

Right Livelihood.

Dharma roadside dialogue series

March 27, 2021 #5 Dialogue

Lama Tsony

Before we begin the questions and answers, I'm going to say a few words about something that is surrounding us in normal times all the time, but even with more acuity these days, and that's death. A lot of news of death came for me. Friends...parents, it seems to me like the last month was the parent's month, like I don't know, no kidding, like maybe six of my friends had their father, their mother. You know, they were in their eighties, nineties and so on, of course...you could say yeah, that's fine, but anyway, that's their parents that transited.

My uncle died in the early time of Covid. He was in a memory care home, and there was no way to visit him. The family couldn't even, and only 2 of them could even go to the funeral. This has been a really hard time for a lot of people. Death in general is a hard time, especially when you are not prepared, but death under the circumstances where you cannot communicate, in this sense, the family, you cannot be together. If you think about the old days, especially in the countryside, around a death there was the gathering of the family, there would be a wake; in some cases there would be a service, a mass. In France we had what was called a quarantine, a kind of strange way of putting it, but forty days after the death you would have another service, a little bit like Tibetans do for seven times seven days. 49 days of the bardo, or in-between time, where we do some prayers and intentions for the deceased. So it is a particular time, you know, we cannot take care of our dead, and the family can't be together to acknowledge that one of the elements of the community has disappeared. And so when we can do that it is quite fortunate.

Recently, one friend of mine died, mid-fifties, of cancer, leukemia actually. He was in the hospital, and the hospital was quite flexible, because like five of his very close friends were in the room with him, you know, massaging his legs, holding his hands, being with him. Like we've been doing for thousands of years. So now there is this extra difficulty, and we had a life remembrance service for him on Zoom. Everybody was scattered across the world, but nevertheless there was this participation. So, what do we do, what do we do when our beloved one goes? First, we really have to acknowledge that there was a life before death. And try to cultivate a sense of gratitude for what we received from them. Like I think particularly of our parents in that case, or our friends, and what they brought into our life, and try to keep this in mind. And then from the bottom of our heart, whatever our form of spiritual practice is, to send them good wishes; like a farewell.

If you're a Buddhist you can recite mantras, and in this case the Mani's, Om Mani Padme Hung is probably the best way to go. It's very simple, it's very basic, and it covers the ground thoroughly; I call it the aspirin of the mantras, it's good for everything. The Mani is like a wire transfer, like your love goes to them, without moving. You know, when you send money, the money doesn't go. But

on the other hand there is a way that they receive money. And when you make wishes, the intention which is love, is actually an expression of the luminosity of mind. And the essence of mind being empty, this luminosity radiates and pervades the space of emptiness, and reaches everybody, touches all phenomena and all beings.

So Gendun Rinpoche said to me once, “When you have realized the union of luminosity and emptiness, you’ll have the capacity to bless.” Objects, and of course, more important, people. But because of the closeness of the heart, and almost, we could say, the physical link we have with our family, our parents, Gendun Rinpoche was saying that our prayers have more power than even Gendun Rinpoche’s own prayer. Because the distance is shorter, it’s local, it’s not long-distance. Of course you go to a great bodhisattva because you know that the texts explain that the great bodhisattvas have the power of wishes; because they have accumulated the merit, because they have realized the truth of emptiness, and realized the union of emptiness and luminosity, which, by the way, is another way of calling Amithaba, the union of luminosity and emptiness. Amita means limitless, and abha means luminous, so it’s the union of luminosity and emptiness. The bodhisattvas have the power of this union, but we shouldn’t disregard the power of our “close to the heart” prayers. Because they are very, very, very powerful. Very powerful.

So you know, as long as it feels natural, offer light, make good wishes. Make your own good wishes if you want, but if you feel inspired by prayers that exist such as the prayer to be reborn in Sukhavati. Dewachen. This is a really good prayer. And then send this, knowing that the union of luminosity and emptiness makes contact with that which seems now broken because of the distance from the physicality; the transition of the mind continues, but the body stays behind and falls apart.

So the Mani is very important. The prayer of Sukhavati. If you want to know about Sukhavati, and what it is, you can go on my website. I gave a talk a few weeks ago, you can go on Tsony.com and search for Amitabha & Sukhavati. And then you will have access to the recordings. And there I put snippets of the Chenrezig practice, which is the prayer to be reborn in Sukhavati in English, sung by a beautiful voice of an angel, who’s my wife. And so you can see that there’s a text, and then you can feel inspired, and maybe then there is a melody which is in your head, and you can send wishes, send good wishes, and so on.

Okay, we all know impermanence is the nature of all compounded phenomena, but that, when there is a death of a loved one, that’s not enough of a compensation, really. And so the life celebration is important, is to rejoice that we had the chance to meet, even so briefly, but maybe they gave us life and maybe in some way we could help them make contact with Dharma. One way or another. Because we are connected, let’s say to Karmapa, then they are connected to Karmapa through us. And so Karmapa will, as the 16th Karmapa said, and I believe it’s still valid for the present Karmapa, “Whenever somebody I have met, under any circumstances, comes to die, this person comes to me, at some point. And if they recognize me, I liberate them.” So that’s the wish. If you see a Black Crown, go there! If you see light, go there!! This kind of prayer. Don’t go towards the darkness!

Don't be afraid! Just cultivate a higher aspiration. These kinds of wishes, because even if physically there is no possibility of having a verbal conversation, a heart to heart, there's some messages that still go.

Then after a while, the Tibetans say seven times seven weeks, forty-nine days. And in Christianity in France they say forty days. When you feel it's quite natural that they're gone, and that's fine, and they are fine, it's time to go on with your life. And it's time to, you know, to just keep what they gave you, what they stimulated in you, what they kindled in you. And then pass it on to the people around you, the children if you have, because that would be a good way of perpetuating their memory. You can always write a message, like in Kunduel Ling, they do monthly rituals and prayers, and you could always ask if they could add your loved one on their list for wishing prayers. But I think your own prayers are really the most powerful, because they are a direct connection from your heart. Just sit and open your heart, whatever you can touch of luminosity and emptiness just be there, and just send love, "May you fare well, thank you, thank you, may you fare well." Offer light, offer incense. And what becomes not quite a habit, I find it very nice when, for funerals people say no flowers please, but maybe donate in the deceased persons name to a certain charity. So this is kind of like accumulating and directing power and force and merit on the behalf of the person who just died. That's a very good thing, That's a very good thing to do. So that's my 2 cents about this.

T: So, right livelihood. What do you want to talk about?

Q: I was wondering what you think about how artificial intelligence (AI) might be replacing people's jobs, so people could have more leisure, but they might also become obsolete. It could be positive, or it could be pretty scary. What do you think?

T: I think at the time of industrialisation, in the early times they thought machines would liberate people; that they would do all the mechanical tasks, and the people would have more time. It actually was just the opposite. They had less time because they had to become machines so that they could operate the machines. So they had to simplify their language. Like every time I go into my bank account there is a captcha to verify that I am who I am. So basically it is a robot that verifies that I am not a robot. That's ridiculous! So I think that of course there's no doubt that some sort of mechanical devices can do things, you know for example the very handy robots that can go into the nuclear power plants. Or highly contaminated zones to repair things so we don't have to send humans in there, that would threaten their health and life. That's great. The bottom line question is: what the heck do we need a power plant for? So I am okay to have robots that do all the jobs, but these jobs are necessary because the industrialization profit-driven needs to make more profit and basically replace humans with devices that never strike, never ask for a raise, that don't ask for holidays and that aren't asking for basic dignity.

Once I was shocked, I talked with a very wealthy person and she had just bought a washer and dryer that we have here in the U.S., you know this gigantic thing, which was very uncommon in Europe at

this time, this was in the late 70's, early 80's in France. And she had imported from the U.S. this gigantic thing to was her clothes. And I said, "Wow, that's very good, that's very efficient. And she said, "Yeah, it's better than the staff I had that was always complaining." ;~} They never complain, they do the job!

So that's the future of industrialization. I'm interested in what the future of post-industrialization will be, because there was forager and post-forager agriculture. Then there was post-agriculture, and now we have industrialization. Even agriculture is now agri-business; it's an industry. They don't need mom and pop's little farm. They don't need them. They want to make corn and soy and all of that. And they have tractors that don't even need a guy sitting on it, to pull endlessly across the fields of the midwest. I am more interested in what we humans are going to invent as a model of society that doesn't need artificial intelligence, but heart-human intelligence.

In talking about right livelihood, I don't want to follow the dictate of the profit-driven mechanization or think that we've never really pondered whether we need them or not. We don't need more plastic spoons! We don't need more mass-manufactured plastic things. You know, when plastic was invented somebody thought, "Oh, that's a great idea, it's clean...it's easily produced. It doesn't cost much. A totally short-sighted vision. Now we have to live with this for thousands of years.

So, again, if a machine can do a job that will make more time and space for humans, without having to go even more deeply into industrialization while depleting the resources to the point where we humans cannot live on this planet, if we can have the use of the machines it's fine, but as it is blinded by ignorance and driven by profit it's for sure the worst option that is taken. You know, there is no shadow government or somebody planning that, it is just stupidity at hand. Short-sighted vision and profit-driven mind. The result is a lethal cocktail and we are all drinking the Kool-Aid.

I would rather learn how to start a fire and carve my own wooden spoon...if I have the choice, than worship an artificial intelligence. I'm already very afraid of the only intelligence of human beings, disconnected from the heart, and so, a machine? I think I will live in the forest..but, I'm already in the forest anyway;~} I don't see this as progress, really. There are things that are really good, like the progress in surgeries and so forth. Knee replacements, hip replacements, and all of that, wonderful. But in all of this you have to think of the context. There was a doctor who worked with the problem of senescence and the brain, and he said we don't work enough to research about memory loss and Alzheimer's and such, we invest money in Viagra and plastic surgery, so we will end up with women with very firm boobs and men with a hard sex and not know what's it is used for. So what is the comfort in life? When you're in a home where nobody can come see you, and they will pump you up til you're 100 years old and in absolute misery, and will milk you for all the money you have to maintain this life which is not a good life. This is also something we have to think about; it's not just about longevity it's about quality of life.

If your body is sound, even with a little limitation of age, and your mind is clear, and you can be useful in the family, you know, taking care of the kids, so they don't have to go in these brain factories and squishing their minds called school, you can take them and then teach them the magic world of stories, like my grandma did with me, taught me how to sew and embroider and these kinds of things. That's a good life! But when you are alone, nobody visits you and it costs hundreds of thousands every year for you just to barely survive and then you suffer and you're not happy and you don't feel useful, what's the point? Is it progress?

I don't really have an answer for that, but my personal answer is just when I come to this point just leave me in the forest where they won't find me. Let me go. Dignity. That's part of a human life. Not efficiency and machines. And artificial intelligence is interesting, because who is putting the intelligence in this machine? And how much intelligence do they have? But I'm a little bit cynical about this.

Q: When you were talking about right livelihood, where are the boundaries, for example it seems we all have to have cell phones today, it's no longer a luxury but necessary to participate in work and relationships. Where does one draw the line though, when it comes to the type of labor practices involved in manufacturing cell phones...and the environmental impact of waste produced, it seems like if you are aware of these issues, you shouldn't have a phone, but most of us need to at this point. We need to negotiate in the world. How do we evaluate these day to day concerns?

T: I think individually, to begin with. I don't think we can draw a general line that would be good for everyone, in all circumstances. We're back to right livelihood as a personal responsibility. It's part of ethics. The three trainings, ethics, meditation and discernment are individual training. They are not propaganda, they are an invitation. That's the first thing. So individually, what can you do? What is the outcome of the use of these devices? Like I could throw away the phone, and the computer, but then we couldn't have this conversation. So I believe that if the outcome offsets the pollution it is still workable. Knowing that we are in a conditioned existence, there is no ideal solution. This is good for the use of technology, this is good also for food. Do we eat the suffering of living organisms? The answer is very simply yes. You may choose to have a lesser footprint by becoming a vegetarian or becoming a vegan, but there is still some implication of death. Or the way in agribusiness the way your food is produced.

For example, if you are a vegan you use a lot of processed food. Because, you are a vegan but you still want your cheese. Or your "beyond" meat. It sort of tastes like cheese and meat but you don't have meat. And this processed food has a cost. So there's not a way you can be on this planet and not have a footprint. It's not possible. You know, even the Jain, who may be the most dedicated people to protect life, for them the summit of practice is death by fasting. They renounce even eating, as an act of non-violence. But it's the ultimate act of violence against yourself!

So you are the footprint yourself. So I think we all have to acknowledge that we are in dukkha; that means we are trapped in a conditioned system, and the only thing we can do is to try to lessen, as

much as we can, our footprint and maximize the outcome of our life as much as we can. That is by bringing support, help, and inspiration to other beings so that they feel compelled, or feel invited, to begin their path of transformation and move toward enlightenment. That would be, for me, a good reason to live.

And then frankly I am totally in line with Shantideva in the Bodhicaryavatara, who says if your body is not dedicated for enlightenment and the benefit of all beings, you're a waste of oxygen. He didn't say "exactly" that, but basically he said that it's like having a kitchen full of cooks and servers and so on and they never serve food, they only eat the food themselves. Why would you have a staff that doesn't provide you with a service? So if your body doesn't really have an outcome, which offsets, even one percent only, offsets your footprint being in existence, then it makes sense.

So now the question is, "What am I bringing to the table?" That's a question I ask myself. It's not about having or not having these objects. Actually, if I have means, if I wanted to have and had means, then I wish I would be like some people who have, like Putin...Putin doesn't have a cell phone. He's very famous for that. There's no way to hack him, he doesn't have a computer, he doesn't have a phone, but he has people around him who are doing the job. Yeah, I could do that. Maybe Putin is not a pleasant example. Jim Jarmusch, a very famous director, doesn't use a cell phone, but he has a secretary around who has one, and she tells him that people want to talk to him and she makes the appointments and so on. So, you can't always think that if you don't have this phone that you're not part of the problem, but in the larger picture you are still part of this conditioned existence. This is samsara! Helloooo. Conditioned existence, we are not free from this.

So the short answer I would say is, "If the use of this device brings about an outcome that offsets the footprint, it is still valuable. If it doesn't, you're in deficit and you have to do something about it. You have to find the ways and means to compensate so that you offset the negativity of the use of this thing. There are companies now that are selling you Fair Phone. It's a company that produces fair phones that are sort of clean, in a sense. Or as good as possible. But the thing is, they're just not sexy! They don't have all the bells and whistles that you have on the phone, so it's like having chocolate without sugar and without cream or flavor or whatever. Why would I even eat chocolate if it's like that. This means we have to do some work on our attachment, it's complex.

Right livelihood, maybe, right after karma, is the most complex thing in the Buddhist teachings. Because it is so much connected to everything else. You can't have a one size fits all answer. But I would say to watch the outcome. If it offsets the footprint, then you're okay. And then try to have a larger and larger outcome, all the time.

And there are some good movements, like I don't know if they're passing now in the U.S. or Europe, sort of a law that you have to be able to fix your phone. Because now phones are made that you can't fix them, you have to throw them out so that you have to buy another one. But there are some people who have really been advocating and lobbying so that devices should be fixable.

For example farmers; if you're a farmer in the midwest in the USA and you buy a John Deere you cannot fix your own tractor. You cannot. You have to bring it to the John Deere company because just like for your Mac, they are the only ones who can open it and change the spare parts or you will lose the warranty. When do we have a farmer that doesn't fix his tractor? Well, it happens now. So you know what? The farmers buy hacking software to be able to bypass John Deere's restrictions so that they can fix their own tractors. That's what I call human intelligence. That's where we are now.

I have computers that are thirteen or fourteen years old. I've changed everything in it. And I had one that I fixed, works fine, but Apple doesn't want me to run their software or their operating system on this refurbished old thing that I just made in my garage. Then I said, "I'm sorry Apple, I'm gonna use Linux, because they don't care". So I got a Linux, looking like a Mac. So that's also an option, but it's a lot of work. You just want your computer, and you press on it, and it works. All of this right livelihood asks a lot of your time and your creativity. And that's why it seems difficult. Also, you can buy a used phone, like getting a rescue dog, instead of buying from a breeder. I always buy my phones on Ebay, a phone that's two or three years old. You know, the phone you buy this year for \$1200, three years later you can buy for \$150 or \$200, and it's just as good for what I do.

Q: It seems we are in a process, and are the four immeasurables our touchstone as to how we are doing in general, how we are progressing?

A: It's interesting, I didn't immediately link between the four immeasurables and right livelihood, it didn't jump into my mind at first, but when I was preparing this dialogue what did jump into my mind was the link between the five strengths that we find in mind training in Chapter Four and right livelihood. Like determination, familiarization, virtue, reproach...that means seeing what we have done wrong or what we could amend and transform. Reproach the laziness we may have, and always falling back into our old habits, this sort of thing. And then aspiration. I could link these five, the practice of the five strengths with right livelihood.

But linking the four immeasurables is quite interesting. Apramana is the Sanskrit word which refers to the four immeasurables. Knowing that they are immeasurable, because they are connected with wisdom. Because, let's start with love. It's love that's not "regular" love, we could say, like the love between two people; a feeling between a person and another person, or an environment, or whatever, let's just say between a subject and an object, let's put it like this. The apramana makes a difference by understanding that though there is this movement of love, the subject and the object are not two entities that exist distinctive, they are actually both the play of mind. And so there is a transcendence here; it makes a difference between what we call the brahmavihara, or the pure abodes, brahma meaning pure, which is love, compassion, joy and equanimity, with the apramana, which is limitless, the four limitless considerations, that have this element of transcendence. And they're aiming at enlightenment, not just, like the brahmavihara are understood to be what causes rebirth in the world of the deva's, with a mind that is free of aggression because of love, of compassion, of equanimity and joy, but it remains a personal experience. It doesn't lead to an engagement, a commitment for action, which when it happens, when it becomes ventured

brahmavihara, engaged brahmavihara, then it takes this supplementary dimension of the apramana, the unlimited. And so it becomes really right livelihood leading to enlightenment, before that it's really right livelihood leading to pleasant good experiences in the future rebirth. There is a little difference between the two here.

Because the right livelihood can be also understood as just a personal endeavor, like for one's own peace and one's own benefits. You know, Shamar Rinpoche in *Boundless Wisdom* divides the aspiration into three types; there's those who want to have a happy life, very basic, everybody really wants to have a happy life, and possibly a happy future life, if they think there is after. The second type of people will understand that conditioned existence is the basis of suffering and they really aspire to free themselves from that, but they cannot consider taking upon themselves the task to work for everybody, it's just too much, too big of an endeavor. And then you've got a third approach which is the same, the understanding that conditioned existence based on ignorance is the source of all suffering and there is a desire to free oneself, but also the understanding that everything being interdependent you cannot really find your own freedom if it's not everybody else's freedom. So there is the necessity of the path, the universal liberation.

So in these three approaches you can also put the right livelihood. Right livelihood as the recipe to have a happy life. If you don't want to go to jail, you don't do anything stupid. That's right livelihood, because you don't want to be in jail. Or, you try to be honest and frank and so on, so that you have the respect of your community; you don't want to be struggling with your community. So it's a personal benefit you're seeking, and it's okay! So it's a right livelihood driven by personal benefit. You don't want to inflict suffering on others because this will have bad consequences for you. Then you can practice right livelihood because you know this is the way through which you gain your personal liberation. And then you can practice right livelihood because this is a way through which the universal freedom from suffering will be achieved.

So it's different intentions, the modus operandi is somewhat similar, and the result will be different. The results will be different. You will have a happy life, or you will reach the state of arhat, or you will reach samyak sambodhi, full and complete enlightenment, after going through the different stages of the bodhisattva. Intention makes a difference. But even to begin with, let's say, the personal attempt to have a simpler and happier life by practicing right livelihood is a sign of intelligence. There is already a little spark of discernment in your life. It's good. Just keep moving, and it will expand.

Sometimes we may feel guilty, like, " Oh, I am doing this, but only for myself." Either we pretend that we are not doing this, and we are in denial, or we try to project the image of a very generous person, and we are lying. Remember last month's dialogue? Stay true to yourself. If you see that what you really want at this point is just peace, that's fine, because when you find peace, you're not aggressive, and therefore more friendly and you don't harm people. So that's good. Stay true to yourself.

Q: You say be where you are, practice where you are comfortable, but I guess I thought I should be more regimented with my practice and not too relaxed. But I am happy to hear of a more balanced approach.

A: Of course when we read the texts that have been a foundation in our tradition, say the Kagyu, or of any of the buddhist traditions that were in Tibet, you've got this feeling that someone is really cracking the whip, you know, you must practice like your hair's on fire, you must practice like this and like that. And in one of my conversations with Shamar Rinpoche I talked about this, and this was actually Shamar Rinpoche's first advice when I came to the U.S. for the first time in 1991. Rinpoche said, "Okay, you're going there, don't talk about the hell, they don't like it over there. Talk about how wonderful and beneficial your life would be if you could meditate now and then." And at first I didn't really understand because I come from a very classic background; like one time in Bordo I taught on this one chapter on the hell realms from the *Jewel Ornament*, until everybody died. This was the point, to get them to be repulsed. Someone actually even said, "Shut up, I'm done!" Literally what I saw from where I was sitting were people trying to crawl out of the room, unnoticed, because it was just unbearable. So I thought, great, we have finally reached the point where we can talk about what is your problem with pain.

Then we started another conversation, not at all the classic texts. Rinpoche was telling me that this classic way of interacting with the material was not efficient, they don't like it, it meets with resistance and then everything is blocked so the message doesn't get through. Then they classify you as an old retrograde cleric. They throw on you all the old trauma of church, and so the dialogue cannot happen. So it's not skillful. So I spoke with Rinpoche about this and he said, "You know, you really have to understand that the teachings, the way they were given in Tibet, were really meant for Tibetan culture." And Tibetan's, if you know them, are really laid back, they like to chill out. What Tibetan's like to do is hang out with their buddies, drink tea, and chat forever. And womanize. And so you don't have to tell them to relax, they're already relaxed. You have to remind them that life is short, and they really ought to think about death and then practice, because that is what is appropriate for the culture and general traits of Tibetans.

And he said, "But, you, you don't need to be stressed. You are already stressed enough." So you don't need to come with the heavy artillery of the hells and so on. You can take care of yourself, be kind, it's fine, do what you can, because we have this very heavy sense of guilt, this panic that if we don't do more than possible, something terrible will happen. We are just paralyzed, or like the white rabbit in *Alice in Wonderland*, we're always late and we're huffing and puffing and looking at the clock. And Rinpoche comes and says like, "Chill." He told me to teach people that meditation, if they really do it, is like paradise. So it's really difficult to use the classic texts of the Tibetan culture without a little adjustment of that sort.

Many years ago Shamar Rinpoche was in France at Dhago Kagyu Ling, he was giving teachings, and there were people from all nationalities, everyone came from everywhere in Europe. And among

them you have the Diamond Way group who came from Germany, very dedicated. You know, 6 am out in front of the stupa, doing prostrations emphatically, you know, full of energy. Then you've got the Spaniards, and the Spaniards, until 10, 11 o'clock at night around the bonfire, they're singing, drinking wine, and of course, you don't have the Spaniards at 6 am in front of the stupa doing prostrations. And then the Germans became really upset because the Spaniards made so much noise that they couldn't sleep and be fit for the prostrations at 6 in the morning. So then they sent a delegation to Shamar Rinpoche so that he could intervene and tell the Spaniards to shut up and go to bed so they can practice the holy dharma at 6 in the morning. Shamar Rinpoche says, "Sure, thank you." Comes the teaching, Rinpoche said, "Meditation is really easy and enjoyable and can be like heaven...and when you meditate, you should be like, you should be like, like the Spaniards!

But maybe in Spain, he would say, "You know, guys, okay, I understand, the mid-day nap and all of this, but life is short. You also have to think about it. Different context. And it was not to put down the Germans and promote the Spaniards. It was an excess, I would say they were not enjoying their practice, it was forced fed, and Rinpoche had to address this. I saw him doing this all the time, always considering the situation in a given context. And if you listened to him two days in a row, in a different context, he would say the opposite of what he said the day before. People were mad at him all the time, because they said, like, "Make up your mind...give us a strict thing." While it's true that everything is contextual and changing all the time. This applies today, and not tomorrow.

So I think that's really being true to ourselves. You know when you're lazy, or when you're not really doing it. And we should also be able to know when we are overdoing it, because of superstition or panic or fear or whatever. Yes, life is precious. Enjoy it! Life is precious, enjoy it means fully appreciate it.

Like Thich Nhat Hanh and his tangerine. One student comes up to Thay, and he says, "Master, I want to meditate, please give me instructions to meditate." And Thich Nhat Hanh looked at him and gave him a tangerine. Then the guy says, "Thank you. So, what are the techniques, what should I do? And so on." And Thich Nhat Hanh said, "Peel your tangerine." "Yeah, yeah, yeah, but practice?" "Peel your tangerine." So the guy started to peel his tangerine, and Thay said, "No, no, no, slowly...Can you smell the fragrance? Can you begin to feel the sweetness of the fruit when you put it on your tongue?" And like that. And so he taught him how to enjoy life, and particularly a tangerine. And that was his introduction to mindfulness.

So I think maybe we need more of that. And be confident that this works. That's why, when you feel super stressed, read Thich Nhat Hanh;~} Take a tangerine and read Thich Nhat Hanh and have a cup of tea, and peel it. And smell, and enjoy it. And once your mind is at peace, just lift up your gaze and let your mind be, give it a break. And see what happens. Nothing is fake, nothing is pushed, that was Gendun Rinpoche's way of teaching. He didn't use a tangerine, but that's the same idea. Be with your mind. Because production, result, it's a sickness of our industrial mind. Nothing to do but become familiar with your mind.