

Everything is Anattā

by Buddhādāsa Bhikkhu

Interpreted into English by Santikaro Bhikkhu

A Dhamma lecture given at Suan Mokkh on 3 August 1990

In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhādāsa 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 Buddhādāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Truth seekers, all friends who are interested in the Dhamma, I'd like to welcome you here and express my joy that you have come to this place, in this way, namely coming here for the sake of understanding and learning about Dhamma, which will enable us to develop our lives to higher and higher levels.

If you'd like to pause to consider why we've chosen this early time of 5 a.m. to speak, first of all, this is the time when most flowers open. Most flowers will open up around this time of day. It's the appropriate time for them to do so. In the same way, this is a time of day when it is easy for our minds to open, like a flower, for this is the time when the Buddha was enlightened.

At this time, the mind is fresh and flexible. It is easier for it to experience, to think, to be active and to investigate. So this is an appropriate time to investigate the Dhamma. This is the time of day when our teacup has yet to overflow. There is still room to pour something new into our teacup, so this is why we have taken the opportunity to speak at this time. Although it may be a bit difficult for some, please consider the various possibilities and realize that the advantages far outweigh the difficulties.

As we begin, please put aside all thoughts or attitudes of comparison between Buddhism and other religions. Instead of approaching things in the narrow way of this religion or that religion, instead let's focus on just one thing – what we call 'nature' or 'the truth of nature.' Let us regard natural truth and not the distinctions and comparisons between the different religions.

Or at least, we should try to see all the religions as one. For example, the Buddhists should see Christian prayers, or the prayer to God as it appears in

various religions, as an attempt to practice correctly, according to natural law, natural truth.

We should observe that all people, all human beings, no matter what religion they follow, have the same problem. All of us have the problem of suffering, of pain and misery, or what we call *dukkha*. Whether we are Christians, Muslims, Buddhists, Hindus, Sikhs, Jews or whatever, all of us share the same problem of *dukkha*. Just as we all have the same colored blood, regardless of our religion, we all share the same problem. The problem of life for all of us is identical. We all view life in terms of 'self.' We believe in a self, an ego, that 'I am.' When we consider ourselves to be a self, we act selfishly. So this means all of us have the same problem.

If we look carefully, we will see that all of us have the same lofty goal in life. The highest goal of all religions is the same, which can be summarized in two words: blissful and useful. We all seek a happy, joyful, blissful life and we all seek a life that is useful. So both blissful and useful is the common goal that all our religions share.

But our lives are unable to be blissful* and useful* for one single reason – selfishness. Because of selfishness, none of our lives are truly blissful or fully useful. But, because this is understood, all the different religions work to eliminate selfishness. The methods and techniques of eliminating selfishness may differ, but we all see that we share the same goal. We see that this is the way to achieve a blissful and useful life.

Selfishness is the basic cause of all our problems and it's what keeps us from a life that is peaceful and useful. Selfishness causes all the problems in the world. When there is no selfishness, life is cool and peaceful, and it can be put to the highest use, for the good of oneself and the good of the world. But when there is selfishness, life becomes hot inside. It starts to burn. Or we could say, 'when there is selfishness, life bites its owner.' Selfishness is worse than a dog. The dog will never bite its owner the way selfishness does. We think that when we are selfish, we're doing what's good for oneself, but in fact, selfishness is doing damage. It's harming itself, its owner. So this is why all religions see the need to eliminate selfishness.

Looking at it in another way, when there is selfishness, we don't think of doing anything of benefit. We don't think of benefitting ourselves, we don't think of benefitting others and we don't think of benefitting the common good. When there is selfishness, we don't think of doing anything of benefit for anyone. So, our life is useless because it benefits no one, not even ourselves.

What may seem strange to you about this is that selfishness, not only is unable to do anything of benefit for others, selfishness prevents us from doing anything of benefit for ourselves. Because we misunderstand this, we think that

when we are being selfish, we are doing what's good for 'me,' what's good for 'us.' However, when there is selfishness, we are not even doing what's right or beneficial for ourselves. One example of selfishness is laziness. When we are lazy, we refuse to do anything of value for others, or for society, but we think we are doing something good for ourselves. In fact, we are doing absolutely nothing of value for ourselves either. We are just frittering away our lives. When we are lazy and don't do anything for others, we harm others and ourselves as well. This is how it is with selfishness. It not only harms others, it harms oneself. When we are in such a habit of indulging in selfishness, it gets worse. If there is too much selfishness, we become neurotic and eventually go crazy. All the people filling up our mental hospitals are there because of excessive selfishness. All insanity is a result of excessive selfishness. When selfishness has reached this point, one has wasted one's life. One's life is of no benefit, not even to oneself. When there is too much selfishness, all we think of is taking. One doesn't think of giving. Or, when there is selfishness, people just demand their rights, but they don't think at all of duties and responsibilities. So this is how selfishness harms others as well as ourselves. It may seem strange, but selfishness actually does us more damage than it does to anyone else.

Now we'll consider, as well as we can, this life that we are aiming at – a life that is blissful and useful. We'll consider the aspects of blissfulness or peacefulness. The life that is cool and at peace will have four characteristics. It will be clean, clear, calm and free. It's clean because there is nothing dirty or defiling messing up the mind. When the mind is clean, then it is clear, bright. It knows what it needs to know. It has a freshness and openness, a clarity. When we know what we need to know, then the mind is very correct. There's a rightness to it. And then the mind is calm or peaceful. This mind is calm because there are no problems disturbing it. And so this is a life which is free, free of all problems, free of all suffering (*dukkha*) that could trouble us. So when we consider the goal in terms of this coolness, peacefulness we can see a life that is clean, clear, calm and free. Free here is the same as the goal of all religions. Free is to have escaped from or we've been liberated from all problems in life. All religions speak about salvation, emancipation, liberation, which is the meaning of being/to be free. So this is the goal of all religions.

Another name for this life, which is clean, clear, calm and free, is a cool life. The cool life. But when we use the word 'cool' here, we need to be careful of its meaning, because we're not speaking of the ordinary 'cool' that you think of in terms of, say, your body temperature. The ordinary cool is the opposite of hot. There's hot and there's cold. There's warm and there's cool. But we're talking now of a special kind of cool that doesn't have an opposite. A cool that isn't just the opposite of being hot or warm. If you understand this meaning of cool, of the cool life, we suggest another word, the word quench. A life that is quenched. Where all thirst, all hunger, all problems, all difficulties, all anxiety, worry, all

the problems that surround us are quenched. This is the cool life.

If you study it deeply you'll see that in the word 'quenched,' you'll find the meaning of the words 'clean, clear, calm and free.' All of these qualities can be found in the word 'quench.' And further, we can find relaxation in it as well. Most of what people take to be relaxation is not genuine relaxation, unless this quality of being quenched is there. You can go to the beach, you can go to the mountains. You can do all the things that people try to do to relax, but unless inside we are quenched, that relaxation is very superficial and doesn't last. The real meaning of relaxation is only found in being quenched. And so we should investigate this word and its meaning. In addition this word 'quenched' is one which we use for the highest thing in Buddhism. The supreme thing of Buddhism is called *nippan* in Thai, 'Nibbāna' in the Pāli language and 'Nirvana' in Sanskrit. It's one word but it's pronounced or has different forms in the different languages, Nibbāna. And essentially Nibbāna is about being quenched. But normally we just translate it as 'coolness,' because it's an easy word, coolness. It's a popular one as well in the tropics. But to really understand coolness we must understand quench, because quench is the coolness which is neither hot nor cold. Quench is the fullest meaning of coolness. So we should give our attention to this, to what it is to be quenched.

So please be aware that in quench, in being quenched, we found all the qualities of cleanliness, clarity, calm and freedom. Further you ought to know that if one is, if we are at one with God, if we are unified with God, if we enter the kingdom of God or however you wish to phrase this, then we will receive the same thing. That is, we will be quenched. In Buddhist terms we say, one realizes Nibbāna, one makes Nibbāna real. The experience of Nibbāna is made real and total. But the meaning of that is to be quenched, to be perfectly quenched. So whether it is unity with God or realization of Nibbāna, we should receive the same thing. To be quenched. Otherwise, what's the point? What good is it to be unified with God if it doesn't quench us?

Now, 'quenched' has many levels, and the highest level of being quenched is where there is no positive and no negative. The highest quenching is totally free of positive and negative. That means there is nothing with any positive value or negative value which can disturb us, entice us, push us, annoy us, trouble us or be problems for us. In Buddhism, this is recognized as being the highest potential for the human being, to be quenched on the level where there is no more positive and negative to cause us problems. Please be aware of this in advance so that you know where you'll be arriving at one of these days.

But now we are not quenched, we are unable to quench because of one particularly wicked, nasty, evil thing, namely selfishness. Because of selfishness none of us are quenched. None of us are clean, clear, calm and free. But all the religions of the world seek to eliminate selfishness. In their different ways, all

the different religions, no matter how high or low, how old or new, all of them seek to eliminate selfishness. Therefore we must find some way to overcome selfishness so that we can be quenched, so that we can realize what we are meant to experience. So, we must look and find some way of eliminating selfishness.

One can't be a good Christian if one is selfish. If one is selfish one can't love one's fellow human beings. And if you can't love other people you are not a very good Christian. So we can't be good Christians if we are still selfish. So therefore, our problems, our task is to remove selfishness, so that we can become good Christians or whatever. We must find a way to remove selfishness so that we can be free of it.

Even what we call 'culture,' in essence seeks to overcome selfishness. The real meaning and purpose of culture is to overcome selfishness on the ordinary level of worldly affairs. Culture is a means to control, limit, and overcome selfishness, so that we can live together in this world, peacefully, with smooth and friendly relations. If we move up to the higher levels of religions, then it seeks to eliminate selfishness totally. But we should appreciate that all cultures in the world, every culture has this purpose in limiting and overcoming selfishness, so that we can live together in this world in peace. If we don't have culture, then there is no way that we can have peace in this world. If there isn't a living, functioning culture, there will be no peace.

There must be many ways and means to eliminate selfishness, just as we said, there are many levels to being quenched, in the same way there are many levels to ending selfishness. And further, in this world there are many different kinds of people as you very well know, there are all kinds of different people, from the most foolish to the not so foolish, to average, to intelligence, to the most intelligent. There are many levels of people, so there must be many different methods for eliminating selfishness.

There are many different ways for example, for ignorant people, foolish people; there are all the different ways they have of making their minds at ease. All the different superstitious practices we can find around the world. These are for the foolish people who know no better. But still they have these ways to calm and quiet their minds, so they can be at peace. Then on a higher level there are these various beliefs, a higher level of belief in angels and heavenly powers, the gods or even a single god. For example – and then on this level, for example, one is taught to surrender one's life to God, to give one's life to God, to give one's self, one's soul to God. This is a way of ending self, this is actually a quite powerful way of ending selfishness for the people whose understanding is on that level. And then in Buddhism, Buddhism has its particular way of all its own. In Buddhism, the way to end selfishness is to realize the fact that there is no self in the first place. All selfishness comes from

believing in that we are a self, and believing that one is a self. So when we see the fact that we are not-self, then there is no way for selfishness to occur. So these are just a brief scale of the potential from the most very foolish superstitious practices on one level to the use of wisdom on the highest level to realize that we are not-self. There are these various methods. You should be very careful to choose the method which is appropriate to your own life.

The center where you are staying has only one primary purpose, which has two aspects. At this center we aim to help everyone to understand on the deepest level possible that there is no self, that self is an illusion. All of us are living but our lives are not-self. And so we will study in particular the law of dependent origination (*paṭiccasamuppāda*) which you will be hearing more about, because this – if we study it properly – reveals very clearly and profoundly that life is not-self. But even with this understanding, we keep recreating the self, because of our ignorance or because of our instinct. Our instincts, which are neither good nor bad, but are ignorant in that they don't know any better. They do the best they can but our instincts are still ignorant. And therefore you have an instinctual sense of self, and then through the education and conditioning we receive as we grow up, this is strengthened and the belief in self becomes stronger and this becomes a basic assumption of all experience. So we also, because it is both instinctual and deeply conditioned into all of us, this belief in self, we also must develop a means to be able to cut through all that conditioning. So this is why the second aspect of our purpose at this center is to practice *ānāpānasati* (mindfulness with breathing). This is to develop the mental sharpness, to cut through our ignorance so that we can, the understanding of not-self, about selflessness can then solve all our problems. Remember that all of our problems come from selfishness. But selfishness depends on a self, on the illusion or belief in a self. If we practice correctly we have the understanding about not-self and we have trained our minds to the point where they can master all situations. Then we can live life without allowing the self to arise, we have no need of it. We aren't tricked into letting this illusion take over our minds. When there is no self, there is no selfishness. And when there is no selfishness then all the problems disappear. So this is the purpose of the center where you are staying, and may this be the purpose, your purpose, in staying there for this ten-day-retreat. This, in essence, is what the retreat is about, to understand the fact that life is not-self and to train the mind so that that understanding can have the highest and most profound benefit.

The highest wisdom of Buddhism is that all things are not-self, or “*Sabbe dhamma anattā.*” *Dhamma* means ‘things’ with absolutely no exceptions. All things are not-self or not-soul. This is crucial, absolutely crucial in life to understand this, because all of our problems come from selfishness, which comes from self, which comes from not realizing that all things are not-self. So please be especially interested in this, be committed to understanding and

investigating it ever more deeply within the reality of your own lives. So now, coming here then, we need to have a means to understand as deeply as possible the fact that all things are not-self.

The highest Dhamma in Buddhism is that all things are *anattā*. *Anattā* means ‘not-self.’ *Attā* means self, the ego, the soul, the abiding entity, the illusion that leads us to believe ‘we are.’ Buddhism points out most clearly that all things are not-self. All things here means no exceptions. Not even God or anything like that is an exception. We need to study this thoroughly, from the deepest level, to go as deep as we can down to the substratum or whatever you call it, on the deepest level up through the successive stages of life, of our own lives within us to the highest level or the highest aspect of life. So the entire range of our lives, all the things that make up our lives in the world around us, we need to study this all to see that everything, without any exception, is *anattā* (not-self, not-soul).

So we can begin by looking on the deepest level, what you could call a substratum or something of that sort. On the deepest level of life we have what are called the *dhātus*. This word is a little tricky to translate, usually translated as ‘elements,’ which we’ll use here, but it’s not a perfect translation. But as we go, maybe we’ll find the meaning. If we look, the most basic levels of life are the *dhātus* (elements). There are six basic elements: there is the earth element, the water element, the fire element, air element, space element and consciousness element. Don’t think that we are arguing some primitive chemistry or something. When we speak of the earth element, we are not talking about lumps of soil. That’s far too crude. When we speak of the earth element we mean the quality or characteristic of – or we could say, the earth element has the quality of taking up space. The earth is what takes up space or area. That, which has area, uses area is the earth element. The water element has the quality of holding together or cohesion. The stickiness between things is the water element, that quality. The fire element has the quality of burning, meaning burning up the old and releasing the new. And so, change, the quality of burning and changing, this is the fire element. And then, the air element is gases, as they evaporate or move. So the quality of the air element is movement. These are the four physical elements. Then, there is the space element. The space element is the element of void, of voidness in which other things can enter. In fact, this space element is the basis for all the other elements. If there wasn’t space, there wouldn’t be a place for the other elements. And then, the sixth element is the element of knowing, of feeling, of experiencing, the element of consciousness, *viññāṇa dhātu* (the consciousness element). This is the mind element. The first four are physical, totally physical. They are what can be known, but they don’t have the ability to know in themselves. The fifth element is neither mental nor physical. It’s just space. It’s neutral. And then, the sixth element is mental, the mind, the conscious element, which knows. These six basic elements are the

substratum of all life, of your life, of our life. And if you look at them, take a good look at the earth element. And you'll see that it's not-self. Look at it and you won't find a self or soul anywhere in the earth element. The water element is the same, it's not-self. And the same with the fire element, the water element. They are not-self. The space element – it's neither body nor mind, neither here nor there – how can that be a self? And even the element of consciousness is not-self. If we study this basic substratum of life, we'll see that none of them are self, or all of them are not-self. And if this is what our life is made up of, then our life is not-self. So this is just one way to examine and study life, in order to realize that the self is an illusion, and the reality is that all things are not-self.

So first, we examine the *dhātus* (elements) in order to see that they are not-self. Then we must examine how when these are compounded together into a life, in particular, each of our individual life. We must see that when the elements are compounded together into our lives, that these lives are still not-self. If you take a bunch of things which are not-self and put them together in a constantly changing, impermanent way, then what you get is still not-self. This is what we'll look into further. When the elements begin to compound, to come together and interact, the things compounded are the sense organs, the inner sense bases. There are six: the eyes, the ears, the nose, the tongue, the body and the mind, the mind that functions as a sense organ. But the elements also compound together to make sense objects: forms that are seen, sounds that are heard, smells that are smelled, odors that are smelled, flavors that are tasted, physical sensations which are touched, and mental objects which are known, experienced, felt, thought and so on. Without these objects, the inner sense bases have no meaning. They only have meaning together. And so the elements compound together, and then we have the senses, the sense organs and the sense objects. All of these are called the *āyatanas*, the six inner *āyatanas* and the six outer *āyatanas*. *Āyatana* means a means of communication, or a medium, or in this case, since there are twelve, media. They are the sense media, or we can just say, the media, or the means of communication. And all of these media are not-self. Examine the way the eyes work, the sense of sight. It just functions. If we examine it, we'll see that there are processes that occur. It just functions. And that functioning of the sense of sight requires no self, no master or little God or something looking over it. The same is true for the sense of hearing, of smell, of taste, of touch and the mental sense. This is possible because the elements are the most basic functions, and they function, that's their meaning that they function in such and such a way, the six different qualities we talked about. Because they function like that when they compound together and we get the higher level of complexity of the media. Those media still function, these different things functioning as seeing, smelling, hearing and so on, and none of that requires any self or soul, or something to control it or own it or anything like that. So the first thing to do is to study in life, not study intellectually but

study in life, how the six elements are not-self. And then to study how/when the elements combine, compound into the *āyatana*s (sense media), that the sense media are not-self.

So you can see quite clearly that everything, everything, all worlds that we could go through, or have been through or could think of, all things that we could experience without any exception, everything that we can think of, all realms, all possibilities are contained in the word sense objects. When we say, the outer media, the sense objects, this includes all possible worlds, no matter how you construe the meaning of that to be, all mental worlds, physical worlds, all possibilities are included in the word outer media, the sense objects is anything you could ever see, hear, smell, taste, touch or conceive of, anything that could enter your mind is included in the outer media, the sense objects. And then we have the inner *āyatana*s (the sense organs). When these two interact then everything appears. All the things, all the experiences that make up our lives appear through the interaction of the sense organs and the sense objects, the eyes and form, the ears and sound, and so on up to the mind and mental objects. The whole world appears in this way.

So there are these two pairs of six. Please try to remember them. The first six, the eyes, ears, nose, tongue, body and mind sense, the mind as a sense organ and the second pair of the forms, sounds, odors, flavors, touches and mental objects. So there are two sets of six. That's all there is, there aren't seven or eight, it's clearly limited to six. Now these two sixes, these outer and inner media interact and compound, condition, concoct up into all kinds of different things. As a result of these interactions of these media, there is the compounding and concocting of all incredibly different sorts of things. So we ask that you patiently stay with us and listen as we describe, explain some of the ways that things are compounded, concocted out of the interaction of these media. You may not be able to memorize it all, but please listen.

When we have these two sets of media (*āyatana*s) when they come together and interact, they don't all at once, all six, muzzling about; but when of each, when one pair interacts, there arises something new. And so we say through the interaction of the inner media and the outer media there arises various things associated with the *āyatana*s or dependent upon the *āyatana*s. So when they first interact or intermix, there arises these six *viññāṇa* (the six consciousnesses), the six kinds of sense consciousness, because here consciousness means to know a sense object via one of the *āyatana*s. There are six sense organs, six kinds of sense objects, then there are six kinds of sense consciousness: knowing form, knowing sound, knowing odors, knowing flavors, knowing touches and knowing mental objects.

Next we come to a fourth group. When there is the inner sense organs, the outer sense bases, they interact and then there arises consciousness; then the

fourth group is called ‘contact’ or in Pāli *phassa* (contact). When the inner sense organ interacts with the outer and then consciousness arises, the three together is called ‘contact.’ Contact has six members as well corresponding to the eyes, ears, nose, tongue, body and mind sense. So there are six kinds of contact making up the fourth group.

And once there is this fourth group of contact, there arises a fifth group, which is called feeling (*vedanā*). But here be very careful, feeling or the term *vedanā* has a specific meaning, much more specific than the English word. It doesn’t mean physical feeling. It means mental feeling. And second, it doesn’t mean emotion. We’ll talk more about this later. But when there are the six kinds of contact, then there are the six kinds of feeling towards those contacts.

When there is feeling which is the fifth group, then there arises the sixth group which is called *saññā*. *Saññā* is to recognize, classify, perceive whatever it is. When something is felt, then it is recognized, perceived. This is called *saññā*. There are six kinds of *saññā* as well, making up the sixth group.

When there is recognition, then there arises the seventh group which is called *saññā cetanā*, which means volition or which is intention, motivation.

Then there are six members of the group, the same six for volition. When there is volition then arises *taṇhā* (want, desire). Then there are six forms of desire also based on the six senses. That’s the eighth group.

When there is desire or want, the eighth group, there arises the ninth, which is called *vitakka*, which is ‘thought.’ When you want something then you think about how to get it, what you’re going to do and so on. So when there is want there arises thought. And there are six types of thought in the ninth group.

When there is ordinary thought, then making the ninth group there arises *vicāra*, there is *vitakka* and then *vicāra*, which can be translated ‘discursive thought’ or, it’s a kind of examining, it’s much more subtle. It’s the kind of thought that looks, observes, investigates thing. There are six forms of this making up the tenth group.

So there are these ten groups and in each group there are six members – that means sixty things all together. So now, all of a sudden, in life we have all these sixty different functions, which is really quite vast. There are these sixty different functions which can take place in life. There are the six sense organs, the six kinds of sense objects, the six kinds of sense consciousness, the six kinds of contact, which is sense experience, the six kinds of feeling towards experience, the six kinds of recognition (*saññā*), the six kinds of *saññā cetanā* of intention, the six kinds of desire, the six kinds of thought, the six kinds of discriminating, examining thought. All together that’s sixty different things. And each of these functions can function in itself. Each of these functions has

the ability to function without being a self. None of these functions is a self, or the self or the soul. So we can examine all sixty of them. And if we examine them deeply, we'll realize that none of them is self, all of them are not-self. All these vast and wonderful functions that make up a human life.

So you can examine, investigate these things for yourself, without being stuck in any particular religion. You don't have to worry about the Pāli word, you can use your own terminology. Whatever works for you, examine these things, how the inner sense organs interact with the outer sense objects, sense consciousness arises, the three together are contact. Then feeling arises towards the contact, recognition of the feeling, towards the feeling, then some intention regarding that recognition and then a thought and then want and then thought according to that want and then a more detailed, subtle kind of thought follows on that. There are ten groups of six, sixty things, sixty basic functions all together. And you can study these and examine them for yourself in order to see that each one of them functions without being a self. All of them are *anattā* (not-self).

Now, it's not beyond your ability to study all of these things for yourself and to independently discover for yourself that none of these sixty things is self, that all of them are not-self. In fact, it's within your potential, your ability to see these things well enough that you can go and teach them to your children. We'd like to challenge you in this way, that you can actually understand these things enough to be able to teach them to your children or younger brothers and sisters or whoever. So there is this first set of six, the six elements and we examine them to see that none of them is self, they are all not-self. And then we have these sixty mechanisms, these sixty automatic mechanisms arising upon the senses based on the six *āyatana*s, eyes, ears, nose, tongue, body and the mind sense. And all of these automatic functions, mechanisms are not-self. This is something we cannot do for you. But it's something within your own ability to independently examine and realize. The more we do this, the more we see that there is no self, there is life, there is body-mind but there is no self. The more we see this the less the self, the ego arises, the less selfishness there is in life, that means the less problems and hassles, which means the less pain, less *dukkha*.

So our time is just about up. Today we've talked about the six *dhātus* (elements) and sixty things arising dependent upon the *āyatana*s. So next time we'll talk about the five *khandhas* (aggregates) and how they arise within dependent origination. But for today, time is up. We thank you for patiently enduring our two-hour lecture. Thank you for your patience and attentiveness. That's all for this morning.

So, thank you for being good listeners, and none of you have to thank me, instead I must thank you for giving me an opportunity to talk.

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Transcribed by Anonymous (3308-a.drf). Reformatted in 2014
Audio files: 5125330803010.mp3 & 1990-08 (1) All things are Anatta.mp3

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