

New Life

by Buddhadāsa Bhikkhu

Interpreted into English by Santikaro Bhikkhu

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhadāsa 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 transcription generously made by a Dhamma volunteer. If you noticed possible improvements to the text and would like to contribute, please kindly contact the volunteer and the Buddhadāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Before everything else I would like to express my happiness that all of you have come here to this place and have come in the way that you have come, which means that you have come here in order to find and discover the highest thing that the human beings can receive.

That highest thing that human beings can receive – we can call it something which is called in other religions also – we can call this highest thing a ‘new life’ or a ‘new world.’

What is standard for most of us is just to allow life to go along in the old way – the old life under the influence or under the power of the thing we call the *kilesas* (the mental defilements, mental pollutions). So the old life just goes under the influence of the kilesa or the influence of the instincts.

Man has developed a knowledge to a point where there is the ability to get out from under the influence and power of the kilesas – what we call the ‘mental defilements.’ Before this knowledge was developed, all that man could do was to go along under the power and influence of the kilesas – man knew nothing better. Because of this lack of knowledge, the end result was always what we call *dukkha* (unsatisfactoriness, unpleasantness, unhappiness, and suffering). But now there is an ability to get out from under the weight and influence of the kilesa and out of *dukkha*. This kind of knowledge we call ‘Buddhism,’ but let us be very careful about this word and not stick any preconceptions on it. The

word *buddha* or *buddho* means the one who knows, the one who is awake and has opened up to truth. This is not a specific individual – it is a quality or a virtue that anyone who can open up and can receive this quality and virtue – that one can be Buddha.

We often call this ‘Buddhism’ but there is a shorter word for this as well – ‘Dhamma.’ Dhamma means the truth or the reality of nature. When we talk of ‘the law of nature’ or the truth of natural things, this isn’t limited to any specific race, language group, ethnic group, or religion. Everyone who is born according to the law of nature must live according to this law of nature. So when we talk about Buddhism or the Dhamma, it applies to all of us who must live under the rules laid down by the law of nature.

An example of the universality of the law of nature is that when we eat sugar it is sweet, when we taste salt it is salty, and when we taste vinegar it is sour. It doesn’t matter what country we are born in, whether we are male or female, what our religion is, or what language we speak – for everyone, salt is salty, sugar is sweet, and vinegar is sour. This is an example of the centrality and universality of the law of nature.

We take an example of something which man has produced – modern medicine. It doesn’t matter where we come from, our language or religion, ethnic group, our education or class – when we take or use a modern medicine – whether it is an antibiotic, an antiseptic, or something else, it will have the same effects on all of us.

So those were two examples of some things that are universal to all human beings. There is one other thing; in all the universe there is something common to all humans – this is *dukkha*, unsatisfactoriness, unpleasantness, unhappiness or suffering. The total end of *dukkha* which is the end of that unsatisfactoriness, unpleasantness, unhappiness and suffering. This is the truth of *dukkha* and the end of *dukkha* is the reality for all human beings regardless of age, religion, class, education, sex, or whatever.

This Dhamma of *dukkha* or the end of *dukkha* is something universal. Please excuse us for using this word ‘Dhamma’ but we don’t know what to translate it as. We can’t think of any English word that would translate the word ‘Dhamma.’ So we will use the word ‘Dhamma.’ This Dhamma of *dukkha* and the end of *dukkha* applies to all human beings – it is relevant to each and every one of us.

We can look at the meaning of Dhamma into its four meanings. The first meaning of the word ‘Dhamma’ is ‘nature’ – the things around us and including us. The second meaning of the word is ‘the law of nature’ – the natural law of how all these things work. The third meaning is ‘the duty according the law of nature.’ The fourth is ‘the result or the fruit of doing that duty and of living that duty.’ So we can summarize all these four meanings as that which we must know and practice according to the law of nature.

Of those four meanings of the Dhamma, the third is the most important – duty is the most important meaning of the word ‘Dhamma.’ This is something that we ought to know in order that we live correctly. If we live correctly we will live free of *dukkha*. So we must know what this duty is – the duty according to the law of nature.

If we wanted to have one definition of the word ‘Dhamma’ that goes along with these four meanings, we could try the following; Dhamma is the system of practice that is correct and proper toward the evolution of human being in all stages, on all levels, and in all aspects of that evolution of human beings.

If we would like a shorter definition than that, then we can say that Dhamma is what raises up, what lifts the practitioner up so that the practitioner or the liver of Dhamma doesn’t fall into *dukkha* – into suffering. Without Dhamma, one would just go along according to what we call the ‘instincts,’ one would just follow these instincts which would sooner or later lead to *dukkha* and lead to problems and illness.

You have all heard about instincts but let’s correct your understanding of this a little bit. You must come and see that the mother instinct of them all – the one instinct that gives rise to all the other instincts is the egoistic concept or the ego belief – the instinct that we all have of thinking in terms of ego – in terms of ‘I,’ ‘mine,’ and ‘myself.’ When this ego or self-instinct arises, it expands and grows into selfishness and from selfishness arise all the other instincts. And if these later instincts are not under control, they will lead to problems, they will cause *dukkha*.

This mother instinct of egoism, in Pāli language we call *attamimāna* [??] – the distinguishing and giving importance to ‘I’ – the distinction that there is an ‘I’ – and this as it grows into selfishness will start orientating the ‘I’ towards behavior that is seeking one’s own benefit regardless of what is harmful or beneficial to others. So this selfishness will lead to problems for oneself because

this ego will never get everything it wants, so it will be dissatisfied and it will experience dukkha. Because of the selfishness it will step on others and harm to others so that others also experience dukkha. So this ego belief and selfishness end up causing dukkha for oneself and for others.

Selfishness gives rise to the mental defilements (*kilesa*). When there is liking of the 'self' or of selfishness, this leads to *lobha* (greed). When there is disliking of the 'self,' this leads to *dosa* (anger or hatred). When there is confusion of whether to like or to dislike the 'self,' then there is *moha* (delusion, ignorance, and confusion). So selfishness is the root of the *kilesa*.

There are many *kilesa*[s] among which we've mentioned three which are the summary of all the others. These *kilesa*[s] come from selfishness and from egoism. If egoism can be cut off, then the *kilesa* will no longer arise. But we must be very interested in egoism and see if we can find a way to cut it off. For those of you who are Christians or have studied Christianity in the past, I would like to point out something very important – the Christian symbol of the cross has great meaning for the Buddhist. The cross has an upright which is the eye meaning egoism and the cross is the cutting of the egoism – this has tremendous meaning for the Buddhists. The Christian cross is very significant in the practice of cutting of egoism. This mother instinct of egoism – *attamimāna* [??] or *attā* – egoistic belief gives rise to other instincts such as when there is egoism, this ego wants to continue, so there is this survival instinct. To do that, there needs to be food so there is the instinct of searching for food. Then there is the fighting instinct when this ego is threatened or when it's unable to fight, then there is this flight instinct – the instinct to run away. There are many other instincts which arise out of the egoism instinct such as boasting about oneself. We can call them the 'instincts' or we can call them *kilesa*. We have to see that these things are the most important things for us because they cause our problem of dukkha. For this reason, you must learn how to deal with them, limit them, and how to cut them off.

If you examine these instincts, you will see that they are something that we cannot stop. We can't just abandon the instincts – because instincts are what keep us alive – they are necessary for survival. Therefore the object is not to get rid of the instincts, but if we continue to examine these things, you will see that when they are not under control and when there are no limitations on the instincts, then they lead to selfishness and all the problems that arise from selfishness – which are the *kilesa*. So the instincts which are out of control

become kilesas. But we can also see that these instincts can be put under control – they can function within limits so that they are not excessive or too much. And when the instincts are within reasonable limits, then they become *bodhi*. So the instincts can go toward two directions – towards *kilesa* or towards *bodhi* – towards defilements or towards enlightenment.

If we examine nature, we can see that it has two levels – low level nature and higher level nature. The basic instincts are neither high nor low – they are just in the middle and they go towards survival – these instincts are for survival and nothing more. The question for us is whether to follow the instincts on the low level of *kilesa* or on the high level of *bodhi* (enlightenment). The question is whether we want to pursue the low level which takes us to *dukkha* – to despair, anguish, fear, anger, grief, lamentation and things like this, or on the high level of *bodhi* which is the end of *dukkha* – freedom from *dukkha*. This is why we need to be interested in the Dhamma because the Dhamma is what is happening with all this. The Dhamma – the way of practice – enables us to pursue the high level of nature rather than the low level and by doing so, to be free of *dukkha*. Right now we will have to take a little time to see how the instincts cause the *kilesa*. So we will look at when an infant is born from his/her mother's womb and enters the world, at that time, the infant only has the instinct for survival. But once it is in this world, it comes into contact with various things such as food or things that entertain it, cuddle it, or take care of it. Then the infant – the very young child comes to know good taste, bad taste, delicious, and unpleasant taste. It comes into contact with things that it likes and things that it doesn't like. These develop tendencies to love and to hate, to like and to dislike – these tendencies are the *kilesa*.

At first the child was born with only basic fundamentals instincts for survival but through contact with the world, ignorance develops and then this ignorance gives the tendency to like and to dislike. When we can't control this liking and disliking, then we just act according to our likes and dislikes. Instead of acting wisely or with understanding, one just follows these impulses of liking and disliking. Then one's behavior becomes completely selfish and one's actions become absolutely egoistic. We don't like someone so we just kill them, or we like someone so we fall in love. These things are no longer under control so they go towards too much – they go into absorbing and go beyond reasonable limitations. So selfishness gives rise to a world in which the people are chasing after sensual pleasures of sex, food, clothing, holiday vacations, and things like

this. There is competition, fighting, violence in the families, communities, and very obviously in the world. So all this selfishness and the liking and disliking out of control gives rise to a multitude of problem which we can see on a global, national, and also on a small local social scale of our families or our circle of friends. Most of all we can see the problems it causes within our own mind – how the liking and disliking, its tendency to always judge something in a selfish egoistic way. We can see how it disturbs the mind and how it is constantly interfering with peace, coolness, and calmness. We can come to see that there can never be happiness while there is this egoistic selfish tendency to like things and to dislike things. When we read the newspapers, we can see the terrible extremes that develop out of this tendency to like and dislike. But if we examine within ourselves, we can see the constant annoyance and disturbance that this causes within ourselves. Let us emphasize once more that all the crisis in the world at this time have been caused by our inability to control the instincts.

So let's look at how the neutral, basic instincts become kilesa – all the basic instincts become the low level of nature or the low level instincts which cause problems. Let's start with what we call the *āyatana*. There are internal *āyatana*, the internal sense organs – the eyes, ears, nose, tongue, body, and the mind. There are six internal sense organs. There are six external sense objects, the six external *āyatana* – sights, sounds, smell, taste, bodily sensations, and thoughts or mental objects. So there are six internal sense organs and six external sense objects which form six pairs of *āyatana* – the eyes and sights, the ears and sounds, the tongue and tastes, the nose and smells, the body and physical sensations, and the mind and mental objects. Now let's take the first pair the eyes and the visual objects – the things that can be seen, and look at it. When there is the eyes and the object of sight, there arises the seeing when eye consciousness arises with this pair of internal sense organ and external sense object. So there is this pair coming together and the eye consciousness of seeing arises. When these three meet, we call this *phassa* (contact). This moment of contact is very important because if at the moment of contact there is mindfulness and wisdom, then things will go ok. But if at that meeting of sense object, sense organ, and sense consciousness, there is stupidity, foolishness, and ignorance, then there can be a problem. When there is *phassa* or contact which is stupid, there will be a mental reaction towards that contact of either liking, disliking, or confusion of whether to like it or to dislike it – we call this *vedanā* which is often translated as 'feeling.' There are three kinds of *vedanā* – liking, disliking, or not knowing whether to like or dislike. From these *vedanā* will

arise desire – *taṇhā* in Pāli. If we like the thing and if there is the pleasant mental reaction of liking the sense contact, then there will be the desire for that thing for trying to get. Or if there is disliking, then the desire to get rid of will arise. So these desires arise and once desire arises, then arises the feeling of an ego that begins to develop because there is the desire and the one who desires – who want to get or wants to get rid of – this begins to develop and then becomes the full-born ego. Once there is this ego, it starts to lay a claim to everything in this world and starts to say, ‘Oh! This is me, that is me, and that is mine.’ When there is this big fat ego claiming things as ‘me’ or ‘mine,’ then this ego is ripe for dukkha and it will experience problems all the time.

So this is how the basic neutral instincts drop down unto a lower level – the level of the mental defilements. We need to understand this if we want to have a hope of freeing ourselves from this cycle and habit of desiring and egoism. This is how egoism arises and we need to understand the arising. We need to see the problems that it causes.

This moment of contact – the moment of contact that meeting the sense organs, sense objects, and sense consciousness of seeing, hearing, tasting, smelling, sensing or thinking – this moment of contact is the most important moment. If we are training in the mental development, we are practicing *vipassanā*, the insight meditation, if there is *bhāvanā*, mental development, if we are training these things and we are developing them, then at that moment of contact there can be four things – *sati*, *sampajañña*, *samādhi*, and *paññā*. If at the moment of contact *sati* is present – if it is quick enough to govern to oversee this contact then *sati* draws on *paññā* (wisdom), the knowledge, and insight which has been developed through *vipassanā* meditation practice. *Sati* brings this wisdom through contact and then contact is governed by wisdom. It is not stupid but it is wise, so there is a wise contact. This wisdom which is in the action of governing the contact, we call *sampajañña* (wisdom in action). Wisdom is an incredibly large thing which is stored up throughout our lives. *Sampajañña* – the wisdom in action is the specific knowledge necessary to deal with a specific contact. So *sampajañña* is much more limited. Then with *samādhi* (the one-pointed mind) this wisdom is able to do its work with great power and strength because the mind has been trained and knows how to summon its energies and abilities. If at the moment of contact, *sati*, *sampajañña*, *samādhi*, and *paññā* have been trained and developed, then they can govern that contact. When there is the wise contact, then there is no stupid *vedanā* – there is

no foolish and ignorant mental reaction through the sense contact so that if there is something likeable there is no liking, if there is something disagreeable then there is no disliking – hateful things are not hated, loveable things are not loved. Instead of following the old habits of the ignorant mind, there is wisdom so there is just seeing, hearing, tasting, smelling, sensing, or thinking. When there is no more of this ignorant reacting, then there are no desires to get or get rid of, to be or not to be, to have or not have. When there is none of this desire – the desirer does not arise. So the egoistic belief, the ‘I,’ the big ‘me,’ the great ‘I am’ doesn’t arise. So there is nothing to lay claim to everything in this world as me & mine, as I & myself.

So the instincts have been developed in the way of bodhi, enlightenment, wisdom, and understanding. One has avoided the low track – the low level of kilesa. The low level leads to dukkha but the level of bodhi or the enlightenment where sati governs the moment of contact, this is freedom from dukkha. When there is sense contact, one knows what to do – the right thing is done in regards to that sense contact. Then there is no dukkha and no problems.

What we just talked about was just one example of what happens when ‘I’ sees something or other kind of sense experience. It’s a description to help you know where to study in your own meditation practice. So you can do that and see for yourself how it works. In the summary we have explained how the neutral instincts can be derailed into the lower level of kilesa and thereby lead to dukkha where the instincts are allowed to get out of control and grow into desire and egoistic attachment. When there is the ego or the ‘self’ or ‘soul,’ this is called the ‘old life’ – it’s the heavy life. Because when we walk around this ego, we find that it’s a very heavy thing – it’s like a big rock or a boulder on our back – the ‘self’ or the ‘soul,’ a very heavy burden constantly weighs us down and tires us. Even the biggest diamond or jewel that we have to carry with us all the time will be a burden. So this attachment or the identification to things as ‘I’ is a heavy burden which weighs us down and causes dukkha – this is the old life. But when instincts are developed in the way of mindfulness and wisdom, then life is much lighter. Instead of carrying with us the heavy burden, we put them down – life becomes lighter, freer, skillful, and more peaceful. Life where there is no ego, no desires growing out of the sense contacts, no egoistic beliefs, no attachments growing out of the desires, then there is no ego, no ‘self,’ and no ‘soul’ to burden life. The mind doesn’t have this heavy weight and the mind is free, peaceful, light, and very skillful. The mind can act much more skillfully

when it doesn't have this burden – this is new life. Old life is burden and heavy with the self and attachment. New life is free, light, skillful, and wise.

The difference between old life and new life is something that must be understood. Now we want to make something very clear in order to avoid misunderstanding because one of the things that has been said goes against common sense and against the general logic. The way we described it – first arises desire – desire is an emotion or reaction of the mind. Then this desire conditions a further mental reaction which is the attachment to something as 'I' or as 'mine.' So be very careful and see that first it is the desire then is the desirer – the ego that desires the attachment. Common sense for many would think that first there is the desirer, then there is desire. That is what most philosophers say, but if we examine the mind and see how this process works, then we can see that the desire arises first and only after there is this desire is this egoistic attachment – the identification of things as 'I' or 'mine.' This distinction right here points out very clearly that in reality there is no self or soul and that the ego is only an illusion. All the ego is this reaction of the mind to desire. Desire arises and then this illusion of ego arises. There is nothing at all real about the ego. This is something we have been believing all these years because we haven't really examined things as the way they are. So please understand this point and then it will enable you to realize that self, ego, and soul is only an illusion. When we see that it is only an illusion, then we don't have to carry it around all the time. Then the mind can be free, light, and happy.

We've spoken enough about what the new life is, so you should have an idea what it's about. We will take the time that is left to speak about the results and the benefits of new life. We will speak of the four benefits of the new life. The first benefit is that we are not under the influence of the *kilesa* and the defilement. The instincts don't tend in the lower way. Instead they tend towards the higher path of *bodhi*. So we can summarize this first benefit as 'we are *above* rather than *under*' – above the power of the *kilesa*.'

Let's talk about these *kilesa* a little bit. Under the word *kilesa*, mental defilements, there are four groups or categories of *kilesa* – the first one is the *nīvaraṇa* in Pāli which is normally translated as 'hindrances.' The second are the *kilesa[s]* themselves. Then there is the third group which we call the *anusaya* – the tendencies. The fourth are the *āsava* – the cankers or the outflows. The first group, the *nīvaraṇa*, are the mental defilements which doesn't need an external object to call them forth – they arise from within or by

themselves. They arise from within that we call *anusaya* which we will talk about in a little bit. They are not dependent on the external things or external objects – the cause is internal. These *nīvaraṇa[s]* are not as hot or as powerful as a full-blown *kilesa* themselves. So sometimes we could call them as ‘half-*kilesa*.’ These *nīvaraṇa* are five of them. The first is the thoughts of the sense objects – thinking about sensual desires and pleasures. The second are thinking in thoughts of anger of hate and ill will. The third is lack of mental energy. The fourth one is mental agitation – too much energy. The last one is mental uncertainty or doubt. These five *nīvaraṇa[s]* disturb and annoy the mind a great deal. If you keep an eye on your own mind, you will begin to see what an annoyance these things are. It’s very important to come to know these *nīvaraṇa* because they are present all the time and every day in each of us. They are not just those big crisis which only come now and again in our lives. *Nīvaraṇa[s]* are a little pestering annoying defilements in the mind which are constantly bothering us – not all the time but much of the time. So we need to see these things. If we don’t have any understanding or realization of *nīvaraṇa*, it’s ridiculous to come here and practice *vipassanā*. It’s like going to the doctor when you don’t know what’s wrong with you or you don’t even know if anything is wrong. As far as you can tell, there is nothing wrong but you go to the doctor anyway – you go to the doctor but you don’t know why and thus you waste your time, you waste your money, and you waste the doctor’s time. But now if you know there is something wrong, then you will go to the doctor intelligently and wisely. So *vipassanā* is a cure for these *nīvaraṇa*. We have to see these *nīvaraṇa[s]* as they are disturbing the mind in order to be practicing *vipassanā* in an intelligent way. We don’t just do this *vipassanā* because somebody tells us its good for us – that is just blind faith. But if you pay a little attention to the mind you will notice this *nīvaraṇa* because none of us here is free of them. And when we begin to notice these *nīvaraṇa* then we will have a good reason for practicing *vipassanā* for doing meditation. The second category is the full-blown and full-strength *kilesa* which is a much stronger and much hotter than the *nīvaraṇa*. These *kilesa[s]* have external objects – this is process we were talking about earlier, the *phassa* – the contact leading to desire and attachment. There are many kinds of *kilesa* but we can summarize into three groups. The first group is lust or greed – the wanting of these things trying to get them. The second group is pushing these things away trying to get rid of things – hate, anger, and things like this. The third group is a sort of confusion and spinning around of indecision about things. There are many *kilesa[s]* but in

summary we can speak of these three groups. The kilesa[s] come around pretty often but they are not as common as the nīvaraṇa. They are much stronger and hotter and when they arise, they are much more painful. They happen but not as often as the nīvaraṇa. If one is free of these kilesa[s], you can call that a new life.

The third category is the *anusaya*. Whenever kilesa occurs, it needs a little deposit. These deposits are the anusaya. For example, when the kilesa of greed arises, it leaves a little bit behind, it leaves a familiarity with greed and with lust. It leaves a tendency to lust or greed behind. When there is anger, a little deposit of anger is built up, or a tendency towards delusion or ignorance. So as the kilesa arise, they leave behind a familiarity with the kilesa – the tendencies towards the kilesa. These build up in the *sandan* [Thai; Pāli, *santāna*] which is somewhere deep in the mind. I can't tell you where but anusaya pile up and the more of them there are, the easier it is for the nīvaraṇa and the kilesa to happen. It's like a jar with holes in it – the more water you put in it, the faster the water comes out. So the more we pile up these anusaya, the more anusaya and kilesa will be coming up. This is the third category of mental defilement.

The fourth category is the *āsava* which means 'outflows.' So like we were saying, as the kilesa leave something behind and these pile up, more and more of these pile up and more anusaya grow, then pressure builds up as in a jar or a pot where we fill with water – the more the pressure, it will force the water out at a higher speed and a higher strength. So here we have the kilesa filling the jar with water – the jar that is filled with water is the anusaya – the water that is shooting out is the āsava. So this is the fourth of the categories of the mental defilements.

So we practice the Dhamma to limit, control, and overcome these four categories of kilesa so that they cause fewer and fewer problems. When they can be overcome or controlled, this is called 'new life.' The second benefit is happiness – genuine happiness. There are two kinds of happiness – genuine happiness and fake happiness. Genuine happiness is the steady lessening of the ego, attā, and the egoistic belief. Fake happiness is the running around and chasing after sensual objects and sensual pleasures which we really shouldn't call happiness. Instead of calling this happiness, we should realize that all this is just getting lost in things – absorbing into and being led astray by these things. Genuine happiness is cool, calm, and peaceful. We don't have to buy it, it doesn't cost anything, and we don't have to go anywhere special to find it.

Whereas the fake happiness is hot, disturbing, confusing, difficult, and it's often expensive and dangerous and causes further problems. So the second benefit of practicing the Dhamma is the genuine happiness. This is a new life. We can summarize this and say that genuine happiness doesn't cost any money – it doesn't depend on money so we have got money left over. Whereas fake happiness, no matter how much we spend, it's never enough.

The third benefit is that we are ready, fit and proper to perform our duty. The mind has been trained and developed to do the duty that needs to be done. This work – it doesn't matter if it's a banker, a farmer, a policeman, a merchant, a tourist, or the work of someone who is ordained such as a priest or a monk, or a nun. The third benefit is that there will be first; the ability to do one's duty, second; the skillfulness in doing that duty, and third; the appropriateness toward that duty.

The fourth and the last benefit is that it is appropriate for us to socialize with others or for others to socialize with us. When there is very little or no selfishness and no egoism, it is very easy to meet and mix with other people in a harmonious and friendly way. So the fourth benefit is the appropriateness and the desirability to socialize with other beings. So finally we can summarize all this by saying that a new life is when one is no longer under the influence of the kilesa – when there is a genuine happiness from the steady lessening of the ego – when one is fit, able, and skillful in doing the duty that needs to be done and when one is fit and proper, for being a friend, a companion, an aid, a helper for all other beings. These are the four benefits of a new life.

So we invite you all to be interested in Dhamma, to practice Dhamma, and clean up this mess of egoism and to slowly wash them away. This is what vipassanā is about – the cleaning up or washing away of the ego. Then we can all come to an understanding and agreement, then promise each other that each of us will work at understanding and practicing Dhamma at dealing with this problem of ego, and that we will develop ourselves in this way. We will each do this work and duty that each of us has to do. We can have this agreement amongst ourselves so that each of us in this group knows that the others are working in this way. So each can get along with the work that needs to be done and we don't have to worry about the others – we can all do our duties. We hope that everyone will meet and find a new life. On this note, we request that today's meeting be closed. Thank you.

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