

Creating the Solitude We Require

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhadāsa gave regular lectures during the monthly international retreats held at Suan Mokkh and then Suan Mokkh International Dharma Hermitage. Usually, Ajahn spoke in Thai and Santikaro Bhikkhu interpreted into English live. Audio recordings are now available from www.suanmokkh.org and www.bia.or.th. The following is a transcription generously made by a Dhamma volunteer. If you noticed possible improvements to the text and would like to contribute, please kindly contact the Buddhadāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Today we'll talk about making solitude however we need it – wherever, whenever and as much as we want.

An example from our modern culture is that whenever we want coolness, we have certain machines. And we can go into a room that's air-conditioned and we can be physically cool whenever we want.

But here we are speaking about mental solitude. And so walking into an air-conditioned room won't be able to help us. Instead we must use a method that is specifically appropriate for this which is what we'll consider now.

And this is the instrument that we call *ānāpānasati* (mindfulness with breathing in and out) which you have been studying and experimenting with over at the center across the highway.

When you are successful in practicing mindfulness with breathing, then you can have solitude whenever you want it, wherever, and to the degree that you require it.

You should remember that an air-conditioned room – although it may be used often just for our own pleasure and comfort – has other purposes. A cool room can

be used to store certain things such as medicine which needs to be kept in a cool place. So it has other benefits than the one we may primarily use it for.

Viveka (solitude) is similar. If we want, we can seek it solely for our own happiness – the happiness that comes with a sufficient level of solitude as we discussed earlier. However we can use this same solitude for certain other benefits of a higher order and in cases to the highest level of possible benefits. For example, when the mind has solitude or *viveka*, it's possible to use that state of mind in order to reflect, to think, to examine, to study, to investigate things deeply for whatever needs we might have. It's possible that when there is this solitude, to perform the highest duty that we have which is the duty of *vipassanā* (insight). And so there can be more to *viveka* than just the immediate happiness that results from it.

We can teasingly say, if one wants we can create the Kingdom of God in order to live in it if we wish.

When we've created solitude, then we can use it in order to develop even higher *dhammas*, up unto the highest which is Nibbāna. Including we can develop the tool or instrument for realizing Nibbāna which is called *atammayatā*.

We'd like to request of you a very special favor and that is that you take interest in this Pāli word *atammayatā* rather than requiring us to translate it into English.

However familiar you are with the word 'Buddhism,' we would like you to be equally or even more familiar with the word *atammayatā*.

This word *atammayatā* is quite special or even a little bit strange. It can mean the instrument or tool for realizing Nibbāna. Or it can mean Nibbāna itself. Or it can mean the happiness that arises from the realization of Nibbāna. We're going to examine these three different aspects of *atammayatā*.

The thing we're calling 'solitude' won't have reached its utmost or fullest development unless there is *atammayatā*. *Atammayatā* is the only way to take solitude to its perfection.

Atammayatā is the state of mind that is imperturbable. The state of mind where nothing can change it or disturb it. This mind that is beyond being shaken or moved is what we mean by *atammayatā*.

When the mind is totally imperturbable – where nothing can bother it or cook it up or affect it – that is the perfection of *viveka* (solitude).

If you study this word *atammayatā* in the Pāli and come to know it, then you can translate it in the way you feel best into your own language. In English we might translate it as spiritual equilibrium or unconditionability or imperturbability or something like this, unconcoctability. But if you understand *atammayatā* first, then you can find the translation that suits you.

Allow us to repeat a metaphor for *atammayatā* once again. All the great mountains of the world – the Himalayas, the Alps, the Rockies, the Andes – all of these, which appear very stable, all of these can shake and tremble whenever there is an earthquake. If the earth shakes, then these shake with it. But the mind that has or is *atammayatā* won't shake or tremble at all. It's totally immovable, unshakeable even if there is an earthquake, even if the entire universe starts trembling. The mind with *atammayatā* won't be affected in the least.

Mountains are physical things. Let's look at an example that is a bit more mental. There is a beautiful young woman, very attractive, very intelligent. She has *atammayatā*. Then all the playboys in the world – the most handsome, the most suave, the richest, the best dressed, the most cultured playboys in the world – can come by. And none of them can flirt with her or pick her up or anything like that because she's got *atammayatā*. She doesn't fall for any of these guys.

Or a good-looking young man who has *atammayatā* – all the beauty queens, all the fashion models, all these painted up and dressed up women can come by, and none of them can turn his head or hook his nose and lead him off into falling in love if he has got *atammayatā*.

The mind with *atammayatā* is above all – even the least little bit of influence – of positive and negative. And so there's nothing that can make it fall into love or hatred.

The mind that is above all power of positive and negative is supreme solitude.

If the mind can yet be pulled or hooked in a positive or negative way, then we can't really call that solitude.

God's heaven or paradise must be like this. It can't be just some place of sensual pleasures and delights where one gets all one's desires satisfied. That kind of heaven won't lead to anything lasting or real.

When you can hold to or follow this meaning of atammayatā, then you will follow solitude to its perfection.

You can figure it out for yourself that there will be a kind of peace and happiness which is even higher than viveka, the solitude which comes with atammayatā.

Now that we've spoken enough about the goal we can speak about the way or method of realizing that goal.

Your instructors at the meditation center have been explaining to you *ānāpānasati* (mindfulness with breathing). In mindfulness with breathing there are four main areas of research and practice.

In mindfulness with breathing there are four basic phases or stages. In the first you must deal with your own body. In the second you deal with your feelings, the pleasant feelings and unpleasant feelings. In the third you deal with the *citta* (the mind or the heart). And in the fourth you deal with Dhamma.

In the first, regarding the body, we deal with our body by learning how to get it under control, how to regulate it, and how to keep it in a condition that is of the most benefit and use.

When we use the word 'body,' or in Pāli *kāya*, we are referring both to the breathing – the breathing is one kind of body – and we can refer to the physical body itself – the overall body of flesh and blood and bones. So when we talk about the body, we mean the breathing on one hand and then the physical reality connected to the breathing which we usually just call the body.

So we have two basic kinds of body – the breath body and the flesh body. But here be careful. The word 'body' (*kāya*) just means 'group,' a collection or compound of various things. The breath is a compound of various things and so is the body. When we talk about 'breath-body' we are not talking about any astral

bodies or anything superstitious like that. We just mean the breathing as it is, nothing fancy or special. It's important to understand the breathing and the physical body. This is necessary.

In fact the Pāli word *kāya* just doesn't mean 'body,' at least in the ordinary sense. It means 'group.' It means a collection of things which are collected together in a group. Because the breath is a group of various conditions and things, we can call it a *kāya*. And because our physical bodies are a collection of various organs and tissues and things, we can also call it a *kāya* which is usually translated as 'body.' But here the word 'body' – if you look carefully – means a group, a collection.

In the first two lessons of *ānāpānasati* we studied the nature of the breathing. We studied the breathing in order to find out what the breathing is really like. From the aspect of the long breathing and the aspect of the short breathing. The short breathing – we study it directly, experientially to find out what the different kinds of breath are like. And very importantly, to see what kind of influence or affect the breathing and its different forms has on the body and on the mind.

Sometimes we just say we study the 'nature' of the breathing or of something. But that might be too superficial. We need to approach it as studying the nature of the nature of the nature of the breathing. This nature of things has its own nature and we can go more and more deeply into this if we're to really study things.

Nobody can teach you what this nature of the breathing is like or what it is. You have to breath yourself and study it yourself until seeing in very broad terms as well as specific – what the characteristics and quality of the breathing are, what kind of affects it has on the body and mind, what kind of things influence the breathing and how, seeing its importance, seeing its role in life, the relationship of the breathing to life. These are all things that nobody can teach us. They are things to discover in our own breathing.

When you study the nature of the breathing deeply, you'll come to see quite clearly that these two bodies – the breathing group, and the physical body group or the flesh and blood group, whatever you want to call it – these two things are intimately connected. They're so closely related that they're inseparable.

The breath and the physical body are so closely connected and related that if we do anything to one it will affect the other. Or if you do anything to the other, it will affect the first one. And so because of this natural fact, it is possible for us to gain mastery over the body by mastering the breathing.

Nobody can master their body directly. Nobody can control the body directly. But we can master it indirectly through the breathing. If the breathing is coarse, then the body will be in a coarse condition. When the breathing is subtle, then the body is in a subtle condition. If the breathing is distracted, disturbed, then the state of the body is distracted and disturbed, restless. If the breathing is calm, the body will be calm.

You can find this out for yourself. You don't have to believe us at all. If you breathe – make the breathing very refined and subtle, make the breathing calm – then the body becomes very subtle and calm. So this leads to a certain level of *viveka* (solitude).

We've said since the first talk that 'Solitude is the resting place for the suffering soul.' This you can find out for yourself by making the breathing very long, relaxed, very subtle, calm and refined. And you'll find, in this way you'll discover a certain degree or amount of solitude. And you'll be able to see for yourself how restful and healthy that is.

And in this way we can cope with or we can heal the suffering soul whenever, wherever we are through the use of the breathing as we've just described.

This is the cool room where the mind can run inside and find peace.

We can find our air-conditioned room anywhere we are, whenever, as much as we want when we have mastered this degree of solitude. This can be achieved or we can do this even through practicing only the first four lessons of *ānāpānasati*, just the first stage which has to do with the body.

From another angle we can say that in this way we have almighty breathing. We have a super powerful kind of breathing where the breathing is so powerful that it can get rid of any kind of heat in the mind. Through the breathing we can cool the mind immediately whenever and wherever we need to do so. This is a benefit that comes just from practicing the first phase of mindfulness with breathing.

On the other hand, if you ever want to suffer – if you ever want to be miserable – you can bring on misery and suffering immediately by breathing in a really coarse and crude and low and messed up way. Just go and breath improperly and it will make you feel miserable. So you can suffer whenever you want or you can feel happy and at peace whenever you want by mastering the breathing.

Now we come to the second tetrad or group of four lessons which has to do with the *vedanā* (the feelings).

You'll have to see for yourself what the role of these *vedanā* are in life, to see how they affect us, how much power they have over us. All of us are in love with the pleasant feelings, with feeling good. And all of us hate unpleasant feelings, feeling not so good. All of us are spending lots of effort and time and money searching for pleasant feelings. Many of us are searching all over the world looking for these pleasant feelings.

We spend lots of money, we spend lots of hours thinking and planning and purchasing in order to get what we hope will bring us these pleasant feelings. There's not a single life in this world that isn't under the power of these feelings. We're all trying desperately to get positive feelings and doing our best to avoid and run away from the negative feelings. This gives us a hint of how powerful those things are.

If we can look at it from a positive view, we can see that we go to school, we study, we learn and then we work in our various jobs for the sake of getting these pleasant feelings. Or we travel for the sake of pleasant feelings. Why is that all these white people are coming to Ko Samui if not just to try and find some more pleasant feelings? If we look at it from the positive side.

On the opposite side – the negative – why is it that people commit suicide? People are killing themselves all over this world because of these feelings. Or why do husbands and wives separate and divorce? It's always connected to these feelings. So the power of these feelings have their negative aspect as well.

The capitalists want pleasant feelings. The workers also want pleasant feelings. And so they – because they're each trying to get these feelings that they want – they argue, they fight, and all kinds of struggles and conflicts arise because of these feelings, over these feelings.

Vedanā leads to *taṇhā* (ignorant desire), what we call ignorant or foolish or even stupid desire. This vedanā leads to this desire that keeps all animals running around and around and around the world. Whether humans or other animals, all these desires that keep us running around all over the place, all of this comes from the vedanā.

These things are so powerful and get us into so much trouble that it's necessary to manage them, to be able to deal with them correctly. We have to learn how to master them. And for this reason we practice *ānāpānasati* in order to understand and master these various feelings which are called *vedanā*.

Vedanā come in both positive and negative forms, but it's the positive kind of feelings that have the most power and do the most damage. So we need to be especially careful about the positive kinds of vedanā.

Because of positive feelings we go searching all over for things. If we get them then we need to protect them and keep them and guard them. And then this leads to fear, anxiety, worry that we're going to lose whatever it is that we've accumulated. So then there come up these negative feelings as well. We're slaves to both positive and negative feelings, but the positive feelings are more fearful, more frightening.

When the positive feelings have more power and do more damage, then in *ānāpānasati* we work with or study these positive feelings in particular – especially the ones that are called *pīti* and *sukha*.

If we can deal with the positive feelings, then it is trivial to deal with the negative ones. So in mindfulness with breathing we come to terms with the positive feelings first.

The first kind of positive feeling is called in Pāli *pīti*. This *pīti* we can see that it has two basic levels and we need to translate each one in a different way. The first kind of *pīti* is very crude and coarse, it's very distracting, it's kind of scattered. And this we can call 'rapture' – very strong energetic, not at all peaceful, a kind of rapturous feeling. But then there is also a kind of *pīti* which is very calm, much cooler than this rapture. When all that excitement and busyness calms down, then there's a kind of *pīti* which we can call 'contentment,' which would be like the contentment that comes with true solitude.

One kind of *pīti* is very hot, is very busy, makes a mess of things. And the other kind of *pīti* is cool and leads to a feeling of peace and well-being.

One kind of *pīti* is so exciting and stimulating that it even makes our bodies dance kind of, it bubbles and makes our bodies bounce. And it can even make us go crazy if we're not careful. And then the other kind of *pīti* is calm and cool, and supports a state of normality.

Nonetheless, we must control both of them so they don't inspire or stimulate us. If we let these things get control over the mind they'll create problems. So we must control both of them.

The other kind of feeling we need to study is called *sukha* which can be translated 'happiness,' 'joy,' sometimes 'bliss.' Though for many people that gets a little too exciting. Maybe just the simple 'happiness.' When *pīti* is calmed and cooled, when it becomes very very calm and all the stimulating exciting part is calmed away, then we come to what we call *sukha*, a joy that has nothing disturbing or exciting about it. In fact, if this *pīti* that is calm, that is controlled and calm to the point of being genuine solitude, this then we can just call *sukha* or happiness.

These pleasant feelings are very difficult to control. They can be quite powerful and they are so attractive that the mind has tremendous difficulty getting them under control. Once they can be controlled, the negative feelings are no difficulty at all. So then we must practice in order to bring these pleasant feelings under control – so that neither *pīti* nor *sukha* has any ability to disturb the mind, to influence or affect the mind. Then the mind is in a cool room all the time. The mind can remain cool no matter what, once these feelings are under control.

If we're unable to control these *vedanā*, then *vedanā* leads to *taṇhā* (desire). Desire leads us by the nose around and around the world without any end. We just keep spinning around.

When we complete the second phase of practice, then the feelings are under control and we have a higher level of solitude.

In the third phase or tetrad of our study and practice we come to the *citta*. You can translate it as 'heart,' translate it as 'mind.' It includes both of these meanings. We need to study the *citta*, we need to deal with it, come to terms with it, be able to

control it. So that the *citta* (the mind, the heart) can be used for whatever is necessary.

In Buddhism life is only made of two things, body and mind. In Buddhism there's no third thing to complicate it. There is nothing like an atman or a self or a soul such as in Hinduism. In Hinduism they've got this atman and so it is very complicated in dealing with this *atman* if you read all the complicated theory about it. Buddhism is much more simple – there is just the body and the mind. And once we can cope with the mind – get the mind under control – then everything else will be fine.

When one can control the mind, then one controls the world. Try to remember this. When the mind is under control, then the world is under control.

If we're unable to control the mind, then it will be constantly disturbed by positive and negative. And then we end up with a struggling soul. Or – since in Buddhism we don't find a soul anywhere – we can say we end up with a struggling *citta*, struggling mind, a suffering heart that is full of problems and is always busy with various things – struggling and fighting against the positive and negative in life. So it's necessary to be able to control the mind so that it's no longer messed with, no longer disturbed by positive and negative.

Before we can control the mind we have to know all the different forms and shapes it can take. Or to put it in more crude terms, we can say we need to know how many forms of insanity the mind can take. We have to see all the strange and neurotic tendencies of the mind. We have to see all the different neurotic states which the mind can undergo. We need to see this if we're going to be able to control the mind.

Sometimes there is lust and sometimes there isn't. Sometimes there is anger and sometimes there isn't. Sometimes there is delusion and sometimes there isn't. Sometimes the mind is attached to this, to that and sometimes it's not attached to anything. These are just a few of the examples of some of the forms of craziness that the mind gets into. We need to understand, to observe and understand all the forms of craziness – boredom, excitement, fear, worry – all these things that the mind gets into. Then – if we do this – then we can say we know the mind.

Some things we can't know directly because we're as yet unable to experience them. In such cases we can estimate or deduce what those things would be like. For example, Nibbāna is something that is difficult for us to experience because there are all these different kinds of defilements – greed, anger, fear, worry and all that – getting in the way. So we can deduce what Nibbāna is like. When we know – when we see clearly what greed, anger, hatred, delusion – what that is like, then we can get a sense of what it would be like when all of these are gone completely. When life is absolutely free of greed, anger, fear, worry, boredom, excitement – what might that be like? So to understand certain states we may need to use this approach.

Next we practice at controlling or mastering the mind. The first way of practicing this is to make the mind *pramot* [Thai], or in Pāli *pāmojja*, which can be translated as kind of a cheerful, enjoyable, delighted state of mind. So making the mind cheerful, comfortable is one way of controlling the mind. If we've been successful in our earlier stages of practice, we can bring up *pīti* and *sukha* whenever we want. And we can use these to put the mind in a comfortable, enjoyable condition.

Whenever we need delight and comfort in the mind, we can do it immediately. Just stop for a moment and think how wonderful that might be.

However this delight, this enjoyableness of the mind can still be quite busy. So the next way to control the mind is to make all that stop, to make the mind very firm and stable, to put the mind in *samādhi*. This is the second way of controlling the mind or mastering the mind.

To be able to make the mind *samādhi*, to make it very stable, clear, and calm – this is an even higher, this is quite a bit of solitude, to be able to make the mind *samādhi* whenever we want.

The third way of mastering the mind is to make it let go. All the time the mind is getting caught on things. The mind is grabbing onto feelings, onto objects of experience. And this third way of mastering the mind is to make the mind let go. Whatever it's grabbing onto, make it let go. Or if necessary, pull the mind off of it. This is the third form of mastering the mind.

So as regards this third tetrad, there are these four lessons. The first is knowing all the different kinds of mind, all the different kinds of *citta* (heart). Then making the mind delighted. Then making it stable and *samādhī*. And last, making the *citta* let go – freeing the heart from whatever it is caught on.

When we can master the mind, then we have mastered the world. We're masters above everything in the world once we get the mind under control.

The fourth tetrad concerns Dhamma. And in this one we must deal with the ordinary conditions of the mind, Dhamma. And then in Thai we have the word *thammada* which means 'ordinary' or 'normal.' And this ordinary or typical condition of the mind is attachment. This is our major possession. Our wealth in life is this clinging to things. In this last aspect of practicing mindfulness with breathing, we must get control over this ordinary condition of the mind – this attachment which is so habitual with us.

The other day we mentioned the four kinds of attachment – attachment to sensuality, to sensual pleasures and to sex; attachment to views, opinions, theories; attachment to superstitions; and attachment to ego, to 'I' and 'mine.' It's kind of funny and kind of sad that this is our basic possession in life. This is what we're carrying around with us all our lives. Of the ordinary human beings our wealth is made up of these different kinds of attachment.

If we want to conserve our words a bit, we can just talk about two kinds of attachment – attachment to positive and attachment to negative.

Attachment is like carrying things. Attachment is like picking up things and carrying them around and they become very heavy. So attaching to anything is to turn it into a burden.

The kind of attachment which is heaviest and most burdensome of all is attachment to ego.

All the feelings and experiences – through the eyes, ears, nose, tongue, body and mind – all of these are collected together in ego. This ego attachment is the heaviest, the worst kind of attachment – creates the most harm and suffering.

Sometimes we call it 'life' – we attach to life – and when we attach to life then it bites its owner. If we cling to life, then it turns around and bites us.

Therefore our duty is to destroy attachment.

Therefore we must study this attachment very carefully. We must know exactly what it is, what it's like, how it comes, where it comes from, what it leads to, what it causes. We must know it thoroughly and profoundly.

In this fourth area of practice – this tetrad that deals with attachment – we begin with the lesson where we contemplate impermanence. We contemplate the fact that things are changing all the time – this fact of instability, of constant change and flow. That which in Pāli is called *anicca* (impermanence).

Every cell in our body is changing. Every atom in every cell is constantly pulsing and swirling and vibrating and changing. Everything within our bodies – everything in the world around us, others – is changing, are changing all the time. We must see this fact – that all things that make up our own lives in the world around us – that all of these are impermanent.

There was a Greek philosopher about the same time as the Buddha whose essential teaching was that everything is constantly changing. He expressed this as “*panta rhei*” [Greek], “everything flows.” This was central in his philosophy that everything flows. Many people thought that he was crazy for saying this, that everything flows. Are any of you in that category who think that it's crazy to think that everything is changing all the time?

There's one discourse in the Pāli text where the Buddha speaks of a “*Araka sasada*.” *Sasada* [Thai; Pāli, *satthu* or *satthar* ??] means a ‘teacher,’ but a leading teacher. And *ārakā* means ‘in a distant city.’ The Buddha said there was an important teacher in a distant city who taught impermanence as the Buddha did.

We must be very careful not to join the group of people who think that Heraclitus is crazy. By this we mean that we should be very careful that we don't end up not believing in impermanence. In fact many of us – maybe without realizing it or without examining it – believe in permanence. We believe in all these permanent things that we can have, keep, own, and so in fact we often fall into the group who think that Heraclitus is crazy for saying that “everything flows.”

So therefore the first lesson in this last tetrad is to observe very carefully the fact of impermanence in all worldly things. In all things that make up this universe there is this fact of impermanence and there are no exceptions.

If we truly see the fact of impermanence, then we'll know for ourselves that we're really stupid to go and attach to anything that's constantly flowing and changing. It's ridiculous to try and grab onto and hold onto something that's changing from moment to moment. This we will realize for ourselves when we really see this fundamental fact of impermanence.

The second lesson here is to then observe the impermanence of the things we're still attached to. Whatever we're still attached to, take a good look at it until we see that it's constantly flowing, always changing. And then that attachment will start to dissolve and fade away. Making attachment fade away and observing the fading away – the dissolving of attachment – is the second lesson here.

This second lesson is to observe, to deeply experience this fading away of attachment. See the impermanence of these things we're still clinging to and then observe experience as that attachment dissolves, breaks up, and fades away. This fading away is called *virāga*. Experiencing it within ourselves – not thinking about it but experiencing it as the mind actually is letting go of things. This is the second lesson.

The third lesson is no big surprise. You can figure this out for yourself that if attachment fades away and fades away, eventually nothing is left. And this is what the third lesson is about. As attachment fades away, it's eventually quenched. It's quenched, the attachment is gone and there's just coolness. This is called *nirodha*. This is what the third lesson is about.

Now attachment ends. It ends totally. There's no attachment left in life. There is not even any attachment towards ego. This total ending, quenching, cooling of attachment is called *nirodha*. Where it's fully cooled down, this we call *nirodha*.

The fourth lesson is to throw it all away. Everything we've ever attached to and everything else to boot – just throw it all away. Just toss it away. This is called *paṭinissaggā* (throwing away). When we can throw it all away, our bodies, our minds, our feelings, everything just toss it away, then there is no more heat, there is nothing disturbing or tormenting the mind. This is when *viveka* is perfect. When

everything is tossed away, then there's perfect solitude. There is nothing that can disturb the mind. The mind is totally at peace, totally free, totally cool. This is the perfection. This is what is meant by Nibbāna. Or here we call it 'throwing away.' Experiencing this throwing away is the sixteenth lesson.

So let me go ahead and take the liberty of calling *ānāpānasati* a machine for creating solitude. *Ānāpānasati* is a mechanism for making viveka.

Let's develop this kind of industry. Let's develop an industry where we build these machines that make solitude.

The kind of industry – the physical, material kind of industry – we've got in the world now is just destroying the world. So let's develop this kind of industry that will lead to lasting peace – that will lead to real peace for the world instead of destroying it.

If you take a good look at it you'll be quite happy with this machine for making solitude. And we hope that you will be very successful in building this machine and allowing it to make a lot of spiritual solitude for you.

Ten days isn't enough to finish building your machine. It'll probably take a little longer than just these ten days. So we request that you continue practicing until you succeed and are totally successful. If you wish, you are welcome to come back here at any time and benefit from whatever we can help with here at Suan Mokkh. But what we request most of all is that you don't stop. Whatever you do, don't stop this important duty of building this machine which will create not only solitude but peace for both us and for the world.

Finally may we offer you the highest thanks for your ability to patiently sit and listen for almost a two-hour talk. So thank you and congratulations. And that's it for today.

Today was longer than the other two days. That's all for today.

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