

Buddha at the Gas Pump Interview
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Host Rick Archer
Guest Anamika Borst



Life at zero distance
The freedom of being nothing and none

Rick: Welcome to Buddha at the Gas Pump!

As you can see, we are at the Science & Non-duality Conference in San Jose and I am with my friend Anamika Borst who is Dutch but who lives in Auroville, South India where she works as a potter. Heroically she flies all the way over here every year to attend this conference. I can't believe how fresh she looks considering how much traveling she's just done... although she stopped in Las Vegas for a couple of days.

Anamika: To do some gambling.

Rick: Did you do any?

Anamika: Yes.

Rick: Did you win any?

Anamika: No. I mean, after half an hour, I got so bored. I just let all the money go.

Rick: It's called Loss Vegas for a reason.

Anamika: Loss Vegas. (laughing)

Rick: So I've known Anamika for several years just from seeing her at conferences and you know, I kind of felt like... I had the impulse to sit down and have a conversation with you. So I am glad that you could come and do this.

Anamika has written a book called "**Life at zero distance**". I read most of it on the plane coming out. I was kind of impressed. I don't know what it is about Dutch people but their

English is so darn good. You and Bentinho, I mean, you hardly know that you are not Americans though you have a little more of an accent than he does. But why do Dutch people speak such good English? They teach you in school?

Anamika: One of the reasons is that on Dutch television, when they show a movie, they have Dutch subtitles. So as a small child you get the English sounds.

Rick: You're reading the subtitles...

Anamika: Yes, so it kind of goes into your system. And of course I live since 30 years in India.

Rick: 30 years now. Why did you go there in the first place?

Anamika: I was looking for the meaning of life.

Rick: Did you find it?

Anamika: After 25 years, you find out that the meaning of life is Life itself. But I didn't know that at the time. So I was on a journey to find out.

Rick: And what kind of stuff did you do in India in that journey? Where you like in Osho's ashram or something?

Anamika: I started in Nepal. And then I was journeying through Nepal and then North India. And on the way, you get to know Hinduism. You get to know Buddhism. I was in Bodhgaya. You start to perceive a little bit what is meant by their religion, by their rituals. And I felt at that time, what I could see at that time is that they want to achieve enlightenment. And I thought at that time it is going out of life.

Rick: Enlightenment ?

Anamika: Enlightenment, yes.

Rick: You thought this was a sort of an escape kind of thing.

Anamika: Yes. So it did not resonate at that time. It was only when I came in touch with Sri Aurobindo and the Mother who are talking about the divinisation of life that it started to make sense, why there is life on earth. That's why I kind of settled in Auroville and started my journey there.

Rick: I think that you're the first person that I've interviewed who has any kind of familiarity with Sri Aurobindo. You found his teachings more meaningful than some other things you had run into. So it might be useful to summarize it a little bit since he is not alive and I can't interview him... What is the gist of his teachings? I suppose his teachings are the foundations of Auroville itself, that's why people have congregated there.

Anamika: It is very hard to give a summary of Sri Aurobindo's teaching because he has written so much. So many books in so many directions. He is a scholar. He studied in England, and on all kinds of subjects he has written. But what I understand, because everybody understands it his own way is to make the perfection of the human instruments, the mind and what he calls the vital and the body to be able to receive the divine, and the

divine will can divinise the body, divinises divine life.

Rick: That's great. So in other words, the body is understood that it is a radio or something that could be tuned up, to receive the signal more clearly and transmit it. Yea, I like that. There are some teachings... perhaps you're alluding to them which are escapist, which don't take the body into consideration. What are you thinking?

Anamika: Well, that is when I was 24 years old. So after 20 years of absorbing the teachings of Sri Aurobindo and the Mother, I came to see also that I did not find any resolution in their teachings.

Rick: What would you have expected a resolution to be? What kind of resolution were you were looking for, anticipating?

Anamika: It has to do with having wrong ideas about what enlightenment is. I thought it's being transported to another level of bliss, constant bliss. And of course, this is always out of reach. And if there is no teacher to tell you. You're are only reading books. You kind of get stuck. I had to find another way. It is actually a dissolution of wrong ideas.

Rick: Are you implying that Sri Aurobindo's teaching was wrong in some way?

Anamika: No.

Rick: Giving you false expectations? Or your understanding was wrong or what?

Anamika: I think it's both ways.

Rick: Something missing in his teachings?

Anamika: No, I cannot say that his teaching is wrong. It is just that my understanding of it is incomplete. And also that there is not a living teacher that could give me the answer. Like, he passed away in 1950. And when he was alive, he was saying that there are half a dozen people living in the ashram with a Brahma realization, realization of the self. So it is not unfamiliar to him.. And the way he was relating to disciples, it is direct and he could guide them. Now in 1950, he passed away. And there are people summarizing his words in different ways. It gets a little vague and there is not a person there who can help you clear the mist. So in order for me to get resolution, I had to find it somewhere else.

Rick: So in kind of way, it has gone the way like most religions have gone. It was really vibrant and alive when the teacher was alive and after the teacher dies, there is the party game where it gets passed from one person to the next. It gets more and more distorted and muddled and different opinions of what the teacher was actually..

Anamika: There are reports about the teachings. Summarisations,

Rick: Second, third hand.

Anamika: Yes and even if it is direct, it is not recent any more. You see the teaching is alive. So when it is uttered, it is alive, it is there, it is vibrant. But when it is the same teaching 50 years later, the words are still the same, but the vibrancy is gone.

Rick: So if you might have been there in 1950, it might have been a different story?

So you still live in Auroville, but it sounds like you've looked a bit elsewhere for the resolution you referred to.

Anamika: His teachings are excellent if you want to get to know the system, what you are. Because it helps you to see that you're not your thoughts. Sri Aurobindo says that thoughts come in. You don't fabricate them in your own thought factory. They come in and they pass away. Dealing with feelings, with emotions. So if you dive into the teaching, it helps you a lot to understand how the system works. In a way by doing that, you get more free from old identifications. So it is excellent. But then to get over the last hurdle... I am not the person but I am that in which all appears. There is nobody who tells you that. So in the end, you can feel lost because you feel: what is happening? I don't feel like a person, then what am I? There is nobody to tell you that.

Rick: That realization started to dawn in your own experience but there was nobody you could talk about with...

Anamika: Actually I thought something is wrong with me because I didn't feel like a person. And I did not have desires and opinions. I saw everybody around me had. . Things started to become more fluid. It felt strange. It was not nice. And in order to feel some substance, I started to do swimming and aerobics so I could feel my sore muscles. Then there was still some substance where I could feel this is me because for the rest, I don't know. And the idea of Advaita, that you are ... expanse, you are that, had not entered my framework.

Rick: So you thought there was something wrong with you.

Anamika: Yea.

Rick: What precipitated that experience? I mean, were you doing some spiritual practices which caused...?

Anamika: Yes, 20 years of just watching yourself. And I was saying, because I read from Sri Aurobindo in the very beginning when i came: If you want to realize the self, you can say: I am not the mind, I am not the vital, I am not the body and keep saying that...

Rick: So it is a self enquiry, kind of thing.

Anamika: Yea. So I had been doing that for years but I had no idea what the result would be. It was becoming more and more transparent but without any idea of where this could lead to.

Rick: What is like a thing you would do all day long, whenever you were working on a pot, you'd be working through this?

Anamika: Not so much as a practice but sometimes, it would just come up, kind of repeat itself. It would be especially helpful in difficult situations like when the body is very sick, and there is pain. There is the tendency to contract with it... And if you keep saying that there is some space coming and there is some... kind of okay, it is just happening. Or psychological problem, you know. You go into this emotion, and then to keep saying that, Then you feel space.

Rick: That space started to open up in you and you were doing physical stuff to keep

yourself grounded and to feel like a person still.

Anamika: Trying not to get nuts.

Rick: Well, sometimes, people do get nuts when they go through these transitions. It destabilizes people some time. Scott Kiloby who was going to be here and we were going to have this talk about the fact that in his experience all these people are coming to him with various kinds of issues, problems because of focussing on non-dual teachings. There is not ultimately something wrong with non-dual teachings but they were misapplying the teaching or a particular stage of teachings. But it has caused some severe dissociations and some other kinds of problems. We may have talked about that but unfortunately his mother just died so he had to leave.

Anamika: Then I got in touch with Internet. In 2006, I did not know what was happening. But at that time, I discovered non-duality teachers, who were my age, spoke my language because I had been surrounded by wise old Indian men, holy men. And of course I could never kind of relate to them because it was out of my league.

Rick: Different culture.

Rick: You would think that you would have been indianised after 30 years in India. But maybe you are always around westerners.

Anamika: No it's more... In the Indian culture, the reference to the guru is immense. You're never at the same level. So to put myself at the same level of the teachers is already very non Indian.

Rick: So you were starting to tune in to people that are your peers.

Anamika: And were saying what I thought ,wow... what they're saying is making sense. For the first time, I was really listening. And I thought: I know what they're talking about. It's already here. I couldn't believe it was so simple. I could see it's here. This is why I asked Leo Hartong for a meeting in Holland. And he said: yes, this is it. And somehow it just opened up. It became clear.

Rick: In a stable way?

Anamika: Yes.

Rick: Although I saw some references in your book that sometimes, it gets foggy, and sometimes it gets dull. And yet that's still the reality

Anamika: Everything is seen in clarity,

Rick: Even if it gets clouded over. Does it get clouded over ever?

Anamika: This is not how I would say things. It is not clouded over because the clouded over is seen in clarity. You see, everything just appears in what you are, whatever it is. If there is irritation or depression, it is seen in clarity. And there is no identification. It just comes and it goes. It's like, it visits and it leaves.

Rick: In your case... I feel like... it's real.

In some cases, when I hear people talk this way, I feel they've read too many books. It is not really their experience. They repeat these words but it has not become an experiential reality for them. Maybe that is the kind of people Scott was referring about, people who get into trouble when they drum those concepts into their heads but it has not become a living reality.

Anamika: I think deconditioning has to take place in order that it becomes true for you. This deconditioning had taken place without my really knowing what it was all about. So when the penny dropped, it became clear, everything was in place.

Rick: Some people do it the other way around. They indulge in trying to understand the kind of things you're saying but the deconditioning has not taken place.

Anamika: But in a way, nobody is doing anything because I didn't chose to do this? I didn't even know what I was doing.

Rick: But you were doing something.

Anamika: But not intentionally. I didn't do things with the intention.

Rick: You did not know what was going to be the outcome.

Anamika: I had no idea.

Rick: But you were a spiritual aspirant for 30 years. You had this desire, this motivation, this drive. And you were doing what you were saying earlier, about questioning your thoughts, or whatever you said. So there was this kind of engine that...

Anamika: But it's not something that I did. It was there. And like people who get in touch with non-duality and start questioning in their way on their own level, they also can only do what they are doing. And maybe if they get destabilized, it's something in them that wants them to continue the deconditioning process. This is all a natural flow of things

Rick:. So you're saying that whatever anybody does is in a natural flow of things.

Anamika: Yes, because we never have any choice in what we are doing. I didn't choose to go to India. I had no choice. I was forced to go to.. I tried not to go. At that time, I thought India's a scary country.. I had to go. I had no choice. And then, what you meet on the way... you have no choice. That I ended in Auroville...it's because I met this guy... and this is with everybody.

Rick: I know a lot of people say this... that there are no choices.

Anamika: It doesn't mean that if somebody says: this guy could have done like this or like that. Or should have. That movement could also be an impulse into the direction he needed to hear.

Rick: Or somebody says: would you like chocolate or vanilla? You think, hum... I think I'll take chocolate. You know, you appear making a choice. Now maybe on some level, it's automatic...you're not the chooser, there's no choice being made. But I think there's some value being true to your experience and not trying to assume a different dharma than the one you're living at the time. You know, there are a lot of people who again pay lip service to this notion of choicelessness, but who actually are living in a state where they appear to be making choices, to themselves. They think: well, I've decided to do this instead of that. So again, I don't find making the distinction clear, am I? No?

Anamika: For me anyway all the choices we make are informed by our past already and then it just pops up. It's in a way already clear. There's already a preference for either chocolate or vanilla. And you maybe born with this particular disposition.

Rick: You know one of the qualities of spiritual development that non-duality teachers like Shankara talk about in "Crest jewel of Discrimination". As I understand discrimination, it's a kind of fine faculty of discernment which sounds to me like choice in a way where there's this kind parsing out the real from the unreal, and the ability to entertain very subtle considerations in order to establish awakening.

It's like a faculty that's being used, like the faculty of speech, like the faculty of sight, faculty of hearing. It's a faculty. Isn't there a choosing faculty, a deciding faculty?

Anamika: It could be called like that. But I don't know if there's a person behind that doing it. I can see from my own experience following the teachings of Sri Aurobindo and the Mother, there's nobody there telling you what to do. You have to find out everything by yourself. And what they say a lot is to listen to your inner voice, your true voice. And then when you try to do that, you have your instincts, you have your desires... You have to learn, you have to learn to discern. What comes up now... Is it real or is it true? What are the consequences? You find out. No, no, better not, better follow another. This is discernment. But it's an impulse for truth already. And what is that? That's only the divine wanting to find itself.

Rick: Exactly, it's like an innate impulse in life that motivates us.

Anamika: Yes, that wants already get more true, go to the light or whatever you may want to call it.

Rick: So we are wired that way.

Anamika: At least in some, it appears more clear than in others.

Rick: So you're kind of saying that there's no chooser but there is choice. There is a choosing faculty. There is a function faculty that is deciding, discriminating, discerning but there is no inner seed of an entity that is doing that.

Anamika: There is not somebody standing there...

Rick: like puppets...

Anamika: going to decide..

Rick: And so, how is your life now as a result of this resolution, using that word that you

used in the beginning, as compared to how it was?

Anamika: There is a contraction that has disappeared.

Rick: A contraction, what do you mean by that?

Anamika: I would say that the person as it perceives itself is an energetic contraction which is formed by the habits of the thought pattern and habits which are energetically established. That's how we kind of move through life. It has been confirmed by our parents. You're like this, you're like that, and you believe it. It becomes a pattern.

Rick: It's a conditioning. You're referring to conditioning...

Anamika: Conditioning which is felt energetically as a contraction.

Rick: So in other words, another word for contraction would be a constriction, like handcuffs can strain you.. They talk about the binding influence of actions. You're bound. You're constricted. You're strained. You're contracted. The ocean is squeezed into a drop.

Anamika: Yea... so if that kind of falls away, life is more at ease, more relaxed. The sense of lack is gone. The sense of something missing is gone.

Rick: Fear maybe is gone?

Anamika: Fear is gone. The idea of something to get in the future is gone. There is peace with what is, whatever it is.

Rick: Living in the present, peace of what is.

Anamika: Yeah even if it is being ill and lying on the floor in your bathroom, there is still total acceptance of what is. And it can be felt as something exquisite. To feel the pain. If you take away the labels of pain and just feel it, it's beautiful.

Rick: No preferences?

Anamika: If you ask me now, I say no; but if you ask me: do you want this or that? Choice comes up,

Rick: There is a preference.

Rick: And if you lie on the bathroom floor, ill and if I say: would you like to stay on the floor for the next 10 years or would you like to get healthy and be up and about, you would probably say: off the floor, please!

Anamika: No... Because you can't help that there's a natural tendency towards moving towards health. Then it pops up: oh maybe I could do this. So then you get up..

Rick: Get up, take some tea, whatever... there's a natural tendency. We do have preferences. One way to look at it... Let's see if you agree with this. We do what we can to improve our lives, like you came here. Something you like to do and so on... But the Gita actually says: you have control over the actions alone, never over its fruits, you know. Not for the fruits of action, or attach yourself to inaction. So you do what you can but you're not

attached to the outcome. Does that resonate with you?

Anamika: I would not even say that. The you is not there because even that, it's only Oneness appearing as all these forms.

Rick: But you are one of these forms. It is a part of what you're, but it's a form.

Anamika: Yes, everything is form. It's just happening. And there isn't anywhere a separate something deciding or doing. There's only Oneness appearing as everything.

Rick: So it's Oneness deciding. Look! The oneness in the bird decides to leave this tree. The oneness in the ant decides to crawl over there..

Anamika: It's just happening. I don't know whether there's any decision there. You see, there's a natural intelligence. Of course, it's not just Blurp Oneness because if you just look at the human body, how this is functioning, my god! And who's doing that?

Rick: Right, and if you had to do it, you'd be dead in a few seconds... (laughing) even one of its functions, digestion for instance... If you had to manage that, phew...(laughing)

Rick: So there's this sort of intelligence that runs the show.

Anamika: It's only Oneness appearing in all these amazing differentiation of things. It's not all the same Oneness. See, just differences of faces, of textures, nothing's ever the same.

Rick: So would you say, it's the same oneness appearing as your face, my face, their faces...

Anamika: and the table and the book... the sounds and the blue sky.

Rick: But you know...

I mean how about this on this sort of absolute level of things, there's just this Oneness... Right? And then it rises up as you say, tables, people and books, and sky and all those things, but those things have certain qualities, tendencies, functioning capacities.

Anamika: Of course, just for the play of life. And then in the humans, they appear sometimes that they are of separate and can decide but it's also only Oneness appearing like that.

Rick: For instance, the notion of reincarnation... there's some valid understanding of the way things work. There's something which inhabits this one body after another that progresses in an evolutionary course. You can boil those bodies, all the span of it down to nothingness, to Oneness but still on the manifest level that has to be taken into consideration, there is some kind of something that is Anamika. And that was Anamika, the soldier in the past life, and that will be Anamika, the scientist in a next life... if there's a next life. Do you buy into that whole thing or does it seem theoretical to you? Or nonsense to you?

Anamika: I don't know. I wouldn't know.

Rick: But if it is true and many traditions, some of the country where you live say it's true...

Anamika: Still, I wouldn't know.

Rick: Someone might know.

Anamika: Is it true? Will you ever know? These are ideas about something. How will we ever know? The only thing we ever know is this.

Rick: Well, the guys who wrote these books in the first place and came up with all these ideas may have known. They may not be blind speculations. They may have had the cognitive ability to actually experience the mechanics of the stuff.

Anamika: They may have known but how we will ever know?

Rick: We may know too.

Anamika: These are only ideas we have about it. And it could be like this, we could discuss it. It might be like this and we could discuss it. And never we will ever know because the only thing which is true ever is only this; which is here now.

Rick: Right now.. yea. I guess what I am getting at is to caution against the tendency to say: it' s only this, you know, because any time you kind of use the word "only" or "just", or absolute conversation stopper words. It seems to me to be not necessarily the full picture. It doesn't take into account the paradoxes of life.

One way to be looking at it, it sort of overemphasizes the absolute value of life to the neglect of the relative. And perhaps the bigger reality includes both and includes all kinds of things that are really quite paradoxical and contradictory to one another.

I ran into this a lot, which is why I'm talking about it.

Anamika: I know. For me, there's this appearing as everything. As everything. And if you say, the absolute and the relative, already... they are only concepts happening in this. It's not a contradiction, this is everything.

Rick: And everything includes absolute and relative. Everything includes the plain vanilla Oneness and the rich diverse multiplicity.

Rick: Good, ok. Since you've had this resolution...

Anamika: It was in 2009, I think.

Rick: Is it so precise that you could put a date on it? Or is it more around that period things kind of came together.

Anamika: No, I met Leo Hartong in Holland. I asked him: Is it this? He said : yes, this is it. And that was it.

Rick: That was it. So it could have been June 30th 2009 or...

Anamika: But I forgot the da. It was 2009, it was May or June.

Rick: Was this abrupt?

Anamika: It was just...(breathing relief). That was it. There was no real big thing around it.

Rick: And so since then, has there been any sense of further enfoldment toward...or you know, maturation or deepening or clarifying.

Anamika: This writing of these texts on a blog was definitely a way of integration because in Auroville there are not many people you can talk about this. Otherwise, it stays a little unmanifest. So if you write about it, it becomes more there. It's part of the integration, I felt.

Rick: And to this day, you have the sense - you were here a year ago- you have the sense that in the past year I've integrated or I've changed... there's been some kind of further...

Anamika: What I can see happening is that I've been conditioned from child onwards, up to some years ago, to rather hide, to be more shy.

Rick: Hide? Now you're kind of less so?

Anamika: The tendency has been like that, finding it difficult to talk in groups or talking in general. And I see now that there is a tendency to override the conditioning because it feels like a limitation, something which is not anymore appropriate, so... that I see happening. Talking...

Rick: Feeling bolder, more confident.

Anamika: Yea...

Rick: Ok, that's good.

A couple people have been sitting here listening to this. Do you guys have any questions or reactions to what she's been saying? Do you have anything Francis? No, Okay, I thought maybe you would.

Rick: So you want to tell people a little bit about what's in this book.

Anamika: This book... You probably know Jerry Katz?

Rick: Sure.

Anamika: He was sometimes publishing a text on his non-duality highlights and I think it was in April or May, he was saying: what don't you put it into a book?

Rick: Were these things posted on Jerry's site? Is that what these are?

Anamika: It's on a blog. Jerry was taking sometimes one posted it for the non-duality highlights.

Rick: You were putting it on your blog and he would lift some of the things and sending it around.

Anamika: Yes, he would choose one text and take to his highlights.

Rick: Sometimes, I subscribe to that.

Anamika: Then I was not so convinced. I was not thinking it was good enough. I was writing more for myself. And then there were some other friends that were encouraging me and I still thought, you know, why to write a book? I don't know how to do that and then a friend offered to do that. A good friend, Cecilia. She's excellent. She designed the book. You know Cecilia, Didier (Weiss)'s wife? Of course... She did an excellent job at putting it altogether. I just see it happening.

Rick: Very nice.

Anamika: And maybe what I would like to mention also is that all the profit is going to an Old Age Home in Pondicherry. A good friend, Albert... he started this because he was so moved by the plight of old people living on the streets who don't have any family and friends; and they are slowly dying so he opened this home for 25 people. Then Albert got an accident 2 years ago, got a brain damage, died last year and since he passed away the funds are drying up slowly.

Rick: So you're helping to replenish them.

Anamika: I'm slowly getting involved with trying to get some funds together, setting up a website.

Rick: That is laudible. When I put this up on Batgap, you can put in some explanations: what people could do if they wanted to contribute to that.

Anamika: Well, that's great.

Rick: Linking to some website, putting some text on Batgap or whatever. That would be good.

Rick: We were talking about this earlier today... about the importance to be doing some kind of service as a spiritual practice, you know, because some people can get sort of self-indulgent where they're in the spirituality. It's kind of all about me. And there can be a real benefit to... (moving hands forward)

Anamika: Yea, I feel the opposite. I am so exposed to life, at whatever comes. There's no choice but to respond.

Rick: What do you feel like? Has your heart opened up more as a result of this? You feel that you're more compassionate?

Anamika: It's more that I am there to respond to life.

Rick: Before you were more closed in?

Anamika: Yes because if you're more into the person, it's kind of a closed system. When that falls away, life just comes. There's a response happening, you can't help it.

Rick: That's nice. Okay, I don't have a whole lot of questions. I've had a kind of very intense day. But I don't want to miss this opportunity for you to...

Anamika: Rick, what did you think of the book?

Rick: I really liked it, I mean. You know, I can nitpick, just as I was doing a little earlier when I was kind of arguing with you about that kind of stuff. I try to sort of play devil's advocate sometimes... to just argue the perspective that... If there is any sense when I am reading something, or listening to somebody, that what they're saying is not inclusive of all the dimensions and strata and diversity of life, then I kind of react...

I get the sense from this conversation that you're not doing that, that you're saying that this realization you've had has made you much more open... and less constricted, and more inclusive and more appreciative of everything, all the expressions, right...but I mean, there are some circles in some cases people have this thing. Well, there is no person, and life is an illusion. You know, who cares about it? You know, it's this kind of nihilistic thing which seems like to me that the person is kind of shutting down more than opening up. And I think you've reassured me that you're not doing that. Right? (laughing)

Rick: Okay, well, I don't have any more questions at the moment. And if you feel that there's something important - there's nothing important - that you would like to say that we haven't touched upon... You're going to think one hour from now, Gosh I wish we had talked about that, please bring it out.

Anamika: Then I could only tell you one hour from now because now, I don't know...

Rick: Well, that's good, let's wrap it. I've been speaking with Anamika Borst and... How do people get this book if they want to read it?

Anamika: It's on Amazon.com

Rick: Okay, I'll link to it. Let me read the poem that's on the back. You read it, it's your poem.

Anamika: *Have far do we have to travel? To which places do we need to go? What time frame will deliver the freedom from ourselves? What if for once we question everything? All labels, all beliefs, all assumptions. And inquire into the nature of what we truly are? The freedom from the idea of being a someone strips us naked. And we discover that fulfillment is here and now. **Life at zero distance.***

Rick: Good, which is the title of the book, **Life at zero distance**, *the freedom of being nothing and none.*

Great, so I've been speaking with Anamika. I'll be linking to her blog and her book from her page on batgap.com If you go to batgap, you'll see all kinds of other stuff that is there, all the indexes of all interviews I've done of with all kinds of people. There's a place to sign up to be notified by e-mail each time there's a new interview. There's a place to sign up for the audio, podcast in case you don't want to be sitting in front of a computer for hours on end,,a donate button. There's a discussion group that crops up around each interview. I'll link to that. There's a forum and a discussion group, and a few other things, check it out. And I'll be doing more interviews and taking more things here at the conference. So thanks for listening and watching, and expect something to be posted on the next day or two.

Anamika: Thank you Rick!

Rick: Thanks Anamika, Glad we could do it!

Anamika: It's been nice, thank you...

Rick: Hope it was. (Hugging)