

2019-08-28 Drink Your Joy

Wed, 8/5 6:39PM • 10:55

SUMMARY KEYWORDS

concerns, tendencies, nourish, mindfulness, feel, offers, interpersonal, conditioned, meditation practice, meditation, suffering, suffer, sense, joy, people, continuing, approval, practice, social, alternative

SPEAKERS

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I suppose that meditation, sit quietly and close your eyes can seem to be very much about, you know something very individualistic and you're kind of with yourself and dealing with yourself and finding some way for yourself. But for most human beings a huge part of the Buddhist path to practice, the way that mindfulness addresses our life is that somehow or other it's going to address also our interpersonal life, how we are in relationships. People in the world around us. And sometimes what happens in meditation is we start realizing how much our concerns have to do with our relationship with people around us and our attitude towards people, our concerns around people. And if something that's, you know, common enough among many people are concerns about wanting to be liked, or fear of being rejected or fear of disapproval, fear and desire to be like, desire to please people to take care of people. Somehow it's all about taking care of other people so that we can be liked. And you know, some of this is reasonable, it's okay. But plenty of people have chronic issues around this. It's it's rather continuous. Trying to please people trying to avoid being rejected or displeasing people worried about what people think about them, wanting to present themselves not who they are, but who they think they should be, so that people will approve them, like them, accept them, something like that. And what happens as people's mindfulness practice builds, we start seeing much more of these tendencies we have, and sometimes they stand out as being glaringly obvious. Maybe we're sitting in meditation for the 333 times, we see here I'm thinking about thoughts about trying to please people or prove people that I'm a wonderful person or, or I'm trying to, you know, get their approval or I'm here I'm again, kind of trying to navigate situations completely concerned about being rejected, and would have to do to not be rejected or something. And so we see these tendencies come up. And so the question is how do we address this? In the practice? What can we do? And there's a two primary things I think that this practice offers. There's other certainly ways of dealing with these things. But in terms of the mindfulness practice, or meditation practice, there's two things that it offers. One is the encouragement, to experience to feel the unsatisfactoriness of those tendencies. Feel the suffering of it, to feel the discomfort of being caught up in that because sometimes really allowing yourself to feel the discomfort, the stress, the unsatisfactory of this. That itself wakes us up to you know, this is a drag. Maybe it's not worth it. Maybe the cost of benefit analysis does not come out in my favor, to spend all this time with a stress and this discomfort, it actually doesn't feel good to do this. People can be so caught up in these kind of interpersonal concerns that they don't actually it kind of kind of like wearing blinders, where we don't actually take in the cost, the personal cost in the moment of having that we're so concerned with that kind of the concern that we don't notice that while we have that concern is actually quite uncomfortable, here and now. So sometimes in Buddhism, it's actually good, not to suffer more, but just to uh, to experience the suffering, the suffering better. Isn't that great? So don't suffer more, just suffer better. Come to Buddhism, we're not going to have you suffer more, but please suffer better. Because there's a wisdom that comes from that. There's understanding that comes from that and It's a way of getting somehow disenchanted with a suffering. It's a way of saying that this is not worth it to do this stuff, maybe this,

maybe this is overrated. This, you know, concerned what other people think about me. And because I this is kind of a drag to always be concerned about what other people think. So that's one thing to do. So if you have this kind of tendency to personal tendencies, really let yourself feel the stress of doing that, and that might begin shifting something.

The other thing that practice offers is, is it offers some kind of alternative to that tendency. So if the tendency is concerned about people rejecting you comes from fear, fear of rejection, anxiety, then maybe the opposite of fear for some people is a sense of confident well being some kind of sense of deep inner peace and relaxation. If the concern is is you know, really that we want to we feel insecure about ourselves. And so we're trying to somehow feel that insecurity with some kind of approval, then maybe that insecurity or the self, maybe the alternative to that is to feel confident in oneself. So as we meditate there are positive states that can come along. We can feel let go of a lot of the preoccupation a lot of concern, we can feel sense of peace, it's a well being. So it's a joy, some confidence, there's a variety of things we can feel. They might be very subtle at first just hints of it. But to allow ourselves when these things arise, to be nourished by them and nurtured by them to take them in the ancient language they talked about, partly because there's a wordplay involved. The word for joy, and kitty and the word for drink are the same word. So drink your joy. Or you know joy your drink or something? You know, we don't we can't do we can't do it in English I don't think but, you know. So the idea is, you know, drink, drink your joy, you know, take it in. Certainly not with hopefully not with attachment. But you're not only you're not required to just ignore your any sense of well being and happiness that comes with meditation practice, it's actually part of the path to allow yourself to feel it and be nourished by it. So even if it's a teeny bit so if these interpersonal tendencies are there, about fear of rejection, fear of disapproval, wanting approval, wanting everyone to like me, and we're doing all the social gymnastics so that everyone in the world would like us, which is impossible but if you you know, you can go again to that. Social gymnastics strike try it out. And you feel like this is done this long enough. This is a drag after 40 years of doing Yes, I think that something has to change. So you can understand it better see the suffering of it. And you can begin nourish yourself with the opposite. That begins to lessen that tendency lessens the roots of it, the catalyst for it, so that you start feeding on or being conditioned yourself with the senses of well being. That becomes an alternative to the sense of ill being kind of this distress that we might feel. That's the source of having these kinds of social concerns. So we're shifting kind of the orientation, we're shifting what's conditioning us. Finally, I'll say that if we don't do that, and these anxieties around social concerns has the upper hand that itself is kind of a conditioning, that we're continuing to condition ourselves. So like that we're now we're drinking anxiety and refeeding on that That's gonna affect us. So it's not so innocent just simply to stay with these habits of mind habits of heart kind of operating, it actually continues to recondition us to have more of it. So it's very helpful to kind of step out of it. And to kind of conditioned ourselves with the opposite. And then finally, one of the, one of the ways of doing the opposite or doing the alternative is, in fact, to practice mindfulness. Sometimes it's not available to us to bring in the positive qualities and shrink that to nourish ourselves with that. But one of the positive qualities that we can bring is this kind of non reactive mindfulness is ability just to observe and be present and see it interrupts the negative and it offers some kind of, maybe it feels more neutral at first, but interrupting the negative is actually quite powerful. If you do it, keep keep doing it. And then it offers The, you know, there's a composite of quality to mindfulness so that you're feeding yourself. So just simply to wake up and be mindful is a kind of interruption. It's an interruption. It's not a it's not a resistance is not a squashing or suppression. But it is a kind of way of stream of the mind activity is not continuing in the rumination in the concerns that it keeps getting caught up in and reinforcing it.

So, please suffer better and please enjoy better those two things, and if you can do both of them probably you'll find yourself becoming freer and happier overall. Thank you