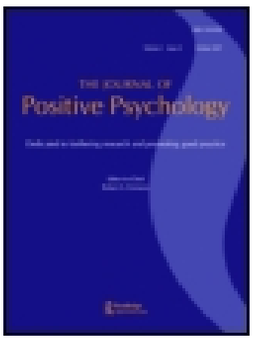

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The cultivation of joy: practices from the Buddhist tradition, positive psychology, and yogic philosophy

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ABSTRACT

The emotion of joy is often thought of as the result of an external stimulus. Few traditions explicitly instruct on how to cultivate joy from within. There are a few exceptions to this. First, in the Buddhist tradition, exist several practices by which to cultivate joy. Second, in positive psychology, specific interventions may be gateways to joy. Third, the practice and philosophy of traditional yoga is believed to lead to a state of ultimate joy. We can postulate *what* joy is and demonstrate *why* joy is beneficial, but it's equally important to understand the *how* of joy. As such, future scholarship on the subject of joy must include the exploration of various modalities which facilitate the cultivation of joy in our lives and in the lives of others.

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Character strengths; gates to joy; joy; meditation; mindfulness; mindfulness-based strengths practice; mudita; positive psychology

Joy may be one of the most celebrated emotions. Expressions of it can be seen in many of the world's religious, philosophical and wisdom traditions. It even appears in timeless musical compositions such as Beethoven's Ode to Joy. However, experientially it may be one of the most elusive emotions, and conceptually, one of the most difficult to define. Johnson (this issue) notes that, 'Little work in psychology has been devoted to studying [joy] . . . making it difficult to effectively operationalize it and build on the existing work done on it'. Many traditions speak of the experience of joy as originating from or being caused by an external stimulus, such as rejoicing about something spiritual or a fortuitous occurrence, but do not explicitly instruct on how to cultivate joy from within, on one's own. Some western traditions speak of experiencing joy as the result of having received something like a blessing or gift, as the Theology of Joy and the Good Life Project at Yale University suggest, 'Joy as a positive emotion is a positive affective response to an objective external good, construed rightly and about which one is rightly concerned' (Theology of Joy, 2018). Joy is also often described in relation to goal attainment, like when progress toward goals is going more quickly than anticipated (Fredrickson, 2009).

Less discussion has gone towards how to cultivate joy on one's own, feeling joyful voluntarily and simply for joy's sake. This idea leads to the necessity of cultivation in order for voluntary or purposeful joy to be experienced. This is in dispute of Izard's (1972) suggestion that joy is only a spontaneous emotion and cannot be produced voluntarily because it's hard to control. In fact many interventions exist which contest Izard's notion, several of which will be discussed here. In the Buddhist tradition, there are practices which are believed to cultivate joy: mudita or unselfish joy, the development of the Gates to Joy, and potentially through the practice of mindfulness. Related to these practices of inner-awareness and virtuous dispositions, is the use of character strengths, as listed in *Character strengths and virtues: A handbook and classification* (2004), which can act as a catalyst for dispositional positive emotions like joy (Güsewell & Ruch, 2012). In a deeper exploration of these two paths for cultivating joy, specifically mindfulness and character strengths, is the Mindfulness-Based Strengths Practice (MBSP) program. This program is an integration of the practice of mindfulness in a way that supports the optimal use of character strengths and is uniquely positioned to facilitate the cultivation of joy, both directly and indirectly. And finally, I discuss the relationship between the practice and philosophy of traditional yoga where the discipline of personal practice as well as specific techniques are believed to lead to a state of fulfillment and joy. Each of these unique aforementioned technologies provide accessible means for the practitioner's cultivation and expansion of joy from the inside out in order to benefit the self and others.

Joy in Buddhist philosophy

Question: What is the Mind of the ancient Buddha? Ch'an Master Wen-I: It is that from which compassion, sympathy, joy, and limitless indifference flow out. – Toa-yuan (1004/1969), The Transmission of the Lamp

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In an attempt to be fully transparent, I submit the following discussion not as a Buddhist scholar, but rather as a layperson; a meditation practitioner and group leader. My observation is that joy clearly plays a significant role in the Buddha's teachings. To begin, I introduce the concept of mudita (unselfish joy), one of the three Brahmaviharas in Theravada Buddhism. The Brahmaviharas are auspicious attitudes also called 'sublime or divine abodes or boundless states and these are metta (goodwill or loving-kindness), karuna (compassion), mudita (altruistic, appreciative or sympathetic joy), and upekkha (equanimity)' (Wisdomlib.org, 2019). In the Digha Nikaya 13, the Buddha instructs his disciples, 'Here, O, Monks, a disciple lets his mind pervade one quarter of the world with thoughts of unselfish joy, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, everywhere and equally, he continues to pervade with a heart of unselfish joy, abundant, grown great, measureless, without hostility or ill-will' (quoted in Obrien, 2018). The theme of this passage is repeated for each of the four Brahmaviharas (wisdomlib.org).

Mudita or unselfish joy

The joy that the Buddha teaches and encourages is called mudita, a Sanskrit and Pali word that translates in English to unselfish, appreciative or vicarious joy (O'Brien, 2018). It's taking delight in the good fortune of another and sharing in the joy of others (Kornfield, 2019). There are few academic studies looking at mudita as a construct and most of them evaluate it in relation to one or more of the other three Brahmaviharas, such as compassion, in regards to its effect on positive emotions (Zeng, Chan, & Liu et al., 2017). Another study used mudita as a scale by which to measure aspects of mindfulness. The Self-Other Four Immeasurables Scale (SOFIS) aims to evaluate the qualities associated with mindfulness (Kraus & Sears, 2008). There is even the Mudita – Schadenfreude scale which measures how one is feeling in relation to others (Taylor, 2014). More recently, mudita has been explored through specific methods; the Appreciative Joy Scale, cultivation through the four-week Appreciative Joy Meditation training program, and its effects on subjective well-being and envy which are all the subjects of researcher Xianglong Zeng's 2017 dissertation. These studies showed that Appreciative Joy (mudita) is a valuable concept that can be measured psychometrically (2017). Lastly, there are several other studies which look at mudita as a construct among groups such as teachers in relation to their students (Pittinsky & Montoya, 2016), and the contemplation of joy between inter-faith groups (Edwards & Edwards, 2018; Dalai Lama, Tutu and Abrams, 2016).

Also known as sympathetic joy, mudita is one of the four Brahmaviharas or Divine Abodes, also called the Four Immeasurables or Four Faces of Love (as mentioned above, the other three are compassion, loving-kindness, and equanimity) (Fronsdal, 2019). As humanist and Harvard meditation teacher Rick Heller notes, 'Sympathetic joy is a curious attitude that is not a distinct concept in [western] culture. It's the idea that you can derive joy from someone else's joy.' (*Secular Meditation*, pg. 43). A common example of unselfish joy is the joy a parent feels in watching their child succeed at an endeavor, learning and growing well, or mastering a difficult task or skill, like learning to walk or ride a bicycle.

The Buddha taught that mudita is the antidote to envy (Kornfield, 2019). In more modern times, it may be thought of as the opposite of the German concept of schadenfreude. Johnson (this issue) describes schadenfreude as 'watching others fail [as] an occasion for (counterfeit) joy … and [that this] is primarily driven by a desire for one's own social standing to increase, and so one takes joy in the misfortunes of others that lower their relative social standing'. Sympathetic or unselfish joy is so valued that the Buddha speaks of it in the Mettam Sutta, 'I declare that the heart's release by sympathetic joy has the sphere of infinite consciousness for its excellence' (Samyutta Nikaya 46.54, quoted in Obrien, 2018). The form of joy that the Buddha is referring to may be similar to what Meadows (2014) describes as serene joy (which aims at restoring the body to equilibrium (Johnson, this issue)) and is 'quieter and calmer, giving feelings of harmony and unity versus excited joy'. Meadow's (2014) concepts of 'individuated joy and affiliative joy' can also be seen in the passages above. As Johnson (this issue) points out, this teaching is echoed in the Bible, 'Do not rejoice when your enemies fall, and do not let your heart be glad when they stumble' (Proverbs 24:17).

Cultivating mudita

Mudita, like the other three Brahmaviharas, can be cultivated through meditation practices. One such practice in the Buddhist tradition is Appreciative Joy meditation. This practice infuses joy with gratitude. This may be due to the close relation of these emotions which create 'a virtuous upward spiral' (Watkins, Emmons, Greaves, & Bell, 2018). In fact, Emmons describes joy as 'an intensification, strengthening, deepening, and elevation of the whole awareness of life. To have joy, our eyes must be wide open in gratitude. Joy awakens all our senses, energizing mind and body. Both gratitude and joy reflect a fully alive, alert, and awake state of attunement

between the self and the world, which is necessary for sustainable wellbeing' (2016, p. 67 & 68).

The Appreciative Joy meditation begins by 'appreciating our own efforts, rejoicing in our own happiness, and feeling grateful for our own existence. Then, these sentiments are extended outward, first to other people and beings in our lives, then to people, we might see but don't really know, and finally to all beings' (Batchelor, 2019, March 22). In an adaptation of this practice called Joy Multiplier meditation, I include an element of Active Constructive Responding which has been shown to amplify positive emotions and strengthen relationships (Gable, Gonzaga, & Strachman, 2006). This is done by envisioning or recalling a loved one experiencing joy, and celebrating their joy with them. This is similar to suncharirein, Greek for shared joy, really feeling joyful *with* the other person (Johnson, this issue). Meditation participants are invited to envision the joyful experience, recreating all of the details, and then to become aware of how this feels in their body and emotions in the present moment. Next, participants are asked to imagine an acquaintance experiencing joy and then, finally, to imagine or recall themselves experiencing joy. This may be the most difficult for some people, to allow for the cultivation of joyful feelings for themselves. To some, it feels self-indulgent or unfair because of the suffering of others. In this practice, the existence of suffering is not denied. We notice and accept our difficulty to feel joy in that moment and turn towards it with compassion.

Gates to joy

Another important means of cultivating joy in the Buddhist tradition is a concept called The Gates to Joy. These are ways of being and interacting with the world. As author and mindfulness meditation teacher Jack Kornfield (2019) teaches, '[joy] is alive in all of us, and mindfulness is the gateway'. To be sure, the Buddha illustrates the importance of joy in life, 'Live in joy, in love, even among those who hate. Live in joy, in health, even among the afflicted. Live in joy, in peace, even among the troubled. Look within. Be still. Free from fear and attachment. Know the sweet joy of the way' (quoted by Kornfield, 2019).

The Gates to Joy are integrity, generosity, gratitude, trust, mindfulness, and connection (Kornfield, 2019). It's worthwhile to note that the Gates to Joy can be identified in many character strengths such as honesty, kindness, gratitude, perspective, self-regulation, curiosity, social intelligence, and teamwork, among several possible others. In addition, these personal characteristics and ways of being are in line with the concept of dispositional joy, steadily experiencing a subtle but lasting feeling of joy (Watkins et al., 2018).

Joy meditation – the eight pillars

In *The Book of Joy* (2016), His Holiness the Dalai Lama and Archbishop Desmond Tutu describe in great detail what they consider, through their years of wisdom and experience, the ingredients for a joyful life. They also describe daily practices which one can implement in order to cultivate more joy. The Joy Meditation on The Eight Pillars is the culmination of other foundational practices in the book but may be used on its own. The Eight Pillars listed in *The Book of Joy* (2016) are perspective, humility, humor, acceptance, forgiveness, gratitude, compassion, and generosity (p. 343–45). This meditation practice facilitates the cultivation of each of the eight pillars which are themselves, 'practices that lead to greater inner peace and greater joy' (p. 343). The eight pillars are largely made up of character strengths, even the three which do not have a direct correlation to a strength (i.e. acceptance, compassion, and generosity) can be seen in the strengths of hope and kindness as described in the VIA Classification of Character Strengths and Virtues (2018).

Mindfulness

As mentioned previously, some teachers feel joy may be cultivated through the practice of mindfulness. One definition of mindfulness from the academic community is, 'present moment awareness through the self-regulation of attention with an attitude of curiosity, openness and acceptance' (Bishop et al., 2004). Curiosity, a key component of mindfulness, along with other character strengths, 'has been found to correlate with dispositional joy and contentment' (Güsewell & Ruch, 2012, p. 228).

The idea of cultivating joy through the practice of mindfulness can perhaps most easily be seen in the writings of Thich Nhat Hanh. In *How to Sit* (2014), he describes the simple act of sitting and breathing as a means to access joy, he refers to 'the joy of meditation', and uses gathas, simple verses or 'practice poems for bringing joy and calmness into your body' (2014, p. 102). For example, one of his most famous gathas is, 'Breathing in, I know I am breathing in. Breathing out, I know I am breathing out. In/Out' (p. 103). According to Nhat Hanh, 'Mindfulness gives birth to joy and happiness. The energy of mindfulness carries within it the energy of concentration. You can meditate on yourself, or your anger, or your fear, or your joy, or your peace' (Nhat Hanh, 2010, p. 36). It's up to us what we choose to attend to, and we can choose joy.

In addition, Nhat Hanh has adapted five of the foundational teachings of the Buddha, the Five Mindfulness Trainings. These are Reverence for Life, True Happiness, True Love, Loving Speech and Deep Listening, and Nourishment and Healing (Nhat Hanh & Cheung, 2010). He feels these trainings help to guide the way to a life of greater joy, engagement, and meaning and may have the potential to impact individuals and societies (quoted in Niemiec, 2012).

Character strengths

In this section of the paper, I would like to include the theory that the use of character strengths, as listed in *Character strengths and virtues: A handbook and classification* (2004), are a catalyst to cultivating joy. This is because not only can joy can be seen in many of the 24 character strengths like zest, gratitude, love, humor and hope, but also because several of the 24 character strengths directly correlate to a greater sense of joy. 'We know from research there are at least 24 strengths in human beings that can create flourishing, peace, meaning in life, and pure joy. Study after study over the last decade shows the power of character strengths to enhance fulfillment and reduce [] suffering' (Niemiec, 2019). In fact, Mayerson (2010) notes, 'it seems that when positive emotional states become habitual that they equate to character strengths. And, it may be that each character strength has a positive emotional expression'. As an example, he suggests that the character strength of zest is the ubiquity of joy (Mayerson, 2010). Indeed, Güsewell and Ruch (2012) found that the highest correlations exist between the character strengths of zest and hope and the emotional dispositions of joy and contentment; they reason that character strengths and the disposition to experience positive emotions are related (p. 227).

Another example of the relationship between character strengths and joy is evidenced in Meadows (2014) five phenomenological dimensions of joy; I propose that each dimension relates to particular character strengths. According to Meadows (2014), the dimension of harmony and unity 'involves a sense of internal harmony or integration within oneself, and a sense of harmony with the "other" (including friends, family, nature, etc.)' and this may relate to the other-focused strengths of social intelligence, love, kindness, teamwork, fairness, honesty, and self-regulation. The dimension of vitality can be seen in excited joy which Meadows (2014) describes as 'a sense of energy, potency, and aliveness, which activates appetitive systems to direct organisms to seek pleasure and reward'. As such, this dimension may relate to the strengths of zest, curiosity, perseverance, and humor. Meadows's (2014) dimension of transcendence is 'when one senses or has the feeling that he is moving or has moved, soared, or passed beyond ordinary existence' and may relate directly to all of the strengths within the virtue of transcendence: spirituality, gratitude, hope, humor, and appreciation of beauty and excellence. Finally, for Meadows's (2014) the dimension of freedom involves joy that is 'the experience of physical freedom (fluid motor behaviors) and also freedom of thought' and may relate to the strengths of zest, justice, bravery, perspective and creativity (p. 114).

Furthermore, if, as Johnson (this issue) notes, philosophers Hubert Dreyfus and Sean Dorrance Kelly (2011) are correct in explaining that, '…joy makes you more intensely you' (p. 132), and as Niemiec (2014) posits, the use of signature strengths in particular, are a way to cultivate authenticity and goodness in one's life, and if joy is strongly correlated with several character strengths, then it stands to reason that using these particular character strengths is a way to cultivate joy. This idea is further supported by literary historian Adam Potkay (2007) as he states that joy '…is about return and fullness [to the Self]' (p. 27–28) just as character strengths use is a way to 'become a better you: stronger at being yourself, more authentic across life domains … more true to who you are (your core identity)' (Niemiec, 2014, p. 203). And Ivtzan, Niemiec, and Briscoe (2016) underscore the importance of understanding character strengths because they 'define who we are – highlighting our authentic self … this is most clearly demonstrated by those character strengths which come most naturally to us – known as our "signature strengths" and using signature strengths in new ways has also shown to have significant increases in happiness and decreases in depressive symptoms (p. 3). Indeed, the mainly self-oriented dispositional emotions (e.g. joy, contentment, and pride) are related to all character strengths, except judgment, prudence, and humility, which indicates that good character is related to the ability to experience self-oriented positive emotions' (Güsewell & Ruch, 2012, p. 231).

Virtuous circle of joy

Adapting the phrase, 'virtuous circle of mindfulness', from Niemiec (2014, p. 58), which suggests that, 'Mindful awareness boosts strengths use which, in turn, enlivens mindfulness'. I would like to highlight the idea that joy creates a virtuous circle as well. In regards to character strengths, the more one uses their strengths in an optimal way, the more likely they are to feel joy, like a positive emotional residue of mindful strengths use. This then is reinforcing of strengths use and so creates a virtuous circle of positive reinforcement.

The virtuous circle of joy is also due to the fact that one way we change is through observational learning. This 'is concerned with the acquisition of attitudes, values, and styles of thinking and behaving through observation of the examples provided by others' (Bandura, 2008). In fact, Johnson (this issue) points to the work of Izard (1972) and Ekman (1992) which has shown that regardless of culture, joy is the most easily recognizable of the emotions. This is very beneficial if we endeavor to be more joyous people; we need to not only cultivate more joy within ourselves but also observe more of this behavior in others, like Aristotle's 'moral exemplars' in the Nicomachean Ethics (2014). This is especially true for children. If we seek to be joyful people, and we wish our children or students to be joyous, then we must embody and exhibit joy, just as one becomes a courageous person by individual acts of bravery, so to do we become a more joyous person by acting joyfully and genuinely feeling joyful. We are what we do.

As Fredrickson (2009) asserts in her broaden and build model for joy, 'repeated experiences of joy are thought to build people's resources for survival' (p. 230). This happens 'by attuning us to be open to new possibilities of relating to our circumstances and perceiving them in a new light' (Johnson, this issue). Frederickson (2001) calls this bidirectional or 'circular' effect of positive emotions and character strengths an 'upward spiral' (p. 223). And Güsewell and Ruch (2012) site additional work (Fredrickson, 1998, 2001; Park & Peterson, 2006) that supports the idea that there's a bidirectional or circular effect between positive emotions [like joy] and personal resources [like character strengths].

To take this idea further, Güsewell and Ruch (2012) propose that due to the connection between some of the positive emotion dispositions, like joy and contentment, and some of the character strengths like curiosity, zest, love, hope and humor, perhaps expanding the idea from the concept of a single, general 'upward spiral' to the idea of multiple, specific upwards spirals (i.e. a humor and disposition to experience amusement spiral, an appreciation of beauty and excellence and disposition to experience awe spiral, a kindness and disposition to experience compassion spiral, a curiosity and disposition to experience joy and contentment spiral) (p. 228). This concept could lead to the development of very specific interventions, which target one of these character strengths/positive emotion pairs (2012, p. 233). Examples of such specific interventions have been discussed previously like mudita, Joy Multiplier meditation, and Mindfulness-Based Strengths Practice. Other specific interventions include keeping a joy journal (looking for evidence of joy in one's life or others' and noting it), doing a walking shared joy meditation which includes smiling genuinely at people you make eye contact with (Heller, 2015).

Joy in the yogic tradition

Joy may be cultivated through the practice of yoga as described by the ancient sage Patanjali (i.e. the system of ashtanga or eight-limb yoga, described circa 400 CE in *The Yoga Sutras*). The purpose of yoga is the 'mastering of the mind and its roaming tendencies [which] empowers us to attain victory in both our inner and outer worlds' (Tigunait, 2017, p. viii). The concept of somatic and contemplative practices leading to freedom, relates to Meadows (2014) five phenomenological dimensions of joy. He asserts that joy involves the experience of physical freedom (fluid and free movements) and also freedom of thought. In fact, the other three dimensions of Meadows (2014) conceptualization of joy: harmony and unity, vitality, and transcendence, are all interwoven into the very fabric of yoga.

The ashtanga or eight-limb system of Patanjali's yoga begins with the yamas (ethical principles) of non-harming, honesty, non-stealing, restraint, and non-possessiveness. The niyamas (personal observances) are cleanliness, contentment, austerity or discipline, self-inquiry, and surrender to God or to the true nature of all beings (Freeman & Taylor, 2016). As Freeman and Taylor (2016) describe the purpose of the yamas and the niyamas is to create a solid foundation for the practice of yoga, so that 'the practices remain in the practical realm of relating to the world and other sentient beings in a joyful and unselfish way' (p. 35). Observing the yamas and niyamas may, therefore, lead to feelings of joy.

The other six limbs are techniques for mastering our body, mind, and senses through posture, breathing techniques, sense withdrawal, concentration, meditation, and union with pure being (Tigunait, 2017, p. xii). Tigunait explains, 'When all eight [of the limbs of yoga] are practiced methodically … the promise of yoga is fulfilled: we are the highest expression of our creator's joy and we are destined to experience that joy' (p. xiii). To this point, Johnson (this issue) sights Kreibig (2014) in that, 'some psychologists suggest that joy's adaptive function is to provide motivation to increase one's effort, in the event that progress toward goals gets more difficult' (p. 137). This relates to the idea of yoga as a progressive, continued, and ever-evolving practice requiring intrinsic motivation.

The Bhagavad Gita, an ancient and revered text of India, states in chapter six, verse 15, The Yoga of Meditation, as Lord Krishna instructs Arjuna, the protagonist, in the ways of yoga (union), 'Thus continually disciplining himself, with his mind and emotions well-controlled, the yogi attains to the supreme peace and joy abiding in Me, culminating in *nirvana*' (Murthy, 1985, p. 65). And continues in verse 28, ' … the yogi who steadfastly disciplines himself joyfully experiences the

infinitely blissful touch of Brahman' (Murthy, 1985, p. 66). And in verse 32, speaks of the ability to see 'oneness everywhere, both in joy and sorrow, who sees all as the image of his own self, he is the one whom I deem to be the supreme yogi' (Murthy, 1985, p. 67).

Ananda (joy) and practices for cultivation

Ānanda can have several different meanings and/or be the name of a person. In Sanskrit, ananda (आनन्द, 'joy') translates to English as happiness, divine joy, delight, bliss (ananda.org, 2019). While following the practices outlined in ashtanga (eight-limb) yoga, is believed to ultimately culminate in samadhi (union with the pure Self), there are intermediate practices which can be done. For example, meditation and the use of mantras or chants. One such mantra is ananda hum (I am joy) (Chopra, 2019). A breathing technique called the Breath of Joy in which movements of the body are combined with a specific breathing pattern to create an energized and joyous feeling may also be performed. And finally, there are physical postures which work to open the area around the physical heart, believed to be the seat of joy (Stryker, 2018). However, while 'Meditation, self-reflection, and contemplation are the methods prescribed by the ancient traditions to access contentment' (Stryker, 2011, p. 293), in traditional yoga, the highest aim is accessing the internal state, pure consciousness and our true nature, our vishoka. "Vishoka [is] the self-luminous joy that is our core being … and is unstained by even the subtlest trace of sorrow (Yoga Sutras 1:33–36 quoted in Tigunait, 2017, p. 2, 5). Tigunait (2017) explains further, 'Luminosity has destroyed the darkness of ignorance, and joy has quelled all craving. The mind has reclaimed its innate vibrancy and joy' (p. 273). In fact, 'consciousness itself is intrinsically made in part of joy (Ananda), as well as existence (sat), and self-awareness (chit), and is not dependent on anything. Dispersing pure awareness and joy is the defining characteristic of our mind' (p. 133). In the yogic tradition, joy is not only a component of the mind, but also is thought to inhabit the body as the anadamayakosha or the bliss body, part of yogic physiology, 'one of the metaphysical sheaths that make up the human body' (Sadhguru, 2016, p. 261).

Conclusion

The notion of the ability to cultivate joy from within is an ancient one, particularly within Eastern traditions. Modern science and contemporary literature are now beginning to understand that it's not only possible for human beings to cultivate joy, but an inherent part of our true nature and essential to our wellbeing. By focusing on positive experiences, valuing them, and helping them sink in … this is aligned with our deepest nature: awake, interested, benign, at peace, and quietly inclined to joy (Hanson, 2007).

Regarding the future direction of joy scholarship, it's my hope that I have indicated the importance of studying the various mechanisms or interventions used in both ancient and modern traditions to cultivate joy. As a practitioner, a Health Educator, yoga and meditation instructor, and Mindfulness-Based Strengths Practice leader, I'm witness to the deeply transformational 'power of joy'. Like sunlight upon a kaleidoscope, joy transforms into innumerable possibilities depending upon the way in which it's viewed. I believe this is a benefit to joy, that it's not easily a candidate for reductionism – it's a fine, perhaps rare, multifaceted jewel that's not only an essential part of what it means to be human but is perhaps the adornment of consciousness – the brightest 'colored glass' in the dome of life!

"Life, like a dome of many-colored glass,
Stains the white radiance of Eternity."

– Shelley, quoted by William James in 'Human Immortality' (1898)

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