

The Danger of Selfishness

by Buddhādāsa 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 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 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).

On this the occasion of this first talk, we should use this opportunity to develop an understanding of what it is we are coming here for, what the purpose, the correct purpose of studying Dhamma is and the correct purpose of practicing meditation.

Our aim here, if we express it in a few short words, is a new life or we could say a new way of life, a way of living that is completely free of all suffering, of all *dukkha*, to the best possible extent that we can achieve.

All of us ought to be able to see that for each of us, there is a steady increase in suffering, in burdens, in wakes upon the mind that follow from the material progress which is taking place in the world. This is an important point to examine from the start.

We ought to observe the fact that from the very beginning of human history, when the human species started to settle into very primitive communities, and then through the successive stages of progress, of development, that as this step-by-step development has taken place along with the evolution of the human species, that with each stage there has also been an increase in problems, in problems related to the business of living. This has gone on steadily throughout the course of human history, problems increasing along with the evolution of the species, especially the problem that we call *dukkha* (mental pain, mental suffering, and anguish) which comes from selfishness. This is a fact which is very important for us to observe.

When we observe, we may notice that physical problems – the problems related to the body and our environment and surroundings – that many of these

have lessened with the development and progress in the world. On the other hand, the inner problems or the mental problems have been increasing steadily. These two developments are going in opposite directions. On the one hand, physical progress leads to less physical problems, but at the same time, there is a steady increase in mental spiritual problems. When you notice this, you ought to look and see which kind of problem, the physical problems or the mental problems, which of these problems torment the mind most of all?

All of our mental problems arise from the same cause. This cause is that all this material progress leads to more and more selfishness. Our increasing mental problems arise out of the selfishness which comes with the steady increase in material comforts. This is the essence of the matter, the problem of selfishness. This is something that we need to take very special interest in.

The common understanding that is taught in our schools now only sees half of the problem. We all learn about the problems that arise, the social problems that arise from selfishness, how human selfishness creates problems for other people and for society, but that's only half of the matter. The fact of it is that selfishness also creates far more problems for the individual who is selfish. Selfishness doesn't only have external effects. It has very powerful effects internally. Whenever there is selfishness, it is impossible to relax and rest and take it easy.

So please don't just focus on the social ills, the punishment and penalty that arises to the society, such as crime, which comes from selfishness. At the same time, or even more important, we need to observe the inner penalty – the punishment, the danger of selfishness – within our own mind. Even when we are by ourselves where we can do no damage to someone else, if we're alone with our own selfishness, then we just roast and torment ourselves with that selfishness. It burns us up, even when we are by ourselves. We need to realize this suffering, the internal mental suffering that arises from selfishness.

All the different kinds of defilement, of *kilesa* (mental defilement) arise from selfishness. Through all the course of human history, all the various levels and degrees and developments of defilement have arisen out of selfishness, from selfishness. This word 'defilement' is something that is very seldom talked about, and we often don't have a very clear understanding of it. So please let's take a good look at what is meant by 'defilement.' You may have an understanding of what the word 'defilement' is – this English translation of the Pāli word *kilesa* – but we would like to talk about the different kinds of defilement so that you see really clearly these things we're talking about, these sources of so many problems for us all.

The English word 'defilement' doesn't really come very close to encompassing all the meaning of the Pāli word, the word *kilesa*. So let's talk

about the three basic types or directions in which *kilesa* runs. The first kind of *kilesa* is the type of greed and lust. It has the basic condition of pulling things towards it, of trying to gather and acquire. This is the first type of *kilesa*. The second type of *kilesa* is the opposite. It's dissatisfaction, not liking, hating, wanting to destroy, wanting to kill. It has the basic condition of pushing away, of wanting to destroy or even kill something in order to get rid of it. And the third type of defilement is that of not knowing, of foolishness, ignorance, stupidity, delusion, confusion, doubt, worry, and all kinds of endless wishes and dreams and hopes. This is the third sort of *kilesa*. It has the basic condition of running in circles around the thing, running in circles around the doubt, around the unknowing, the confusion. These are the three basic kinds of *kilesa*, and the meaning of this *kilesa* then is much broader than the English word 'defilement.'

For those of you who are Christian, if you take the word 'Satan' and take your understanding of the meaning of the word 'Satan' and then double or triple or quadruple the meaning of Satan, if you do this then you are beginning to understand what is meant by *kilesa*. If you understand to the degree you understand the word Satan, and then double and triple that, to that degree you will begin to see how ugly and fearful the *kilesa* – the defilements – are. And when you begin to see them as they are like this and see how ugly and frightening and disgusting they are, then you will be interested in learning how to get rid of them, in how to destroy them by eliminating their cause, by stopping selfishness, which will eliminate these ugly and foul *kilesa*. There's a secret of life which is of great importance to us. In life there is a natural instinct which we would call the instinct of self. There is a fundamental instinct of self which begins with life. This is the instinct from which arises the need to protect life in order for life to survive. This is a basic neutral instinct. But once the being is born into the world, then it comes across all kinds of delicious, satisfying, attractive experiences. Various stimuli are attracted and encouraged, and as the being comes into contact with these things, the instinct of self begins to develop in a harmful way. These various delicious experiences lead to the self-instinct degenerating into the defilement or degenerating into selfishness, and then selfishness causes all the various kinds of *kilesa* or defilement. This is because the neutral self-instinct gets out of control. It indulges in all these delicious experiences that happen to even the newborn human infant. But that's just half of the story. We also need to be aware that this self-instinct can also be developed in a different direction, the direction of *Bodhi* (enlightenment). The basic instinct of self that is necessary for the creature, for the organism to survive, this need not become a basis for selfishness. There's this instinct of thinking that there is a 'self,' of believing in some 'I' or 'self.' But that need not develop into selfishness. Instead, that fundamental sense of self may be there. It can be developed towards enlightenment rather than selfishness. And this is why we take an interest in Dhamma, in studying Buddhism, in doing

introspection, in learning about how the mind works and then training the mind because defilement (*kilesa*) is not the only possibility. We ought to be very clear. We ought to make it absolutely certain to ourselves and obvious that there is this other possibility of enlightenment, of developing life in the direction of awakening. But often we're so caught up in our sense of self that it's leading to all kinds of forms of selfishness and *kilesa*, and when our mind is dominated by selfishness and *kilesa*, it's very difficult to be aware of the potential for awakening (*Bodhi*). So please look at this and see the entire picture. Understand this very important secret of life, and then you will be able to start doing the work of developing life in the direction of *Bodhi* (awakening).

By now it should be obvious that in order to control the defilements (*kilesa*), we must be able to control selfishness to keep it from getting out of hand. And in order to control selfishness, we will have to be able to control the instincts. It works successively like this. So we will learn about controlling the instincts in order to control selfishness, in order to control the defilements. So in order to do this, we will look into the instincts in a bit of detail.

The things we call the 'instincts' are just natural kinds of knowledge. They are fundamental to life and they are also neutral. They're neither defiled nor enlightened. They're neutral. But they are also very strong. They have a great influence over life, and out of these instincts there are all these fundamental drives of searching for food, of fleeing from danger, of reproduction and so forth. These are very powerful and direct the life of the animal or human being or any living thing, in the directions according to the instincts. But these are neutral. They are neither defiled nor enlightened. The infant in the mother's womb has no thoughts about itself, and the instincts have not yet begun to function. These are unnecessary while the fetus is still in the womb. But after birth, the infant begins to experience food. It has toys to play with. People cuddle it and do what they can to take care of it, and so in various ways, the young child, the baby, begins to feel good. It has nice things. It has nice feelings. And when it begins to experience these comforts and delights, it starts to enjoy them, to be satisfied with them, and then when this happens, there begins to be desire for these nice things, for these pleasant feelings and sensations, for feeling good. After this desire arises, if it becomes more solidified and if it becomes more stupid or foolish, then there begins to arise a sense of 'I,' the desirer. First there is just desire, desire for these nice, pleasant things, but then if this desire gets foolish, there's a sense of 'I,' the desirer, and this leads to the problems of selfishness. It works like this for all of us. First there is just desire, but then desire develops into the desirer, the craver, the one who is thirsty and hungry. But it all began with those basic instincts. But if they get out of control, it leads to selfishness.

The things around us in life lead to selfishness. At first, there is only this sense of self, but then this develops into selfishness. For example, in Thailand, when somebody is raising a young child, if anything comes along to bother the child or cause it pain, then the older brother or sister or whoever is looking after the infant will hit away that thing, whether it's an animal or another person or whatever, to protect the child, and when this happens, it gives the infant more and more a sense of self and of selfishness. And other things...some things that delight the infant, these start to have more and more weight for it, and in this way the sense of self slowly grows into selfishness so that even sometimes a child...something doesn't come along and bother the child, but maybe the child is careless and bumps into a chair, and then the child will turn around and kick the chair because it perceives its sense of self has developed into selfishness, and it blames the chair instead of his or her own carelessness. So in this way, the objects and things around us stir up selfishness and the sense of self gets out of hand.

So when the instinctual sense of self gets stirred up into selfishness, then we start to react in different ways. There are things that we like, and then we start to feel desires for them and start to try and acquire and get these things that please us, that satisfy us, that make us happy. And then when we get selfish about this, about getting the things that make us happy, then we start to take advantage of others. We compete with others. We take things away from others. We even exploit and harm others because of this selfishness. We go so far with this selfishness, with this acquiring and exploiting, that we get to where we want to own the entire world. We want to own and control everything so that we can manipulate them to satisfy our wants and desires. Think about it. What happens when the world is full of people who are thinking like this, when the world is made up of nothing but people who are trying to get the things that make them happy and are willing to step on others and take advantage of others and even trying to control the world in the name of their nation or group or whatever, trying to own the world, to be God in order to get what they want. Think about it. When the world is made up of nothing but people like this, people who are acting selfishly, a world full of kilesa, full of defilement, we can begin to see that this is the situation that we find ourselves in, and we realize that we are a member of this world, that we are one of the lives inhabiting this world of selfishness and kilesa. Then we might start to take an interest in a different way of living, a way of living that is no longer based in selfishness and kilesa, a life that is free of these kilesa of greed, anger, fear, hatred, confusion, and so forth. Remember we mentioned there are three basic directions in which the kilesa flow. There is the direction of greed and lust, of wanting, desiring, trying to get the things that we like and that make us happy, and then there is the anger and hatred that arise when we don't get our way, when we don't get what we want. Both of these very obviously are coming from selfishness, a positive kind of

selfishness and a negative kind of selfishness. Then last is the type of defilement which is delusion. This is when we don't know what should be done, and so we act merely out of selfishness. Instead of doing what ought to be done, we do what is selfish. So these are the three kinds of kilesa that make up the common way of life in this world. It's not very difficult to see if we look around or look inside. We'll see this common kind of life, the life that is under the power of selfishness. Why not be interested in a new kind of life, a new life that is free of all this selfishness, all this greed, hatred, and confusion.

Take a look and you'll probably see that you're a member of the association of selfishness. You're a member of a selfish world. You're a member of the club of selfishness. We can see that sometimes we're selfish even towards our own mother and father. We act selfishly towards them. Or we can be selfish towards our own husband or wife. And sometimes even towards our children, our little children, we do selfish things. And this is just within our families. What about the selfishness towards our friends, our neighbors, or sometimes we're selfish towards the entire world. This is what it means to be a member of the association of selfishness or a member of this selfish world. This is something that we should not overlook or try to pretend that it does not exist.

If we look, children argue with each other because of selfishness, or teenagers, even boyfriends and girlfriends, argue and get into quarrels because of selfishness. Husbands and wives argue out of selfishness. We argue with our neighbors and friends because of selfishness. There are conflicts between us and them, only because of selfishness. Or the government argues and gets into all kinds of conflict with the opposition, the political opposition, merely because of selfishness, or there are problems and conflicts between the government and the people because of selfishness, not to mention the conflicts in strife and wars that arise between governments and between nations. All the different kinds of conflict, strife, aggression, war, and quarrels are coming out of selfishness. This is the world of selfishness. These are the problems that the world is falling into, the problems of selfishness.

This problem of selfishness, we can see it in the current state of political affairs of this world of ours that is divided into two halves. Both of these halves are selfish. The communists are selfish in their way, and the capitalists are selfish in their way. Each of them is selfish according to their own opinions, theories and ideas. Because of this selfishness, they're piling up weapons in order to get what they want, in order to destroy the other side. So this selfishness exists even on a world scale like this, where the world is divided up into us and them, and there is all this competition and aggression, all arising out of selfishness. And this goes so far that now they've been developed all these weapons of mass destruction, all these nuclear weapons of which we are all afraid. And there are so many of them that now the world can be destroyed,

not just once, but many times over. They have enough nuclear weapons to destroy the world we don't know how many times, and so the world is heading for destruction because of selfishness. It starts with just a small, tiny grain or particle of selfishness, and then it's grown to the degree that now the world is being destroyed. The entire world is going to ruin. It's on the verge of destruction because of selfishness. This is how it is when we look on it on the worldly scale. It's very obvious what the danger of selfishness is. But we also come and can look inside ourselves and see what selfishness does to each of us, how it destroys our ability to be at peace, how selfishness piles up endless burdens upon life and turns life into an endless string of suffering. Just a little bit of selfishness gets out of control and grows and grows, and it's destroying the world, and it's destroying our own lives as well.

If you're afraid of Satan or if you hate Satan, then hate the real Satan. Don't mistake what Satan or the devil is. Or if you're afraid or disgusted with Hitler or whatever kind of thing for you is the personification of evil, then see where the real source of evil is. Find the thing that it is, that you really hate, that you really ought to be disgusted with. Satan is really nothing but selfishness. It's just the personification of selfishness. This is where we ought to aim our disgust, at this selfishness. And then we see that the only thing there is to do is to get rid of selfishness. This is the most important thing in our lives, to get rid of selfishness. This is the matter that we come here to study. We may talk about it in many different ways in order to bring the point home, but it all boils down to this very simple fact – our problem is selfishness. So we study this, this point, until we understand it, and then we practice. We do whatever is necessary in order to free life of selfishness. We find out how and then we do it. We find out what needs to be done to get rid of selfishness. So we come here to Suan Mokkh in order to learn these things. This is why we practice mindfulness of breathing (*ānāpānasati bhāvanā*). We do mindfulness of breathing because it is a very efficient and powerful way to get rid of selfishness. So this is what we are here for. This is the point in joining this course. It all comes down to just understanding selfishness and then working, practicing in order to get rid of it. This is the only thing that matters.

Mindfulness of breathing is a system of study and practice in which we come to fully, in a very deep and profound way, understand what selfishness is, what the cause of selfishness is. Find out what it is to get rid of selfishness and to learn and understand how to get rid of selfishness. This is what mindfulness of breathing is about, to understand selfishness in this complete way. In doing so, we study the body, come to understand the body well enough and then the feelings, the feelings which have a very great influence over life. And the mind, we study this and learn to use it. And finally, we study everything, the truth, the fundamental truth of all existence to see that there is nothing that is really self. There is nothing that is truly I or mine. And when the mind begins to understand

this truth, then it lets go of things. It destroys all selfishness. There's no more selfishness and then the mind realizes that it is free, that there is no more selfishness, and the mind is free. This is what mindfulness of breathing is about. This is the goal of mindfulness of breathing. It's a very systematic, organized practice in order to realize the end of selfishness, the liberation of life.

So we have a second thing to talk about, but this second thing is really the first thing to talk about. We have sort of two first things to talk about. The second thing isn't of any less importance than the first thing, and it goes along with it. So it's really the second first thing to talk about. And what this second first thing is is about the mode of living, the way of living, the style of living that is necessary in order to practice mindfulness of breathing. The practice can't be separated from the mode of living which supports that and nurtures it, so this will be the second first thing to talk about today.

In the Pāli language we call this second matter, the *paccaya* or in Thai the *patchai*, which is usually translated into English as 'conditions.' But once again, the English translation isn't quite sufficient. So listen carefully to the *paccaya* that we will discuss and then you will know the meaning of this. The *paccaya* are the conditions of life, the conditions for life. They're the things which support life, the necessities of life. And it's not just enough to have these conditions. They must be correct. If these conditions are not correct, then it will not be possible to practice meditation correctly and properly in order to realize the highest benefit, so we need to be particularly interested in these conditions or *paccaya*.

When we talk about the *paccaya*, most people think about the material conditions, the material necessities of life – clothing, food, shelter, and medicine. Most people only think on the material level, which is really quite foolish and not so very wise or intelligent. There's more to life than just the body and just these four physical material necessities of life. There's also a fifth condition (*paccaya*), which is, we could say, things which cajole and soothe and pacify the mind. We might call this 'mental entertainment.' But it's got to be the right, the correct sort of entertainment. If it's wrong entertainment, then it will kill the mind. Without the four physical necessities, the physical part of life cannot continue, and the mental spiritual side of life has its necessity as well. And this is something we might call spiritual entertainment, a correct kind of thing which will perk up and soothe and inspire the mind. So there are five kinds of conditions or necessities of life, not just the four physical ones. This is a point we must make clear. There are not just physical material necessities to life. There is a fifth, which is mental.

The first condition or necessity is food, food which we eat in order to maintain the body for life to continue. But please be careful that food doesn't become bait. Don't eat in a way that turns food into bait, like the kind of bait

that is put on a fish hook in order to catch a fish. If we eat in what is a healthy wise way in order to maintain life so that life can go on, then food is used as food. But if we eat for deliciousness, to indulge in tastes and flavors and sensations, if we eat for entertainment, if we turn food into a toy or a plaything, then it becomes bait, and then it turns ourselves into fish, dangling on the end of hooks. So first of all, please use food as food. Eat enough to remain healthy and then leave it at that. Don't turn the food into bait. This is the first condition. Please be very careful about this, especially for the time that you are here at Suan Mokkh.

If we eat food or if we turn food into bait, then we'll be hungry and thirsty all the time. If we turn food into bait, we won't be able to stop thinking about it. When food is just food, we eat enough. We set aside certain times for eating, and then we eat a sufficient amount of food, and that is all there is to it, and we don't have to be roasting in hunger all day long. But when we turn food into playthings, and when we just try to have fun and indulge with it when food becomes bait, then we always have to be sneaking off to have a snack, to get some more food, and when this is the case, the mind loses its ability to be calm and cool. It's almost impossible to do any decent meditation. So it becomes quite a struggle to study and practice Dhamma. So please be very careful about this. Use food as food because if it becomes bait, it will very strongly interfere with your ability to practice meditation.

The second necessity is clothing, so please use clothing, use this necessity of life in a way that is appropriate for the goal or purpose of clothing. We use clothing in order for the comfort and health of the body, to protect the body from various things which can interfere with health. So we use clothing that is healthy and that is proper, proper protection that is adequately comfortable. Clothing is also an expression or manifestation of culture, not just the larger culture, but our own individual personal culture as well. So our use of clothing ought to reflect a high level of culture instead of a low level of culture, and at the same time it serves the purpose of protecting the body, in keeping the body healthy. So please give some thought and attention to the proper use of this second necessity of life, clothing.

The third necessity is shelter, a place to live. This is something to give some thought to also, to have a kind of shelter, to have shelter which is adequate for our needs but does not go much further than that. Now it's popular in the West to build very big, expensive and fancy housing. This is also becoming popular in the East as well, and we air-condition our places, and we stack many houses on top of each other, and we get apartment buildings, and so many Westerners, when they come to Asia, they're not able to stay in a simple place like a monastery. They have to stay in big fancy concrete air-conditioned hotels. The effect of this is that it separates people from nature. So a proper kind of shelter

is simple and brings us close to nature. So the right, the most useful kind of shelter is a kind in which we are intimate with nature because when we are living close to nature, intimately with nature, then it is easy to study nature and understand nature and learn how to live in a very natural way. So this is the third necessity of life. We should be very interested in finding a kind of shelter that is intimate with nature in order that we can live with nature instead of against it.

We Buddhists like to use the Buddha as an example and standard. The Buddha was born out in the open, was born on the ground. The Buddha was enlightened while sitting on the ground. The Buddha taught others while sitting under trees on the ground, and in the end, the Buddha died on the ground. He didn't die in any expensive hospital or palace or anything like that. The Buddha spent his entire life close to nature, and we like to use this as an example and inspiration for us, that this individual who came to understand nature as deeply as possible also was very close and intimate with nature. The same is true, we think, of all the great prophets, that they lived in very simple ways and spent their lives very close to nature. And so we ask you all to follow this example, to live close to nature, to live simply because when we're close to nature, then it's much easier to hear what nature has to teach us. When we're close to nature, it's much easier to listen, to hear, and to learn. But if we live very far away from nature, it's impossible to hear the message. So let's find a way of living that is very simple, that is intimate with nature.

The fourth necessity of life is medicine, which won't need much explanation, but to have adequate medicine to take care of the body's needs, to keep the body healthy in a correct way. These are the four material necessities of life – food, clothing, shelter, and medicine. The essence of...the most important thing to remember about these four necessities is that they need to be adequate and sufficient. In Thai, there is the word *phodee* which means 'enough, sufficient, adequate.' There's also the word *dee*, which means 'good' or 'well.' So some people like to talk about eating well and living well, and we point out that that's very dangerous because it leads to all kinds of excesses and turns into selfishness. Instead of eating well and living well, we recommend eating sufficiently, living sufficiently, eating what is enough and living in an adequate, sufficient way. This is safe and is correct. So the important thing about all four of these material conditions or requisites is that they be correct, that they neither be too little, so that life is not endangered, or that they are so much that they lead to all kinds of selfishness and become burdens. So be very careful that these four necessities are taken care of in a way that is sufficient, that is adequate. Eating well enough, living well enough, but not too much. These are the four material necessities.

The fifth necessity of life we can call entertainment. Usually nobody talks about this. We only hear people talking about the four material necessities, but really it's obvious that we all need a fifth. There's also a fifth mental necessity. We all need something to entertain, to please, to satisfy the mind, to cajole, or coddle or coax or whatever is necessary to make the mind happy and pleased and satisfied. This is something that we're all searching for all the time. And so it's a very important necessity. It's more important actually than the physical necessities. Without this one, we would all die mentally, or we would be spiritually dead. The Thai word is *ban thoeng roeng jai* which is... (I have a lot of trouble translating it into English) for now, we'll use the word 'entertainment.' The mind needs entertainment, but we have to be very careful with this because nowadays in the world, we can say that almost the entire world is only interested in one kind of entertainment and this is sex. The only kind of entertainment people want nowadays is sex. It may either be sex directly or it may be various kinds of sensual indulgences which have sex as their aim or somehow caught up with sex. But the entertainment which dominates the world is now very closely or very much caught up in sex. This kind of entertainment isn't the kind we're talking about. The mental entertainment, which is the fifth necessity that we're discussing, is Dhamma, to use Dhamma to entertain the mind. When we say Dhamma to entertain the mind, it is just to be correct and know that life is correct, that life is going along correctly, rightly, that there's nothing wrong with life, and when there is Dhamma in life, when there is this correctness, then the mind can be satisfied in the right way, in a very calm and cool way. But just the awareness of this correctness of Dhamma gives the mind a very, very strong sense of satisfaction, and the mind is joyful. This is the kind of entertainment that we encourage you to be interested in, to study Dhamma and practice Dhamma so that there is correctness in life, and then to be satisfied, be pleased with this correctness, and that will bring a very strong and calm joy, which is what most of us are looking for anyway. The building over here that you passed on the way here is called the Theater of Spiritual Entertainment. It's not a theater that shows dirty movies or anything like that. There's nothing in there but pictures about Dhamma. People can look at the pictures and get some enjoyment in thinking about and learning about Dhamma. This is a clean kind of entertainment, but it brings joy to the mind just the same, entertainment, the mental entertainment of the mind, which is correctness or Dhamma.

So these are five conditions of life which we need to take care of in order for life to continue. Please while you're staying here, adjust these five conditions of life so that they are suitable, that these five needs are met in a way that is suitable for the practice of Dhamma. If this is done, then these five supports will nurture the study and practice of Dhamma and meditation. If they are taken care of correctly and sufficiently, then they will aid the practice that we're doing here. So please adjust your mode of living to be appropriate to the

correct satisfaction of these five necessities of life. When this is done correctly, then it becomes possible to study the mind and to practice Dhamma so that the mind can be freed from the influence of positivism and negativism, from all the positive and negative things which have so much power and influence over the mind. With the five necessities taken care of, then we can move on to doing this work of freeing the mind from the influence of positives and negatives. This is what we will be talking about later, but for now, we'll leave the lecture. We'll end the lecture at this point.

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