the continuity of it lasts right to stay. So after a while, it after a while, it feels like it's too much and that's at that point, then becomes interesting to move on. And what But what's even better is this tranquility. And that's that's the topic for next week, the Enlightenment factor of tranquility. So to leave you with something for the week, I'll leave you with this suggestion or practice if you want to take our take on. So there's many kinds of joy to this meditative joy talked about what now is just one kind. There's all kinds of other kinds of joy.

But I would like to propose to you that the conditions for you to be joyful, are much more frequent during your week than you allow for then you notice that you're probably preoccupied. More often than necessary. Your preoccupation keeps you noticing to enjoying something that's happening in the present moment, your situation what's happening, the weather, something nice about the people With the circumstances you're in, so this week, why don't you try and see if you can kind of look around in a contented way in this moment and see if there's things that you're you could can enjoy with your life what's happening in the present moment that you haven't noticed yet, that you're too busy thinking about something else or too preoccupied or rushing around, that you're not appreciating the simple small joys of the of the moment of your day of your life and see what happens to you. If you for one week or even one day or even a few hours this week. Give yourself over to start appreciating and enjoying the frequent simple joys that are easily available to you that you haven't taken the time to, to really take in. So if you'd like to do something with joy this week, that's what I recommend. Enjoy the simple joys that are just waiting for you.

If you take it to notice them. So thank you very much.