Exploring the Five Aggregates and the Sense of Self

Andrea Fella · Notable Dhamma Teachers — Andrea Fella · 1:03:40

Last night Jaya talked at the beginning about listening to a talk and how sometimes we might want fewer words or more words. I'd like to offer a little reflection or suggestion about ways to practice with listening to a Dharma talk.

We can sit in meditation and simply receive the sounds. I've done this at times where I just let the words wash through, and every now and then there will be some phrase that really lands, really resonates. That's one way—not to try to track the talk, but just to be available to receive the words and the understanding of what the words mean.

Another way is to be really attentive to the content, understanding the content, but at the same time be very curious about how that content is affecting you in the moment. It's a skill, this capacity to receive content and feel the resonances of that content. That's really taking in the Dharma.

In the suttas, it talks about different circumstances under which people become awakened. Listening to a talk is one of those circumstances. Sitting in meditation is one of those circumstances. Reflecting on the Dharma internally is one of those circumstances. And giving a Dharma talk is one of those circumstances.

One of my very favorite suttas is a story of a teacher who was offering a talk on the topic that I'm going to be speaking about. He was talking to a group of other monastics, and they were asking him a lot of very detailed questions. He was explaining and exploring with them how he sees experience. The last line of the sutta says something like, "And while this discourse was being given, all of the bhikkhus listening to the discourse became awakened, and the venerable one giving the discourse also became awakened." That's inspiring to me, that possibility. May it be so.

To me it also points out how the talk is a Dharma reflection, and I'm exploring it myself as I'm offering it. So can it be received as a reflection? Received and opened to—how does this land? Not so much in the thinking realm, arguing about it or figuring it out, but just noticing. There may be some parts that land and resonate, other parts that don't. You don't have to figure them out. Just let them go in, let them wash through. I talked about Dharma rain the other day. Let it drizzle in. At some point, that teaching, that language, may arise again in a time or place where it really flourishes, leads to understanding and insight.

Now the topic tonight is exploring the five aggregates and the experience of selfing. Last week Tara spoke about the three characteristics—she spoke about anicca and anatta—and Kim spoke the next evening

about dukkha. These are characteristics of all experience. Everything that we experience is impermanent, changing constantly at different paces, perhaps, or at least with the perception of different paces of change.

Experience, because it's impermanent, is unreliable as a place where we can say, "Yep, that's where I'm going to be permanently happy. If I could hold on to that, if I could have that, I could be permanently happy." But we can't have anything permanently because it's all changing. Dukkha. Unreliable.

And not self. All experience is not self. Not mine. Not who I am. Not myself.

Tara spoke about ways we might open to this truth of anatta. Sometimes it happens by surprise or spontaneously, simply through meeting experiences—just the continuity of mindfulness. We touch into a space where we're just seeing the changing nature of experience and there's no one here doing any of it. We're just seeing that unfold. So sometimes the practice opens us to understanding. It's a kind of dropping into an understanding of not-self.

And there's another way in to exploring this.

The Zen teacher Dogen had a famous quote: "To study the way is to study the self. To study the self is to forget the self. To forget the self is to be awakened by all things."

This points to an exploration not of "Can I find anattā? Can I experience anattā?" but rather, "What is this experience that I think is self?" To explore that experience directly. We feel it—we feel a sense of self at times, sometimes strongly. And the encouragement is to be curious about that. What is that like? Is it what we think it is?

When we have a sense of self, we don't usually investigate it. We just take it for granted to be what it seems to be presenting itself as: a solid, stable something that's here. We don't actually begin to be curious about it. We believe it without question, don't even reflect on it.

But as we start to be curious about it, to bring dhammavicaya—that aspect of investigation—to this experience of the sense of self, something shifts. The sense of self is not nothing. It is an arising experience. And so we investigate it like we investigate any other arising experience, like an arising emotion or an arising thought. "Oh, here's the sense of self. What's that? What's happening there? What's that like?"

As we do that, it begins to reveal its nature as impermanent, conditioned, and unreliable—not the thing that we think it is. So as we explore curiosity about this sense of self, we begin to directly, experientially understand, feel into, recognize that this sense of self is not what we assume it to be.

The Buddha talked about this sense of self as arising in a process. We could call it the selfing process. He used the phrase "I-making and my-making." And he really talked about this in relationship to another teaching called the five aggregates.

We've mentioned the five aggregates but not gone into much depth on them yet. I think Kim mentioned them in her description of dukkha, because one of the definitions of dukkha is that the five aggregates of clinging are dukkha. The five aggregates can be understood as basically the processes of body and mind—everything that we're experiencing, the tumbling on of our mental and physical processes. And clinging to that is suffering.

So these mental and physical processes called the aggregates, the five aggregates, are: form, which is the physical realm—body and all of the physical realm around us; and then the other four aggregates, which are mental processes. The aggregates are understood actually to be both processes of body and mind and also the results of those processes. So feeling, for instance, is understood to be both the process by which feeling happens and the result—the pleasant, unpleasant, or neither pleasant nor unpleasant aspect of experience.

Form, feeling, perception (which Jaya spoke about last night), mental formations or volitional formations, and consciousness. These are the five aggregates, and I'll describe them in a little bit more depth in just a moment.

The Buddha spoke about our experience in different ways, for different purposes I think, pointing to different aspects of our experience. One of these ways to look at the body-mind processes is through these five aggregates—this physical aggregate of form and these four mental processes that make up our experience. Another way that the Buddha spoke about our experience was through the six sense bases: the five physical sense bases plus the sense base of the mind. Our experience can also be seen in those terms.

This exploration of the aggregates the Buddha particularly pointed to for the value of seeing how we cling to them, because that clinging to these aspects of experience is where we tend to create a sense of self. Recognizing these aggregates in our experience is something we're already doing. We've talked about most of these in various ways.

Form is body—the four elements, the physical experience of hardness, softness, all of that realm of physical experience. Plus what's described as form derived from those basic elements, which includes sight, sound, smell, and taste. So form is also the sight that contacts the eye; it's touching form. Sound is the wave through the atmosphere.

It's vibrating the air, and then it touches our eardrum and impacts form to create the sound. So this is all understood to be form.

And then feeling—we talked about that at some length. The process of feeling, sensing whether experience is pleasant, unpleasant, or neither pleasant nor unpleasant. Here is where we begin to really see this sense of the aggregates as being both the process by which something happens and the result of that process.

In the suttas, there's one description of these aggregates as verbs, as opposed to nouns. We could think of

pleasant experience, unpleasant experience, or neither pleasant nor unpleasant experience as being the *w hat* of our experience in the realm of feeling. But in the sutta, there's this person asking the question: "Why is it called feeling?" And the response is: "It feels. That's why it's called feeling." What does it feel? It feels pleasant. It feels unpleasant. It feels neither pleasant nor unpleasant.

With perception, a similar thing. Jaya spoke about perception last night—this recognizing aspect of experience. We recognize form and color in the realm of sight; perception gets layered on itself in a way. The result of perception, the result of the process of perception, is this recognition of something. But with the photons hitting the eye, the first thing that happens is this contact and the recognition of something being seen. What's seen initially is really just form and color, but we often don't see that part. We very quickly see a person or a book or a plant or something like that.

Sometimes when the mind gets really quiet, we can see the layered or staged nature of perception happening. On one retreat, I was sitting outside and turned my head, and my eyes landed on a shape. The mind kind of clicked into recognizing the shape: jagged. Then it clicked into recognizing the color: green. Then it clicked into recognizing: leaf. Just like that. It's a process of perception.

The sutta also describes this: "Why is it called perception? It perceives—that's why it's called perception. What does it perceive? It perceives color, it perceives form, it perceives sound."

We can see this in our experience, this process of perception. Particularly as the mind gets a little more quiet, you might notice this—sitting in the hall, hearing a sound of maybe the turkeys. The first thing is just hearing, but you might notice the mind then say the word "turkey" and think, "Well, my mind is labeling things." That is also sometimes the way perception works. It puts the word into our mind. It's recognizing experience.

And then consciousness, another aspect of mental experience. This is often understood to be the very basic knowing of experience, usually defined in terms of the six sense bases. With every sense base, there's the object and the knowing of it—the sight and the knowing of it, the sound and the knowing of it, the taste and the knowing of it. We can actually begin to notice that difference between the experience and the knowing of it. We may talk more about this as we go on.

And then volitional formations, mental formations—the fifth of the aggregates. This is the whole realm of mental experience that we often think of as the mental activity: thoughts, emotions, beliefs, ideas, views, states of mind. This includes things like states of concentration, peace, anger, irritation, boredom, ideas, beliefs, views. This is a big territory.

We've talked about working with this aspect of experience, the *what* of this, the mental formations. We've explored working with emotions, working with difficult states, working with the hindrances, working with the seven factors of awakening. All of this is mental formation. Working with thoughts, exploring being aware of thoughts—thoughts are mental formation.

The process of volitional formations is described in a little more depth in that sutta where the aggregates are described as verbs. I'm going to read Thanissaro Bhikkhu's translation because it works with the wordplay that the Buddha used for this particular aggregate.

Thanissaro Bhikkhu translates this aggregate, which is often translated as mental formation, as "fabrication"—something constructed in the mind. All of these formations are both constructed in the mind, resulting from conditioning, and they also construct. They tumble forward; they construct.

And why are they called fabrications? Because they fabricate fabricated things. Thus they are called fabrications. What do they fabricate as a fabricated thing? For the sake of form, they fabricate form as a fabricated thing. For the sake of feeling, they fabricate feeling as a fabricated thing. For the sake of perception, they fabricate perception as a fabricated thing. For the sake of fabrications, they fabricate fabrications as a fabricated thing. For the sake of consciousness, they fabricate consciousness as a fabricated thing.

What this is pointing to is that the mental activities in our mind—all of the thoughts, ideas, beliefs, views, emotions, wholesome states—condition the rest of our experience. Arising in this moment, they shape the next moment.

How can we see this? We actually can see this. Take something like anger, the arising of anger. Anger shapes the body, it shapes form, often resulting in experience of heat, pressure in the body. So that mental formation fabricates the body in a particular way, maybe even distorting the face. Feeling tone usually becomes unpleasant when anger is arising. The perceptions we have, how we perceive things, become distorted through a filter of anger. We may perceive somebody attacking us or perceive someone doing us wrong as we have this filter.

Our consciousness is actually directed by filters like this. When we are angry, we tend to take in things that confirm. There's a confirmation bias. When we're in a particular state of mind, our consciousness tends to pull things out of experience that confirm that state and tends to ignore things that don't confirm that state. So our consciousness, what consciousness receives to be experienced, is shaped by our mental formations. And anger, this arising of anger, tends to construct more anger—the mental formation of more anger.

This is something we can also be curious about, seeing the conditioning nature of how our mind states affect our experience. We've been talking about this, noticing how thoughts affect your body. This is where this teaching comes from.

The five aggregates are happening all the time. Right now, while you're listening, the five aggregates are tumbling on. There's sound waves coming through the room that are hitting the ear. Form contacting form on your eardrum. That resonance is perceived as voice. And through the process of perception and a lot of conditioning, there's understanding of the words. So there's the perception, understanding the meaning of

the words. And then there's the feeling tone—in this case, probably more related to the perception of the meaning rather than the actual vibratory energy of the sound. The feeling of how it lands: pleasant, unpleasant, neither pleasant nor unpleasant. This may be related to mental formations that may be arising—confusion, interest, curiosity, frustration, annoyance—feeling tone associated with that, and the consciousness of all of it.

Right now, the experience you're noticing can be understood through this framework of the five aggregates. You don't have to divide up your experience this way. You don't have to try to divide up your experience this way. I'm pointing to this because there are times in which it's very useful to understand experience in this way. And the Buddha spoke about the sense of selfing coming up in dependence on these particular aspects of experience.

In his second discourse, the Anattalakkhana Sutta, the Buddha points to some of the main ways that we consider experience to be self and why these aggregates are not self. The first thing he points to in this sutta is

that these aggregates, the tumbling on of these aggregates, is not under our control—not under our ultimate control. There is some way in which we control the body. For instance, I can think and decide I'm going to pick up the glass right now. So there's some measure of control that we have. But ultimately, it's pretty limited, the measure of control that we have.

The understanding, in a way, of what we think of as self, and where we get caught around the sense of self—in meditation, we may feel like we're watching our mind, and the mind wanders, and we get frustrated. "I'm meditating. Why is my mind wandering? That should be under my control." Well, the wandering mind, the thinking mind, is a mental formation. This is what the Buddha said about the lack of control. I'll read a couple of these; I won't go through all of them for each aggregate.

"Form is not self. If form were self, the body would not lend itself to affliction, and it would be possible to determine of the body, 'Let my body be thus, let my body not be thus.' But because form is not self, the body leads to affliction, and it is not possible to say, 'Let my body be thus, let my body not be thus.'"

"Mental formations are not self. If mental formations were self, they would not lend themselves to affliction, and it would be possible to determine of mental formations, 'Let my mental formations be thus.'" Wouldn't that be nice? How often is that possible? We are seeing how rarely that is possible. Sometimes our mind is amenable to that. "May my mind have ease," and sometimes there's some ease. But much of the time—no.

And the Buddha says, "But because mental formations are not self, it is not possible to say of them, 'Let my mental formations be thus, let them not be thus.'" It's not a mistake. It's the nature of experience to not be ultimately controllable. This should be a relief, actually.

And yet we get to look at it. We get to observe it. We get to observe experience. The amazing thing about

this practice and this process is that the mental formation of wise mindfulness—also not self; wouldn't it be nice to say, "May mindfulness be thus"—but the cultivation of this, because of that other teaching around mental formations, that mental formations shape experience, means that when mindfulness arises, it tends to shape experience in a certain way. It tends to shape more mindfulness. It tends to shape wisdom and understanding.

So we use this understanding to cultivate the wholesome mind, to observe and let go of the unwholesome. Mindfulness has this amazing property that we've talked about: when we bring attention to the wholesome, it increases its likelihood of coming up in the future. When we bring our mindful attention to the unwholesome, to the reactive states of mind, it creates the conditions for it to arise less frequently in our experience over time.

So this aspect of control is a common way that we identify. The sense of self thinks it should be in charge. And if it runs up against not being in charge, there's suffering. That feeling like I should be able to control my mind and be continuously mindful leads to suffering, because we believe in that sense of control. It's just a process. When we can simply understand the uncontrollability of experience and not hold on to "I should be able to control," there's so much freedom. So much freedom.

The next piece the Buddha points to in this sutta is the impermanent nature of each of the aggregates. They're uncontrollable—we can't ultimately control these processes tumbling on—and they're impermanent. They're arising and passing away. Body experience arising and passing away. Now, the body does have some stability.

And yet we understand through the reflections that John was pointing to this morning: I'm of the nature to age. I'm of the nature to sicken. I'm of the nature to die. The body is impermanent.

Feelings are impermanent. The mental aspects of the aggregates are rapidly impermanent. When we start looking at feelings, at feeling tone, we see how rapidly they change. A sensation arises and passes, and the feeling tone with that arises and passes. Sometimes there's a little more stability, as when the mind enters into states of concentration. There can be periods of multiple minutes or even a couple of hours that have a stability of feeling tone, but ultimately it passes away.

So we can be curious about the impermanent nature of the aggregates—the Buddha points to this curiosity. Perception arising and passing away. You walk into the dining hall and there are many perceptions: perceptions about the food, perceptions about the people, perceptions about how I am in relationship to all of it. And then the mental formations, impermanent—all of the ideas and views and beliefs that arise in relationship to those perceptions, all coming and going. Consciousness of all of it, also coming and going.

The Buddha pointed to this: these aggregates are impermanent. Because they are impermanent, they are unreliable. We cannot say, "I can land on this and I will be happy. I can hold on to this thing forever and I

will be happy." Because it will ultimately fall apart. It will ultimately dissipate.

Given this impermanent, unreliable nature of experience, the Buddha then asks: does it make sense to call something that is impermanent and unreliable a self? And he answers no. He says it doesn't make any sense to call something impermanent and unreliable a self.

This is really based on what our intuitive sense of self might be. We feel like a sense of self is something stable, continuing through time. Somehow we have this notion that I'm the same person I was ten years ago, that there's something continuing. A kind of process, a tumbling on of these aggregates—this process is happening, but there's no stability there. And what we think of as self usually has some notion of stability. It also often has some notion of control, the sense that if only I could control experience, then I could have things be pleasant all the time.

This part of the sutta, in my impressionistic reading of it, is really encouraging us to investigate: what do we call self? What do we think of as self? When it feels strong, what is it? What is that experience?

This is where Dogen's teaching points. Get to know this experience. Study this sense of self. Explore. Understand. Just be curious about it.

The sense of self, in the Buddha's understanding, in the Buddhist understanding, is not nothing—it is an arising experience. Like frustration is an arising experience. It's not nothing. There are resonances with that. The arising experience of frustration has a shaping aspect to it. It shapes our relationship to the next moment. It shapes our feeling. It shapes our body. It shapes our perceptions. It shapes our consciousness.

And so the arising of these mental formations, these feelings, these emotions, has an effect. We see that effect, we can feel that effect, we get to know that effect by looking at our mind states.

The Buddha speaks of the sense of self as being a mental formation. It's an arising experience. The term that's used is *sakkāya-diṭṭhi*—identity view. It's an arising belief. The sense of self is a belief. And so it doesn't quite feel like emotion; it's more of a view. The sense of self is more of a view. So it's an arising experience that can be explored, that can be felt into, that can be known.

With respect to these aggregates, the Buddha pointed to different ways we identify. The first way he talked about is: I am this thing. I am form. I am feeling. I am perception. I am mental formation. I am consciousness.

As I go through these, you might just listen and see if they resonate with something familiar for you. For instance, "I am the body"—that's identification with form. Or "I am this emotion. I am miserable." Before I met the practice, I really identified as being miserable, unhappy, as someone who was never going to be happy. And there were times when I experienced happiness. What my mind did when that happened was, "Well, yes, I know I'm happy now, but I know that really what I am is miserable." So I was identifying with the miserableness. "I am miserable." Not understanding, not seeing that miserableness comes and goes

like happiness comes and goes. Identifying with that. Identifying with mental functions: I'm the one who thinks, I'm the one who feels or knows. So that's one form of identification—I am something.

The second form of identification is possessiveness. Something is mine. The body is mine. Things belong to me. Ideas are mine. I've suffered a lot around identifying with the ownership of ideas.

The third is a sense of being inside of something. For instance, "I am inside of the body." Maybe that feeling is familiar. I've felt all of these—that the body is mine, mine to do with what I want; I am the body; and I am in the body. They're different, slightly different forms of identification.

Now, the Buddha goes through all four of these ways of identifying against all five of the aggregates, so there are twenty ways of personality view, of identity view coming into being. I've tasted a few of these. I can't say that I understand what it means to be inside of feeling—that one doesn't quite resonate for me. But "I am inside of consciousness"—

That one I've experienced at times—that sense of identification in a state of deep concentration, of being inside a space of vast consciousness or vast awareness. A little identification in that beautiful vast state: I'm inside of that.

Or the next one: something is inside of me. Consciousness is in me. Emotions are in me.

So again, the exploration of this is an encouragement to just be curious about how the sense of self is experienced. I don't encourage picking this up, trying to remember all of these categories, and trying to think, "Okay, is it feeling that's inside of me, or do I think I belong to feeling, or is it mine?" Just let this be, again, the dharma rain. There may be times when a strong identification comes up and there's a curiosity about observing it—perhaps a recognition of, "Wow, I really feel like I own this," or "I really feel like I am this." Believe it completely. I am miserable. That is who I am. We may begin to see that and remember, "Okay, well, that's an identification." Just be curious.

In a more holistic way, we could say—or just a way to explore experience without trying to put all these categories and labels on it—I'm going to describe a few ways of exploring sense of self that I've experienced. There are so many different ways a sense of self is experienced. And one of the powers of this curiosity is simply to begin wondering: when is a sense of self strong? How long does that sense of self last? Is it the same sense of self that lasts all day long, or are there a whole bunch of different senses of self arising? There are many, many senses of self and identities that happen.

One example of this was very stark in my experience. On one three-month retreat at IMS, there were questions in the hall in the morning, as we sometimes do here. Somebody asked a question that created a whole huge papañca storm in my mind. This analytical sense of me arose: "I'm right, and I know how that question should be asked and how it should be responded to." There was just this whole—me. It was so powerful. And it was pretty uncomfortable. I was feeling the unpleasantness of this sense of self, the clinging around it, the contraction around it.

When the morning question period ended, that sense of self was lingering. It was just there. So I went out and did walking meditation, observing and watching the sense of self, feeling how contracted it was, how much it was like "me" and all the analytical thinking and how smart I was feeling. I was just feeling all of it. And it was challenging and unpleasant to be with.

I was doing walking right in front of the door at IMS when this huge truck drove up. It was loud and banging, the door opened, the brakes squealed, and in a split second my mind switched from that analytical, forty-year-old, argumentative self to a two-year-old. "It's a truck! Oh my gosh, wow, that's so cool!" It was just like that.

I think it was because I was watching, curious about the sense of self. I didn't learn much about that analytical sense of self except that it was suffering. In terms of how it was formed—I felt the suffering of it. But what I got to see was that when conditions changed, when the mind was drawn to the big, noisy sound of the truck, it just delighted in it like a two-year-old would. The impermanence of that sense of self, the complete unrelatedness of this new sense of self to the previous one—just no connection whatsoever. Not even in the same ballpark.

So we go through many senses of self and can switch in a moment.

Curiosity is valuable here, and I'd say a good time to explore the sense of self is when it's pretty strong, when there's a clear sense of identity coming up.

One piece that's important to know, to understand, and to honor—really honor—about senses of self is that they have been constructed in our lives as strategies to navigate our world. Many of them have served us, helped us through big messes, helped us find safety. In observing the sense of self, we can have this idea or overlay that we're supposed to see not-self, or we're supposed to somehow get rid of these identities, or we're not supposed to have identities. Identities are simply mental formations. They arise and can be known.

Much as we talk about meeting our suffering and difficult states of mind with honoring and respecting—acknowledging yes, this is happening—we can explore these senses of identity in a similar way, honoring them, almost bowing to them. Like that analytical me—that served me a lot. And yes, there was a lot of clinging to it, a lot of thinking I needed to be right all the time, and the suffering that came with that. But the pattern itself is not wholly bad. It's simply a pattern that was navigating life. And so in the observing of it, we hold it with a sense of care and respect. This is a part of this being that can be known and understood.

That's a big piece I want to emphasize in this exploration: when you see a sense of self, don't think of it as, "Well, I'm supposed to see the not-self in this somehow." Just notice what you're noticing about this identity, how it's shaping things.

Often when a sense of self feels really clear, it's connected with habits and patterns, old deep conditioning.

Identities around certain emotions—pride, shame, feelings of unworthiness, self-hatred—that pattern was very strong in my practice. And just having the patience to notice that sense of "I'm a failure, I'm no good," the courage to meet that, was completely transformative.

That pattern around self-hatred is something I observed over the course of years. At times it was more powerful than my capacity to be mindful, and I had to simply set it aside and take a walk. But other times, I could be right there with it, watching it arise. At one point, seeing the feeling of "I'm a failure" descend as I left the meditation hall, I went back to my room and realized there was actually some capacity to be with this. So I sat in meditation kind of late into the night, just watching the arising of that.

I'd see that it was coming and going. That was a powerful piece—I could see it wasn't always there in that time. I was sitting, and then there would be "you're a failure." I would just feel this shame and this withering sense. And there it is. Contact, unpleasant. Then there would be a space, and it would arise again. I'd see it: contact, unpleasant, withering feeling. I just watched it, watched it appear, disappear, appear, disappear.

At some point, the mind saw that arising thought—"you're a failure"—and was right there with the thought as it arose, seeing it arise out of nothing. No sense of shame or anything. It was just arising. This thought was just arising. And then came a kind of recognition: what's going on here is that I'm believing that thought. That's what's making this experience of self-hatred. That's what's making this identity—believing that thought.

The seeing of that, just in a moment, and the self-hatred vanished. Very, very powerful seeing. The next moment was a moment of complete bliss. And then there was the idea, "I figured it out! Never again." And then I saw that—okay, yeah, probably not. That recognition made the bliss become more just contentment. Just, yeah, right now, it's not here.

That moment was extremely powerful. It didn't get rid of all of those thoughts, but it really undermined the belief in them. So the pattern of self-hatred went from this deep rut that was nearly impossible to get out of, to a kind of wide valley of "Oh, there's that thought. Yeah, I don't need to believe that thought."

So this investigation, this curiosity, this honoring of these patterns—not to get rid of them or fix them or change them, but to understand. As Kim mentioned the other night, the practice is to understand dukkha. To understand the sense of self.

Understand it. The freedom comes with the understanding.

Let's sit for just a moment.

Just remembering that you don't have to remember any of this. Just continue noticing what's arising and honoring it, meeting that with kindness and wisdom and wise attention. Moment after moment.

Thank you for listening to the Dharma.

Transcriptions produced locally using Swiss low-carbon electricity. Corrections and rewriting by cloud-hosted AI.