



Dr. Elise Bialylew, founder of Mindful in May (mindfulinmay.org) and The Mind Life Project (www.mindlifeproject.com) and author of The Happiness Plan, interviews Jeremy Hunter

Jeremy Hunter

Dr Jeremy Hunter is the founding director and associate professor of practice at the Executive Mind Leadership Institute at the Peter F. Drucker and Masatoshi Ito Graduate School of Management at Claremont Graduate University. For over a decade, he has helped leaders develop themselves while retaining their humanity in the face of monumental change and challenge, designing and running leadership development programs for a wide variety of organisations, including those in the aerospace, banking and finance, accounting, the arts and civic non-profit industries.

Key learnings:

- How Jeremy used meditation to help him survive a terminal illness
- How our lives get shaped by where we place our attention
- How we can make more mindful choices around food and addictions

Elise: Jeremy, welcome to the program. It's wonderful to have you here. Now, I just wanted to open up and begin with for the listeners that haven't come upon your work or story and how you actually got into the field of mindfulness. If you could share a little bit about that, that would be a wonderful place to start at.

Jeremy Hunter: Well, it's a long story, so I don't know how much you want me to talk about it. First, my mother's Japanese, so I grew up between two cultures, shuttling back and forth. There was always something like this mindfulness thing, some kind of internal reference all throughout my life. I think the rubber really hit the road when I was in my early 20s, I found myself diagnosed with what was supposed to be a terminal illness. There was no cure for this. It's an autoimmune disease attacking my kidneys. There was no cure for it. There still is no cure for it. The prognosis was 90 per cent of mortality within five years. I took it as a spiritual challenge, basically. There was nothing medical science could really do. In fact, at that point, the treatment was worse than the disease. I thought, "Well, maybe it's really an internal challenge." I think at the age of 20, I think I was finishing my second year of college. My life really changed to be an internal exploration.

I've had this extraordinary naïve notion that if I started meditating, maybe a miracle would happen, and I'd keep on living. Strangely enough, I started meditating, and a miracle happened, and I kept on living. Not that it's that simple, but it is the truth. I ended up living another 17 years after the diagnosis. It was really about having to walk into the hard places of your life and take a look at that, see what was going on there. That's the basic story.

The fast-forward, many years after that, I was in graduate school in the late 1990s. I received a grant to study successful professionals who are also long-term mindfulness practitioners. Of course, in the late 1990s, I like to say that was like declaring you were going to study the mating habits of Southern Irish leprechaun. First, you had to find the leprechauns, and then you had to watch them mate. It was so hard at that time to find people who were successful by conventional standards and also willing to talk about their long-term mindfulness practice. But we did. In this study, we found really remarkable human beings. Including the former chairman of Monsanto, and movie producers, and world-famous architects. Now, it's no big deal to find people like that who will say that they're meditators. But at that time, it was really a taboo subject.

One of the things that they would say in these interviews was that "my life is so complex, and I'm being pulled in so many directions at once that if I didn't have this to keep me grounded, centred, and sane, I think I'd be dead." Some version of that theme kept coming up in these conversations over and over again, coupled with stories of really profound transformation of people starting with some kind of illness. One fellow I was talking to said, "I was doing all the right things." (He was an architect.) "My portfolio was getting bigger and bigger. I was getting these amazing projects. But my hairline was getting thinner and thinner, and my waistline was getting bigger and bigger, and I started getting these headaches. I knew something was wrong with my life. It was through discovering these practices that people began to transform themselves in really dramatic and positive ways. Of course, I'm interviewing all these people thinking, "Yeah. You'd be dead too."

As fate would have it, I ended up at the Peter F. Drucker School of Management in Los Angeles. Peter Drucker, who most people probably know, is considered to be the founding father of the discipline of management, and a great collector of Japanese art. Wrote that we've overtrained in analysis and we've undertrained in perception. We teach people to think, but we don't teach people to see, let alone see themselves. Reading those words from the point of view of a meditator is like, "My gosh. This man really understands something quite profound." Then that started an idea that I had of saying, "Well, these skills really are something that everybody should know how to do."

For me, spiritual is not the opposite of practical. I think that they go hand in hand. It's probably more interesting when they do go hand in hand as opposed to running off to the mountain top, which I'm not opposed to doing at all. In fact, I like going off to the mountaintop on occasion. But the fact of the matter is a lot of people can't go to the mountaintop. The more rigorous practice is dealing with the world that's surrounding you right now.

That started a whole 20-year journey of creating a curriculum for busy executives to learn how to understand, and manage, and transform their own mind in the midst of passion. Because when I first started teaching, not many people really meditated. Now that's changed. But they also didn't have the time or space to meditate. My approach was, how do you use your daily life as a way of practising that? There isn't something extra you have to do. You just do what you're already doing, but you do it with a greater level of awareness, coupled with a systematic process for really understanding how we are creating our own misery. That's the nutshell.

Now we have, I counted the other day, 35 weeks of programs at the graduate school that are rooted in understanding your own mind. Including a required

course which, strangely, is actually popular, which is rarely ever true for a required course. Basically, every student at the graduate school will have some basic understanding of what mindfulness is and the practice of how to do it. That's the nutshell. Show about that?

Elise: Thank you. I think it's always very powerful when someone has gone through their own very, very significant suffering or life-threatening situation and come out of that. Because you can teach from a very embodied place. You're not just doing this as an executive or a leader. You've actually really put the rubber to the road, as you say. Can I ask you what your definition of mindfulness is that you find helpful?

Jeremy Hunter: I think that's a great question. As you know, there isn't any one definition. I was thinking about this, this morning. I have several definitions I use, actually. One is, mindfulness is the opposite of mindlessness. Usually, in talking with audiences, I'll start talking about mindlessness first because let's face it, mindfulness as a word really has now become loaded, culturally. Lord knows what people actually associate with it. Anything from just being Zen'd out to something that's a little bit more sophisticated than that. To forestall that, I just start talking about mindlessness, which everybody gets immediately if I go, "Yeah. I'm mindless." All the crazy things that we do, or our families do, or that our companies do without thinking about it, then how that generates results that are not particularly desirable at times.

If you use that as a starting place, and then we can back into, "Well, what would be the opposite of that? How do you bring greater clarity or intention to what you're actually doing? Do you actually realise what you're actually doing? Your actions are continually generating some kind of result. Are those the results you want?" How I see it is that you have this continual process of looking at your

results. Results are information. Is that result what you intended? If it wasn't, then what can you do differently to shift the potential to getting a different and, ideally, better result? Which you can do all the time. For me, that's one way of approaching it, is the opposite of mindlessness.

Then there's Shinzen Young's definition – who was my first teacher, actually – which is a three-part definition which I also take. The capacity to focus and control your attention. Can you put your attention on what you actually want to put your attention on? Then sensory clarity. Once you've placed your attention, what are you actually experiencing? It's just tuning in to what's happening to you right now. Then the third part, which is, “Now that I know what's happening to me right now, can I accept the fact that right now, this is happening inside me? I'm angry, or I'm frustrated, or I'm hungry, or I'm irritable, or I'm enjoying myself.” Basically, can you refine your attention to under what you're actually experiencing, and can you accept that experience? That is a really neat and tidy definition. Then it makes itself amenable to developing each of those three discreet skills. That's a long answer, but that's how I basically approach it.

Elise: Can you just elaborate a little bit? I think it was very clear. I like the way you referred to it as the opposite of mindlessness because it's immediately accessible. It's often referred to as attention training. Why is it important for us to train our attention?

Jeremy Hunter: That's a great question. I think there are several things. One is that attention is the medium through which we experience life. What I put my attention on is why my experience of life becomes. If I put my attention on baseball statistics, I get one kind of life; if I put my attention on rock collection, I get a different kind of life, or if I waste three hours of my life flipping through

social media, I get a different kind of life. How we use our attention is fundamental to what your life becomes. That's one.

Two, in modern Western cultures, we have, at least until very recently, completely missed the boat on understanding attention is a trainable phenomenon. For 400, 500 years, we've identified education with thinking, and so we train people to think. As Drucker realised, we don't train them to see. We just assume you can see. Yet, we know that generally doesn't happen. Let alone feel and sense. Attention is just a part of that. The emotional quality you bring to that sensing is also important. It's not just this cool thing that's happening, but how do you attention, warmly, to your own experience is an important, but significant, nuance. Anyway, the headline is, your life is what you attend to. If you don't pay attention to what you're attending to, then it's up for grabs in a way.

Elise: Earlier on, you talked about how you like to offer this as a training that people can bring into their lives without adding it into the busyness of their life. I wanted to pick up on that. If you could just elaborate a bit more on what you meant on that.

Jeremy Hunter: I think the fact that I teach at a school of management, it forces you to be practical, basically. The director talked about that the purpose of management is to create a result. I thought that's actually a very interesting place to start a training process or a development process. What I asked people I work with to do is look at all the results they're getting that they don't want. Then see how they may be creating or co-creating that situation through their attitudes, through their mindset, through their emotional reactions, their assumptions, through their biases, their expectations, rationalisations, whatever. To start to see how, in the midst of their daily life, they're co-creating their

experience. They watch the cultivation process as it happens. As opposed to just focusing solely on a meditation practice that increases the capacity to be able to see, but it also takes you out of your life. A lot of people don't have either the willingness to do that or the space to do that. Being a mother of young children, you know. It's like, "When am I going to carve out 40 minutes a day to do this?"

I find that this approach, (a) it's immediately relevant to people's lives because everybody gets some kind of result they don't want, and they don't have to add any extra. You have this phenomenon of people thinking, "I know meditation's good for me, but I didn't do it today. Now I feel even worse, or I feel guilty." That's an absurdity. An unnecessary absurdity. By just using your life itself, you always have the opportunity to be doing something. That adds a layer of rigour to the whole process of practising. Instead of practising just 20 minutes a day, you could be, potentially, practising a lot more. Not that you should be doing it every single moment of your life. That's also ridiculous as well.

What I notice is that once people start to see, "I create these boxes that I unintentionally force myself to live in through my assumptions, or my relationship to fear," or whatever emotional reaction a person has. They can start to realise it can be different and that the result can shift, then they get interested in the meditation practice. But that comes later. I think that's probably a little heretical to say, and it probably makes some people angry. Twenty years of experience shows that fairly useful way of approaching things.

What I think is a dirty secret in the meditation community is what I call the off-the-cushion problem. I can be blissful and peaceful on the cushion, but get me off the cushion, put me on the freeway, and you turn into a raving lunatic. What happened to that person? What this method does is create a flexibility for

you to observe yourself. It doesn't necessarily create the depth that a meditation practice would give you. Ideally, it's best to do both. I, myself, do both. I go on retreat for ten days every year. It's a non-negotiable. But it's far more interesting to practice this with my wife and my son, and the people I work with, and being on an aeroplane and all of that sort of stuff.

Elise: I appreciate what you're saying, in the context of management or business, introducing it in a very practical way, getting people to see that and then weaving in the meditation later down the track. For the listeners, could you perhaps even share what you mean, specifically, that they could even take something away to explore? A practical takeaway.

Jeremy Hunter: As I started to mention, what are the results you are getting that you don't want? Where is there a result you want that you haven't yet gotten? Assuming that you're, at least, partly responsible for that. I teach through questions. "Is this the result you wanted? What was the action that got you this result? What were the choices that you perceived you had that drove this action? How did you perceive the situation? What assumptions did you carry? What judgements did you have? What expectations did you have? What emotional reactions did you have? What sensations in your body did you have? What shaped what you perceived as your choices?" If something happens and someone gets angry, or they think the other person is out to get them or is an enemy, when, in fact, it's just their spouse, how does that contract or expand the available menu of options they perceive they have?

Those are just questions that you get in the habit of asking yourself as you go through. Two more would be, "Where am I putting my focus and energy? Am I

putting my focus and energy on what's going wrong?" which you find a lot of times in organisations or in relationships. What I don't like. What's broken. You put your focus and energy there. Is that really the best place to put your focus and energy? Another important question is, what do you want? What's your intention in all of this anyway?

Now that I've been teaching for 20 years, I will frequently meet students in the grocery store parking lot, which happened a couple of months ago. One of my students from many years came up to me. I asked him, "What really stuck from all of that?" He said, "When I get totally spun out of control, and there are so many things happening, I stop, and I ask myself, 'What do I want right now? What's the most important thing I need to be focused on right now?' That's saved my hind end so many times, just asking myself that question because I can come back to reprioritise what it is that's really important for me." That's it in a nutshell. It's a checklist of questions in a way.

Elise: I was just thinking about the moments of overwhelm that we have, whether it's at work or in a relationship. How do you remember to ask yourself the question? That's the thing. That's where I wonder about the necessity of meditation to somehow train this awareness that sits there, that can catch us in these moments. What do you think about that?

Jeremy Hunter: I think that's definitely where it's useful. When you start to notice, "I'm doing this again." There you go.

Elise: I wanted to ask you on a personal note, you teach this stuff, you travel the world. How do you actually walk your talk and bring all this into your life, as well as having a very busy, active career?

Jeremy Hunter: It's a constant adjustment. First is prioritising sleep. That's probably the most important thing. Truth be told, the ability to take a nap has guided a great deal of my career choices. Just the ability to shut the door and take a nap for 15 minutes, and not throw back another espresso or whatever to try to power through my day. I think it's really important. Most of us are using our mind to make a living. Sleep is an important process in doing that. I would say that prioritising sleep is a big one.

I created a Jeremy-care system, basically. I travel a lot. I travel to certain places regularly. I build out a whole network of either acupuncturists, or massage therapists, or whatever that I see ten minutes after I land, basically. That's another thing.

I have dabbled with not taking caffeine, which for two weeks turns me, and probably a lot of people, into a homicidal maniac. I will tell you, at least, the times in my life when I have maintained not taking in caffeine, the quality of my sleep is just unmatched. The times when I do take caffeine, even if it's the tiniest bit at 8:30 in the morning, it messes up my sleep. Those are the really super-practical things.

I started to say no more in terms of turning down things that are really super interesting, incredibly enticing, but probably not the best use of my time given the fact you have a family and all of that. It took a lot of examination, again going back to this question of what was the intention and what was really important? Drucker also talked about the importance of being able to understand what you say no to. That's also been a really important practice for me. It's hard sometimes because sometimes the invitations are really enticing. "This could be

a lot of fun. But I probably don't need to get on a plane again to go to this far off land."

Elise: I think about this a lot. It's often in family life. I teach a lot of meditation, and I've been doing it for a lot of years. There are moments where I'm just not very kind to my partner. There are these moments and then this feeling of shame. "I've been doing this for so long, and I still behave... That's just not so good." What do you do with that? Does that ever happen to you? It's something about self-compassion. I'm interested in the way that you relate to yourself as someone that is a leader in this space as well, but is also, no doubt, an imperfect human. What do you do to reconcile that? This comes up a lot for the listeners.

Jeremy Hunter: Well, you never stop being human, as you say. My wife will, on occasions, send me pictures of my keys hanging out the door with the little caption, "Mr Mindfulness strikes again." First of all, having a good sense of humour is really important. I think that's probably the most important thing, having a good sense of humour. Not to take everything so seriously, which, truth be told, mindfulness people can do. Don't take it so seriously. The cat, he gets blamed for a lot of things. "The cat must have done it." Poor guy! I think we build in a lot of cushion in our daily life with humour. Why not? I think that's healthier. Everyone recognises everyone else is a human being. I think that's actually one of the joys of my family life, is that none of us takes ourselves particularly all that seriously, which is also very helpful. Having a partner that doesn't take you that seriously is really helpful, or themselves that seriously is really helpful.

Elise: This is a similar topic. I've heard you talk about self-leadership. You're in the space of leadership. You work with a lot of executives, bringing this to

them. Can you share what you mean by self-leadership, and how you see mindfulness as being very effective in self-leadership?

Jeremy Hunter: Again, clarity of intention is important. Clarity of understanding how you are and what contribution you wish to make in this world is helpful. How your own actions influence or corral the team that you're working with. Almost everybody works on a team these days. How do you, as the leader, set the tone for that team, I think, is really essential.

Really great leaders are almost like professional athletes. In a way, they discipline themselves mentally and emotionally, and physically, in terms of physical stamina, in terms of people I have had the pleasure of working with and watching how they operate. There's a lot of emotional discipline that they put themselves through in order to be deliberate about how they're interacting with their team. To make sure they're not flying off the handle, or that their unpleasant emotions don't leak out into the environment in a way that's not healthy.

The really remarkable examples I know – like we were just talking about, everyone is a human being – it's oftentimes even astonishing to me, the level of candour they're able to create within their groups about how they're doing. Maybe a generation ago, that wouldn't have been possible in a workplace.

Elise: What do you mean by that?

Jeremy Hunter: To have a relationship where you're emotionally honest with one another. Buttressed by a lot of kindness and compassion. The capacity to talk openly about, "How are you doing?" The best examples I know create an environment where people are comfortable to talk like that. It's not just vulnerability in the sense of, "I'm going to wear my heart on my sleeves."

We're all humans doing this together. How do we create a space of emotional openness and generosity to be able to navigate whatever it is we're trying to do? I think, especially in recent years, that capacity and quality of emotional generosity is really important as things get more reactive. No matter what your political leanings are, creating the space around relationship just to be generous to one another for their human failings is really an essential thing.

A lot of the stuff we're dealing with, we've never had to deal with before. We're dealing with all kinds of new phenomena that we're not necessarily equipped to deal with. We've got to cut each other some slack that we're probably doing the best we can at this point. Skills like the ones we're talking about, they're not grown overnight. To cultivate that.

I have a phrase that I call the invisible office. There's the office that you see, the desk, and the computers, and the phones and all of that, and then there's the invisible office, the office you don't see, which is the space between us. It's the thoughts I have, the emotions I have, the beliefs I have about you, my colleague, or whatever that influence how we get work done. The really remarkable places acknowledge that that invisible office is real and that they are conscious about taking care of it in a healthy way. I think that's really a tremendous achievement, and it's really what we need in this world.

Elise: The invisible office exists even outside the office. The invisible space that's between us in any kind of relationship. What's happening, but then what's not spoken about that's happening, that has such a big impact on what's actually happening.

Jeremy Hunter: That's right. How do we talk about that in a generous way? Not just civil way, but in a generous way.

Elise: What you were just saying then about generosity, I wanted to pose it to the listeners to actually think about, what would it look like to be more generous in this particular relationship that you're having trouble with? I think it's a wonderful question. I'm certainly going to go away and think about that in different areas.

I wanted to ask you about this question around thoughts and mindfulness because I find it a really fascinating one. Just as we round up our conversation. When people begin mindfulness practise, there's a new perspective, or understanding, or relationship that happens with our own thoughts. Could you share a little bit from your own perspective around how this practice has helped you relate to your thinking? Perhaps any examples, or how you offer this to leaders or managers in a way that's more practical.

Jeremy Hunter: A couple of things. It's a great question. The big shift that happens early on in a practice is the realisation that the things I think I don't necessarily have to believe or act upon. That, for me, creates humility and even humour, because you just watch all the ridiculous things you think during a day, it really makes it hard to take that so seriously. The realisation that "I am not what I think or the thoughts that appear in my head, it's not me," is a huge, maybe even developmental shift. Because then it completely undermines the notion that I think, therefore I am, which is a basic tenet of Western civilisation. The thoughts you have are who you are. No, that's not necessarily true.

To take that to daily life application, I'll give you a ridiculous one from my own life. As you mentioned, I travel a lot. At one point, my doctor looks over at me and says, "You have to lose some weight. About five kilos or so. Ten, twelve pounds." I said, "All right." Then I just started to realise, one of the non-conscious thoughts or beliefs I have is that when I'm travelling, food has no

caloric value. If I'm in a different state, I'll just eat whatever I want. I realised, "This is how you gained weight." In examining my own thought pattern, not only did I have the assumption that when I'm travelling, food has no caloric value, but that while I'm travelling, if I am in x, y, z place, and I don't eat this local specialty, which is usually either laden with fat or some carbohydrate, that some my life will become the worst for it, and it will be this painful regret I will have at the moment of death. This is true. I'm being completely honest with you. This is what I actually think. I'll eat the ice cream. I'll eat the award-winning croquette. I'll eat whatever. The fried chicken at the Shell Station in Charlottesville, Virginia.

Then I just had to look at, what did I really want? What I really wanted was to die healthy. My goal is to die healthy. "We saw him yesterday. He was pottering around the garden." Then I just didn't wake up the next morning. That's a nice way to go out. I realised my intention is to die healthy. My intention is to spend more days on this earth with my wife and son. Yet, my action was completely out of alignment with that intention. I had to come to grips with the fact that food has caloric value no matter where you are on Planet Earth. If I didn't eat the award-winning croquette or have a giant bag of the local potato chips or whatever that I would still be okay. I would still have this good life. Being somewhat food-oriented, there's this imperative that you've got to taste it all. I let it go.

Going back to the question: where do you put your focus and energy? When I sit down at the restaurant, instead of looking for what I think is going to be the tastiest thing on this menu, which is probably not the healthiest thing on the menu, I recalibrate what I look for to be what's healthy and tasty. Then I never order dessert. Just by doing those things, I have lost two pant sizes. So, it

worked. It took about a year. Then I had to cut new holes in my belt to accommodate.

Elise: That sounds like a really great story that illuminates self-leadership. That sounds like self-leadership to me.

Jeremy Hunter: Who doesn't identify with that? It's about being honest with yourself, understanding what is really important to you, and then how does that turn into concrete choices in daily life?

Elise: One other thing that comes up there is that whole – which is often spoken about – automatic pilot. You were talking about if you've got an intention, but your actions are not aligned with that. It's because you're also in that automatic pilot. It's like what you're describing, the awareness part of the mindfulness is helping you to actually look at what's going on in that automatic pilot and become more aware of that.

Jeremy Hunter: I also want to be honest to say it's not 100 per cent of the time I do this. It's 80 per cent of the time I do it. In fact, yesterday morning, the doughnut shop. "I'd like a doughnut right now." So, I had a doughnut yesterday. But I know that I'm having the doughnut. Again, don't take it so seriously. Cut yourself some slack. Enjoy the doughnut every once in a while. At the same time, be really clear about what's important. Make it fun. For many years of my life, I was very good at being very serious. Yet, that's not really that helpful, actually. The automatic pilot.

The other thing I wanted to say about that was really to understand, how is your body informing your choices? For example, our executive classes end at 9:50 at night. At about 9:30, for many years, I will start having images of the chilli dog shop that is conveniently on the route home. They'll start generating in my

mind. Then I'll start thinking about it, and then I can smell it. Of course, I'm hatching this plan, the minute that class is done, I'm getting in my car, and I'm going to go and have a chilli dog at ten o'clock at night, which is not something a middle-aged man should do. Then it really came down to, "At this stoplight, I'm going to go straight, which will increase the probability I'm going to turn into the chilli dog restaurant's parking lot, which is the block right over there, or am I going to turn left and get on the freeway?" If I can just turn left, then I know I am not going to turn around and go get a chilli dog.

In thinking about how to make this whole mindfulness thing practical, what is the specific moment you need to turn left, where you usually go straight? If you can identify that moment, "Here's the moment I do not say the nasty thing that has just popped into my head that would be so satisfying to shoot across the room, but it probably would damage this relationship. If I can just not say this thing." "If I can walk past the vending machine selling the potato chips, that's all I need to do." It's not this monumental thing. It just means, at this key moment, I need to do one thing differently. If you can recognise that and understand the fact, I'm having this chilli dog explosion in my mind.

Understand that that is happening. "I notice that I'm craving this. I can feel it in my mouth. I can smell the onions." Yet, I can say hello to that and then turn left. Then you're gold. You just need to do that enough times where that relationship starts to weaken, and then it doesn't happen anymore.

Elise: That sounds fantastic.

Jeremy Hunter: That my secret to not only weight loss, but how do you control your life? It comes down to a moment. You didn't think we were going to talk about chilli dogs today. Right?

Elise: That could be the name of your next book: *Avoid the Chill Dog Hot Dog: Practice Mindfulness*. But on a more serious note, if think that's a wonderful place to end. There's such practical advice there. It's really, as you say, about this moment and the choice that you have. This is what it's really all about, this awareness practice.

One final question I had. Three books that have had an impact on you. They don't have to be about mindfulness. They might be something you've read recently. I know you'd be a big reader. Three books that come to mind.

Jeremy Hunter: Let's see. Three books. I'm ready constantly. Let me see here. Let me think.

Elise: That have really fascinated you or opened your mind in some way to something.

Jeremy Hunter: My son and I look at Hiroshige's *One Hundred Views of Edo*, which is a series of woodblock prints that he made in the Edo period every night. We look at one woodblock print every night and notice how it's made, and what's happening in the picture. Where in Tokyo is this place? What does it look like now? That's something that we do.

Elise: What is the name? I missed the name.

Jeremy Hunter: It's Hiroshige's *One Hundred Views of Edo*. It's a series of prints that he made. The book is a compilation of those prints. Let's see here. The book, *Nothing Fancy*, by Alison Roman. It's a cookbook, which is totally excellent. I read cookbooks for pleasure.

Elise: On the theme of chilli dogs.

Jeremy Hunter: On the theme of chilli dogs, but that's an excellent cookbook. It's very funny and very fun. Her approach to food is really beautiful. Let me see. There's got to be a serious one in there that have on my list. Third book. Good grief! I've only read 20 of them. Some of them are so esoteric, they probably wouldn't be that interesting. Let me see. I don't know.

Elise: Throw us an esoteric one.

Jeremy Hunter: Okay. Let's see. I'll have to find it here. I just ordered it, and I'm reading it right now. Is it on my list? It's a book called *Seeing that Freeze*. It's all about emptiness.

Elise: Great.

Jeremy Hunter: That would be good bedtime reading for you.

Elise: Especially for a beginner meditator.

Jeremy Hunter: Right. Don't go there. If you're a beginning meditator, then I suggest ...

Elise: Go with the cookbook.

Jeremy Hunter: The cookbook. Go with the cookbook. Don't burn inner. That's your first test. *Mindfulness in Plain English* is always a perennial.

Elise: Great. Thank you so much, Jeremy. It's been a pleasure, and an entertaining experience chatting with you today. I'm definitely going to think about you next time I go to order my dessert off the menu. Hopefully, the listeners will too, and remember that you have a choice in that moment.

Jeremy Hunter: You have a choice.

Elise: All right. Thank you so much.

Jeremy Hunter: Thanks so much, Elise. That was a real pleasure.