

8_27_25 Talk*

*This is an automatically generated transcript, so there are errors.

Speaker 1 [00:00:01] What do you see? Start the talk with a traditional Buddhist chant that we usually do at the beginning of talks. Namo tassa bhagavato arahato sama sambuddhasa Vedang, Dhamang, Sangham, Dama, Sahami.

[00:00:29] So most people, when you hear about Buddhism, you've probably heard about the Four Noble Truths, which are dukkha, which is often translated as suffering or unsatisfactoriness, its cause, the cessation, and the cause, the path leading to the cessations of unsatisfactoriness, this sense of, yeah, not quite rightness, which most of us feel a lot of the time. So that's a one thing people might know about Theravada Buddhism, and you can hear that, that life, sometimes it's even translated as life is suffering, which is not a very good translation, but yeah, there is acknowledgement of the unsatisfactoriness of a human life, certainly a human mind which hasn't been trained, a mind which... Has just been left to its own devices. There's a lot of suffering and there's a realism to that framework of the Four Noble Truths. But the Buddha did also talk a lot about happiness and really one of my favorite Dhammapada quotes, one of these scriptural quotes, is that you find that by giving up a lesser or a more coarse happiness or pleasure that you acquire, you attain, you experience a more refined, a better happiness pleasure than a wise person seeing their own benefit will give up that lesser, that more coarse, that more harmful pleasure because they have had experience with a higher, a better, uh, a less... Less harmful pleasure.

[00:02:22] And I'm using these words pleasure and happiness because in Pali they're the same word. So you might know the Pali word for suffering which is dukkha and the opposite of that is sukkha which is translated as happiness or pleasure. And I think what I'd like to do tonight is give a little bit of a taxonomy. Or a way of understanding a framework for understanding the different types of sukkha, the different of happiness and pleasure that are on offer in Buddhism. And really, certainly you don't have to be a card-carrying Buddhist, you definitely don't to be monk. These are human levels of happiness and pleasure which are accessible. And just frame them as Buddhist forms of happiness, a Buddhist taxonomy of pleasure, because the Buddha is quite clear about these things. So the framework that I'd like to introduce, which isn't mentioned explicitly in the discourses of the Buddha, is of five elements of, so an elemental taxonomy or way of categorizing pleasure. So you've got pleasures which are like fire. You have pleasures which are like air, fresh air. You've got pleasures which like space. You've pleasures which is like water. And you've got pleasure which are like the earth.

[00:03:52] And the Buddha did say that you should know how to define pleasure. You should know how define pleasure and knowing how to defined pleasure, you should pursue pleasure internally. You should pursue pleasures for yourself. So the path of Buddhism is not certainly not one of abject seeking of misery, nor is it one of just a blind equanimity, the equanimities, as Ajahn Chah would say, our teacher's teacher, the equinimity of a water buffalo. So we've got all these different types of happiness, types of sukkha on order. So that first type of pleasure is. The type of pleasure or Sukha which is like fire. So this type of the Buddha said is not to be developed, is not be pursued, is not made much of. This is the pleasure that comes from delight and lust for the sights, sounds, smells, tastes, touches of the world which are wished for, desirable. Likable, related to sensual desire, and provocative of lust. These are sensual pleasures.

[00:05:16] For anybody who knows a little bit of Pali, this is kamasuka, or the pleasure of sensuality. Sensual pleasure coming from the eye, ear, nose, tongue, body, and mind. Okay, that might sound a little bit depressing. Don't get too down. Yeah, we've got four more happinesses to go. And although this first type of happiness pleasure which is like fire, the Buddha said, don't cultivate it. The next four, the Buddha said, he says these next four types of pleasure which I'll get to are to be developed, to be cultivated, to be made much of. But this first one is the Buddha actually said you should be wary of it. It's a type of pleasure which the Buddha used a little bit of coarse language. It's little bit like excretory pleasure. So it's the pleasures which we so easily get addicted to, which we can become obsessed with. They're the types of uh, things in the world, which, um, basically don't provide any real lasting satisfaction. Doesn't produce more desire. So these are the pleasures of the hedonic treadmill and the heat which comes from them is why it's like fire. The Buddha gave a pretty graphic simile.

[00:06:44] So at the time of the Buddha and still, there are people with leprosy or Hansen's disease where you lose a feeling in some part of your body and because you don't have feeling, you get a cut and that gets infected and then because it's infected you might even have. Yeah, parasites or all sorts of things come and start devouring the skin, the flesh of someone with leprosy. And the Buddha says, you would see people with leprosy actually taking like a fire brand and burning, cauterizing part of their skin. And the Buddhist says, why is it that these people with Leprosy burn their skin? And the monastics listening to this end. It's because they get a measure of satisfaction from burning their skin. And why is that? It's their faculties are impaired. Their faculties impaired so they receive and experience a measure of pleasure. But if you heal leprosy, if you cure them of that condition, then would that same person with leprosy who no longer has it, go back and still burn themselves? Know. Why is that? Because they know something better. Their faculties are no longer impaired. So yeah these are the pleasures of the senses which all the hottest and sweatiest and kind of grindiest and the things of the world which we get addicted to. The drugs, the food, the alcohol, the relationships, codependency. These are all fires like pleasure and all like pleasures that are like fire that we should be wary of. And why that's not... End of the world and not something that we need to worry about too much is because we have these next types of pleasures.

[00:08:40] The next type of pleasure is one which hopefully all of us are starting to experience or have been experiencing for decades. This is the pleasure, the sukka, which is like fresh air. These are all the healthy ways of relating in the world. And oftentimes the difference between this first type of the pleasure like fire and the pleasure like air. Oftentimes, the difference between these can just be on the level of intention even. So if I'm relating to this movie or this conversation or this relationship in a way which is feeding, then that's pleasure like fire. But if I am relating to it in a ways of blessings, of giving, of generosity, that's a pleasure which is like fresh air. This is the pleasure of generosity rather than the... Pleasure of fire, which just takes and takes and takes just burns up fuel and just is totally, uh, bottomless, which just, um, can just keep burning away all the fuel. This is a pleasure from giving. This is the pleasure of integrity, the pleasure of having a sense, a clear sense of, uh moral integrity that you know, you're clear lines and you're not going to transgress. People can trust you and you can trust yourself and there's a fresh air-ness to that. It feels like fresh air because you don't have anything to hide because you can give and not feel like you're lacking. It's the pleasure of good friendship. It's a pleasure of a wholesome livelihood. It can be the pleasure even of wholesome art if you're making art, visual art, Auditory art but with a mind to give Versus a mind to consume and to take and yeah, so the Netflix binges, that's fire pleasure.

[00:10:41] Whereas if you're creating a beautiful piece of music for people you love, that fresh air pleasure, flesh air, fresh air, suka. The next type of suka or pleasure happiness is pleasure which is like space, like empty space. And I have to admit that these, so the first one, the Buddha also called Amisa Sukha, or Sukha which is fleshly or worldly. And the next four, so that one which is like fresh air and the next three are spiritual, near Amisa, or literally not of the flesh. But this third type is the pleasure which is air, like space. And this is one which it's the pleasure of happiness, which is not dependent on things going our way. It's the level of healthy equanimity, which is not balled over by physical discomfort, physical dukkha, which isn't distressed by the uncomfortable sensations in the body and isn't elated, over elated and kind of carried away. With the pleasures of the world. This is like empty space. The Buddha gave a beautiful example. He says, suppose someone were to come up with dye or paint set and would say, I'm gonna paint the open sky. And they've got green and yellow and red dye paint. Would they be able to do that? And the Buddhist interlocutors said, no. And the Buddha said, why not? And the answer is, because there's no place for them to land on.

[00:12:22] Similarly, the mind can be trained. We can call this vipassana sukkha. So some of you may have been to vipassana retreats. Vipassana is another Pali word, which means clear seeing. This is the pleasure of insight, where we're able to get a level of remove, a level a meta awareness, which allows us to not be a slave to our likes or our dislikes. If our likes are healthy. If we're experiencing a pleasant sensation and it's healthy and it is mutually beneficial then we can keep doing that thing. But if it's one of these fire-based, fiery sukkhas then even though there is a measure of pleasure that comes from eating a whole bag of Doritos or Netflix binging for 24 hours, I don't know what people do these days, I've been in monasteries. But however long, I'm sure a Netflix binge of any length of time is going to get sweaty at some point. And yeah, this Vipassana Sukha or the Sukha of insight, the Sukha like space, the happiness and pleasure of space is one which, yeah, even though it would be pleasure, this is a mature pleasure, mature awareness, which is able to say, actually, I don't need that. The full bag of Fritos would be great. Smoking that next cigarette would be great. But actually, there are all these drawbacks. It's like space, empty space, which isn't caught by our likes and dislikes. We have some freedom there, a lot of freedom.

[00:14:04] And this is, you can train it. You go to a Goenka retreat. Do you go to some kind of Buddhist retreat? And you're actively training on this. You're scanning the sensations in the body from the top of the head to the soles of the feet and whatever appears, whether it's a pleasant sensation or a painful sensation. Whereas it is for most people a neutral sensation, you experience just, okay, like a little tingling in the face. It's neither pleasant nor unpleasant and still you just keep scanning and noting, okay, maintaining this level of bright equanimity that is able to see pleasure and pain. Both and not be moved by that. This is pleasure, which is like empty space, like the hand moving through empty space. The Buddha didn't give many gestures. All the mudras, these hand gestures that you see on Buddha statues, these all came a lot later, but there is at least one discourse where the Buddha talks about just as a hand moves through space, so too we can move through the world without being caught. This is the Vipassana, clear seeing, insight, pleasure, which is space. And there are different levels to this. So we can see the beginnings of it.

[00:15:15] And once you've been practicing this a lot, you can almost tap into it at any time, and it can more or less become somewhat of a default condition for yourself. Um, say you're some unexpected calamity comes up in your life. You spill something and someone calls at the same time and you need to talk. If you've been training in this type of pleasure, happiness like space, you can get this metacognition, which, okay, I can still be

upright and not be moved. Even if the world is swirling around me, even if other people around me are... Running to pick up all the the glass shards or to make sure all the meeting points work out. We can can cultivate this and this honestly is the type of pleasure happiness of Zen meditation or of Dzogchen meditation where you're able to or in Theravada parlance it's the mind knowing the mind the third Satipatana which it actually doesn't matter if there's if you're physical. Even mental pleasure or pain even a level of mental pain you can still get this Level up level up and there's a freedom there. I don't need to be bothered. Yeah, even if some things Bothersome, I don't t need to. Be bothered by it. The Buddha said you can actually train. I will not be Moved to craving by things which Induce craving I will. Not be moved to hatred by things which induce hatred. I won't be deluded by things which delude. I won't t be intoxicated by things which intoxicate.

[00:17:00] That last one said there is a strong encouragement in Theravada Buddhism to fully stop from intoxicants, but that's a whole nother talk. But the next type of pleasure is the pleasure which is like water. And this is the Pleasure of Happiness from Jhana or absorption meditation or immersion meditation. And this is a type of pleasure which most people, vast, vast majority of people need to train in and it might be a type a pleasure that honestly you may never have experienced. I set my first meditation retreat when I was 20 years old and first two days of 10 day retreat were like hell. Just lots of suffering, lots of up and down uncontrollable mind but by the day. I won't say that it was Jonna in particular, but I did experience levels of sensation and mental ease, which I would have called then rapture. So this fourth type of pleasure, which is like water, is the pleasure of rapture or even ecstasy. And yeah, I was 20 years old and I just never experienced that type of internal of internal pleasure, which isn't dependent on me having my phone or Yeah, a while back, so phones weren't that exciting, but it's not dependent. This is a more and more independent type of pleasure. And words like rapture and ecstasy really do, can more and apply. And there are different levels of that rapture and ecstatic, but you need to train in this. This is one-pointed.

[00:18:41] So the first Jhana, it's like, it has five parts to it, which are directed thought, evaluation, rapture pleasure and singleness or unification of mind and you're training in this unification on a concentration retreat and the mind becomes more and more absorbed and you are less and less bothered and this is different from that third type of pleasure which is the pleasure of space in that you really are getting better and better becoming more and more a connoisseur of mental pleasure and the nuances and the refinements a better and better mental pleasure. You're able to see, okay, when I breathe in this way with this little bit of flourish, paying attention and just this way at this part of the body, everything feels light. And why I'm calling it the pleasure, which is like water is because when the Buddha gave similes for these jhanas, they were all water-based. The first jhana simile is just as if a bathman were to take bath powder and knead it together such that the water would fully drench, steep, fill and pervade that ball, but wouldn't ooze out. So too, we drench steep, fill and purvade this body and mind with the rapture born of seclusion.

[00:20:04] The second Jhana is like a pool of water, which is not fed by streams from Northeast, Southwest, but is fed just from a cool upwelling from below. And that's like the rapture, or that's like the pleasure, the sukkha, which comes from born of concentration. And this is one you train in. This is different from just knowing and letting be from a traditional going of Vipassana retreat, which is insight. Whether something's good or bad, you're training in equanimity. Where's this watery pleasure? This pleasure, which is like water, the Jhana pleasure. We're noticing what is wholesomely pleasurable, skillful, happiness-inducing, and we're intelligently leaning into it. You can't jump on it. The mind, when we start off, is so coarse. We're so ham-handed, and we just try to latch onto the

pleasure. And this is why the Vipassana retreats are great, is because training equanimity is actually, it's a bit safer, because when we started off, if we're so fumbly with the way that we grab, We'll grab the pleasure, or say we experience a bit of it, and then we latch on, and you just can't hold the pleasure of Jhana with a closed fist. You have to be able to coax it into wanting to stay, wanting to settle. The Buddha gave a beautiful metaphor. It's like when you're meditating, it's like holding a baby chick. If you squeeze it too tightly, the chick is gonna get hurt, but if you hold it too loosely, then the chick just gonna fly away. But if you create the conditions, hold it just right, and the chick will just stay there. And so too, this is the mind which is trained in jhana, trained in this happiness and pleasure born of seclusion, of stillness. But it needs to be trained in.

[00:22:04] So look for a treat if you've never, if you're like, this monk is lying, he doesn't know what he's talking about, or he's on drugs or something. I have been on drugs, we don't do drugs as monks, but when you do experience this type of pleasure for the first time, you're like, wow, it kind of does feel like you're on drugs. It's a type of pleasure, which is quite different from what we're used to, but it can be trained in. You can get better and better in this skillful, it's a blameless pleasure, the Buddha called it. And so there is a place for that in Buddhist practice.

[00:22:41] The third jhana, watery simile. And the word piti, which means rapture or pleasure, literally comes from the root which means to imbibe or to drink. But the third jhanasimili is one of just as lotuses growing up, born with their stalks underwater, their leaves underwater, and their flowers underwater. Every part of that lotus, from the stem, the leaves, the flower, will be drenched, steeped, filled, and pervaded. With water so too you can drench deep fill and pervade this whole body mind with the rapture and pleasure born of concentration, of well-being. So the last type of pleasure is pleasure which is like the earth, sukka which is like the Earth and this is one which the vast majority of us have not yet experienced. This is the solidity, the pleasure of the farther shore. This is what, when the Buddha said that Nibbana is the highest happiness, Nibbanam paramam sukham, Nibana is highest sukka. This is that solidity, a type of groundedness which most of us have never experienced, but the Buddha did. In Theravada Buddhism, we do talk about levels of enlightenment in which, when we're able to attain to these levels, certain characteristics, habits of mind really do get dropped and are not picked up again at the first level of enlightenment. You let go of stream entry, as it's called. You let go of doubts about the path. You let go of attachment to rites and rituals. You let go of ideas about you being your personality, the tightness around personality. You let them go and you never pick them up again. They don't arise.

[00:24:36] And then with full enlightenment, an arhant who is a person who's attained this in Theravada Buddhism, and again, there's nothing Buddhist about attaining enlightenment, anybody can do it, but someone who's done this, who's done the work, who has cultivated the eight pole path, cultivated all these different levels of Sukha, at least from fresh air, space, water, and have finally got their feet on firm shore, the terra firma of the they're sure. Of enlightenment. This is someone who no longer experiences a completely transcendent greed, anger, and the delusion that doesn't know how we create suffering for ourselves. So yeah, for most of us this will just be a belief or a non-belief. That either you believe that, oh it is totally possible to transcend, to fully transcend greed and anger. Or you might just say... This monk doesn't know what he's talking about. He's a religious lunatic and he's making stuff up or he wants us to buy his books or all our books are free, by the way. And, uh, we don't sell anything. We can't touch money. I don't touch when we got so many rules and, um, so we're not trying to sell you anything. I did just insert our website link just so if you're curious and you're visiting Seattle, it is a cool

community you can stop by if you want. It's a belief, until you've experienced it, is it possible to fully transcend greed and anger? And psychologists, modern psychologists, most modern psychologists are saying no.

[00:26:12] That we'll just keep, we can get better and better at that third type of happiness, pleasure which is like space, where we see anger come up and we don't react to it. And that's great, there's nothing wrong. This is to be cultivated as well. The happiness and pleasure, the skill which is like space. Is to be cultivated which when anger comes up angry voices when they come up we don't act on them. But for an arhant, someone who's reached this last stage, happiness, which is like earth, the happiness of Nibbana, then anger and greed, they just don't come up anymore. Until we realize that state, we're just going to believe it, or we're not going to believe it. Same with Jhana. You're either going to be believe it or you're not gonna believe it if you've never experienced you say, I'm a 20 year old man. I'm 30 year old, whatever. I'm 60 years old. I never felt rapture or ecstasy. You're just making it up. You're just making it up. Yeah, now that the idea has been introduced, yeah, you can either just forget that the question was asked that, okay, is Jhana possible? Is there a mental ease which is profound, which is trainable? And is there a state of mind which is attainable by humans which is completely transcend to greed and anger? Wouldn't that be great? It's a beautiful view. It's beautiful belief. And even if it's not true, then still we're on a beautiful path of just being friendly and non-greedy. Yeah, we'll just leave things right there.

[00:27:53] And yeah, practice all of these types of happiness from two on up, the happiness of fresh air, be a good person, be a generous person, have a sense of integrity. Practice the pleasure and happiness that's just like space, which isn't bothered by happiness, which by pleasure or pain. Practice Jhana, go on a retreat, take a three day retreat, take a 10 day retreat. It's possible that there are states of mind which- you've never experienced just because you've never put yourself in the conditions to experience them. But like happens, you experience that and it might totally shift your world around when you can see a broader spectrum of the landscape of human experience. And then that fifth type of pleasure, pleasure or happiness, which is like the earth. Is it possible? I don't know, don't have to believe me, but try to be a good person, train body, speech and mind, and maybe you'll know, maybe we'll all know. I'll leave that there and we'll go to Q and A. And people can put questions in the chat, and I'll try to respond. So Bennett asks, and there are at least three people who are thumbs up at the question, isn't anger justified when we see such injustices happen as are happening today? Pali language, the Buddha's language was much more nuanced and refined than English is. There are aspects of anger such as energy, such as critical, the critical eye, which is able to see things as they are. For certain people when they get angry, you're actually, there's an intensity. You're seeing things accurately and that's good.

[00:29:33] That's wisdom in the Buddha path and that energy is energy. It's one of the. Eightfold path factors. We need energy, we need wisdom on the path, but when there's all sorts of other things which are mixed up with anger, and especially with righteous indignation, which the righteousness, righteousness is great. Another word for Dhamma, a translation for Dhaama is righteousness, but righteous indignations can be all sorts mixed up with conceit. It can be mixed up views that I'm better than these other people. When you're operating from a place of anger, as long as we're not awakened, at least a third level awakening, we haven't reached this fifth type of earth-based happiness, the fifth type, of sukka. Anger is going to come up and we should relate to it from this space type pleasure. Anger comes up and were not a slave to it. We can respond skillfully if it's seeing something accurate, then we can see it accurately. But if we're a slave it, even a little bit,

our spouses know, our kids know, our co-workers know, the tinge in your voice, there's a great phrase in the Buddha's lexicon of you're speaking words which border on anger and even if you transcribe what you say when you're angry. And operating from anger. The words transcribed? Oh, it's nothing, but the flavor is there and it can ruin a marriage. It can ruin friendship. It could ruin a work environment.

[00:31:08] So yeah, if so being have some kind of differential diagnosis of your anger, like what is helpful in the anger and what's unhelpful. The poly word for anger is dosa and it's always unhelpfully. It is the parts of anger which are never helpful, which ruin our relationships, which make us speak from an angry place. It's the type of anger that burns. It is a type of pleasure, and there is a gratification that comes from anger, especially righteous indignation. That's fire pleasure, so be careful. Jody just remarks that rapture is attainable through a pure heart.

[00:31:53] Dan has a question, although I understand the importance of the present moment, but I'm confused about something. Sometimes I think of nice memories of my grandparents, for example, and it feels good to think about them, even though they died many years ago, which puts my mind in the past. It's not focused on the present when I do this, but it feels to me and it's a nice way to honor them. What do you think? Yeah, the Buddha nor meditators nor healthy humans are stuck in the present. I think that's one. A kind of creative definition for depression is just being stuck in the present. The Buddha and modern practitioners, the Buddha could talk about the past. He could remember the past and he could think about the future and plan for the future, create institutions which would help the flourishing of his teaching. Um, so we are not a slave to the present just as we're not a slave to emotions. The more we practice these types of wholesome happiness, then the more flexible the mind becomes. We become less rigid.

[00:33:03] Each of these latter four types of pleasure entail a measure of flexibility. The flexibility of fresh air, the flexibility of open space, of water. Standing on Earth, you can be solid like Qi Gong. So yeah, if while in the present moment, especially being embodied, because where is the body? The body is only, as we experience it, tactilely in the moment, is only in the presence moment. The body's here. So if you embody, then you're here in the present moment. And then if you think it would be helpful to think about my grandmother, my grandmother's smile. She passed away. I loved her a lot. I can think about her and if it gives rise to this wholesome mind states, this is a good test. The Buddha says it's kind of a touchstone. People would come and ask, is this practice totally good? Or we hear that the Buddha praised all ascetic practices and denigrated all other types of practices. What do you think? Are we allowed to do this type of thing or cultivate this type of habit. And the Buddha says. The habits which, when you cultivate them, lead to the increase of wholesome mental states and the decrease of unwholesome mental state. That type of habit, that type of practice, that kind of way of engaging the intellect, that way of thinking. If when you think of your mother, your grandmother, it leads to wholesome states, especially if you're also embodied, not going to be carried away on a thought train. In that type of practice thought train. Intellectual endeavor is to be cultivated. Whereas those practices, those habits, which lead to an increase of unwholesome mental states and a decrease of wholesome mental state, you shouldn't cultivate those.

Speaker 3 [00:34:56] Leah asked the question at 717, has a householder achieved all of these? And if they have, can you tell us more about what they did?

Speaker 2 [00:35:06] Yes, yes. Householders, and I'll definitely say myself first, are super good at that first type of pleasure, the fireplace pleasure. I was like the best at fire

pleasure. But also these other types of pleasures, for sure. For sure, you should definitely take heart that the pleasure of fresh air, the pleasure that comes from being generous, keeping what's by precepts in Buddhism, not killing, not stealing, not committing sexual misconduct, not lying, not taking intoxicants. These create a sense of well-being. You can trust yourself. Other people can trust you. Definitely lay people do that. The type of pleasure, happiness like space, definitely go on a going to retreat, practice Zen, practice Sochen, where mind knowing mind, definitely robes. I mean, we have a bit extra time because we're not involved in the same way with our livelihood. We have a bit more time to cultivate these happinesses of space, water and earth. Maybe, maybe a bit more, but if you've retired, then it's not much different from you. And among maybe although I don't know your life, maybe you've got a whole bunch of entanglements as well, but happiness like water. Definitely go on a retreat, experience it. Lay people can certainly since the time of the Buddha and lay people are still teaching Jhana. Lee Brasington teaches Jhana, Syla Katherine teaches Jhanah. Um, yeah, a whole host of other people, lay people, and the pleasure of earth. Yeah, pleasures, happiness of enlightenment, of stream entry for sure. Um, hundreds, thousands, uh, I mean, how do you even count? Even at the time of the Buddha, there were thousands, probably tens of thousands of people. I think there is a Sutta where the Buddha does give some kind of high number for the number of lay people who would attain attained stream entry. This really bedrock. Feet firmly on terra firma non transgressive type of happiness. So yeah, you can do it. I can do the robes. They're a great color. They're fun rectangles. But yeah, you can you can do all of these happinesses and lean towards those latter four.

Speaker 3 [00:37:22] There's so many questions, wonderful questions, and we won't have time for all of them. But I wonder about Donna's question at 723, seems like something probably we all have experienced. I would love to have the mental cognition of calm and peacefulness, yet when difficult things come up, such as surgery, pain, trauma, my car being towed, it all goes away. I try to stay in the present moment, yet I get triggered by unpleasantness and I keep getting triggered by my emotions. I feel like I need to meditate most of the time, any thought.

Speaker 2 [00:38:01] Um, I feel like I need to meditate most of the time to reach a spiritual level. Um, meditation is helpful if, and to the extent that you're relating to meditation wisely. Um, but also I think maybe give yourself a little bit, see if it is possible. This type of, especially this spacious type of wellbeing, just a bit of remove. Just in, in Zen, they talk about the backward step. So a little bit less involved and if you do this while embodied, so there is some risk that if someone doesn't have a teacher or isn't relating to these, especially the latter three types of well-being, well then you can become dissociated or depersonalized. There can be an aspect of Realification. Things are getting less real. If you can stay embodied and take that backward step, okay, maybe I'm not giving myself enough credit. Maybe there is more wiggle room. That's what this third type of happiness is all about. The third type is peace. Let's frame them as peace.

[00:39:14] The third kind of peace is the wiggle room, that okay, there is trauma. There is, you know, worldly, physical, mental, dukkha. And I can step back a little bit, even if I'm not. 20 stories up, what looking down, you know, not even necessarily that would be a good thing. Yeah. Meditation is good because it can help you if you're training in certain ways in this, but Yeah, keep practicing meditation and keep stepping. There's a great, uh, reframing by a teacher named Locke Kelly, who talks about, uh, not necessarily peak P E A experiences, which the Jhana pleasure, the watery pleasure is that's a peak experience you can train and get better and better at so that peaks are more reliable, you're better at getting into Jhana, but here the happiness of space is a P E K experience. Where you just

peak. You just, oh, there it is. A little bit of a step back, a little bit of wiggle room, space, okay. I don't have to be thoroughly involved.

[00:40:20] And then the next, the aperture closes right after that because of the muscle memory of the mind, but okay, and then space again. No big surprise, just re-recognize. Good question, Donna. Okay, let's see this. Melinda asks, would you say that living, quote, in the day-to-day world of making a survival livelihood, unquote, outside of amnesic life is a more challenging environment to cultivate these increasing levels of sukka? Definitely not for the pleasure that's like air, especially if you surround yourself by good friends. If you surround your self by good friend, then you're in a great environment for cultivating that type of well-being. The happiness of space, lay people very capable of that, certainly possible to achieve the firm solidity of earth happiness. Jhana does take time for most people, for whatever reasons. Some people are able to access it more quickly without much training, but most people do require time, but take a yeah, so it's harder from day to day work world, but even work world in America. Know, week break, you know, you've got time off vacation time, maybe do a weekend retreat, maybe do it 10 day retreat. So it's, it's worth it. It might be worth it? Question mark.