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SPEAKERS

Gil Fronsdal

So it seems that today in the United States, at least, it's Labor Day. And so I thought it appropriate not to talk about work but labor. And when I was first introduced to Buddhism, I was mostly interested in the meditation practice. And I got started the meditation practice after a few kind of false starts. And then I really took really took to it really loved it and found great value in it. And then, once I started doing it in a committed way, I actually did it twice a day to 40 minutes in the morning in the evening and I sat in the garage and Davis and I thought there was some kind of meditation for nomina ever wants to see this black thing is black. thing kind of like shape kind of whizzed by here, sitting Zen style, my eyes open, I thought I was leaving, something had to do with meditation. I hadn't had much of meditation experience. So the new strange things could happen. And then one day I tried to look down. And it was a mouse. They went by, there wasn't a point to today's talk. But the rest I sat, you know, quite regularly. And my interest became how to then to engage in the world outside of meditation, with the same sense of Integrity, Authenticity that I felt I had in sitting, because I felt I tasted or got to touch with some sense of being at home in the world or integrity that I hadn't experienced so much in the rest of my life before from the regular sitting. And the question was how to live that in my life. Originally ended up living at the San Francisco Zen Center and As part of that quest, the integrated into the rest of my life. And one of my surprises at the Zen center was that they worked. And, and not only did they do a lot of work, but they also considered work to be part of the practice, as important as a meditation practice. And my years of living in Zen center involved a lot learning about the practice of work, learning how to engage myself in work, and I'm very grateful for that time. And you know, you could say konkan simply that the mind that you sit in meditation with is the same mind you do your work with. And the same activities happen. In work is happening. In other activity, the same mental activity happens. Meditation is happens in any activity, other activity you do. So for example, I noticed that I was very fascinating. So when I went to Tassajara Zen monastery the first three months there I was assigned to sanding. They have these wooden platforms, everybody meditates on their kind of like, you know platform but that highs of platforms there but about half the depth into the wall and they lined the whole zendo the whole meditation hall with ease. And my job I

was given electric sander. And my job was during the work time every day to go up to the shop and just sand this you know, the top and the sides and get all the splinters out and make it really smooth so people could sit on it and not get splinters as they meditated. And it was fascinating to watch my mind as I did this activity, it had the virtue of being repetitive activity. We do the same thing day after day. Because if you do same thing day after day, it tends to highlight what goes on in your mind much more than if you do different things. And so, you know, sometimes my attitude during the work was I'm here because I've assigned to be here. You know, sometimes my attitude was, you know, not much was on the monastery, you know, I'm kind of bored with all this meditation, you know, and it's like, nice to get away and do something physical, you know. Or sometimes my attitude was, Oh, this is going to be, you know, I've heard that work can be practice. So I'll get really concentrated. And I will just really try to be there really concentrated on this intention of developing great Samadhi is I did my work. And other times my intention was to, you know, create a really smooth, beautiful platform for years and years and years, people would come and meditate. And you know, they would get this, they wouldn't long forgot that I sanded those those platforms. But you know, they would have the benefit of this careful work of getting it real smooth. And so that was my attention some days. And so over the over the days, over the weeks and months that I did it, my intention changed. And there's a world of difference in the intention we bring to the activities that we do and to see the intentions See the intention we bring and refine it and work on and change on it makes a huge difference. I mean, it's the same activity was being accomplished. But the inner work, the inner transformation that was going on, varies a lot depending on the intention that I brought to the work. If I was just bringing bring, you know, bring the idea of I'm doing this because I was told to do it. Versus I'm doing this in order to be of service to the people who are going to come after me. There's a very different inner ecology that's being created and being reinforced and developed and strengthened. If I'm doing this as Zen practice, which was with case back then, of putting myself into it to be fully present as I can, not to develop some great Samadhi but in a very Matter of fact, easy way be present for that one activity in order to discover freedom. That's a very different kind of intention, again, than just kind of like let's just do something interesting because I'm tired of all this meditation. The End intentionally bring to what we do is very, very empty. Important. So what's the intention that you bring to your work or to your livelihood or your you know your vocation, you know, the activities of your life. Certainly, I want to say the labor work is much more broadly encompassing than just how we make our money. I'm fond to the fact that the word labor we use for giving birth, so, you know, Labor Day. And also at the Zen center, I worked a lot in the kitchen and kitchens there and spend a lot of time washing dishes. I spent one three month four month period, being the official Zen dishwasher. I should have my certificate in Zen training and dishwashing. And I loved it. And the idea of, you know, again, of doing this one activity day after day after day, and watching the mind, watch my activities, watching what it is exploring what it's like to be engaged and be present. And everyday, you know, I was young and enthusiastic and, and washing dishes was very forgiving. Because you came to the end of the day, and you had to go to sleep. And then the next day there were new dishes. And so I wake up in the mornings, Oh, great, I get to try again to do a better job. And the better job wasn't to wash the dishes better. But rather better job was how can I bring in more of myself in a full and bodied way? How can I do this to work so they don't get stressed? So don't get grumpy? How can I do this work so that, you know, I do it in a way that's

compassionate or kind or helpful to the people around me. For a while, I was working at the greens restaurant. And I was this was happening at a time when I was in the fast food syrup line, I guess was calling with the back counter making the food and I was making the sandwiches and the pizzas and serving them up was very fast paced and be all these waiters or waitresses have come up and grab the food, you know, put down their order. And there was, you know, all these people activities going around, around around me. And for a while was my intention to try to make a difference in everybody's life who I encountered could I say something in a way that didn't seem you know, kind of sugary or fake, but I can kind of engage them in some way that they left my encounter with me happier or more, you know, something more peaceful, more at ease or something. And so I started having conversations with everyone I tried to keep track of all these multiple conversations like having playing chess you know, 12 different, you know, games at once. And so the intention there was, you know, to make a difference in the people around me. The mind is not so different in, in work as in meditation and what you'll see if you pay attention, while your work is the mind often drifts off into fantasy into distractions into reactions into all the all the different places in the mind goes when it's doing meditation. And we have these wonderful lists in the Buddhist tradition, like the five hindrances that are supposed to be specifically related to meditation. The five hindrances to concentration are the five hindrances to being really present for our work also. And the five hindrances operate just as much in daily life as they operate in meditation. In rinses of desire, desires, tremendously powerful pulls us away, the hindrance of aversion, in all its manifestation of restlessness, of resistance, sloth and torpor and doubt. The virtue of doing things repetitively, is you can, the activities I found would often reflect the state of my mind and was most acute period of time when I was sewing, I almost became the manager of the Zen center stitchery I missed it by that much and I would have had it Glorious career as a Stitcher, the tailor, but that wasn't to be.

But I did a lot of sewing in Zen center. And by hand, he had to sell your own robes since he had to sew these, you know, and he had to use a little mantra for every stitch. So it wasn't just I can't get through it quickly, you had to say, in Japanese, you had to say, I take refuge in Buddha, and monkey boots. And it was fascinating to see that my state of my mind was reflected in the stitch each stitch. And I can go back, you know, I couldn't remember that many stitches back, but I could, I could look back, you know, a row have, you know, 20 stitches and see Oh, that's when my mind wandered. That's where I got kind of nervous while I was doing it. And that has really tight stitches. And this is where I kind of left the straight line and this is where I wasn't paying much attention. I was spaced out and it just got kind of, kind of broad. The work we do you know, all these things come into play. As happens in meditation, and one of the advantages and one of the benefits of learning to meditate is we learn to watch the mind activities of the mind and become very familiar with it. So we can recognize it outside of meditation. And so they don't, they don't lead us around by the nose. But rather we have some mastery over ourselves in these situations. When we come back to being present, we don't give in to the hindrances. We don't give into desire aversion, but keep the course in what we're doing. One of the great things about working at Zen center was they had bells, everything, everything, a lot of things were during the day, the stages of the day were marked in bells. So they'd ring a bell and you had to get up in the morning. They ring a bell and then you'd have to hurry to get to the zendo they ring a bell

and then you'd sit down during a bell and you'd get up having a bell and then you'd bow you ring a bell and you leave the ring a bell and you'd open your bowls you ring a bell and it serve you may ring a bell and then you'd bow and then you'd eat and then ring a bell you had better be finished by than eating. And then you clean your bowl and they ring the bell and then you put it away. And then they ring a bell and you stand up and then they ring a bell and then they make a bell and you go to your room for a little while and change, take a little break and have some tea and then ring a bell and you come to work meeting and then they ring a bell. And then at some point, they ring a bell, you're working and then ring a bell. And it's the end of work. And the rule of the monastery is that when the bell rings, you stop and go to the next activity. So you had to do a little bit preparation. You didn't just abandon your tools kind of in the middle of the road or something. But sometimes there's a warning bill. But but the idea was that the idea of just stopping and not being attached to what you're doing to before it's any idea must be fully engaged in what you're doing, but then not be attached to it. And somehow for me, at least that bell that marked the end of the period. You know, I didn't matter how far I gotten on my sanding that day. The bell rang. I had to put it away. come back the next day and continue. The one of the things I loved about working at Zen center was we were given lots of different jobs over the, you know, people who lived there, sometimes the monastery will give it a new job every three or four months. And my reflection back then was that, you know, many people have like one job, this used to be at least one job, they have to hold it their whole life, one career perhaps, and a dead center seems like I had a new career every three or four months. You know, when you know, you know, Sander for three months. I was a dishwasher. I was a cook. I was a gardener. I was all the a glorified altar boy for a while, rang bells and made flower arrangements for the altar and things like that. And I was a worship leader. I was a guest manager. I was you know, I did a lot of different activities is in center. And in my feeling was that each of these different activities, a different part of who I was came out, different part of me was challenged. And if I just taken one of those jobs, it would just been a cook for the rest of my life, I would have been challenged in my role as a cook that my personality that part of me would have been challenged and would have learned. But then I would have gotten into a groove in a sense or would have kind of, by shifting jobs, a whole different part of me, you know, was was challenged. So, you know, I was put, I didn't know anything about cooking. And so I was putting the kitchen, there was often a tendency to consider if you knew something, if you had some career job you did before coming to Zen center, they would absolutely not give you that it's changed over nowadays, but back then they were kind of strict about this. If they knew that, you know, being a cook, no way they're going to make you a cook in their in their kitchen. Then they make your treasure, you know, or so I think didn't know anything about cooking so they made me they put me in the kitchen and

and so that went fine for about three months and then they made me a kitchen manager and I didn't know anything about managing people. And so that was the whole time. I was a manager type and that was a whole job in itself and I've learned to hold me that was really difficult. What the most challenging things are dead center was being the kitchen manager. It took me about nine months to learn how to do it. They kept me there for nine months rather than rotating because it could be nine months with me. And just ended up nine months I had a sense of just getting the hang of it. And then you know what they did of course, they you know, rotated me out of the kitchen that was it. And but

then they rotate him out of the kitchen and then I wanted so much I got an interest group spent the whole year in the kitchen, and I got into this groove where I you know, I really wanted to cook I love to cook And I love that kind of activity. And so, and the most prestigious thing to do in the kitchen at Tassajara was to become a summer guest cook. If you'd ever, never been Testarossa it's a beautiful in the summertime, it's a resort. And people go there, this beautiful resort in the summer where they have hot springs and all these ambience of a Zen monastery, which is kind of unusual. And in this tremendously good food. And it's the guest cooks so cook that so I've been a whole year in the kitchen, managing the kitchen, watching the other guest cooks do this wonderful work and creative work and making these great dishes at all next year, next summer, though, so I certainly assigned me to be that guest cook you know, I'm one of the best cooks going so hard. I work really hard for a year I learned the job really well. Really fast and really good. I thought I spent the whole year thinking about menus, not the whole time but but the we have definitely had this choreographed way of eating in the meditation hall, kind of like open a platform like this or in this live space like this in front of you. And you have these belt these balls that are wrapped in in cloth and you have to a particular way of unwrapping them and spreading them out very neatly and laying spoon Just so you know, just it's, you know, who puts the Queen of England to shame you know, just the way it's so exact. And it used to just sit there and just waiting for something to happen. You lay out your balls, they're empty. You sit there and you sit and meditate for a while. And then someone comes with food for the first bowl and they plop it in. And you say thank you, God, you balance gratitude after you sit and wait until the next person comes to meditate. To me comes so you said like you're eager to eat because you're not allowed to eat until they ring a bell. And so you're sitting there and so those foods, beautiful food sitting in front of you getting called and then And then they ring a bell and you chant. And then you eat. And then you finish and then you sit and wait for them seconds to be served. And you're waiting, you're waiting. If you eat fast like and, and then you eat seconds, and then you wait, then you clean your bowl, you wait for the water to come. So it's a lot of time they're just meditating. And it was that that's when I thought about menus and thought about you know, beautiful recipes and stuff. And I was preparing myself because I was convinced they're gonna make me the guest cook for the next summer. And it was so instructive Of course. You know, this what happened right? I didn't become the guest Coco surprise when the beginning of the summer started and they gave people their assignments. I wasn't assigned there at all. And something pletely different and but the realization I had was, what a wasted year. All you know, all those hours of sitting at those meals, having my thoughts be carried away swept absorbed last compulsively thinking about menus and planning them. And there were much better things I've done with my life than spend the year thinking about menus. And it kind of hit me in the face so dramatically. What am I doing with my mind? What do I spend my time with my mind doing? Do I want to just let my mind do whatever it wants freely? Maybe? Or is there some way of kind of kind of adjusting that stream of the mind so becomes more useful? And I think we can in a very honest and realistic and helpful way change the streams of our thinking. So it becomes more useful, more helpful for us. A year of thinking about the same thing. I mean, we were so repetitive in our thoughts. It's really amazing. Write the story I say in the intro class. If someone went around talking to me as much as I talked to myself, okay, but right next to my ear talking away, you know, I would be begging them to stop. That's that would be if I was polite.

You know, I'd be bribing them, I'd be threatening them, you know, and I think they were crazy. And, you know, it's the one thing they're always talking but these people, they're the guys saying the same thing 500 times you know, where people like that belong to you? And it's like my most honor. And, and of course, the most amazing thing of all, is that the 500 pay Piper at the time, I'm still interested when it's inside my own mind. So the idea that, you know, we watch our mind What does your mind do? In such a such an amazingly precious potential, our mind and the direction it takes and what we do with it. What I learned at Zen center about work was more than just the direction in my mind, pay attention to it, but also I was very much about what I was the investment of myself in the work. I learned to bring my body into it. And what I learned in Zen practice was how I am in work was a Zen center, how you were was considered more important than what you did. So, you know, cleaning the toilets, was, you know, at some point doing it a little bit, ritualistic said is full of ritual, much more than anybody read Alan Watts would realize. But the so at some point, you graduate through the ranks, and you become the head monk. And it's a you know, it's kind of like a, it's something like just just that you're in the brink of starting to become like a Zen teacher. So at some point, I became the head monk for three month period. Symbolically, the head monk is supposed to be the servant of everybody else. And so they said monks work for the practice period is to clean toilets and mix the compost. And so the idea you know, you know, and one of the one of the inspiring things I saw in Zen center was people who were the president of Zen center, like some of you know, Ed Brown, a great Zen priest Zen center. He went, went, lived there for years and years and years and went up through all the ranks of Zen center eventually became the president of Zen center for many years and did a wonderful job as President, and they stopped being president. And he also he was one of like a senior teachers at Zen center, also as a priest. And he stopped being president. He went to work at greens back when greens was part of Zen center. And it was a busboy for a year or so sometime. And I just love that model. You know, that after you know, after you become CEO of you know, you know, Xerox Corporation right for a while, then, you know, you do have some years when you expect it after world war two have become the janitor for a while. And that kind of rotation that you know what you did was not so important. And certainly you want to be careful about the investment of your ego in the work that you did. What was important was how you were in the work. And so how was what was important, and that's one of these are learned in Zen center was the investment of the how. And so when the most dramatic place I learned this was at the kitchen Tassajara. The freshly in the, in the first three months when I was kind of regular kind of prep cook. And I learned I started paying attention to my body. Actually, just before I went to Tel Sahara. I was I think was on the way down there just before we stopped at this bookstore someplace. And I opened the book, kind of the middle of it, there was a book by

the free john. That's what it's called back then. He's changed his name a few times back then was the free john and a spiritual teacher of the Hindu coming on the Hindu tradition. And I just opened his book at random. And I read this little line that said something about I don't remember so well, but it was something about complete misquote, but most of our problems come from not from holding ourselves back from life holding ourselves back. So I read that thing close my close the book and basically went to the monastery without echoing and when I was put in the kitchen that echoed a lot, and I didn't like

the way it was worded. So I rewarded for myself positively was, how can I be more fully engaged in what I'm doing? And so the kitchen was a great place for doing that for doing that and honestly They're at the table. Chopping carrots and carrots were my great teacher, or onions or broccoli, whatever it was. And, and I would try to bring my whole body into doing that simple chopping thing. And it surprised me how much I didn't want to bring my whole body in. That wasn't my habit wasn't my inclination. And sometimes I noticed that my body returned away kind of like 45 degrees from the table, one hand kind of chopping. And it's like my left side was like pointing towards the door. Let's get out of here. You know, didn't really want to be there or something. And so I would turn around and really be there and can I really face that carrot, you know me in the carrot, and try to meet with my full presence, my full body, my posture and our posture, really be there for it. One of the things that was great about working at that center, especially there in the kitchen, was the value given to working in silence because the emphasis was on really being present. Your work is absorbed way in full as full as you could. The idle conversation is considered a distraction. So there are often periods of time we work in silence in the morning in the morning, for the morning, the kitchen was often a silent place. And, and I love that that devalue of silence really being absorbed and not having Oh, so I worked in the kitchen there Tassajara for a year, I think for about six months. All this silence, you know, Zen silence, full involvement. And then I hiked over to coast, from Tassajara over the Big Sur mountains, because Tassajara had a exchange program with epsilon, which we could hike over to respective center and stay there for a night. So I hiked over there and stayed there for a night and the next night woke up in the morning. I went, I was very curious to see their kitchen. And I thought Ah, he knows another retreat center of sorts. I went to the kitchen in the morning. And I had to almost leave early they came to the dorm so much like recoiled because they had this rock music blasting away. And people were you know, singing and you know, dancing in there and it felt so different from Zen kitchen. I don't know which is best but but the surgeon was very valuable for me to spend that time working in silence and learning how to, you know, because it really helped me this idea of bringing my body bring myself investing myself, how I am not just what happens with my mind, but how I am is important. Which brings me to an interesting observation. I've I've I was a was a monk It was a monastic in Zen monasteries in Japan also for a while, and then I became a monastic practicing in monasteries in Southeast Asia is different than the monasteries in Thailand. For example, in Burma. And it was it was in both traditions both the Zen tradition in Japan, the monastic Krishna, Thailand. The monks spend a lot of time raking the monastery. It's like one of the favorite activities is they do it a lot. And in the Zen Of course, you can have you don't even have to have leaves to rake. It what was important was the rake. And literally we were sent out to rake sometimes there were no leaves and you couldn't say there's no leaves so I can't rake then you just there was that was a really a football. You just have to you have to be engaged and doing the work because engagement was what was important. So you would break the non leaves and then if they send out too many people to rake the leaves, then not only would be no leaves, but you'd have to rake over where someone had just finished raking

because you have to be engaged involved in until the ring that bell and ended as ritualized tempo cleaning in the morning in Japan. lasted about 15 minutes. And that's where you get things that sometimes were redundant. And

so and also in Thailand amongst a lot of time raking, who was interesting observation is a different attitude that the monastics brought in the two traditions. They both share a lot of emphasis on mindfulness and being present. But the emphasis in Zen monastery was being absorbed in the activity that you were doing. The emphasis in, in the Thai temple was to be mindful why you did it. And it was in itself a little bit of a different way of doing it, at least initially, I think when you got to really, Master mastery, maybe they came became the same thing. But the time monks tend to do things slowly, very present, very mindful, mindful of the interstates the mind. mindful of the mind doesn't wander away, keeping it present, very attentive to the details of what they're doing. In Japan, they did things carefully, but attend to things vigorously. And the idea was to get throw yourself into it as fully as you could and lose yourself in a sense in the activity. By being so vigorously engaged in the activity, your mind couldn't wander away.

So it's a different kind of way of practicing. They're both beautiful. I've done them both. I think they're both really great ways of doing work or doing activity during cleaning. damp is what I want to say here now is that in both traditions, how they did the work was what was important. They maybe had different house, but the, the how they brought to the activity was what was really important. It isn't that they weren't just doing things casually doing things on rote automatic pilot Doing things kind of without, you know, considering how they were, they weren't doing in order to get it over with quickly. They were doing it because the doing the work itself has spiritual value. The activity itself was a place of training. We're training ourselves to wake up training ourselves to be present, training ourselves in this realm of spiritual qualities. The understanding that I got from especially from my Zen training, but also for you see that a lot in the time in monasteries is that the path of practice a path of Buddhism is negotiated with in any activity that you're doing. Reality is a teacher. And whatever you have to be doing, ideally, is the place where your spiritual practice is found the how you are, is worked out in whatever your activity are doing. So that the minute monasteries spent a lot of time for example, meditating, and a lot of times, chanting, but chanting and meditating and doing all these wonderful kind of so called spiritual things in the monastery, have no greater value than meditating at home. People who have urban lives and work during the day, have no greater value than getting up in the morning and making breakfast for your kids and getting to school or wiping the snot off your kids knows it has no greater value than you know getting your oil changed. Or getting you know, you know, cleaning your dishes or going to work and doing your work that you do. Reality is our teacher and how we are is the important issue. So work then becomes a place of practice. And since most of us spend most of our day some people don't work or work very little or whatever, but a lot of people spend a lot of their work time, their daily life at work eight hours a day, six hours a day, 16 hours a day, whatever. There's a lot of time spent at work. And much of human life is taken up with work. We can make it part of our spiritual life by being concerned about how we are when we do it, by bringing some of the principles of spiritual life into that paying attention to our intention was the intention you're doing too with it, paying attention to our attention. What's the quality of the attention that you bring to the work that you're doing? Paying attention to how you are the investment of self the investment of your body of your, of your soul of your heart of your mind? How do you bring it together? How do you meet this

present moment? To wake up, to learn to be free, to learn to be of service to the world around us through the work that we do, I think is one of the ways To make lay life outside of the monastery, as powerful as monastic life, if we don't take our work life as a place of spiritual practice, then then then you know, the monastery is going to be much, much more powerful place to do spiritual practice because it's kind of like something you there, you do it all day long. But if you can do it at work, you bridge that gap dramatically. And sometimes I recommend to people that they think of their place of work as their monastery. And when they go into their work, they should, you know, make it their monastery.

Last thing I want to say about work, if I may, is more of a sociological observation. I've read This is something I've read. So I hopefully hopefully it's true that the, the productivity of the American worker is increased threefold in the last about 60 years, 50 years means that miracle worker can do in one third amount of time. What if it took three hours to do something 50 years ago, it takes one hour to do it now. So they can get their work done third, third of the time it did 50 years ago. But people aren't working at 30 less. In fact, whether actually the hourly workweek in America is increasing has been increasing. I mean, the last couple of years, they've just dropped again, a little bit, but it's been on the upswing. It seems that it reached kind of like the low in the 60s or so. 5060s. Apparently it was the America the average man workweek in the mid 19th century was 70 hours a week. And then somewhere in the 50s and 60s, it got down to about 40. And then by the late 80s or so it gotten up to about 60. I was told, I don't know if this means just Silicon Valley, or I don't know how you know where this means, but it's on the upswing. And while the productivity has been increasing, and I know a lot of people suffer from a lot of work stress from working so much. I think employers love the fact that, you know, they give people salaries rather than hourly wages, they tend to get free labor. Because if you're salary expected to work extra two, three hours a week, or a day or whatever. And there's something about the American work ethic. Oh, so back to Zen center, and the work ethic. One of the one of the most amazing surprises to me at Zen center, was to see how the American worth work ethic Follow us all there. And it was kind of was almost like neurotic. Because we had this great emphasis on work as practice. But people didn't feel it was okay to get sick at the monastery, because they had they had to do the work. And so people were, you know, pushing and pushing themselves beyond limits. There were times when people were really kind of felt they couldn't turn up the sick because they had to get their work, job work done. And this push to get, you know, to work, work at all costs, even follow people at the Zen center. And hopefully, after a while, the monastic life, purified them of that. But sometimes it seems to take took some people a long time, some people just really, you know, was pushing and they push other people. And

so the American work ethic is a beautiful part of American culture, and it's also a part of American culture, which is caused A lot of suffering and stress. So how is it that we work? What is the way that we work? What's the value we see in our work? The emphasis from a Buddhist practice point of view is how you are is more important than what you do. Even if you work is to help other people. What the how you are is more important than what you are what you're doing. And here it might be that rather than rather than I've seen a lot of people who job is to be of service to others be helpful to other

people. And they're so grumpy, they're so miserable, so stressed out that they might be helping in some way. But you kind of have people who contact them kind of like you know, it's kind of like moving down or to be around them. How you are as important if you want to be friendly and helpful than being a friendly mode. Don't be compete if you want to be you know, how you are when you encounter another person perhaps is more important than what you do for them. So the how you are in Bridgewater, the how you are over and over again takes precedence. And then I'll end with it with interesting co on a piece of advice I was given by my father when I was a teenager. And he said to me that if you don't enjoy what you're doing, you can't help anybody. Then nice. So, okay, I don't know if that's true. But I've carried that with me as my koan ever since. and reflect on that and think about that, if I don't know enjoying what I'm doing, how can I help anybody? And it's possible that someone who has, you know, who points great Joy in something which doesn't really help people to obviously what they're bringing to the world is their joy. And that's tremendously helpful to have people in this world who are joyful, who enjoy what they're doing. So if what you're doing is, you know, is, you know, could be almost anything. You know, if you have some burning passion that overriding passion in your life, nothing else could possibly matter at all, but stamp collecting. If that brings you a lot of joy, then hope that you always contagious to others and is an example to others, that hopefully we should find joy in our activities. If what you want to do is to be a compassionate service to all beings. Bodhisattva helps everybody please be a bodhisattva with joy. How you are as important, maybe more important than what you do. So Enjoy your labors and I'll see you in two weeks.