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EVOLUTION LIBERATION

Contents:

◎ HAPPINESS & HUNGER
◎ UPADANA FROM THE LORD BUDDHA'S MOUTH

THE OCCASSIONAL ENGLISH LANGUAGE JOURNAL OF SUAN MOKKH

EVOLUTION/LIBERATION

STATEMENT OF PURPOSE :

- establish and maintain communication with friends.
- print Acariya Buddhadasa's talks to foreign meditators.
- offer new translations from the Pali scriptures.
- update information on books and tapes from Suan Mokkh.
- inform about meditations courses and activities at Suan Mokkh.
- extinguish **dukkha.**

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SUAN MOKKHABALĀRĀMA

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EDITOR'S COMMENTS

This is the child of the "Suan Mokkh International Newsletter" that came out in July '86. After that attempt, it took six months to find an opportunity to put another one together. Here we are, with a few changes: new name, help from the printer, and more variety in the contents.

The meat of this and future issues will come from translations of Ācariya Buddadāsa's work. First, a never before published retreat talk or two. Second, passages out of the **From The Lord Buddha's Mouth** series, his selected translations from the Pali scriptures into Thai, arranged according to Dhamma topics rather than the Canonical order. Our primary goal is to make this vital practical information available to English readers.

The remainder will be news about what's happening at Suan Mokkh and with our friends, which ought to be of value for folks heading this way physically and spiritually.

Please help us by letting us know what is useful in your life. We welcome comments and questions.

HAPPINESS & HUNGER

by

Ācariya Buddhadāsa

(From a talk given 7 May 1986 to foreigners attending a meditation course at Suan Mokkh.)

Today I'd like to talk about something which most of you probably misunderstand. Although you've all come here with an interest in Buddhism, there may be some wrong understanding. For this reason, please gather your mental energies and set your mind to the task of listening. Pay special attention to what will be said today.

The thing we'll be talking about is happiness **(sukha).** This is a word that is quite ambiguous both in Thai, **kwam sukh,** in the Pali language, **sukha,** and even in English, happiness. In all three languages this word has many varied meanings and applications. It's often difficult to understand exactly what someone means when they say the word "happiness." The subject can get very mixed up. Thus, it is necessary to reach some understanding of this thing, which is why we'll be speaking about happiness today.

The happiness felt in the everyday lives of ordinary people is one meaning of happiness. Then, there is the other kind of happiness, the happiness that arises with the realization of the final goal of life. There are these two very different things, but we call both of them "happiness." Generally, we mix up these two meanings, confuse them, and never quite understand what we're talking about.

WHICH HAPPINESS DO YOU WANT?

Here's one example of how the ambiguity of this word can cause problems. It's likely that you came here to study and practice dhamma in search of happiness. Your understanding of happiness, the happiness you desire, however, may not be the same happiness that is the genuine goal of Buddhism and the practice of dhamma. If the **sukha** (happiness) that you desire is not the **sukha** that arises from dhamma practice, we're afraid that you'll be disappointed, or even heartbroken, here. Thus, it's necessary to develop some understanding of this matter.

In order to save time and make it easy for you to understand, let's set down a simple principle for the understanding of happiness. The usual happiness that common people are interested in is when there is hunger or want and then that hunger or want is satisfied. This is the typical understanding of happiness. In the dhamma sense, however, happiness is when there is no hunger or want at all, when we're completely free of all hunger, desire, and want. Help to sort this out right at this point by paying careful attention to the following distinction: happiness because hunger is satisfied and happiness due to no hunger at all. Can you see the difference? Can you feel the distinction between the happiness of hunger and the happiness of no hunger?

Let's take the opportunity now to understand the words **"lokiya"** and **"lokuttara,"** as they are relevant to the matter we're investigating today. **Lokiya** means "proceeding according to worldly matters and concerns." **Lokiya** is to be in the world, caught within the world, under the power and influence of the world. Common translations are "worldly" and "mundane." **Lokuttara** means "to be above

the world." It is beyond the power and influence of the world. It can be translated "transcendent" or "supramundane." Now we can more easily compare the two kinds of happiness: **lokiya sukha** (worldly happiness) that is trapped under the power of, governed by the conditions and limitations of, what we call "the world," and **lokuttara-sukha** (transcendent happiness) that is beyond all influence of the world. See this distinction and understand the meaning of these two words as clearly as possible.

We must look at these more closely. **Lokiya** means "stuck in the world, dragged along by the world," so that worldly power and influence dominate. In this state there is no spiritual freedom, it's the absence of spiritual independence. **Lokuttara** means "unstuck, released from the world." It is spiritual freedom. Thus, there are two kinds of happiness: happiness that is not free and happiness that is independent, the happiness of slavery and the happiness of freedom.

This is the point that we're afraid you'll misunderstand. It you've come here looking for **lokiya-sukha,** but you study Buddhism which offers the opposite kind of happiness, you're going to be disappointed. You won't find what you desire. The practice of dhamma, including a wise meditation practice, leads to **lokuttara-sukha** and not to worldly happiness. We must make this point clear from the very beginning. If you understand the difference between these two kinds of **sukha,** however, you'll understand the purpose of Suan Mokkh and won't be disappointed here.

By now you ought to understand the difference between the two kinds of happiness: the happiness that comes from getting what we hunger for and the happiness of the total absence of hunger. How different are they?

Investigate the matter and you will see for yourself. The happiness of "hunger satisfied" and the happiness of "no hunger": we can not define them more succinctly or clearly than this.

ENDLESS HUNGER

Now we'll observe further that the happiness based in the satisfaction of hunger is hopeless and can never be satisfied. The many things which arouse hunger are always changing. Whatever satisfies hunger changes, making that satisfaction fleeting and illusive, and so hunger returns. Hunger itself changes and, hence, can never be satisfied. This situation is eternal. The world today is stuck in this happiness which comes with fulfilling desires. The modern world is trapped in this endless problem.

Imagine, if you can, that you are the sole owner of the world, of the universe, of the entire cosmos. Now that you're the owner of everything, does hunger stop? Can it stop? Would you please examine this carefully with your own mind. If you were to get everything that you could possibly desire, to the point that you owned the whole world, would your hunger cease? Or would you hunger for a second universe? Would you want a third?

Consider the fact that hunger has no end. In spite of this, the world today continues to develop in education and evolution that seeks merely to produce things which are lovely and satisfying. Modern technology and science are slaves of hunger. Thus, our world is falling into this deep hole of endlessly producing increasingly seductive things to try to satisfy hunger. But where are you going to find happiness in such a world?

I'd like to make some comparisons to illustrate how the worldly happiness of common sentient beings advances from phase to successive phase. The new born infant is happy when it is cuddled in its mother's arms and sucks milk from her breast. This satisfies the infant until it grows a little older, a little bigger. Then the mother's arms and breast aren't enough. It learns about other foods and delights. Now its happiness depends on ice cream, candy, and junk food, on playing little games and running around the house. Then it grows older and those games don't satisfy the child any more. It wants to play football or play with dolls. These two are outgrown eventually and the teenager's interests and happiness revolve around sex. The previous kinds of satisfaction are of no more interest. When they become young men and women don't expect them to be satisfied with the old types of happiness. Now, all they think about is sex and dates. Finally, the human being marries, becomes a wife or husband, and has hopes and wishes tied up in a house, money, and possessions. There's no way they can be satisfied with childish happiness (unless they haven't really grown up). The human being changes from stage to stage, and happiness also changes from stage to stage. It's continuous and endless. Hunger develops from stage to stage until death. After that, many believe, there is rebirth as a **deva** (celestial being) and still there's hunger, heavenly hunger for the happiness of **deva.** It never stops. Even in heaven with the gods or in the kingdom of God, should such things exist, hunger doesn't stop. In Buddhism these all are considered to be examples of worldly happiness that only deceives and confuses.

WHERE DOES HUNGER STOP?

I'd like to ask if in the Kingdom of God, or whatever place God is, whether in the scriptures of Christianity or another religion, when we're with God can hunger and desire stop? If the Kingdom of God is the end of hunger and craving, then it's the same thing as in Buddhism, that is, **nibbāna** or the happiness that is beyond the world because hunger has ended. But if we understand the Kingdom of God differently, if it is a place where we still hunger, then Buddhism isn't interested. Endless desire for better and better things to take as ones own is not the goal of Buddhism. Buddhism takes the fork in the road that leads beyond the world.

As for this thing we call "the world," in the Buddhist description it is divided into many levels or realms. There's the common human world, with which we're most familiar, and its human types of **sukha.** Above this are the various heavenly realms where the **deva** supposedly live. First, there are the sensual realms, the **kāmāvacara,** of those who have sexual desires. These are suppossed to be "good," at least better than the human realm. Next, there are the Brahma realms, of which there are two categories: those dependent on form (matter) and those independent of form. These are better than the normal realms of existence, but they aren't the end of hunger. There is no more sensual hunger in the **rūpāvacara,** the fine-material realm, but the "beings" there still hunger after material existence. The "beings" of the **arūpāvacara,** the non-material realm, are hungry as well. They hunger for immaterial things rather than material. On each of these worldly levels hunger persists. The wants of the self don't stop. There are always things which the self wants. These highly refined states of happiness utterly fail to transcend the world. Even the

highest Brahma realm is caught within the world, trapped below the power and influence of desire.

How are we going to finish hunger? We must turn around and destroy it. We don't need hunger. We must take this other path where there is no hunger. The essence of this is the absence of the feeling of self, of "I" and "mine." This point is very profound. How much knowledge must we have, how much must we see, in order to stop this illusion of self?

It is necessary to realize this connection between the end of hunger and the cessation of the self illusion. In worldly situations there is always a self or "I" who hungers and strives to satisfy that hunger. Even if this self is on the highest heavenly level where hunger is only for the most refined things, nonetheless, there's a hungry self trying to get. Hunger persists as this self seeks to acquire things for itself without ever truly succeeding. By examining the many levels of getting and of happiness, we see that hunger is hopeless. Why? Because "self" is hopeless.

"THE BEST"

When you arrrive at this stage, you ought to be familiar with what we call "the good" or "the best." You all have ideas about "the best" and think that you deserve to get and have "the best." Your hunger only goes as far as "the best." Whatever you identify as "the best"--whether a day on the beach or five minutes of rest from the turmoil in your head--is where your hunger grasps. Even while basking in God's radiance, the hunger for the best doesn't stop. We desire one kind of "the best," but as soon as we get it our hunger reaches after a better "the best." This has no end as long as there's a self that wants "the best."

"The best" has no end point, we can't take it as our final goal. We continuously talk about "the best" or about the **summum bonum,** but our meanings are so very different: the best of children, of teenagers, of adults, of old folks; the best of the world and of religion. Yet, each of these visions of "the best" makes us "the hungriest"--hungry in refined, profound, subtle ways. We can never stop and rest in any "the best," for they are all **lokiya-sukha.**

"The best" cannot stand alone. It doesn't go anywhere without its mate "the worst." Through our grasping at "the best" we're burdened also with "the worst." Thus, our fixation on "the best" is merely self-perpetuating hunger. There's only one way out. If we keep searching for **sukha** in the world we'll never find it. We must turn in the other direction, toward **lokuttara-sukha.** Hunger must end, even hunger for "the best." Evil is one kind of busy trouble. Good is just another kind of trouble. To be free of all **dukkha,** the mind must be beyond good and evil, above best and worst, that is, void. This is the opposite of worldly happiness. It's the **lokuttara-sukha** of freedom from the self that hungers. There's no other way out of **dukkha** than from evil to good and then good to voidness. In voidness hunger stops and there is true happiness.

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

Those of you who are Christians and have read the Bible will be familiar with the story of the tree of the knowledge of good and evil in the early chapters of Genesis. It tells how God forbade Adam and Eve to eat the fruit of the tree of the knowledge of good and evil. He warned them that they would die if they did not obey. If you understand the meaning of this passage, you will understand

the core of Buddhism. When there is no knowledge of good and evil we can't attach to them, we're void and free of **dukkha.** Once we know about good and evil, we attach to them and must suffer **dukkha.** The fruit of that tree is this attachment to good and evil. This causes **dukkha** and **dukkha** is death, spiritual death.

Now, Adam's children, down through the ages to us, carry this burden of knowing good and evil, the burden of the self that attaches to good and evil, and suffers spiritual death. We identify things as good and attach to them. We identify things as bad and detach from them. We are trapped in worldly conditions by our dualistic obsession with good and bad. This is the death of which God warned. Will you heed his warning?

Now, what are we who have inherited this problem going to do about it? To continue running after the satisfaction of our hunger for "the best" is simply the perpetuation of this cycle of birth and death. Thus, Buddhism isn't interested in any of the realms of **lokiya-sukha,** of good, better, and best. The Buddhist solution is to be above good and evil--void.

Please understand that "the best" is not the highest thing. If you talk about God as the "supreme good," Buddhists won't be able to accept your words. To say that God, the highest thing in the universe, is the collection of everything good or the perfection of good is to limit God, The Supreme Thing, within dualistic conditions. Buddhists cannot accept this. The God of the Bible himself said that if we know good and evil we must die.

If you say, however, that God--if we choose to use this word--is beyond good and evil, then Buddhists can

agree. In Buddhism, the goal is to transcend both good and evil, and realize voidness--to be void of "I," "me," and "myself." If we don't know good and evil, we can't attach to them and there is no **dukkha.** Or, if we know good and evil but still don't attach to them, then there is no **dukkha** just the same. Thus, the highest point for humanity is beyond good.

ABOVE & BEYOND GOOD

Beyond good there is nothing to hunger for and no one to hunger. Hunger stops. The "I" who hungers and all its desires disappear in voidness--empty of self and soul. This voidness is the purpose of the practice of dhamma. It is the way to transcend the endless cycles of hunger and worldly happiness. It is the Supreme Thing, the final goal of Buddhism.

The thing to observe in this matter is that it is impossible to attach to good and evil when there's no knowledge of good and evil. When there's no attachment, there's no **dukkha** and no problem. Once the fruit of the tree of the knowledge of good and evil has been eaten, however, there is this knowledge of good and evil. What happens then? If we lack the wisdom **(paññā)** to know that we shouldn't attach to good and evil, we'll go and attach to the good and evil of common sentient beings. Thus, there is **dukkha,** which brings with it all the problems of life. These are the results of eating that fruit: attachment, **dukkha,** and death.

Once there is this knowledge, there is no going back to a state of innocence in which good and evil aren't known. Therefore, after this knowledge arises, after the fruit has been eaten, we must know fully that good and evil cannot be attached to. It is our duty and responsibility to

learn this. Don't attach to good and evil because they are impermanent **(anicca)**, unsatisfactory **(dukkha)**, and not self **(anattā)**. Good and evil are **anicca, dukkha, anattā.** When there's this correct knowledge of good and evil, there's no attachment. Then there's no death, just as with Adam and Eve before they ate the fruit. We've all eaten that fruit, we all know about good and evil. There's no going-back to a state of innocence for us. Instead, we have the duty to know that good and evil should not be attached to. They must not be attached to. Please understand this matter wisely.

Don't attach to good and evil. Know them so thoroughly that you will never attach to them. This is the heart of Buddhism and the essence of Christianity. Both religions teach this same thing, although people may interpret it in quite different ways. If you understand this you will have the key to the genuine happiness of freedom from hunger.

You can see that if we grasp and cling to "good," we are hungry for good. If we have something better, we hunger for what is better. If we have what is the best, we hunger for the best. No matter how "best" something is, it still causes hunger. We hunger for the best best. Inevitably, this hunger is the problem that leads to **dukkha.** No matter what the degree of hunger, it will still cause some sort of **dukkha.** Coarse hunger afflicts us in a crude way. While even the most subtle hunger--so refined that it can't be seen or understood--harms us in a way too subtle to be seen. If there is hunger, there will be **dukkha.** Life will be troubled and disturbed, making perfect peace and perfect happiness impossible.

VOIDNESS

This is why Buddhism teaches voidness (**suññatā**) --the voidness of "I" and "mine" that transcends the best. If we have knowledge of beyond the best, of the voidness that is neither good nor evil, there's no problem. In **suññatā** there's no hunger. Even the most subtle levels of hunger disappear. Therein **dukkha** is extinguished and true spiritual peace remains. This is the final goal. As long as there is the slightest hunger, it prevents the final goal. As soon as all hunger has been extinguished, and with it all problems and all **dukkha,** genuine emancipation is evident. Emancipation in Buddhism is this freedom from hunger that comes with the realization of **suññatā** (voidness). Please study this matter until our life is totally free of hunger.

NATURAL HUNGER & UNNECESSARY HUNGER

Let's go back and take another look at this thing we call "hunger." We ought to know that there are two levels of hunger. First, there is physical, material hunger, which is a natural process of life. The body instinctually feels hunger regarding its natural needs: clothing, food, shelter, medicine, exercise. This kind of hunger is no problem. It doesn't cause **dukkha** and can be satisfied without causing **dukkha.** Then, there is the second kind of hunger, which is mental, that we call "spiritual hunger." This is the hunger of thinking born out of attachment. Physical hunger really has no meaning, for it causes no problems. Even animals experience physical hunger, so they eat as allowed by the limits of the situation. Spiritual hunger, however, being tied up with ignorance (**avijjā**) and attachment (**upādāna**), destroys the coolness and calm of the mind which is true happiness and peace, thus bringing **dukkha.**

The problem of human beings is that our minds have developed beyond the animal mind. The consciousness of animals has not learned how to turn physical hunger into mental hunger. They don't attach to their instinctual hunger like we do, so they are free of the **dukkha** caused by craving **(tanhā)** and clinging **(upādāna)**. The human mind is more highly evolved and suffers more highly evolved hunger. Through attachment the human mind knows spiritual hunger.

We must distinguish between these two kinds of hunger. Physical hunger can be dealt with easily. One day of work can satisfy our bodily needs for many days. With mindfulness and wisdom, physical hunger is no problem. Don't foolishly make it into **dukkha**. When it arises, just see it as **tathatā**--thusness, suchwiseness, the state of being in such a way. The body has a nervous system. When it lacks something that it needs there arises a certain activity which we call "hunger." That's all there is to it--**tathatā**. Don't let it cook up into spiritual hunger by attaching to it as "my hunger" or the "I who hungers." That is very dangerous, for it causes a lot of **dukkha**. When the body is hungry, eat, mindfully and wisely. Then physical hunger won't disturb the mind.

Hunger is solely a mental problem. The highly developed human mind develops hunger into the spiritual hunger that results in attachment. These are mental phenomena--**tanhā** (craving) and **upādāna** (grasping and clinging, attachment)--which aren't at all cool. Although we may be millionaires, with homes full of consumer products and pockets full of money, we still hunger spiritually. The more we consume, the more we hunger. However much we try to satisfy mental hunger, to that extent it will expand, grow, and disturb the mind ever more. Even billionaires are spiritually hungry.

So how are we to solve this problem? There is the Dhamma principle that stopping this foolish hunger results in peace of mind, cool happiness, freedom from disturbance.

Physical hunger doesn't bother us. It's easy to take care of, to find something to eat that satisfies the hunger. Spiritual hunger, however, is another matter. The more we eat, the more we hunger. This is the problem we're caught in; being annoyed, pestered, bothered, agitated by spiritual hunger. When nothing annoys the mind, that is true happiness. This may sound funny to you, but the absence of disturbance is genuine happiness.

We're sure that each of you is bothered by hopes and wishes. You've come here with your hopes and expectations. These hopes, wishes, and expectations are another kind of spiritual hunger, so be very careful about them. Don't let them become dangerous! Find a way to stop the expecting and hoping. Live by **sati-paññā** (mindfulness-wisdom), don't live by expectations.

Usually we teach children to be full of wishes--"make a wish," "dream the impossible dream." This isn't correct. Why teach them to live in spiritual hunger? It torments them, even to the point of causing physical pain, illness, and death. It would be kinder to teach them to live without hunger, especially without spiritual hunger. Live with **sati-paññā**, do whatever must be done, but don't hope, don't dream, don't expect. Hopes are merely spiritual hunger. Teach then to not attach. No hunger, neither physically nor mentally--think about it--what happiness that would be! There's no happiness greater than this. Can you see?

THREE KINDS OF SOLITUDE

Lastly, we'll talk about the benefits of the end of hunger. To do so, we'll ask you to learn one more Pali word. Listen carefully and remember it, for it is a most important word. **Viveka**, in Pali; **vivek**, in Thai. **Viveka** can be translated "utmost aloneness, perfect singleness, complete solitude." People no longer understand this correctly, so you've probably never heard of it. First, know that **viveka** has three levels. Physical **viveka (kaya-viveka)** is when nothing disturbs the physical level of life. Mental **viveka (citta-viveka)** is when no emotions disturb the mind, when the **citta** isn't troubled by things like sexual lust, hatred, fear, frustration, envy, sentimentality, and love. This mental **viveka** can occur even in a crowded noisy room; it isn't dependent on physical solitude. The third kind, spiritual **viveka (upadhi-viveka)** is when no feelings or thoughts of attachment to "I" and "mine," "soul" or "myself" disturb. If all three levels happen, you are truly alone.

Merely being free of physical disturbances while emotions pester one isn't **viveka**. Many "meditators" run off into forests and caves to find solitude, but if they bring their emotions with them, they won't find what they're looking for. True happiness will elude them. If the emotions don't annoy, but feelings of "I" and "mine" disturb and distract, it can't be called **"viveka."** There must be no feeling of "I" or "mine" interfering. Then, there'll be no hunger of any kind disturbing and no hopes pestering. This is solitude. The mind is perfectly alone. This is the happiness that is the aim of Buddhism. It is **vimutti** (emancipation) on Buddhism's highest level. The final goal of Buddhism, the highest liberation, isn't a mind that is merely happy or quiet. The ultimate goal is total freedom from all attachment, of any

clinging to "I" or "mine." We want you to know about these three levels of **viveka.**

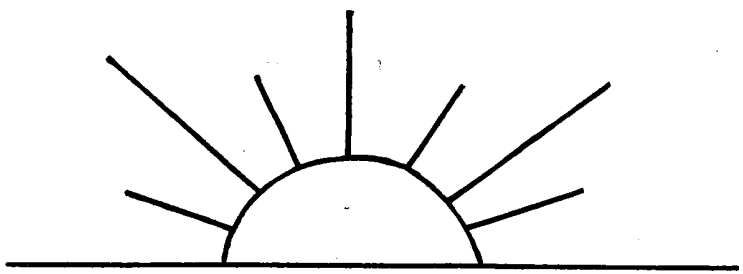
If you are able to practice mindfulness of breathing completely and correctly through all sixteen of its steps and stages, then you will discover these three kinds of **viveka.** Then you will receive the happiness of never being tormented by hunger again. But if you don't like this kind of happiness, if you prefer the happiness of responding to hunger, of feeding desire, then nothing can help you. Buddhism won't be able to help you a bit. It can't help you because Buddhism aims to eliminate that kind of happiness and enjoyment that depends on things to satisfy its hunger. We want that to end. We need the kind of **viveka** that is undisturbed by hunger.

This is what we were afraid you misunderstood. If you didn't understand the Buddhist kind of happiness, you might expect something that Buddhism can't provide. Then you would be disappointed. You would be wasting your time here. If you want the happiness that comes from responding to hunger, we have nothing to talk about. There's nothing for us to say. But if you want the happiness born from not having any hunger at all, we have something to talk about. And we've said it already.

We hope that you will meet with success in your practice and development of mindfulness of breathing. Once you have, you will receive the genuine happiness born of the total absence of hunger.

Thank you for coming to Suan Mokkh and using it beneficially. Thank you.

Translator's Note : The above is not a strict, literal translation. It began as a talk by Ācariya Buddhadāsa to a group of foreign meditators, given in lengthy chunks that were orally translated. Explanations and some rearrangement inevitably crept in. This final written version was edited from a transcript of that English translation. Bits of the original Thai which had slipped out were put back and useful additions were retained. We hope it does you as much good in reading it as we found in digesting and reproducing it.



THE DAWNING OF TRUTHS DIFFICULT FOR ANYONE TO BELIEVE

◎ Buddha can be anyone who Knows--Awakens --Flowers. (2)

◎ Defilement and enlightenment, both are merely concocted-dhammas. (12)

◎ With **sati** at contact **(phassa)** there's no way for **dukkha** to be born. (13)

◎ There is a diamond in the toad's head--the knowledge taught by **dukkha**. (14)

◎ In Buddhism, hell and heaven are right here at the senses. (18)

◎ No Perfected Being is enlightened at university. (25)

◎ The word "religion" in its highest meaning is every type and level of means to survive. (27)

◎ Even animals and plants must have a religion of their own sort, that is, a system of survival. (28)

◎ Dhamma is difficult to teach because the language we use is insufficient. (29)

◎ The word **sankhāra** means "concoctions – – concocting," not the body aged in order to die. (30)

◎ Buddhism leads to knowing everything that pertains to life without causing **dukkha.** (31)

◎ New Life is life in which the problems and questions about **dukkha** have faded and disappeared. (32)

◎ Evil as well as good are purely despicable (in them is no peace). Whoever wants peace must escape evil and escape good to be above sin and above virtue. (33)

◎ The more progress, the more insanity with the material; the more insane, the more believing it is progress. (34)

◎ The terrible thing to know first of all is the story of these five **nivarana** (hindrances); if they are not known it is impossible to know anything about **kilesa** (defilement). (35)

◎ Being a comrade of nature is something that interests no one. (36)

◎ The Heart of Buddhism in the symbol of the cross: "cutting ego-body." (37)

◎ The Heart of Buddhism on page one of The Bible : not attaching to good and evil, otherwise you must die. (38)

◎ Everyone is capable of being a **Buddhadāsa** (Slave of the Buddha), if not a lot then at least a bit, but they are not interested at all. (39)

◎ There are two kinds of deathlessness: not dying physically (for sentient beings) and not dying spiritually (for human beings). (40)

(Please turn to page 52 for more "Truths.")

FROM THE LORD BUDDHA'S MOUTH

From The Lord Buddha's Mouth is a series of translations from the Pali texts which Ācariya Buddhadāsa has compiled over the last forty years. He has grouped these translations, which are broken up into small passages, according to subject matter, rather than the usual canonical order, and they have been published in five volumes: **The Buddha's Life, Ariya-sacca** (The Four Noble Truths) Parts I & II, **Treasure Chest** (a miscellany) and **Paticca-samuppada** (Dependent Origination). Altogether, about 30% of the **Sutta-pitaka** (Discourses), along with small amounts from the **Vinaya** (Discipline) and **Abhidhamma,** has been translated in this series. (We should also mention that Ācariya Buddhadāsa first got the idea to do this series from reading Ñyanatiloka's **The Word of the Buddha.**) We intend, in this journal, to regularly present selections from this series that are of general relevance. Each issue will focus on one topic. Hopefully, this will encourage you to explore the Buddha's teachings, not just the commentaries about them, more and more deeply.

"ATTACHMENT" FROM THE LORD BUDDHA'S MOUTH

This issue will focus on **upādāna** (attachment, grasping and clinging). This word is, of course, very important. The Buddha himself said that all his teachings could be summarized by the single sentence **"Sabbe dhammā nalam abhinivesāya** --All things ought not to be attached to (as I or mine)" (Majjhima # 37). **Abhinivesāya** (lit. "to bury one's mind in") is a synonym for **upādāna,** which is most often translated as "attachment." This subject is central to dhamma practice, and we talk about it all the time, yet many of us tend to have confused or crudely mateiralistic ideas about what is meant by "attachment."

Two common questions illustrate the problem. First, "What about the attachment of a mother to her child, what's wrong with that?" Besides the fact that Dhamma is concerned with **dukkha** and the cessation of **dukkha,** rather than right and wrong, we don't know what the questioner means by "attachment." Does she mean biological dependence? legal responsibility? possessiveness? self-less love? pride? or what? Second, "If I was hanging from a rope off the side of a cliff, wouldn't it be stupid to "let go" of that attachment?" Obviously, we'd better find out what sort of "attachment" the Lord Buddha is warning against -- the kind of "attachment" that leads to **dukkha.** Here are some selections which should clarify the issue. As an understanding of the **khandha** (aggregates) is required for this, we include some explanations of them, also. Notes and footnotes are by Ācariya Buddhadāsa. Exceptions are by the English translator and are followed by "(ET)."

THE FOUR UPĀDĀNA

Bhikkhus[1], there are these four kinds of **upādāna.** What four kinds? These four kinds are :

1. **kāmupādāna,** attachment to sensuality;
2. **ditthupādāna,** attachment to views and opinions;
3. **sīlabbatupādāna,** attachment to precepts and rituals;
4. **attavātupādāna** attachment that causes speaking about "self."

Bhikkhus, these are the four kinds of **upādāna.**

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[1] Literally "beggar," also means "one who sees the fearfulness of conditioned existence." Here we use it as a new English word. (ET)

2. ANALYSIS OF THE FIVE UPĀDĀNA-KKHANDA

Bhikkhus, what are the five **upādāna-kkhandha** (groups of attachment), like?

Bhikkhus, any **rūpa** (matter), whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined; whether far or near; in which **āsava** (cankers, out-flows) yet exist, that is the basis of **upādāna,** this is what is meant by "the **rūpa** group of attachment."

Bhikkhus, any **vedanā** (feeling)...in which **āsava** yet exist, that is the basis of **upādāna,** this is what is meant by "the **vedanā** group of attachment."

Bhikkhus, any **saññā** (perception, discrimination, memory)...in which **āsava** yet exist, that is the basis of **upādāna,** this is what is meant by "the **saññā** group of attachment."

Bhikkhus, any of the many **sankhāra** (concoction,[1] thinking, formation)...in which **āsava** yet exist, that is the basis of **upādāna,** this is what is meant by "the **sankhāra** group of attachment."

Bhikkhus, any **viññāna** (sense consciousness), whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined; whether far or near; in which **āsava** yet exist, that is the basis of **upādāna,** this is what is meant by "the **viññāna** group of attachment."

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[1] We prefer this translation because of its associations. The Thai term has connotations of cooking and seasoning food, as well as decorating things. This refers to both the activity of "concocting," the resulting "concoction," and the causal "concoctor." (ET)

3. ANALYSIS OF THE FIVE KHANDHA

Bhikkhus, what are the five **khandha** like?

Bhikkhus, any **rūpa,** whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined; whether far or near; this is what is meant by "the **rūpa** group."

Bhikkhus, any **vedanā**..."the **vedanā** group."

Bhikkhus, any **saññā**..."the **saññā** group."

Bhikkhus, any of the many **sankhāra**..."the **sankhāra** group."

Bhikkhus, any **viññāna,** whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined; whether far or near; this is what is meant by "the **viññāna** group."

NOTE: The **khandha, upādānākkhandha,** and **visuddhi-khandha** are not all the same thing. **Khandha** are the groups that merely arise ordinarily without being attached to, although they might be attached to at anytime. **Upadana-kkhandha** are the groups which have been taken over by attachment, have become burdens, and are **dukkha. Visuddhi-khandha** are the pure groups of an **arahant** (perfected being) which **upādāna** will never again seize and which can never be **dukkha.**

4. MATTER AND DEPENDENT ON MATTER

Bhikkhus, the four great elements, and matter that is dependent on the four great elements, this is what is meant by **"rūpa."**

5. THE FOUR GREAT ELEMENTS

Bhikkhus, there are these four **dhātu** (element). What are these four? These four are **pathavi-dhātu** (earth

element), **āpo-dhātu** (water element), **tejo-dhātu** (fire element), and **vāyo-dhātu** (wind element). Bhikkhus, these are the four elements.

6. ANALYSIS OF THE FOUR ELEMENTS

Bhikkhus, what is **pathavi-dhātu,** like? There is **pathavi-dhātu** that exists internally and that exists externally.

Bhikkhus, what is **pathavi-dhātu** that exists internally like? Bhikkhus, whatever is solid, is coarse, on which **viññāna-dhātu** (consciousness element) depends,[1] that is within oneself especially--namely, hair of the head, hair of the body, nails, teeth, skin, sinews, bones, bone marrow, kidneys, heart, liver, connecting tissue, spleen, lungs, small intestines, large intestines, digesting food, faeces, or even other parts (which have the same characteristics)--this is **pathavi-dhātu** that exists internally. Bhikkhus, **pathavi-dhātu** existing internally or existing externally is what is meant by **"pathavi-dhātu."**

Bhikkhus, what is **āpo-dhātu** like? There is **āpo-dhātu** that exists internally and that exists externally.

Bhikkhus, what is **āpo-dhātu** that exists internally like? Bhikkhus, whatever is saturated, is wet, on which **viññāna-dhātu** depends, that is within oneself especially --namely, bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, nasal mucous, synovia, urine, or even other parts (which have the same characteristics) --this is **āpo-dhātu** that exists internally. Bhikkhus, **āpo-dhātu** existing internally or existing externally is what is meant by **"āpo-dhātu."**

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[1] Meaning "alive," for **viññāna-dhātu,** or mind, can only depend on living things. (ET)

Bhikkhus, what is **tejo-dhātu** like? There is **tejo-dhātu** that exists internally and that exists externally.

Bhikkhus, what is **tejo-dhātu** that exists internally like? Bhikkhus, whatever is warmth, is heat, on which **viññāna-dhātu** depends, that is within oneself especially --namely, the fire element that keeps the body warm; the fire element that causes the body to age and decay; the fire element that keeps the body agitated; the fire element that causes nourishment which has been eaten, drunk, chewed, or tasted, to be digested; or even other parts (which have the same characteristics)--this is **tejo-dhātu** that exists internally. Bhikkhus, **"tejo-dhātu"** existing internally or existing externally is what is meant by **"tejo-dhātu."**

Bhikkhus, what is **vāyo-dhātu** like? There is **vāyo-dhātu** that exists internally and that exists externally.

Bhikkhus, what is **vāyo-dhātu** that exists internally like? Bhikkhus, whatever is wind, can move, on which **viññāna-dhātu** depends, that is within oneself especially--namely, wind blowing upward, wind blowing downward, wind lying in the belly, wind lying in the bowels, wind sailing throughout the body, wind breathing in and out, or even other parts (which have the same characteristics) --this is **vāyo-dhātu** internally. Bhikkhus, **vāyo-dhātu** existing internally or existing externally is what is meant by **"vāyo-dhātu."**

7. THE MEANING OF THE WORD "RŪPA"

Bhikkhus, ordinary people say **"rūpa"** due to what understanding of its meaning? Because the activity

of disintegration exists in a thing[1], thus that thing is called **"rūpa."** That thing disintegrates for what reason? That thing sometimes disintegrates due to coolness; sometimes disintegrates due to heat; sometimes disintegrates due to hunger; sometimes disintegrates due to thirst; sometimes disintegrates due to contact with flies, mosquitos, wind, sunlight, and crawling animals; (and so forth). Bhikkhus, because the activity of disintegration exists in that thing, thus that thing is called **"rūpa."**

8. SIMILE FOR RŪPA

Bhikkhus, this Ganges River flows by, carrying a large chunk of foam. A person with (ordinary) vision, seeing that large chunk of foam, ought to scrutinize it systematically. When that person sees it and systematically scrutinizes it, that chunk of foam is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that chunk of foam, how could that ever be?

As with this simile, bhikkhus, so it is that with any **rūpa** which exists; whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined; whether far or near; a bhikkhu seeing that **rūpa** scrutinizes it systematically. When that bhikkhu sees it and systematically scrutinizes it, that **rūpa** is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that **rūpa**, how could that ever be?

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[1]Here and with the other **khandha**, the "thing" and its "activity" are not separate entities. (ET)

9. THE SIX VEDANĀ

Bhikkhus, what is **vedanā** like? The group of these six **vedanā** is **vedanā** that arise toward eye-contact, **vedanā** that arise toward ear-contact, **vedanā** that arise toward nose-contact, **vedanā** that arise toward tongue-contact, **vedanā** that arise toward body-contact, and **vedanā** that arise toward mind-contact. Bhikkhus, this is what is called **"vedanā."**

10. THE MEANING OF THE WORD "VEDANĀ"

Bhikkhus, ordinary people say **"vedanā"** due to what understanding of its meaning? Bhikkhus because the activity of feeling (toward the result of sense contact) exists in a thing, thus that thing is called **"vedanā."** What does that thing feel? That thing sometimes feels the feeling that is **sukha** (pleasant), sometimes feels the feeling that is **dukkha** (unpleasant), sometimes feels the feeling that is **neither-dukkha-nor-sukha,** (and so forth). Bhikkhus, because the activity of feeling (toward the result of sense contact) exists in that thing, thus that thing is called **"vedanā."**

11. SIMILE FOR VEDANĀ

Bhikkhus, when the large rain drops fall at the end of the rainy season, a bubble arises and breaks upon the water's surface. A person with (ordinary) vision, seeing that bubble, scrutinizes it systematically. When that person sees it and systematically scrutinizes it, that bubble is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that bubble, how could that ever be?

As with this simile, bhikkhus, so it is that with any **vedanā** which exists; whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined; whether far or near; a bhikkhu

who feels that **vedanā** scrutinizes it systematically. When that bhikkhu feels it and systematically scrutinizes it, that **vedanā**, is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that **vedanā**, how could that ever be?

12. THE SIX SAÑÑĀ

Bhikkhus, what is **saññā** like? The group of these six **saññā** is **saññā** in form, **saññā** in sound, **saññā** in odor, **saññā** in taste, **saññā** in touch, and **saññā** in mind-object. Bhikkhus, this is what is called **"saññā."**

13. THE MEANING OF THE WORD "SAÑÑĀ"

Bhikkhus, ordinary people say **"saññā"** due to what understanding of its meaning? Bhikkhus, because the activity of regarding as (this or that) exists in a thing, thus that thing is called **"saññā."** What does that thing regard as (this or that)? That thing sometimes regards blue, sometimes regards yellow, sometimes regards red, and sometimes regards white, (and so forth). Bhikkhus, because the activity of regarding as (this or that) exists in that thing, thus that thing is called **"saññā."**

14. SIMILE FOR SAÑÑĀ

Bhikkhus, when the last month of the hot season yet lasts, at noon a mirage wavers and dazzles. A person with (ordinary) vision, seeing that mirage scrutinizes it systematically. When that person sees it and systematically scrutinizes it, that mirage is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that mirage how could that ever be?

As with this simile, bhikkhus, so it is that with any **saññā** which exists; whether past, future, or present;

whether coarse or subtle; whether common or refined; whether far or near; a bhikkhu who observes (the occurence of) that **saññā** scrutinizes it systematically. When that bhikkhu observes it and systematically scrutinizes it, that **saññā** is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that **saññā**, how could that ever be?

15. THE SIX SANKHĀRA

Bhikkhus, what are the many **sankhāra** like? The group of these six **cetanā** (intention) is **sañcetanā**[1] (determination, full intention) toward form, **sañcetanā** toward sound, **sañcetanā** toward odor, **sañcetanā** toward taste, **sañcetanā** toward touch, and **sañcetanā** toward mind-object. Bhikkhus, this is what is called "**sankhāra.**"

16. THE MEANING OF THE WORD "SANKHĀRA"

Bhikkhus, ordinary people say "**sankhāra**" due to what understanding of its meaning? Bhikkhus, because the activity of thinking up ready-made concoctions exists in a thing, thus that thing is called "**sankhāra.**" What does that thing think up into ready-made concoctions? That thing thinks up **rūpa** so that **rupā**-ness is concocted; thinks up **vedanā**, so that **vedanā**-ness is concocted; thinks up **saññā**, so that **saññā**-ness is concocted; thinks up **sankhāra**, so that **sanknāra**-ness is concocted; and thinks up **viññāna**, so that **viññāna**-ness is concocted. Bhikkhus, because the activity of thinking up ready-made concoctions exists in that thing, thus that thing is called "**sankhāra.**"

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[1] The difference between **cetanā** and **sañcetanā** is one of degree. The later is fully developed and complete. (ET)

17. SIMILE FOR SANKHĀRA

Bhikkhus, a person needs the heartwood of a tree, goes looking for that heartwood, searches for that heartwood, and takes a sharp axe into the forest. He sees a mighty banana plant which has a straight trunk, is still young, and has yet to form hard fibers, in that forest. He cuts it down at its base, cuts off the top, then peels off the outer layers. That person, after peeling off the outer layers right there, won't even find (its) softwood, how could he find any heartwood? A person with (ordinary) vision, seeing that banana plant, scrutinizes it systematically. When that person sees it and systematically scrutinizes it, that banana plant is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that banana plant, how could that ever be?

As with this simile, bhikkhus, so it is that with any of the many **sankhāra** which exist; whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined; whether far or near; a bhikkhu who observes (the occurence of) those **sankhāra** scrutinizes them systematically. When that bhikkhu observes them and systematically scrutinizes them, those **sankhāra** are found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in those **sankhāra,** how could that ever be?

18. THE SIX VIÑÑĀNA

Bhikkhus, what is **viññāna** like? Bhikkhus, the group of these six **viññāna** is eye-**viññāna,** ear-**viññāna,** nose-**viññāna,** tongue-**viññāna,** body-**viññāna,** and mind-**viññāna.** Bhikkhus, this is what is called **"viññāna."**

19. THE MEANING OF THE WORD "VIÑÑĀNA"

Bhikkhus, ordinary people say **"viññāna"** due to what understanding of its meaning? Bhikkhus, because the activity of clearly knowing[1] (the stimulus which makes contact) exists in a thing; thus that thing is called **"viññāna."** What does that thing clearly know? That thing sometimes clearly knows sourness, sometimes clearly knows bitterness, sometimes clearly knows spiciness, sometimes clearly knows sweetness, sometimes clearly knows acridness, sometimes clearly knows mellowness, sometimes clearly knows saltiness, sometimes clearly knows blandness, (and so forth). Bhikkhus, because the activity of clearly knowing (the stimulus which makes contact) exists in that thing, thus that thing is called **"viññāna."**

20. SIMILE FOR VIÑÑĀNA

Bhikkhus, either a magician or a magician's assistant displays his tricks at an intersection along an important road. A person with (ordinary) vision, seeing that trick, scrutinizes it systematically. When that person sees it and systematically scrutinizes it, that trick is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that trick, how could that ever be?

As with this simile, bhikkhus, so it is that with any **viññāna** which exists; whether past, future, or present; whether internal or external; whether coarse or subtle; whether common or refined, whether far or near; a bhikkhu who observes (the occurence of) that **viññāna** scrutinizes it systematically. When that bhikkhu observes it and systematically scrutinizes it, that **viññāna** is found to be empty, void, and lacking any real substance. Bhikkhus, a real substance in that **viññāna**, how could that ever be?

[1] More typically, "cognizing" or "being conscious."

21. SOURCE OF UPĀDĀNA-KKHANDHA

"Lord, the **upādāna-kkhandha** are of only five kinds, namely, **rūpa-kkhandha** toward which **upādāna** (attachment) yet exists, **vedanā-kkhandha** toward which **upādāna** yet exists, **saññā-kkhandha** toward which **upādāna** yet exists, **sankhāra-kkhandha** toward which **upādāna** yet exists, and **viññāna-kkhandha** toward which **upādāna** yet exists; these and is that all?"

Bhikkhu, there are only five kinds of **upādāna-kkhandha,** namely, **rūpa-kkhandha** toward which **upādāna** yet exists, **vedanā-kkhandha** toward which **upādāna** yet exists, **saññā-kkhandha** toward which **upādāna** yet exists, **sankhāra-kkhandha** toward which **upādāna** yet exists, and **viññāna-kkhandha** toward which **upādāna** yet exists; these and only these.

"Lord, what is the source of these five kinds of **upādāna-kkhandha?**"

Bhikkhu, these five kinds of **upādāna-kkhandha** have **chanda** (pleasure, satisfaction) as their source.

22. UPĀDĀNA AND THE UPĀDĀNA-KKHANDHA ARE NOT IDENTICAL

"Lord, is **upādāna** itself called 'the five **upādāna-kkhandha?**' Or is **upādāna** something other than those five **upādāna-kkhandha?**

Bhikkhu, that **upādāna** is not (the same as) those five **upādāna-kkhandha,** however that **upādāna** does not exist anywhere else other than in the five **upādāna-kkhandha.** This is because that **chanda-rāga**[1] (lust due to pleasure) which exists in the five **upādāna-kkhandha** is the **upādāna** (meant) here.

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[1] **Rāga** (lust) arises because of and toward **chanda.** (ET)

23. UPĀDĀNA AND THE FOUNDATION OF UPĀDĀNA

Bhikkhus, I will make known that which is the foundation of **upādāna (upādāniya-dhamma)** and **upādāna** itself. You all should listen to this matter.

Bhikkhus, what sort of thing is the foundation of **upādāna?** And what is **upādāna** like?

Bhikkhus, **rūpa** (body) is a thing which is the foundation of **upādāna.** Any **chanda-rāga** (lust due to pleasure) imposed upon that **rūpa,** that **chanda-rāga** is **upādāna** in that **rūpa.**

Bhikkhus, **vedanā** is a thing which is the foundation of **upādāna.** Any **chanda-rāga** imposed upon that **vedanā,** that **chanda-rāga** is **upādāna** in that **vedanā.**

Bhikkhus, **saññā** is a thing which is the foundation of **upādāna.** Any **chanda-rāga** imposed upon that **saññā,** that **chanda-rāga** is **upādāna** in that **saññā.**

Bhikkhus, the many **sankhāra** are things which are foundations of **upādāna.** Any **chanda-rāga** imposed upon those many **sankhāra,** that **chanda-rāga** is **upādāna** in those many **sankhāra.**

Bhikkhus, **viññāna** is a thing which is the foundation of **upādāna.** Any **chanda-rāga** imposed upon that **viññāna,** that **chanda-rāga** is **upādāna** in that **viññāna.**

Bhikkhus, these **khandha** are called "things which are the foundation of **upādāna.**" This **chanda-rāga** is called "**upādāna** itself."

(NOTE: In other sutta, **upādāniya-dhamma** is described as the six internal **āyatana** (sense bases) and the six external **āyatana.**)

24. WHERE BEINGS GET STUCK

Bhikkhus, this **saṁsāra-vatta** (round of perpetual wandering) is something whose beginning and end cannot be known (because it is a cycle). Its beginning and end are not evident to those beings which are obstructed by ignorance, are bound by **tanhā** (craving), are faring on, are traveling onward.

Bhikkhus, we compare this with a dog that is bound by a leash to a solid pole or post. If it will walk, it walks crowded against that pole or post; if it will stand, it stands crowded against that pole or post; if it will sit, it sits crowded against that pole or post; if it will lie down, it lies down crowded against that pole or post.

As with this simile, bhikkhus, so it is with a Thick One[1] who has not heard or listened, who obsessively regards **rūpa** as "this is mine, this is me, this is myself"; obsessively regards **vedanā** as "this is mine, this is me, this is myself"; obsessively regards **saññā** as "this is mine, this is me, this is myself"; obsessively regards **sankhāra** as "this is mine, this is me, this is my self"; and obsessively regards **viññāna** as "this is mine, this is me, this is myself." If that Thick One walks, he walks crowded against exactly these five **upādāna-kkhandha**; if that Thick One stands, he stands crowded against exactly these five **upādāna-kkhandha**; if that Thick One sits, he sits crowded against exactly these five **upādāna-kkhandha**; if that Thick One lies down, he lies down crowded against exactly these five **upādāna-kkhandha.**

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[1] **puthujjana**, a person **(jana)** who has something "thick" **(puthu)** interfering with his vision; a worldling who cannot see properly due to ignorance; a common fool.

Bhikkhus, therefore, in this very matter, one should examine one's own mind always in this way: "this mind is darkened by lust, anger, and delusion throughout longlasting time."

25. ONE ENSNARED--ONE RELEASED

Bhikkhu, one who attaches is said "to be bound by Māra." One who doesn't attach is said "to be released from (the bonds of) Māra."

"Blessed Lord, I thoroughly understand. Lord Sugata, I thoroughly understand."

Bhikkhu, you understand the meat of the words I have spoken concisely, how would you put the details of it?

"Blessed Lord, one who attaches to **rūpa**...to **vedanā**...to **saññā**...to **sankhāra**...to **viññāna** is said "to be bound by Māra." One who doesn't attach to **rūpa**... to **vedanā**...to **saññā**...to **sankhāra**...to **viññāna** is said "to be released from (the bonds of) Māra." I understand the meat of the words spoken by the Blessed One in this detailed way, My Lord."

Sādhu, Sādhu[3]. Bhikkhu, you understand well the details of the meat of the words I have spoken consisely. (Note : In this Sutta the word "**upādiyamāna** (attached)" is used for the state of being ensnared. In other Sutta, the words "**maññamāna** (regards, discriminates)" and "**abhinandamāna** (is infatuated)" are used. These words are interchangeable.)

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[3] **Sādhu** : "it is well."

26. FRIGHTENED BECAUSE OF UPĀDĀNA

Bhikkhus, I will make known the fright caused by **upādāna**...to you. You all should listen to this and apply your minds until successful. I will speak now.

Bhikkhus, what is the fright caused by **upādāna** like? In this world, a Thick One who hasn't heard or listened, hasn't seen the Noble Ones, isn't skilled in the Dhamma of the Noble Ones, hasn't been advised in the Dhamma of the Noble Ones, hasn't seen the Calm Ones, isn't skilled in the Dhamma of the Calm Ones, hasn't been advised in the Dhamma of the Calm Ones, he sometimes obsessively regards **rūpa** as being self, sometimes obsessively regards self as having **rūpa,** sometimes obsessively regards **rūpa** as being in self, sometimes obsessively regards self as being in **rūpa.** But that **rūpa** alters, it exists differently for him; his consciousness changes with the alteration of **rūpa,** because the alteration of **rūpa** happens in different ways. (When that happens) the birth of a frightening **dhamma,** arisen from the change which follows the alteration of **rūpa,** overwhelms his mind and establishes itself. Because his mind is overwhelmed by this frightening **dhamma,** he is startled, desperate, anxious, and frightened by **upādāna.**

(As for the cases of obsessively regarding **vedanā saññā, sankhāra,** and **viññāna,** the wording is exactly the same as in the case of **rūpa.**)

Bhikkhus, the fright caused by **upādāna** can happen in this way.

27. FRIGHTENED BECAUSE OF UPĀDĀNA
(another aspect)

Bhikkhus, I will make known the fright caused by **upādāna**...to you. You all should listen to this and apply your minds successfully. I will speak now.

Bhikkhus, what is the fright caused by **upādāna** like? In this case, the uninstructed Thick One obsessively regards **rūpa** as "this is mine, this is me, this is my self." But that **rūpa** alters, it exists differently for him; because of the alteration in different ways of **rūpa**; sorrow, lamentation, pain, grief, and despair happen for that Thick One. (In the cases of **vedanā, saññā, sankhāra,** and **viññāna** the wording is the same as in the case of **rūpa.**)

Bhikkhus, the fright caused by **upādāna** can happen in this way.

28. DUKKHA FROM ATTACHING TO WHAT CAN'T BE ATTACHED TO

Bhikkhus, this can be compared to a river that originates on a mountain, flows downward into the distance, and has a rapid current. If **kāsa** grass, **kusa** grass, **pabbaja** grass, **vīrana** grass, or trees take root upon the two banks of that river, these grasses and trees will spread out and cover both banks of that river. If a person carried along by the current of that river grabbed onto the **kāsa** grass, the **kusa** grass, the **pabbaja** grass, the **vīrana** grass, or a tree, those things would be ripped out (by the rapid current of the river). That person would come to disaster through such an act (of grasping at what ia not secure).

As with this simile, bhikkhus, so it is that a Thick One who hasn't heard or listened, hasn't seen the Noble Ones, isn't skilled in the Dhamma of the Noble Ones, hasn't been advised in the Dhamma of the Noble Ones, hasn't seen the Calm Ones, isn't skilled in the Dhamma of the calm Ones, hasn't been advised in the Dhamma of the Calm Ones; obsessively regards **rūpa** as being self, or obsessively regards self as having **rūpa,** or obsessively

regards **rūpa** as being in self, or obsessively regards self as being in **rūpa.** That **rūpa** breaks up and disintegrates on him. He comes to disaster sometimes due to this cause.

That Thick One obsessively regards **vedana**... That **vedanā** breaks up and disintegrates on him. He comes to disaster sometimes due to this cause.

That Thick One obsessively regards **saññā**... That **saññā** breaks up and disintegrates on him. He comes to disaster sometimes due to this cause.

That Thick One obsessively regards **sankhāra**... Those many **sankhāra** break up and disintegrate on him. He comes to disaster sometimes due to this cause.

That Thick One obsessively regards **viññāna**... That **viññāna** breaks up and disintegrates on him. He comes to disaster sometimes due to this cause.

29. OLD ENOUGH TO ATTACH TO VEDANĀ

Bhikkhus, that infant, relying upon the growth and development of the **indriya** (faculties), plays with an infant's playthings, namely, plays with a toy plow, plays with pots and pans, plays with a **"mokkhacika"** spinning top, plays with pinwheels, plays at scooping sand with leaves, plays with a toy cart, and plays with a toy bow and arrow.

Bhikkhus, that infant, relying upon the growth and development of the **indriya,** is filled with contentment in and is sunk into the five sensual values[1]. (These) cause him to pander (to himself) through the eye with forms, through the ear with sounds, through the nose with odors, through the tongue with tastes, and through the body with

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[1] **kāmaguna:** things that have value **(guna)** for the senses **(kāma). (ET)**

touches, all of which are desirable, loveable, pleasing agreeable, provocative of sexual desire, and the bases of lust.

That infant, on seeing a form with the eye... on hearing a sound with the ear...; on smelling an odor with the nose...; on tasting a taste with the tongue...; on touching a touch with the body...; on knowing a mind-object with the mind; is lustfully pleased with forms, sounds, and so forth which have the characteristic of loveliness and is averse to forms, sounds, and so forth which have the characteristic of hatefulness. That infant has a mind low in virtue; lives without **sati** established in the body; doesn't know clearly according to reality about **cetovimutti** (deliverance through the power of mind) and **paññā-vimutti** (deliverance through the power of wisdom), which are the remainderless extinction of the various evil, unskillful **dhamma.**

That infant, once conditioned by pleasure and displeasure in this way, partaking of any **vedanā**, whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant, he becomes infatuated with, indulges in, is intoxicated by that **vedanā.** When he is infatuated with, indulging in, and intoxicated by that **vedanā, nandi** (lustful pleasure at the fulfillment of desire) arises. Any **nandi** in any of those **vedanā** is **upādāna.** Because there is that infant's **upādāna** as condition, there is **bhava** (existence). Because there is **bhava** as condition, there is **jāti** (birth). Because there is **jāti** as condition; old age, death, sorrow, lamentation, pain, grief, and despair arise completely. The full arising of the mass of all **dukkha** happens in this way.

(NOTE: Students should observe two crucial points in this teaching from the Lord Buddha. First, a child must

mature to the stage of knowing attachment in **vedanā** for the dependent origination of **dukkha** to occur, powered by ignorance, in that child's mind. Second, the final part of the passage shows that the things known as "existence" and "birth" only arise when there is attachment to **vedanā**. They don't exist when the child is born from its mother's womb, as is understood in the language of common people. Thus, in the terminology of **paticca-samuppada,** which is genuine Dhamma language, existence and birth occur everytime there is attachment to **vedanā.** Old age and birth exist even for a child, because these words have another meaning in the language of Dhamma: the worrisome problems that arise from the "meanings" of the words "old age" and "death." These are things which cause real **dukkha** in the mind, because they are attached to and given influence over the child's mind.)

30. UPĀDĀNA AS FOUR NOBLE TRUTHS

Bhikkhus, a bhikkhu in this **dhamma-vinaya** fully knows **jarā-marana** (ageing and death)...

...**jāti** (birth)...

...**bhava** (existence)...

Fully knows **upādāna**, fully knows the cause of the arising of **upādāna,** fully knows the remainderless extinction of **upādāna,** and fully knows the practice which causes beings to realize the remainderless extinction of **upādāna;**

(This analysis is repeated for each link of the **paticca-samuppada** series. Then each link is explained in greater detail, similar to the example of **upādāna** which follows.)

Bhikkhus, what is **upādāna** like? Bhikkhus, these four kinds of **upādāna** are **kāmupādāna, ditthupādāna, sīlabbattupādāna**, and **attavādupādāna**; bhikkhus, this is what is called **upādāna.** The full origination of **upādāna** occurs because of the full origination of **tanhā** (craving). The remainderless extinction of **upādāna** occurs because of the remainderless extinction of **tanhā.** The Perfect Eightfold Path itself is the practice leading to the remainderless extinction of **upādāna,** that is to say, right view, right thought, right speech, right activity, right livelihood, right effort, right mindfulness, and right concentration.

31. OTHER SCHOOLS DON'T KNOW ABOUT ATTAVĀDUPĀDĀNA

Bhikkhus, there are these four kinds of **upādāna.** Which four kinds? 1. **kāmupādāna,** attachment to sensuality; 2. **ditthupādāna,** attachment to views; 3. **sīlabbatupādāna,** attachment to precepts and rituals; 4. **attavādupādāna,** attachment that causes speaking about "self."

Bhikkhus, there are some groups of Teachers[1] who declare themselves to be ones who speak about the comprehensive knowing of all **upādāna,** but those Teachers can not be found to set forth comprehensive knowing of all **upādāna** correctly. That is, they set forth only comprehensive knowing of **kāmupādāna,** but do not set forth comprehensive knowing of **ditthupādāna,** do not set forth comprehensive knowing of **sīlabbatupādāna,** and do not set forth comprehensive knowing of **attavādupādāna.** What is the reason for this? Because those Teachers do not know the (other) three bases (**upādāna**) according to reality, for this

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[1] **samana-brāhmana** : the teachers and leaders of a religious group, both clerics (**samana**) and laymen (**brāhmana**). (ET)

reason those Teachers, although they declare themselves to be ones who speak about the comprehensive knowing of all **upādāna,** cannot be found to set forth comprehensive knowing of all **upādāna** correctly. That is, they set forth only comprehensive knowing of **kāmupādāna,** but do not set forth comprehensive knowing of **ditthupādāna, ... sīlabbatupādāna,** and **... attavādupādāna.**

Bhikkhus, there are other groups of Teachers who declare themselves to be ones who speak about the comprehensive knowing of all **upādāna,** but those Teachers can not be found to set forth comprehensive knowing of all **upādāna** correctly. That is, they set forth only comprehensive knowing of **kāmupādāna** and **... ditthupādāna,** but do not set forth comprehensive knowing of **sīlabbatupādāna** and **... attavādupādāna.** What is the reason for this? Because those Teachers do not know the (other) two bases **(upādāna)** according to reality, for this reason those Teachers, although they declare themselves to be ones who speak about the comprehensive knowing of all **upādāna,** cannot be found to set forth comprehensive knowing of all **upādāna** correctly. That is, they set forth only comprehensive knowing of **kāmupādāna** and **... ditthupādāna,** but are unable to set forth comprehensive knowing of **sīlabbatupādāna** and **... attavādupādāna.**

Bhikkhus, there are other groups of Teachers who declare themselves to be ones who speak about the comprehensive knowing of all **upādāna,** but those Teachers can not be found to set forth comprehensive knowing of all **upādāna** correctly. That is, they set forth only comprehensive knowing of **kāmupādāna, ... ditthupādāna,** and **... sīlabbatupādāna,** but are unable to set forth comprehensive knowing of **attavādupādāna.** What is the reason for this?

Because those Teachers do not know this one base **(upādāna)** according to reality, for this reason those Teachers, although they declare themselves to be ones who speak about the comprehensive knowing of all **upādāna,** cannot be found to set forth comprehensive knowing of all **upādāna** correctly. That is, they set forth only comprehensive knowing of **kāmupādāna, ... ditthupādāna,** and **... sīlabbatupādāna,** but are unable to set forth comprehensive knowing of **attavādupādāna.**

Bhikkhus, in a **dhamma-vinaya** (Training) (which sets forth the four kinds of **upādāna** incompletely) such as these, faith in the Master, faith in his Dhamma, deeds for the perfection of morality, and loveliness and pleasantness among companions in that Dhamma, I the Tathāgata say that none of these are directed correctly. What is the reason for this? Bhikkhus, the reason for this is that this faith and the others occur in a **dhamma-vinaya** which a person has expounded poorly, which a person has proclaimed badly, which is not a Dhamma that leads beings out of **dukkha,** which is not conducive to tranquility and peace, and which is not a Dhamma proclaimed by a Perfectly Enlightened Buddha.

32. IN THIS TRAINING THE FOUR KINDS OF UPĀDĀNA ARE SET FORTH COMPLETELY

Bhikkhus, the Tathāgata, Arahant and Perfectedly Enlightened Buddha, declares himself to be one who speaks about the comprehensive knowing of all **upādāna.** He sets forth comprehensive knowing of all **upādāna** correctly, that is, sets forth comrehensive knowing of **kāmupādāna,** of **ditthupādāna,** of **sīlabbatupādāna,** and of **attavādupādāna.**

Bhikkhus, in a **dhamma-vinaya** (which sets forth all four kinds of **upādāna**) such as this, faith in the Master, faith in the Dhamma, deeds for the perfection of morality, and loveliness and pleasantness among companions in Dhamma, I the Tathāgata say that these are directed correctly. What is the reason for this? Bhikkhus, the reason for this is that this faith and the others occur in a **dhamma-vinaya** which I have expounded rightly, which I have proclaimed to all, which is a Dhamma that leads beings out of **dukkha**, which is conducive to tranquility and peace, and which is a Dhamma proclaimed by a Perfectly Enlightened Buddha.

Bhikkhus, these four kinds of **upādāna** have what as cause (**nidāna**)? Have what as origin (**samudaya**)? Have what as birth (**jātika**)? Have what as their source (**pabhava**)? Bhikkhus, these four kinds of **upādāna** have **tanhā** (craving) as cause, **tanhā** as origin, **tanhā** as birth, and **tanhā** as source.

Bhikkhus, this **tanhā** has what as cause? ... origin? ... birth? ... source? Bhikkhus, **tanhā** has **vedanā** as cause, ... origin, ... birth, and ... source?

Bhikkhus, this **vedanā** has what as ... ...source? Bhikkhus, **vedanā** has **phassa** (sense contact) as ... source.

Bhikkhus, this **phassa** has what as ... source? Bhikkhus, **phassa** has **salāyatana** (sense-bases) as... source.

Bhikkhus, this **salāyatana** has what as ... source? Bhikkhus, **salāyatana** has **nāma-rūpa** (mind-body) as ... source.

Bhikkhus, this **nāma-rūpa** has what as ... source? Bhikkhus, **nāma-rūpa** has **viññāna** as... source.

Bhikkhus, this **viññāna** has what as ... source? Bhikkhus, **viññāna** has **sankhāra** (concoctions) as ... source.

Bhikkhus, these **sankhāra** have what as ... source? Bhikkhus, the many **sankhāra** have **avijjā** (ignorance) as cause, **avijjā** as origin, **avijjā** as birth, and **avijjā** as source.

Bhikkhus, at any time **avijjā** is abandoned by a bhikkhu, **vijjā** (right knowing) has arisen. At this time, that bhikkhu does not attach to **kāmupādāna,** does not attach to **ditthupādāna,** does not attach to **sīlabbattupādāna,** and does not attach to **attavādupādāna.** (This is) because of the vomiting up completely of **avijjā,** because of the arising of **vijjā.** When unattached (that is, when free of **upādāna**), there is no fright. When not frightened, there is **parinibbāna** (perfect coolness) within himself right there[1]. He knows clearly that "birth is finished, the Sublime Way that one has lived is fulfilled, the duties to be done have been completed, and other duties for realizing this state are no more," so it is.

(NOTE: One should observe on a very profound level that this non-**parinibbāna** within oneself is due to the existence of **kilesa** (defilement)--namely, the fourth kind of **upādāna** especially--which cause fright. Further, the abandonment of this fourth **upādāna** is most important in causing a religious group to be orderly and secure in the refuges. Also, it sets Buddhism apart from other traditions that set forth only three kinds of **upādāna.** The Buddhist teaching of **paticca-samuppada** (dependent origination) is of special importance in that it causes us to know and abandon **upādāna** completely and genuinely. Another thing to observe is that although the entire series of **paticca-samuppada** is not given here, it is nonetheless complete in

[1]The Pali wording is **paccattaṁ̃ ̃eva parjnjbbayati** which the commentary explains as "**parinibbāna** through the **parinibnbāa** of **kilesa** (defilement) by himself solely."

effect. That is, whether **upādāna** is abandoned, or **avijjā,** the result is the complete extinction of **dukkha** just the same. This is because the abandoning of **upādāna** is possible through the abandoning of this very **avijjā.**)

33. COMPREHENSIVE KNOWING OF UPĀDĀNA

Bhikkhus, I will preach the Dhamma to you all for the purpose of comprehensive knowing of all **upādāna.** You all should listen to this Dhamma.

Bhikkhus, what is the Dhamma which leads to the comprehensive knowing of all **upādāna** like?

Bhikkhus, due to dependence on eye and forms also, thus eye-consciousness arises. The meeting together of these three dhammas (eye + form + eye-consciousness) is **phassa.** Because there is **phassa** as condition, thus there is **vedanā.** Bhikkhus, the noble disciple who has already heard, realizing this, becomes weary even of eye, becomes weary even of forms, becomes weary even of eye-consciousness, becomes weary even of eye-contact, becomes weary even of **vedanā.** When weary, lust fades. Due to the fading away of lust, mind is liberated. That noble disciple knows clearly that "**upādāna**[1] is something that I know comprehensively for the sake of liberation **(vimokkha),**" like this.

(The same wording is used with ear, sounds, and ear-consciousness; nose, odors, and nose-consciousness;

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[1] These five things——eye, forms, eye—consciousness, **phassa,** and **vedana**——are the bases of **upādāna.** When they are known to the point where weariness with and the fading away of lust in them leads to liberation, we can say that there is "comprehensive understanding of **upādāna.**"

tongue, flavors, and tongue-consciousness; and body, touches, and body-consciousness.)

Bhikkhus, due to dependence on mind and mind-objects also, thus mind-consciousness arises, The meeting together of these three dhammas (mind + mind-object + mind-consciousness) is **phassa.** Because there is **phassa** as condition, there is **vedanā.** Bhikkhus, the noble disciple who has already heard, realizing this, becomes weary even of mind, becomes weary even of mind-objects, becomes weary even of mind-consciousness, becomes weary even of mental contact, becomes weary even of **vedanā.** When weary, lust fades. Due to the fading away of lust, mind is liberated. That noble disciple knows clearly that "**upādāna** is something that I know comprehensively for the sake of liberation," like this.

Bhikkhus, this Dhamma leads to the comprehensive understanding of all **upādāna.**

(NOTE: The next sutta is identical to the above, letter for letter, except in two places. The phrases "for the purpose of comprehensive knowing of all **upādāna**" and "is something that I know comprehensively" are replaced by "for the overwhelming of all **upādāna**" and "is something that I overwhelm." The essential meaning of both sutta is that whenever there is the awareness that these five dhamma (sense organ through **vedanā**) are merely the causal interdependence **(idappaccayatā)** of these dependently arising links--as clearly explained in these sutta--at that time the entire process of **paticca-samuppada** dissolves. It dissolves either in the moment of the arising of **vedanā** or doesn't arise from the start.)

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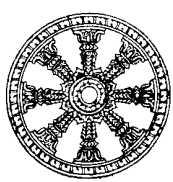
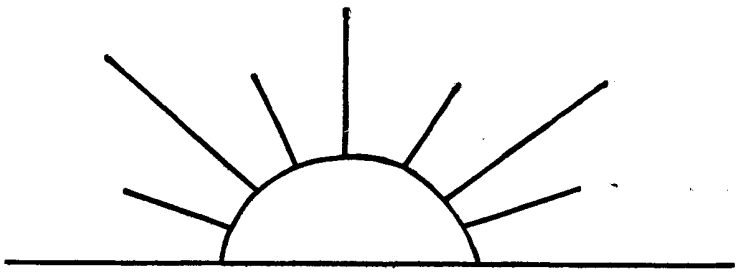


Do all work with the void mind,
Offer all fruits to the void,
Eat the food of voidness, as monks do,
Die to the "ego" from the very start.



THE DAWNING OF TRUTHS DIFFICULT FOR ANYONE TO BELIEVE

(continued from page 21)

- People who despise the Wat and despise the Dhamma, mostly aren't aware that they hate; thus, they never think of turning to Dhamma. (41)
- Vinaya was set down, Dhamma was discovered and proclaimed; this is how different they are. (42)
- Life survives by the "temporary **nibbāna**" that occur naturally, otherwise we'd all be neurotic, if not dead. (43)
- The world's people are ungrateful--as if deaf and blind--toward "temporary **nibbāna**"; on top of that they become traitors by reviling **nibbāna.** (44)
- Every point and system of morality has **Paramattha-dhamma** (ultimate truth) as its source. (45)
- If morality doesn't return there will be world annihilation, if it comes back the world will be tranquil and cool; but no one is at all interested. (46)
- If ultimate truth returns the world will be bright, if it doesn't return the world is dark; but now the darkness has become ordinary. (47)
- Humans are creating a world such that God can do nothing but merely sit and watch blinking away anger and tears. (48)
- That worshipping in front of Buddha images, however much they arrange it, the more superstitious it becomes. (50)

◎ If we watch the world that God is creating this very moment, we'll see how undependable it is, and that it can't be trusted either. (51)

◎ Fools say that only time eats us and that we can't eat time. (52)

◎ When we're gluttonous, food eats us: when we're mindful, we eat food; how it is typically, you'd better think and observe by yourself. (53)

◎ The more incense and candles lit, the more it becomes superstition; at best, it's Buddhism for thumbsucking kids. (55)

◎ Sexual pleasures are the wages for breeding, don't get too interested or you'll end up worshipping them. (56)

◎ I can't give you riches, but might give a mind far more valuable. (57)

◎ Buddhists must know how to speak both people language and Dhamma language. (58)

◎ One person speaks money language, another speaks Dhamma language; how in the world will they understand each other. (59)

◎ Language spoken as if there was a "self" is people language; words spoken without any meaning of "self" is Dhamma language. (60)

◎ Be careful that **mettā-karunā** (loving kindness and compassion) doesn't become sexual love before you know it. (61)

◎ One should manage daily life so that it is full with **nibbāna**--tranquility of coolness. (62)

◎ They wait to receive the flavor of **nibbāna** after they've died, although they ought to receive it here and now. (63)

◎ Every kind of work always makes one a bit smarter, even sweeping up trash. (64)

◎ Equal rights for women deprives the world of both fathers and mothers, leaving only sexless neuters. (65)

◎ The churches built by a Personal God will be closing down, but the churches built by **idappaccayatā** (The Natural Law of Cause and Effect) will be opening more and more. (66)

◎ The world must have all kinds of religion, it can't have just one; but they must be able to understand each other. (67)

◎ Everyone ought to get ready to share the world with the lunatics. (68)

◎ To put it most correctly: "No hindrances **(nivarana)** is exactly the meaning of being concentrated." (69)

◎ Learning **dhamma** in the forest has **nibbāna** as its object; learning **dhamma** in the city has Food--Fun--Fame as its object. (70)

◎ Take the **dhamma** meant to be learned in the forest and study it in the university, you'll end up with a piece of prestigious paper. (71)

◎ Give people the opportunity and means to help themselves, that's really giving "The Gift of Dhamma." (72)

◎ To make someone diligent, you must give them the means to prevent mental disease, also. (73)

◎ If people knew why animals aren't neurotic, people wouldn't be neurotic more and more. (74)

◎ The Buddha didn't teach death and reincarnation, but taught the matter of **dukkha** and the extinction of **dukkha** only. (75)

("The **Dawning of Truths Difficult For Anyone To Believe**" is one of the seven "Dawnings" in **Asiti-vaccharayusamanusarana From Buddhadāsa Bhikkhu** (The 80 Years of Age Remembrance Book) which he put together for last year's birthday celebration. Selections from these "Dawnings" will appear under the above logo regularly.)

IS YOUR PRACTICE CORRECT

You find yourself in the West, or East, without a Wat or teacher to call your own--what to do? Don't worry, **dhamma** (nature) won't let you down. There's a simple, natural way to check yourself, to see if you're heading in the right direction and making progress. That is, if your goal is **dhamma.** If you're after magic tricks or philosophy, it gets very complicated and you needn't come to us for help. For us it's quite simple; we practice for the extinction of **dukkha.** (Whose **dukkha?** Don't ask silly questions, please.) We don't need pats on the back, certificates, or seals of approval to tell us how we're doing, and such things can easily lead us astray. Even a "real teacher" can't really tell us whether we're on track or not. That is, unless we take life as our teacher; life, that most strict teacher who metes out **dukkha** whenever we make a mistake.

So how are you doing? Just take the following test once a day, or as often as you can.

THE TEST

Are the following indicators still happening for you? To what extent? More or less often than before?

1. worldly love (**eros**)
2. anger
3. hatred
4. fear
5. frustration
6. excitement
7. guiltiness
8. envy
9. jealousy
10. anxiety (about the future)
11. longing (after the past)
12. looking down on others
13. opposition (toward others)
14. ignorance of **tathatā** (not realizing "suchness, thusness" one is still deceived by the values and meanings of dualistic pairs)

Did you pass?

NEWS FROM SUAN MOKKH

The development of the International Dhamma Hermitage among the coconut trees across the Asia Highway continues. More land has been acquired, bringing the total to about 100 rai (40 acres). Ajahn Poh is there almost every day to supervise the work. Monks and novices, university students, and foreign visitors provide much of the brute labor, while local craftsmen are hired to do the more skilled work. Many foreigners enjoy helping to clear brush, root up stumps, dig holes, and level land. The sun and sweat is quite healthy for them.

One team of men is finishing up the meditation hall. All that is left to do is the roof. Another team is about to begin one of the "squares." There will be two of these living areas, each with about 60 rooms, one for men and the other for women. They should provide safe, adequate, and simple accommodations for visiting meditators. The courtyard of each cloister will be planted with grass, ornamentals, and trees. Lastly, a group from Sri Nakarint Wirote University–Prasarn Mitr (Bangkok) is organizing to build a dining hall.

Invading Boy Scouts are giving us more opportunities to use the Hermitage. Ajan Poh leads us over and we sit meditation until dawn. Followed by individual programs of yoga, more sitting and walking, and a soak in the springs. Then, we walk back to Ms. Pratum's for breakfast. Although the Hermitage isn't ready for daily use, it's a nice escape from the Boy Scouts.

The Hermitage won't serve just foreigners, probably. Groups of nuns, monks, and lay people may use it for meditation retreats and Dhamma courses. But nothing, of course, is certain. This is the first International Dhamma Hermitage that we have attempted to build, you see.

BOOKS & TAPES

Two books are now at the printer. The first is a revision of **Buddha-Dhamma for Students.** This was originally printed in the early 1970's and has been reprinted a few times since. In 1966, Ācariya Buddhadāsa gave two talks to University students in Bangkok. Using the traditional technique of posing and answering one's own questions, he cleared up many popular misunderstandings of Buddhism by offering simple, practical, and more profound approaches to a variety of basic issues. This is most useful for the intelligent reader who is weary of the philosophical or magical proliferations that tend to circulate.

The second book is a new one, **Keys to Dhamma,** which contains three talks. The first, "Two Kinds of Language" makes clear the difference between common Everyday Language and spiritual Dhamma Language. We learn how to go deeper than the merely literal and material meaning of words, and especially religious teachings, to meanings that reflect mental reality. The second, "Looking Within" discusses the difference between external physical phenomena and internal mental dhammas. We can understand nature and life only by turning inward and penetrating the latter. The third, "The Dhamma-Truth of Samatha-Vipassana for the Nuclear Age" emphasizes the necessary unity of all correct Dhamma practice and warns us against foolishly fragmenting our lives and practice with half-baked applications of the teachings. This is infused with the urgency demanded by the modern world's constant state of crisis.

Both books are being printed by Mahamakut Rajavidyalaya Press (Phra Sumeru Road, Bang Lampoo, Bangkok 10200). They have many English books in stock, including A. Buddhadāsa's **Handbook for Mankind.**

MEDITATION COURSES

Suan Mokkh organizes monthly courses to help foreigners--who may not have much time or previous experience--to get started on the path to genuine peace, the elimination of mental suffering, and freedom from selfishness. The courses emphasize three things: correct understanding of what meditative, spiritual life involves; the training of mindfulness in all events; and establishing a regular practice of Mindfulness of Breathing.

We welcome everyone who is openminded, motivated to learn, and willing to change and adapt. You are expected to stay for the entire course, participate fully, and practice meditators' silence. There is a small charge for food. Everything else is given freely.

UPCOMING COURSES:

May 1-11	Suan Mokkh
June 1-13 November 1-13 March 1-13	Wat Pang Bua, Chaweng Beach, Koh Samui, Surat Thani

(In all other months, the courses will be at Suan Mokkh from the 1st to 11th.)

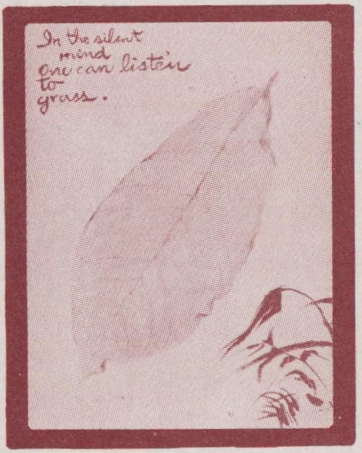
Please arrive one or more days in advance. Do not come after the 1st, while a course is in progress. Wait until the next course or, especially if you have some experience, after the 15th of the month.

Visitors are also welcome between courses. There is no formal instruction then, but we keep to a regular schedule.

Please don't make enquiries about visits or reservations, except for large groups. We probably won't be able to respond. Just come. We have lots of room.

THE SILENT MIND CAN LISTEN TO GRASS

Lord Buddha, once enlightened, with silent mind
hears revelations from the myriad things,
As though they clamour to report themselves
that there is nothing at all worth grasping
And clinging to as "I," "myself," or "mine."
Don't dream of owning them, such foolishness,
In taking soulless things to be "I-me,"
brings only sadness, soreness, and sorrow.



Even the rocks, sand, soil, trees, and grass,
sound this song through every nook and cranny.
The busy-minded don't understand or suspect
that everything sings out Dhamma's lesson.
With silent mind one hears even the leaves of grass
counseling each other this beautiful, witty fact:
"All beings may dance at ease in the breeze with minds
silent by laying to rest all things."

From the Theatre of Spiritual Entertainments:
Painting by Emanuel Shermann Verses by Buddhadāsa Bhikkhu

EVOLUTION/LIBERATION
c/o Suan Mokkhabalārāma
Ampoe Chaiya
Surat Thani 84110
THAILAND

ADDRESSEE:

"All things ought not to be attached to as I or mine".

"All Buddhas say that Nibbāna is the Supreme Thing".

" well as now, I establish only dukkha and the utter extinction of dukkha".