

Dhamma & The Living Computer

by Ajahn Buddhādāsa

Interpreted into English by Santikaro Bhikkhu

A Dhamma talk given at Suan Mokkh on 2 September 1991

In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhādāsa gave regular talks 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 verbatim 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).

Ladies and gentlemen who are interested in Dhamma.

I would like to express my appreciation in your coming here in this way, namely in order to discover the Dhamma so that it may help you in living your lives.

This sort of activity is most reasonable and so we would like to respond to it, to your purpose and objective, in the best way that we can.

And we'd like to take a little time to explain why it is that we meet at this time of the day, at 5 a.m.

In order that you may prepare your minds so that they are fit and proper for studying the Dhamma at such a time, namely in the world of 5 a.m.

You are able to observe for yourselves that, at this time of day, the mind is more or less free and empty, and therefore is ready to listen, to hear and understand. Nonetheless, there is still the possibility of improving the mind further by having a strong intention and commitment to listen carefully, to listen well to each word that is spoken, to listen carefully to each matter which is discussed, so that we can understand everything that is being said. In this way, the mind can be improved upon.

While our friends are still asleep, we come and add light to our lives – which is the opposite of what they are doing – in order that we may find the highest benefit from life.

The roosters are crowing, which is a sign that it's time to wake up; the flowers are blooming which shows that it's time to open up our hearts and minds; and this was this time of day in which the Buddha was enlightened, therefore this is the most fitting time for us to turn our attention to Dhamma, to listen to the Dhamma.

To use our time in something truly beneficial is to increase life. Most people think that life cannot be increased, that our lifespan is already allotted to us, but this is not really correct. To use our time doing something really useful, instead of the many other things we could be doing, such as sleeping, is to increase life. The more we give our lives to things of genuine value, the more our lives increase.

And then we have the extra bonus of a morning walk, but this is not just an ordinary morning walk. It is meant to be 'walking without a walker,' which is something very profound, it has the highest meaning in Buddhism. To walk without a walker means to act without an actor, to act without anyone who acts, this is the highest thing there is in Buddhism.

The last thing we would like to say right now, is that we ask you to have a discipline, in your eating, in your sleeping and everything else that you do while you are here which supports and aids the study and practice of Dhamma. Please, live with a proper discipline while you are here so that your time here is well spent and fruitful.

The essence of this discipline is self-control, to control ourselves and restrain ourselves so that we don't just follow our desires and habits as we are accustomed to, but instead to control ourselves, so that we are ready and able to study and practice Dhamma.

As for the topic of today's lecture, it will be 'the secrets of the thing called 'Dhamma.' Today, we will speak about the secrets of the thing called 'Dhamma.'

The entire time that you did not yet receive any benefits from Dhamma, that whole time Dhamma remained a secret for you.

The things which are secrets or mysteries could easily be right at our foreheads. We are unable to see our foreheads and so the things there remain a secret or a mystery to us. That most profound thing which we're speaking about today is such a secret. So we must make our minds very subtle, very profound, very sublime so that they are able to see this secret, which is hidden at our foreheads.

So where is the Dhamma? This is a secret which is very difficult for us to answer. When we ask ‘Where is the Dhamma?’ we must say it is everywhere. The Dhamma is everywhere. The problem is that most of us don’t see it and so this remains a secret for us. The fact that the Dhamma is everywhere is a mystery for us.

Even our questions, doubts and uncertainties are Dhamma, and even the responses and answers to those questions are Dhamma, including even our practice and the results and fruits which come from that practice. In fact, all the things involved in our lives, everything that is part of our lives, are Dhamma.

For this reason, I have the intention to help you to understand the four primary meanings of Dhamma. These four meanings of Dhamma include and summarize all the many other meanings of the word ‘Dhamma.’ This will be the purpose of this morning’s talk.

The first meaning of Dhamma is ‘nature.’ Nature includes everything. In Buddhism, everything is nature, there is nothing which is considered to be supernatural. In modern science, there are still things which are supernatural because Western science is primarily concerned with physical material things, but Buddhism has nothing which is supernatural because, in Buddhism, we are concerned with both body and mind, both mental and material, and so there is nothing beyond these which could be called ‘supernatural.’ Therefore, everything is Dhamma, everything is nature.

When saying that everything is nature, we exclude nothing. Nature includes all of the cosmos, all of the universe, all of any of the universes that might exist, so that takes care of the physical material side of things. And nature further includes mind, the mind which is in all living things, the mind which experiences, feels, knows, the mind in all the things that are experienced by the mind, all of these are also included in nature. So nature includes everything, both those things which are physical, which lack a mental life, and then those things which have a mental life or a spiritual life. All things tangible and intangible, material and mental, are nature, are Dhamma.

Each of us includes a body, all this material physical activity that we call the ‘body,’ and that body is nature. And then, there is the mind, each of us includes mind. All the thoughts, feelings and experiences of the mind, and this mental or spiritual side of life is also nature. Therefore, each of us is full of nature, we are nothing but nature, physical and mental natures is all we are, and both this body and mind happen according to nature, they exist naturally.

We can summarize all of nature very simply. There is the nature within us and there is the nature outside us, and that includes everything. Beside the nature within us and outside us, there is nothing.

Each of you must know and understand all of this nature in order to live life correctly, that is to live life that is free of problems.

In knowing all about these things, we don't mean that you must know every little detail about them, we mean simply that each of you must know what you need to know, what you ought to know. And what you need to know is the knowledge and understanding which is enough to live life without any problems. When we understand these bodies and minds enough to be free of all problems, that is what we need to know.

Next, Dhamma in its second meaning is the 'law of nature.'

In every nature can be found the law of nature. The law of nature inhabits all natures in the most absolute way. All natures contain and express the law of nature without the least exception.

If you are a Christian, a Hindu or a Muslim, the highest supreme thing for you is God, but for we Buddhists, the highest thing, the supreme thing, is the law of nature.

When speaking of God or the law of nature, one can see that they are both the same and that, in that, they must be obeyed. Whether speaking about the law of nature or the will of God, one sees that if we don't obey them, then we will live life full of pain and sorrow, there will not be any genuine happiness or well-being in our lives, there will merely be problems if we do not do the will of God, if we do not follow and live according to the law of nature.

Those people who have a God then must do something which is called 'prayer.' They pray to their God asking for help, praying for the end of problems, for freedom from pain. If that is so, then what about the Buddhists? Since they don't have a God, does that mean that they don't pray? In fact, Buddhists have an even better kind of prayer. The prayer of the Buddhists is simply to do the duty that needs to be done according to the law of nature. Simply doing the duty in line with the law of nature is the prayer of those who have the law of nature as their God.

You can reflect for yourselves what will happen if we merely pray to God but do not practice or live according to the will of God. If we merely pray but do not practice, how can God help us?

So the Buddhist form of prayer is merely to practice the duty that is correct and in line with the law of nature. This ‘duty according to the law of nature, in line with the law of nature,’ is the third meaning of ‘Dhamma.’

Our prayer is to do the duty according to the law of nature, to do this duty in prayer of asking the highest thing, the supreme thing, to help us, to help us to survive, to be safe. So this duty of praying to the supreme thing that we may be saved is the kind of prayer we are interested in here. And the results of this prayer or duty, is salvation. Salvation comes from doing the duty according to nature’s law.

The fourth meaning of ‘Dhamma’ are ‘the results of the duty.’ If we do the duty correctly, then the results are good, are beneficial and healthy. But if we do the duty incorrectly, then the results are harmful, or else, there are no results at all. The results that come from doing the duty are the fourth meaning of Dhamma. And this is what we would like to call the ‘grace* that comes from God.’ The grace that comes from God are merely the results that arise from doing our duty according to the law of nature. However we pray, that will determine the kind of grace that we get from God.

Finally, these four meanings can be brought together. There is Dhamma as nature, Dhamma as the law of nature, Dhamma as the duty in line with the law of nature, and Dhamma as the fruits or results of that duty. In everything can be found all four of these meanings of Dhamma. In each nature that we find in this life, are all four of these meanings of Dhamma.

So when we asked ‘Where is the Dhamma?’, you can see for yourself that these four meanings of Dhamma are too much to just be on our foreheads. There is no way that we could fit all these four meanings of Dhamma on just our foreheads. Dhamma is too profound, too broad, and too infinite for our foreheads. The Dhamma is everywhere in everything.

These bodies of ours are filled up with Dhamma, these bodies are nature and then, every organ, every part of these bodies are controlled by the law of nature. And so, each organ, each cell, everything in the body has a duty to perform, there is some function that needs to be done because of the law of nature. And then, there are the results of all these duties, which is merely survival. When the duties of the body are done correctly, then we survive; if these duties are not done, then we die. So these bodies of ours, in each organ, each cell, contain all the four meanings of Dhamma. It’s just that we can’t see any of it. The Dhamma, the four meanings of Dhamma are like a mystery to us. It’s like if they were pasted on our foreheads where we can’t see them. So it’s time that we

ought to learn how to make them visible, we must find out how to make the four meanings of Dhamma visible to us in everything, all the time.

You ought to be able to see now that, if we understand and have all four meanings of Dhamma, then each of us will be able to live our lives correctly, from moment to moment, according to the law of nature. We'll be able to live life correctly so that we survive, and living life correctly in this way will bring us to the highest thing. If we live life correctly to these four meanings of Dhamma, then we will discover the highest thing there is in life.

Here we ask you to study and learn about the five *khandhas*, that is the five heaps or aggregates which make up a human life. We ask you to study the *paṭiccasamuppāda*, the law of dependent origination, and to study the *ariyasacca*, the Four Noble Truths. And then, we help you to study and put into practice *ānāpānasati*, that is mindfulness with breathing in and out. If you can understand dependent origination (*paṭiccasamuppāda*), then you will understand all four meanings of Dhamma fully and completely. And if you can practice *ānāpānasati*, then you will be able to practice correctly according to all four meanings of Dhamma. This is what we are aiming to do here at Suan Mokkh.

Although it may not be possible for you to achieve complete success in just ten days, you can use this ten-day period to study all four meanings of Dhamma, to study dependent origination and mindfulness with breathing. And then, you can give them a try, you can learn how to put these things into practice. This, you can learn to do in ten days, you can understand the what and the how of these four meanings of Dhamma. And then, if you continue to practice accordingly after you leave, if you practice without stopping, without giving up, then one day you will achieve success. So this is what we can do here in these ten days. It is well worth the time and effort, and we will get back far more than we put in if we do, if we live and practice accordingly.

When you are successful in your study and practice of Dhamma, then your life will be full of Dhamma, your life will be Dhamma itself. And when our life is Dhamma, this one word Dhamma is the same as Dhamma, then there will be no more problems* and there will be no more questions* remaining.

When we study, when life has become Dhamma, then we study and practice Dhamma in each moment of life; without any exception, each moment of life is the study and practice of Dhamma. And this then, is to receive grace, this is the supreme grace there is in life, to be one with Dhamma, to study and practice Dhamma each moment of life.

It is possible for us to study and practice Dhamma everywhere and at all times, throughout time and space. This can be done when we have lives which have become Dhamma in the way just discussed.

So in the end, our life is nothing but Dhamma practice, our life is always Dhamma practice, and so there are no problems, there is no pain, there is merely well-being and the happiness of practicing Dhamma.

All duties and all work becomes Dhamma. When life has become Dhamma, then we can transform all duties and all work into Dhamma. Although we still may have to do numerous duties, may have many responsibilities and work to do, they can all be Dhamma in this way.

You can do the duty of a father, you can do the duty of a mother, you can do the duty of a child or the duty of a servant. You can do the duties of employers and of employees. You can do any and all of the many duties which exist in this world by making them Dhamma, by doing them correctly according to the principles of Dhamma, and then, all of these duties will be Dhamma.

This way of speaking may be somewhat taking advantage of things, but if we do the duty correctly, in line with the law of nature, we correctly perform the duties according to natural law, then we will be good fathers, good mothers, good children, good servants, good employers, good employees. We can even be good prime ministers and good presidents, if we can do these duties correctly, according to the law of nature.

When we speak of the duty according to natural law, we can distinguish many details regarding this duty. All of these details, however, are included in the principles of dependent origination or the five *khandhas* (the five aggregates of existence), as well as in *ānāpānasati*, (mindfulness with breathing in and out). There isn't enough time today to go into these details, we'll save them for a later time, but we want you to understand that, in general, in principle, to do the duty according to natural law is what makes all of these things correct. This is the fundamental principle that we need to understand.

When we speak of 'correctness,' especially when we speak of being correct according to the law of nature, we mean being correct in terms of nature and the law of nature, and this does not mean being correct according to the desires and wants of ego. We are all very familiar with the desires and habits of ego and often think that that is what is correct. But, in fact, ego is something that is out of harmony with the law of nature, ego is wrong in terms of natural law; and so when we act according to ego, it makes everything incorrect. So, to be correct,

in terms of nature and the law of nature, is not the same as being correct according to the desires and needs of ego.

Now, when we speak of ego, there can easily be misunderstanding because language is such a vague and fuzzy thing. For some people, the word 'ego' implies selfishness, self-centeredness, it implies one's personal individual desires and so on; but for others, ego simply means 'what one is' or 'one's life.' So we need to make sure that you understand here when we are using the word 'ego,' we mean it in terms of selfish ego. If you're just talking about yourself, we're just talking about oneself in a simple non-selfish way, that's not a problem; but when we mean by ego something selfish and self-centered, that is what is out of line with nature and the law of nature. In Thai, there is the word *tua-goo*. *Tua-goo* is a crude term in modern Thai which always implies selfishness; it's a big fat selfish ego. To act according to *tua-goo* or selfish ego, always brings conflict and pain. But when we act without this *tua-goo* or selfish ego, then things are OK. So depending on how you understand ego, at least, live without the selfish ego. Although there may still be some ego, some self, at least keep it from being selfish, from being self-centered and self-indulgent.

A certain kind or level of ego is merely an instinct of life. In all lives there is a certain amount of ego or self, which is an instinct necessary to maintain life. This ego-instinct or self-instinct, on its own, is not a problem, but if we are not careful it grows and mutates and becomes selfish. And then, it is no longer just the instinct of self, but it becomes the selfish ego which creates all the problems in life. The purpose in Buddhism is to control this self-instinct so that it is wise rather than a foolish selfish ego, to maintain this self-instinct so that it doesn't get us in any trouble, so that it is a mindful and understanding self or ego.

Without some ego or self, life could not exist. And so nature arranges things so that there is this self-instinct that each life may exist and survive. So the secret here is to control this ego-instinct so that it doesn't get out of line or off track. If you let it get out of line then it would just stir up loads of problems, which we would bring loads of suffering down upon you. But if we understand the secret and keep this natural level of self, this instinctual ego under control, then life will be fine, there won't be any problems, life will have meaning and value. This is the secret that you must try very hard to understand: how to keep this instinct of ego under control, how to keep it on track and out of trouble.

We can't help it now but use the word 'ego' in terms of self, because for all of us the instinctual self or ego has already gone out of line, has gone off track, has gone haywire. Because this instinctual ego has grown into something selfish, then all of us now give the word 'ego' the meaning of something selfish

and self-centered. So it's up to us now to learn how to get in back on track, how to bring it back to the mere ego of that natural instinctual level, how to free this thing called 'self' from the selfishness and egoism of the way we now live.

So please don't laugh when I say, you ought to have the ego which is not-ego. You ought to have a self which is not-self. You ought to have an *attā* which is *anattā* or not-attā. Don't just go according to the feelings and sensibility of that instinctual ego, instead, have a self of Dhamma rather than a self of instinct and ego. And when the self is the same as Dhamma, when oneself is just Dhamma, then that is the self which is not-self.

It is something which is quite difficult, to have the ego which is not-ego, or the self which is not-self, to have the attā which is anattā. This is both difficult to understand and difficult to realize in practice. But when one has the highest Dhamma, then it can be done. Please, be very very interested in this until you are successful. This is the most important thing there is in life.

Some of you are now thinking that this guy is abnormal*¹ or crazy, that talking about the ego which is not-ego or the I which is not-I, the self which is not-self, some of you are thinking that this is just too strange, too abnormal and too crazy, so you stop listening and aren't paying attention anymore. Please, don't have such a superficial reaction. Although these words may be difficult to understand, please don't give up, otherwise you might miss something very important. Keep trying to understand and to practice this ego which is not-ego, to maintain that pure or mere ego which is just the instinct of nature, which just comes with nature, to protect that and maintain it so it doesn't become the ego of ignorance, the foolish ego of desires and selfishness. Learn the difference between the instinctual ego and the ignorant selfish ego. Learn the difference and then you will be able to put it into practice. Although at first it may sound a little crazy or abnormal, it in fact is the most normal, the most sane thing there is to do. So please, pay careful attention.

So when we get rid of that ego, what is left? All that is left is the ego which is not-ego. Now please don't laugh and think that this is stupid or silly, this is very important. When we get rid of that ego, that ego of ignorance, there remains just the instinctual ego necessary for life, and then we control that or guard it so that it never becomes the dangerous ego of selfishness. It's just the ego which is correct, the ego that is wise. Please try to understand this and put it into practice.

¹ * = said in English by Buddhadasa

All of us do all of our work and activities for the sake of the selfish ego. The way we live out our lives, the way we act, is for the benefit of the selfish ego. So when someone speaks of getting rid of this selfish ego, it sounds like suicide to us. It sounds like killing that which we identify with the most, and so we turn off and stop paying attention. Please, don't misunderstand it in that way. This ego of selfishness is just something created by our own ignorance, by our own stupidity. It isn't what we really are, and to identify with it is a grave mistake. Instead, we need to find the ego that is Dhamma, the self which is Dhamma, so that oneself, one's life, is nothing but Dhamma. This is something each of us can do if we truly understand Dhamma correctly. So finding this self which is not-self, the self of wisdom and Dhamma, is what we must do.

We work for money, for fame, for status, for our families, even for our country, but in the end, all of this work is just for ego, just for the selfish ego. This is a secret which we tend to overlook, we don't need to notice and we don't pay attention to it, but our work, all the work we do, ends up being for the selfish ego – although we think of it as working for money, or for status, for our family or for our country. We never work for correctness, we never work for the sake of Dhamma, we never do duty for duty's sake.

So we ought to work for the sake of Dhamma, we should work for the sake of the law of nature, we should do duty merely for duty's sake. When we work and act in this way, the results, the fruits of our labors and work don't go anywhere, they still accrue to whoever does the work but we're working in a whole different way. You ought to make a careful choice, between working for ego, between working selfishly which just brings all kinds of conflicts, stress, complications and trouble, and working for Dhamma, working for duty, working for the law of nature, which brings only success and peace. This is the choice we should make, between working for the selfish ego and working for Dhamma. It's an important choice which will determine the kind of results we get from life.

When we work and live for the sake of the selfish ego, then it's hot, it's very troublesome, it's a kind of turmoil. This working for the selfish ego is very tumultuous. But when working for Dhamma, for duty and the law of nature, that is very cool and peaceful, there is no turmoil, no stress, no conflict. So it's important to understand how, and to learn how to work and act in the way that is cool and peaceful, the way that is no longer for the selfish ego but is for the sake of Dhamma, for the sake of duty. When we can do this, then life is cool, which means that life is free of problems. It doesn't mean that life is cold, we're not talking about some kind of endurable coldness or frigidity. When we speak

of the cool life, of coolness, we mean the coolness which has nothing to do with hot and cold. This is the coolness of a life that is free from the dictates of the selfish ego, the life that is free of the problems and turmoil caused by that selfish ego and its desires. This is the cool life which you ought to be interested in.

The life that is full of the ego is a life that is also full of toil, struggles and needs. When we live through the ego and for the sake of ego, then that life knows nothing but toil, struggle, need and stress. But the life that is free of the ego, the life that is without ego, this life is void, is free. It doesn't know any of that struggle, toil and stress, all it knows is freedom, coolness and peace. So this is our choice, between the life of ego or the life of non-ego.

You ought to think of this as an art: to get rid of the selfish ego, and to live life without ego, free of ego, in a way that is peaceful, free and cool. This is an art, we can call it 'Buddhist art*.' To get rid of everything that is ugly, dirty and out of play so that everything that remains is pure, beautiful, clean and in order, this, is the meaning of art. To put things in order in their proper play so that they are balanced and harmonized, so that they are beautiful, this is the highest aesthetic or art. To get rid of the selfish ego and all the ugly, disruptive, dirty things that it causes, so that in life there is just that which is in order, in harmony, and beautiful. This is what we call Buddhist art; it's the highest aesthetic, the highest art. For those of you who are interested in arts, we suggest that you consider this highest, most important, kind of art – the art of living.

This is the computer age, everything depends on computers, runs through computers, our lives are full of computers. So why not have a computer life, why not have life like a computer? Don't laugh yet, but please, listen for our explanations.

Where is the ego of a computer, let alone some selfish ego? The computer works purely, directly, efficiently. You just give it information, you program it, and it does the work that is required of it. The computer can do nowadays all kinds of marvelous things, incredible things, without needing any ego anywhere. Can you find the ego or self of a computer? Yet, it can do all kinds of marvelous things. This is the meaning of a computer life or a life like a computer. To take in everything that needs to be taken in, to respond to it correctly, to produce the correct results without requiring any ego, especially any selfish ego.

So we have these bodies, the bodies are the hardware of the computer, and then, there are these minds and hearts which are the software. And then,

information, data, is fed to the computer through the eyes, ears, nose, tongue, body and mind. And then, when it all functions correctly, according to Dhamma, then an answer is produced, the answer of what to do, how to respond correctly to the situation, to the information. If the body and mind respond to all the information and data of the senses in just a simple way, then the computer life can maintain life, a life that is free, a life that is at peace. Why not give this kind of life a try? The computer life?

Correct understanding of the Four Noble Truths, of the five aggregates of human life, of dependent origination, this kind of correct knowledge is the software of our computer. And when this software works with the data that comes in through the eyes, ears, nose, tongue, body and mind – which are our input force – when it works with this information, then it will produce correct responses that will enable life to carry on in the most useful and beneficial way. It's just like an ordinary computer has a software for processing information and can do so without any ego or self. In the same way, when our computer, our living computer, operates with the software of the correct understanding of the four noble truths, of dependent origination, then it too requires no ego or self, and so it functions in the most efficient, correct and successful way. Don't laugh too quickly at this metaphor! You ought to give it a try before you laugh at it or judge it or react to it, because it might be a very easy way to practice.

Some of you think that this is too difficult, that this is too much for people like us. But it's not so difficult. If one is sufficiently correct and sufficiently wise, then it isn't so difficult, it can be done. The secret is to be correct enough and wise enough to manage it. Nowadays they have all kinds of incredible technology, things that can dig diamonds and jewels from deep within mountains and then fashion them into all kinds of incredible jewelry, and nobody thinks of it as difficult, they think of it as ordinary. In fact, nowadays, we take so much technology for granted, we don't at all think of it as difficult, though people even twenty thirty years ago would have been amazed. And it's the same with this computer of life and this technology of Dhamma. If one is sufficiently correct and has sufficient wisdom, then it's not so difficult and we can manage. So please, just make sure that you are correct enough and wise enough. Don't worry about whether it's difficult or not, just be correct and wise enough to manage.

Correct, it is very difficult for those whose wisdom is retarded or weak, but that doesn't apply to us. All of us have normal intelligence or even vigorous and daring intelligence. And so, for us, it is not excessively difficult, it's not so hard. We ought to apply ourselves in order to be successful.

So finally, may you all be successful in your study of *paṭiccasamuppāda*. May you steadily grow in understanding of dependent origination, and may your practice of *ānāpānasati* (mindfulness with breathing), steadily develop, so that you know what to practice, how to practice and are increasingly able to do it. And then, you will begin to understand what we mean by the computer life, a life that is free of struggle, toil, stress, heat and pain, to find more and more a life which is sane, balance, happy, free, smooth and cool. So may you be successful in your endeavor here! Please give it your best! Please work very hard at accomplishing these things, so that you will be successful in what you are doing. So may you all be successful in the life that is free of ego, or the computer life – depending on which metaphor you prefer.

So thank you all for coming and listening. It's been about two hours now, and we suspect that most of you have never listened to a talk that lasted for two hours before. Nonetheless, we hope that your time was well spent and that you've begun to understand what we are talking about and that you will continue to try to understand until it becomes clearer and clearer for you, and you are more able to put it into practice, and that you can have a life which is peaceful and useful.

So may you all be successful in your study and practice here. And please don't forget. As you are walking back to the center, please walk without a walker. Don't forget to walk without a walker. Then you will be practicing the secrets and heart of Buddhism. Don't walk with that selfish ego, don't walk with any ego at all! Just walk like a computer would walk, without any ego, and then you will understand the point and goal of Buddhism. We hope you are successful in this, and this, is the conclusion of today's talk.

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Transcribed by François at the Suan Mokkh International Dharma Hermitage in March 2014
Audio file: 5125340902010.mp3

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