

Bhikkhu Santuṭṭho's lecture, held on the Vesakh-celebrations at the Sri Lankan embassy, Berlin.
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Buddhism in Everyday-life

As a matter of fact, the daily life can not be separated from the teaching of the historical Buddha. Alas, let us try to reflect on this somewhat closer.

Everything is called “everyday life”, what is happening daily, what one experiences, does or does not do – in brief: every day the same thing, whether it is pleasant, unpleasant or neutral. Simply said, the daily round.

For some people it means getting up every morning, attending to the job, returning home, getting a drink, watching TV and going to sleep. For some others the absolute centre of life seems to be the smart-phone. This object decides the time of getting up, the amount of tasks to be done, it dictates whatever information should be consumed and determines who is to be regarded as a friend, how important one actually is or up to which degree is one seriously taken. Willing to do without this stress, called comfort, is but a very limited number of people. Anyone, though unsympathetic in everyday life, has the possibility to collect “likes” at facebook. The reward-centre of the mind can feel very much pleased. Where are the times gone to, when one did not need to have such artificial created sensation? Well, however many people let their daily routine be ruled by their smartphone and believe, that the inflowing information thus received are true. This gadget makes noises and the owner reacts at once by dealing with it. No time any more for reality. Nowadays the reality is suggested by electronic devices, instead of the reality perceived by the humans and whatever is presented by the smartphone, everything is taken as the “truth”. Why should one use one's own head, when it is much more smart to ask Mr. Google? Whatever is said by him, that must be true. Who is going to doubt it? One believes whatever is shown on the display. Apart from this, one readily believes things, what one desires. This kind of belief is at long last only one form of ignorance.

But what is Buddhism? Buddha has never thought any “-ism”. He and his followers called and still call it “*dhamma*”, the teaching. Interestingly enough, this Pāli word “*dhamma*” has much more meanings, which are on no account erroneous!: Law, regularity, justice/right, reality, custom, virtue, morality, behaviour, teaching, text of the scripts, instruction, phenomenon, situation, thing, component of experience, mental concept/object, nature, essence, condition, characteristic, phase, performance, ways and means, duty, honesty, dry soil, shore.

What we nowadays call as “Buddhism”, has developed itself during the lapse of time of 2600 years. Out of the originally sober art of reflection there has been created a kind of church, a religion. There arose a cult and rites developed themselves. Some things which have never been taught by the historical Buddha, are by now regular element of a world-religion.

Buddhism is on the one hand a kind of religion, because one is believing in something, even though not in an almighty god, but on the other hand it may be called a philosophy, because Buddhism can be called as a view of world, while there are strong metaphysical dimensions in it. On no account is Buddhism dogmatic, restrictive, rigid or non-flexible. Although there are firm regularities and definitions, but there is no blind belief in anything; nothing is demanded or forced. This creates a stalemate situation: Should I or shouldn't I? Must it be or not? One might continue putting similar questions. The fact is, simply expressed, that Buddhism is an offer to cope with the every-day life as well as with the whole existence. The key sentence here is to realize the regularity of cause and effect; to understand it as well as too be able to put this knowledge into practice. No more! Nothing like: “you should not do this or that”. No word about being “punished with suffering in hell, if you do this or that”. Even the expression “eternal” is not being used in connection with heaven, hell, or gods or

with any other beings. Simply said: everything which exists, all conditioned existences are subject to transitoriness. Everything without exemption! All what exists is insufficient, actually a suffering, having the aspect of imperfectedness. Finally: everything which exist is lacking a noticeable substance, a soul, or anything which could be called an "I" or "self".

How could one succeed to rule this everyday life, when it is only suffering and there is nothing to do against this insubstantial state? Further on, one does not need to strive to gain salvation if there is no soul. This is one extreme. Another extreme would be to imagine that there is everything predestined anyway. In this case it would be unnecessary to do any action, as everything lays in the hand of destiny, or in that of a God. But such extremes are not to be regarded, because the only way which one should follow and which is actually useful, is exactly in the middle. This is understandable and also can be done, this is the way leading out of the predicament. Exactly this way has been discovered by Siddhartha Gotama, the historical Buddha, whose existence has manifold and definitively been established. Emphasis must be laid upon his established existence, as originally in the teaching of the Buddha there has been no space left for any kind of speculations, imaginations and belief. These are, to wit, nothing else than signs of ignorance.

Looking back and searching in the past can hardly bring any advance, because history cannot be changed anymore. To break one's head about the future is but speculation, not to be seized, as it is simply not yet given. Belief must be depicted as lack of knowledge, ignorance, because one does not need simply to believe in something, in case one already knows it. In spite of this, there is a kind of belief in Buddhism, which is called trust. There is the possibility to recognise the fact/truth in a state of developed meditation, in which the deeper knowledge arises. It is a pity though, that not everybody is able to reach this stage, as it demands a big amount of practice. Surely there are some talented people, but the most of us are inhibited through various reasons and cannot reach the goal. Here is again the connection with the everyday life. Whatever we do, speak or think day by day, is going to prevent our development to step out of the stage of belief into our own realization, into knowledge. Exactly here, in our everyday life should we strive to create the possibility for reaching the understanding the regularity of cause and effect. The saying: "like our cry into the forest, so sounds the echo" is widely known. This is a kind of cause and effect. There are but some effects, which do not take time to present themselves. Others are coming, which we think not to have caused at all. What is the reason for this?

The reason is our limited understanding, our ignorance. The question is: who would like to admit this? Therefore, "what should not be, that cannot be", so it will be refused. Thus is ignorance born: through consciously created denial. The level rises higher and is connected to intolerance: "I know it better!", "I am better!" Such kind of verbal growths of intolerance against us are to be heard just from monotheistic religions. "There is only one true God and He is the one, in whom I believe; therefore I am right to annihilate all, who do not believe in Him." What for an insanity! But even this is exceeded by ignorance of those, who take such growths as harmless. Than there is an even further level of ignorance of those, who, in spite of all evident conflicts do state, that all people are the same, basically all have but the same goal. Could this prove itself as to be true, there would only be –according to logic– everything common, all people would live in peace together in united harmony. According to this it is than no wonder, when some people introduce themselves as teachers, spreading the message: "We've all loved each other sooo much!" As a result, there are dozens of people allowing themselves to be disinformed, in spite of the fact, that the newspapers with their controlled articles are full of terrible news. It seems to me, the people simply WANT to think, that everything is good and in order and that suffering is only happening at some other places. It is only somewhere else, where the IS is ruling, only somewhere else happens violence and manslaughter. Even if it happens in one's own homeland, it happened far away, and in case it has happened in the neighbourhood, than luckily not to one's own self, but to someone else... Thus is the way, how the fact is suppressed, that this "somewhere else" is just a part of one's own existence. On no account is one willing to realize, that

hunger-catastrophe in Africa is but a part of one's own heavy karmic burden, which in Christianity may be called as original sin. One does not draw the conclusion, that one should concentrate on gathering all possible efforts in order to put an end to starvation. This sounds hard, but with a bit of ability to think, one would check the own possibilities and see, that 1) he/she is not in the position to help, 2) even if he/she could interfere, it could eventually cause more damage than use. The ground problem is our ignorance and exactly this ignorance is pointedly misused to influence us. Nowadays it is very easily done and is surprisingly effective due to the continuous flow of informations. As due to a certain grade of trust in the media one does not have the possibility to check the truth, the received information is going to be believed and consequently one's actions will be in conform with this belief. Masses of people experience a certain dulling. Surely, offering help is very important, but it has to happen with understanding, instead of by dropping a coin into the outstretched hand. The recipient of the coin has most probably no real, no lasting help, as in the most cases it is going to be spent on cigarettes or alcohol. Simply to say, the most effective help can only be a help for "help-yourself". There is always a reason for regional starvation; there must be a reason for the fact, if the food is not sufficient enough to feed the whole family. There is also a ground for the opinion existing in some foreign countries, that one only needs enough weapons to have enough to eat, or one should spread enough terror to become all the desired things. Although all these things are very bad, the most of us are incapable to change them, as we are not in the position to do so. This is the everyday-life! That's the "normal madness".

Intolerance has two categories: a) the intolerance of those individuals who did not succeed to understand the deeper meaning of their religion; who, due to this fact cannot be regarded as true believers. Such people misuse their religion in order to re-establish sectarian or nationalistic emotions; b) to the other category belong the people of true believers, who are to such a deep extent convinced of the truth of their religion, that they find any way can be justified to compel others to accept the "welfare". The first aspect of their belief is praiseworthy, the second drives them into madness. They can and even does not WANT to understand the spiritual traditions of others and the different nature of mankind, consequently are these kinds of people unable to develop tolerance and respect.

Buddhism, on the other hand, is aiming to recognize whatever exists. To understand, why is it so and also to accept it. This does not mean, to let everything happen to oneself as it were predestined. No, we are keeping the key in the hand here and now to create our future. The way we have acted in the past, so do we live now. Whatever we are doing, saying, or even thinking here and now, is going to influence our future. The idea about "messengers of the gods" exists surely not only in Buddhism. Shortly to explain: one sees a human being afflicted by illness and realizes "I am a human being too, I also can fall ill." One is reading in the obituary of a paper, that someone has died and realizes: "I'm also only a human being, even I have to die some day." These messengers of the gods should not cause depression, but to animate us to lead a life in an ethically correct way. According to this sense, whoever is radiating goodness into the world, is going to reap fruits of goodness. It is a pity though, that the good fruits take time to ripe. Bad fruits are easier to harvest, they fall earlier upon us. This is the law of cause and effect. Out of nothing is coming but nothing. As a matter of fact it is very simple; isn't it?

What should be than actually **done** day by day? "Whatever you don't wish to happen to yourself, that do not do to others" – as it is strikingly pointed out by this saying. But the effect in future is naturally not working punctually one to one. Whatever is called "*karma*" in Buddhism, is not a book of accounts, nothing rigid, but something dynamic. Nobody is sitting on one's shoulder to notice every mistake. Similarly, like the amount received from the bank is not the same, than that of payed in. To receive the very same amount is happening very seldom. Every action, every word, every thought is similar to paying into an absolutely individual account. Whatever one experiences as result, is the amount payed out by suitable occasion. It is clear to me, that any kind of comparisons are somewhat unprecise, but it is due to a reason, that karma is called as one of the four immensities. To master the

daily life it is enough to understand, that all deeds done will fall back upon oneself. We carry 100 % responsibility for ourselves. Therefore is the term “mercy” not to be found in the Buddhist teaching. That means, one should not wonder to receive blows, if earlier one has given the same. This is not a compelling result; not even in local sense. But what is sure is that sooner or later one will receive the result. This is simply the unpredictable karma. Therefore is it of upmost importance to act in everyday life ethically as correct as possible. Religions give precepts and atheistic guidelines are laws, etc. Always only “you are not allowed to do this or that”, “let this be”, “you should not do this or that”. What Buddhism means is not more, than to be aware of the effect of our deeds or neglections. This sounds simple to such an extent, that one does not even dare to realize it. In spite of all it is just the way it is. It goes without saying, that in Buddhism too there are certain rules, but these are formulated in an other way. They are called duties taken upon oneself, regularities for practice; which are classified according to their importance. On the first place comes the rule: “Refraining from killing of living beings – therein I will train me.” Notice, that killing does not happen “just through itself”; on the contrary, there has to be an amount of cruelty, ill will, malice. The effect of killing will shorten one’s own life or causes various diseases. The second rule: “Refraining from taking anything which is not offered – therein I will train me” is meaning that I understand to take only such things, which are definitely given to me. One does not take anything simply as it lays there. One might also ask, whether the thing is “clean”. Behaving accordingly to the right practice will bring the result of not being effected by such circumstances in the next life. The third rule: “Refraining from ominous sexual relationships – therein I will train me.” This means, that one simply does not intrude into relationships of other people, or does not disturb underage young ones. The fourth rule: „Refraining from evil speech – therein I will train me” carries the meaning, that one does not only avoids telling lies to others, but also does not deceive his/herself and also avoids defamation, slander, gossip, even meaningless chatting. We say “a liar is capable to do all evil”. In case one imagines, thinks something and than tells it, and what is worse, even does it, is going to be caught as one not telling the truth. The fifth rule: “Refraining from all means, matters intoxicating the mind – therein I will train me.” This rule begins with alcohol or drugs, including all kinds of things, which can cause addiction, like TV, self-deceit, or smartphone, which, by the way, has become for many people the centre of life. All these rules are having one fact common: one can only clean, free him/herself with own effort and in fact also should do this.

We should necessarily separate religions from the institutions belonging to them, as well as from the cults, rituals, which have developed themselves. Therefore it has to be repeatedly pointed out, that Buddhism is rather a kind of support for the way of life, than a religion. It is a mean serving the goal; a tool to manage one’s life – especial in everyday-life. Here too [in Germany], there is the possibility given for a retreat in a monastery, which, by the way, includes the danger of a fast developing feeling of safety. Circumstances appearing ethically perfect might make one believe in one’s fast development. Alone the vast amount of learning texts by heart might cause one believing in one’s own wisdom. The reverence offered by the lay people can cause one to be proud and to ignore the monastic rules. Carelessness and conceit might develop, which would cause the serious consequence of mistake. This, let me remark by the way, can happen both to those ordained and also to the lay-people. We imagine to have created something great, we think we are someone special, other than the others, etc. But at the time of an inevitable disillusionment – which definitely arrives – appears a great suffering. Erroneously we might think that the mistake might have been done always only by the others. What makes us different? Only nuances; is it not so? Principally are all people the same. All of us are born, all must definitely die. We do not know, how old we may grow, whether we shall be ill, when and under what kind of circumstances we shall die. But as the word expresses it, we individuals are sole beings. Each of us has to carry his/her own happy or painful bundle; although this is an absolutely subjective sensation. One might feel happy about something, what for an other seems to be suffering. To say it once again: Only the way is decisive, which we chose **at present**. Here and now do we decide our future; whatever we do now, that we are going to inherit.

Here follows a suiting, often cited discourse, which has been delivered for lay-people: “There are some ascetics and brahmins coming to Kesaputta, who praise and let shine only their own religion, but that of the others they scold, revile, despise and reject. Again there are coming other ascetics and brahmins to Kesaputta and these too only praise and let shine their own religions, but that of the others they scold, revile, despise and reject. Due to this we (those assembled) do not know, we are in doubt, as to which ascetics or brahmins are teaching the truth or something false.” The Buddha has answered: “You are right to lack clarity, to be in doubt. You have developed doubt in a subject, by which one can really lack clarity. Do not act by hearsay, or according to tradition, not through news of the day, not due to authority of sacred books, not according to simple grounds of reason and logical conclusions, not through created theories and preferred opinions, not because of personal advantages, not due to the authority of a master! But when you realize for yourselves, that `these things are unuseful, rejectful, they are blamed by those of reason and in case these things are done, they are leading to disaster and suffering`, than you should give them up.” This has been followed by a question-game, which we can well understand:

“What do you think, is greed, developed in human beings, causing well being or disaster?” – “Disaster, o Master.” – “Due to greed, overwhelmed by greed, with a mind trapped in a net of greed one is killing living being, takes what is not given, spoils wife of a neighbour, tells lies and encourages also others to do so, than this is going to cause him for a long time disaster. Is it right?” – “It is right, o Master.” – “What do you think, do hatred and ignorance emerging in humans cause well-being or disaster?” – “They cause disaster, o Master.” – “Due to hatred and ignorance, overwhelmed by hatred and ignorance, with a mind trapped in a net of hatred and ignorance one is killing living being, takes what is not given, spoils wife of a neighbour, tells lies and encourages others too to do so; than this is going to cause him for a long time disaster and suffering. Is it right?” – “Right it is, o Master.” – “What do you think, are these things unfavourable or wholesome?” – “Unfavourable, o Master.” – “Reprehensible or approved?” – “Reprehensible, o Master.” – “Will these things praised or condemned by those, who understand?” – “Condemned, o Master.” – “And do these things in case they are done cause disaster and suffering, or don’t they do? How is it?” – “These things, o Master, in case they are done, are leading to disaster and suffering. This how we are thinking about them.” – “Just due to this reason did we say: Do not act by hearsay, or according to tradition, not through news of the day, not due to the authority of sacred books, not according to simple grounds of reason and logical conclusions, not through created theories and preferred opinions, not because of personal advantages, not due to the authority of a master! But when you realize for yourselves, that `those things are unuseful, rejectful, they are blamed by those of reason and in case these things are done, they are leading to disaster and suffering`, than you should give them up. But in case you are realizing on your own, that: `those things are leading to a well-being, are blameless, they are praised by those who understand and when they are done, they bring blessing and a wholesome state`, than you should adept them.”

Brilliant teaching! With not even a word is stated, that the teaching of the Buddha is the only way to salvation. No promise of paradise. No speculations. No threat. No extortion.

A significant aspect of the everyday-life too is, that Buddhism is from time to time depicted as pessimistic teaching. Not only because it deals with suffering. Who does like to endure suffering? The needle of our mental compass is set on the most positive things. Paul Debes has used a somewhat clumsy term of „proprammed welfare-sensation-viewfinder“. The classical term is the so called „need-for-harmony“. Everything should be rejected, to avoid, what is not conform to harmony. The one, who says anything disturbing the harmony-sensation, is being called a wicked one. Anybody, who criticizes something, will be accused of harmful speech (*musāvādā*). To speak nicely means, not to disturb anybody’s feelings. Sure enough, it makes one sometimes glad. There is the term used: „impish joy“. You will understand, what it wants to express... There are various kinds of the pleasure, of joy: worldly, supramundane, existing through contact with the senses, outward directed, from

outward generated or developed by recognition and coming definitely from inside.

Joy, based on outward appearance, is rather short-lived and therefore it has an aftertaste of transitoriness. Joy, emerging from inside, can be almost always recovered, that means, it has a bigger capacity than the one mentioned before... The impish joy could have been the „nicest“ joy – exclusively for an already perverted state of mind, which manifests itself out of an overfed ego. How often could we notice to have experienced a kind of pleasure regarding bad luck of some others? We might have thought, the person has deserved it. Who is going to pass judgement? Should we want to act like a judge? „Judge not, that you be not judged in the same way.“ Due to this saying the small (impish) joy should already be gone. Though it is actually the only one – for some people.

The Buddha did **not** teach, that everything is suffering. He has used the word: *dukkha*. *Du-* is a prefix with negative effect and *-kha* is in one meaning wheel-hub. This way it is easy to depict the word *dukkha* – actually a wheel, which does not roll evenly. Let's say, it is wobbling. To translate *dukkha* as suffering is therefore not the best solution, but it has been generally accepted. The word „insufficient“ is almost perfect. Further fitting expressions are: „discontenting“, or „not satisfying“. That means, the Buddha has **only** taught, „What is not contenting“, „What is the cause of it“. These are the first two of the so-called Four Noble Truths. This is the reason for which Buddhism seems to be pessimistic.

On the other hand the other two truths (third and fourth) are not so often quoted, although exactly **these** cause Buddhism to be a joyful matter. Namely: „there exists a solution leading out of the insufficiency“ and „This is the path leading to the abolition of insufficiency“. At the point of reaching a satisfied state of mind – which normally is desired by all of us – something like joy is emerging. Is it not so? For this reason the Fourth Noble Truth is deserving some more attention. According to Buddha the path leading to a satisfied state of mind consists of eight factors. Most of the time it is called the Noble Eightfold Path. One can imagine, it were a highway with eight tracks. It is **not** a stepped way! First of all it is necessary to have Right View. The expression insight is being used too. It sounds logical, because without the right view one might draw false conclusions, which would lead to further false conclusions, etc. Naturally, there can no real joy emerge if one does something in the wrong way, simply why one did not know the better way. As the saying goes: „Ignorance is no protection from punishment“. It is necessary, that right view is always present; even at the time of enjoyment. The reason for this is the knowledge, that pleasure received from enjoyment through the senses emerges through condition and is transitory; therefore one should not cling to it. If so, one is not going to suffer when the state of joy is over (as it is surely to happen). In the case right view has been achieved, the right way of thinking will follow. This means, one is orientating himself according to the newly achieved realization. This, on the other hand could be hardly be separated from the other three parts, namely: right speech, right action and right livelihood. Herewith it is easy to understand, that this so called eightfold path is a dynamic process. Nothing is to be managed one after the other. The next three aspects are more subtle; right effort, right attention and right concentration are going hand in hand.

Attention can simply not be separated from any of the three, or any of the eight parts – in case one has won right view. As a matter of fact, the expression „won“ is also not quite right, as right view has to be **acquired**, it is based on one's own realization; that means: not on simple learning. Although one can learn something also through copying something from others, but this is going to be one's own knowledge after it is worked out in the own mind, when one is making his/her own thoughts over it, ponders upon it and tests it. Let's get back to joy.

Isn't this a joyful subject? When we realize on our own, that in case one is harming others, he/she is harming definitely his/herself, than the mind is developing another kind of orientation part by part. Well known is, though, the so called „grey animal of habit“, against which it is not easy to win. There

rises reluctance up. Impish joy is also no real joy, even though we are pleased about it. Let us look into the mirror, instead of looking into the papers, in which the masses of terrible news are also not capable to cause us joy. And now we should remember our reaction at the time, when we were laughed at after having made a mistake. Well, it was maybe lovely... Or not?

This way we can quickly notice, that impish joy is not causing well-being, as it is born out of the three bad influences characterizing our existence. This is called simply aversion, shortly hatred. Everything is called aversion, dislike, which lays between the vast form called hatred and the most subtle form of it, greed. The third root is ignorance, not-knowing. This does not mean the type of not-knowing, which happens through less reading of the papers, books or watching TV. No, it is not this kind of knowledge. It is the ignorance of the above explained Four Truths. So „simple“ can life be. As a matter of fact it is well understandable; isn't?

Hatred is a great evil, but one can easily overcome it. Greed is a smaller evil, but it is not easy to eliminate it. Ignorance/not-knowing is a big evil(hindrance) AND it is difficult to eliminate it. It is a pity; our joy is gone. At the beginning we were happy, that there are only three evils to master, but after than we had to learn, that eliminating them is not so very easy. Slowly must we begin! Whoever is running too fast, can easily take the false steps, to stumble and fall. There are still the small, daily, banal joys: Someone is smiling at us (it might happen). A wicked one might think, someone has laughed at him, but the peaceful one is happy and smiles back. The neutral thinking one takes it simply as given; but even he is feeling joy. It is nice to know, that there is a kind of joy – may it be but a smile – which one can enjoy without attachment. The one who knows this, will smile too. One should be pleased by some kind of success. Expectations should not be kept on high level. By the way: expectations have onlz one purpose; namely to become disappointed.

We should simply stop having expectations. Let us stop expecting to be the next millionaire, let's stop to hope to hit the jackpot, etc. Some expectations might come true; the only question is: when? At this point we ourselves can intervene.

Reality is the first method, enabling us to reach satisfaction. One should simply realize, that there are human beings, who are doing something good but reap something bad and the other way out. Naturally both good and bad are felt subjectively. Taking it objectively, is looking at it in an other way. Whatever we judge as something good, may be valued by other as something bad. According to this the expectations are subjective too. Having right view, the experience, the right realization, we will know, that whatever we experience now, is the result from the past. No more. We know too, that exactly now are we working out our „future“. The way, we handle our „past“ at present, that is going to be our future. This is cause and effect. And this law is existing independent from our experience or acceptance or belief (religion). The same way as the law of lever or gravitation is working.

There is a difference between the conventional and absolute truth. Conventional, as a matter of fact, to say table, floor, whatever. But absolute, it is true, that there is no substantive, as the substantive is static, concretizes, makes rigid. But as everything is subject to change, we should say: the table-proceeding, the floor-proceeding, the whatever-proceeding. Herewith we are back to the right view. In case we know, out of own experience (which, by the way anybody can make), that EVERYTHING is subject to change, than we are able to enjoy pleasure/joy, even if it changes. Let us imagine, it would be permanent. It would become boring and that would actually not be a joyous state. Would it be? For that reason joy has to be transitory, otherwise it were no joy. Joy arising from inside is also transitory, but it is lasting longer. It is a hidden treasure, which cannot be taken away.

This way are we seated here somewhat tense and actually would like to feel joyous. On some faces already appeared a smile. Joy can not be forcefully produced. It comes up as a result of something already done. Most probably became the connection to the eightfold path clearer through this. In case

I am acting in such a way (for myself and for others), that joy can emerge, it may actually happen, that joy arises. We are not thinking enough about this; simply because we are orienting ourselves mostly outwards.

We are greedy for contacts of the senses, hoping they provide us joy. As it sometimes really happens, we are based on these experiences and think it is right. But with right view we have to know, that the real joy is emerging from inside, it is born in ourselves. This is the deep internal joy, due to which „the heart is warming up“. In case we act ethically correct, in a way, how we too wish to be handled, so we may count on arising of joy. To make the way free for arising of joy, we have to prepare the way. We should try to throw away the rubble of everyday-life, which was of no use for anything except of killing time (which naturally cannot be done). Let us first look at the small, real things, instead of the virtual world of the screen.

What could be a useful tool for a rapid test of cause and effect on our own self? Let us do take a mirror and look into it. Do we recognize something? If yes, than what is it? Maybe a funny grimace? Why don't we simply laugh at this something? This picture, which is kidding us? A picture, which we interpret again in our own mind. Do we really want it? It is much more pleasant to see someone, who smiles. Who eventually even greets us. Are we brave enough to smile back? Or even to greet the other being? Let us just try to do so. It does not cost anything.