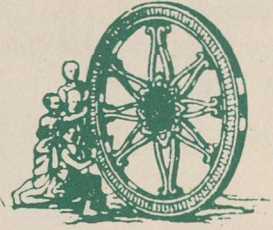


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Contents:

- ◎ WHY VIPASSANA?
- ◎ DHAMMA LAB BOOK
- ◎ DHAMMA IS DUTY



LIBERATION

THE OCCASSIONAL ENGLISH LANGUAGE
JOURNAL OF SUAN MOKKH



2/33

EVOLUTION/LIBERATION

STATEMENT OF PURPOSE :

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

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SUBSCRIPTIONS

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APOLOGY ET CETERA

...from the editor

More than a few people have wondered whatever happened to this little journal. Hardly anyone ever saw the first issue (350 mimeographed copies). More saw the second issue, and there was even some kind interest in it. But a year between issues, isn't that a bit too "occasional"!

Yes, a bit, and we apologize. We realized long ago that we couldn't depend on circumstances to allow issues coming out on a regular schedule, but we hoped to manage a couple per year. We still hope to. If the fourth issue is as tardy as this one, we'll expect to be plunged into avici hell, or some such place. We had better dance with conditions far more skillfully.

Fortunately, Suan Mokkh continues to see signs of positive change, both for natives and foreigners. New

translations are coming out, meditation courses are more consistent in quality, the foreign community is more coherent, and we did our first course in Thai. The EVOL/LIB staff takes some refuge in our contribution to some of these developments.

Again, we begin with a talk by Ajahn Buddhādāsa. We hope that it helps us to understand and use a certain word properly. It has become a buzz word, easily tossed about. We fear that the various one-sided and superficial uses of the term will prevent people from ever experiencing the reality of the real thing. Maybe if we stop “practicing *vipassana*” it might actually happen. And towards the back, you’ll find a short talk taken from a recent video about Ajahn Buddhādāsa and Suan Mokkh. The English script was just translated and we include this segment about a simple aspect of “engaged Buddhism” that everyone seems to overlook.

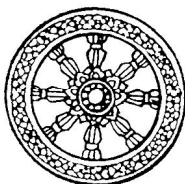
You won’t find **From His Own Lips** in this issue, except for one short passage. We regret this, for many people found it valuable. It is, however, by far the most difficult things to translate, and trying to get it together helped to delay this issue. Nonetheless, something on “*viññāṇa*” should appear next time.

Then, there are various newsy bits and information similar to last time.

The **Dhamma Lab Book** is something different. It comes along with EVOL/LIB’s first “centerfold.” Once you decipher it, it should help you keep track of many

little but crucial areas of Dhamma practice. It's based on something Ajahn Buddhādāsa used when he was young.

A suprising number of donations have been sent, enough to pay for 2000 issues and a lot of stamps. We thank you all and apologize again for our tardiness. We hope you haven't lost all faith in us. Material is gathering for a subsequent issue. Maybe conditions will allow a quick gestation. But no promises, only **idappaccaaytā**.



IGO-YUEGO

*Now "Igo" doesn't even really exist,
but stupid slip it comes up and we got it.
Disappear foolishness, then "Igo" vanishes.
Chucking "Igo" is a wonderful thing.
This is why "Igo" must be removed.
and "yuego" absolutely eliminated too.
With just wisdom and kindness we'll do fine.
Anyone's duty done well is just this.*

WHY VIPASSANA?

by

Ajahn Buddhādāsa

(From a talk given 3 April 1987 to foreigners attending a course in Buddhism at Suan Mokkh.)

In today's lecture we will discuss the topic, "Why Vipassanā?" You all have come from far away to study Dhamma and Vipassanā*, to practice these two things. "Why Dhamma?" was considered yesterday. Today we will speak about this matter, "Why Vipassanā?" as our second topic.

The heart of this matter is that we "make Vipassanā" in order to have the Eye of Life. We commonly have only eyes of the body or physical eyes, and thus are unable to see and observe life. It is necessary to have the Eye of Life which is the Spiritual Eye, in order to have an eye for life. Then we will see life and can practice correctly according to the various situations that occur. In this way, no problems of any sort will remain. This is why we must have the Eye of Life. To have

*This Pali word is beginning to work its way into the English language, but generally with incorrect meanings. We will not translate it here and will allow its correct meaning to become clear. Please, to help avoid confusion use this term with the meaning intended by the Buddha. (Trans.)

eyes for the body is not enough. We must have **vipassanā**.

It may seem somewhat funny or amusing that we say, "close the physical eyes and we will open the Spiritual Eye to do **vipassanā**." When we train the mind, most of us close our eyes in order to keep external physical things from coming in to disturb anything. We close our outer eyes to facilitate the opening of the inner Spiritual Eye, through which we see every and all things correctly, meaning correctly as they truly are. Those physical eyes cannot be depended on, they deceive us. They trick us into viewing things as loveable, hateful, irritating, frightening, and on and on. Those eyes are foolish, they incite us to stupidity.

With the Spiritual Eye, however, we perceive the profound reality of **aniccam, dukkham, anattā**, and, most especially, **tathatā**. We realize that things are impermanent, unsatisfactory, not-self, and thusness. They are "just like that," merely thus, suchlike, **tathatā**. They are not loveable, not hateful, not irritating, not ugly, not terrible, and not fearsome. The Spiritual Eye sees a deeper, more profound reality. Please, would you all examine and realize the value and benefit of the psychic eye for life, the Eye of Life.

Now, we will talk about the benefits of the Spiritual Eye. When we watch with the Spiritual Eye, we see the world and we see life according to Truth. Then the world and this life are no longer secrets and will never again be problems for us. We live without

problems, or what we call the burden of life, in all forms, types, and aspects. This is the benefit of the Spiritual Eye.

Another benefit of the Spiritual Eye is that it will help us to regulate **phassa** (sense contact). As mentioned yesterday, sense contact is the sensory experience of, say, eye, visual form, and eye-consciousness meeting together. It is the same for the other five senses. We also spoke about the different problems related to **phassa**. If we are unable to regulate **phassa** properly, it stirs up and concocts until becoming **dukkha**. When we possess the Spiritual Eye, we see each and every thing according to Truth, especially any thing associated with **phassa**. Thus, we know sense contact well and are able to supervise and control it. This is of great practical importance for our lives. Daily life, each hour, each minute, is full of these sense contacts. We must use the Spiritual Eye every moment that **phassa** occurs.

The next benefit is that egoistic problems will not arise. Yesterday, we discussed how egoism is such a troublesome problem, how it gets out of control and becomes selfishness, and how it brings on suffering. Now we will understand and can control egoism through **vipassanā** or the Spiritual Eye. The ordinary physical eyes cannot see egoism at all. But with the Spiritual Eye we will realize clearly what this egoism is, how it occurs, how it works, and the way it runs so dangerously amok once it is born. We can control the birth of egoism, if we want. Those of you who know that egoism is based on a fantasy, a delusion, will be most willing to eliminate it.

Those of you who still like egoism, who still want to keep egoism, can at least keep only the correct side of egoism. Actually, you are better off without any egoism at all, because if we have any it must be selfish. Now we have the Spiritual Eye to watch and see and understand and control egoism and the birth or influence of egoism in all respects. This is a crucial benefit for all of you who already know this thing called "egoism."

If you have the Spiritual Eye you will see clearly that egoism is Satan. You might be afraid of Satan, following the beliefs passed on through your culture, but you do not know the actual Satan. Some of you even may think that Satan is a fairy tale, in which case you have missed the point. I recommend that you take a close and careful look at your life. You will see that this egoism which comes up and runs amok is what is called "Satan." It brings on suffering because it causes selfishness. Thus, we suffer ourselves and harm others, causing them to suffer, too. It destroys decency, beauty, appropriateness, justice, happiness, and whatever else you want. Satan is just this egoism running berserk through our lives. To control egoism means to vanquish Satan. May you take a special interest in it and know it with the Spiritual Eye.

In Thai, we call Satan "**Māra.**" This word comes from the Pali language and is used frequently in Buddhism. **Māra** means "to cause goodness to die; the killer of goodness, the murderer of tranquility, the destroyer of peace, the wrecker of rightness." At present we do not know Satan and so we worship it because it

causes feelings and emotions that we like. Actually, it is our defilements (*kilesa*) and our ignorance (*avijjā*) that like those feelings and emotions. It is not our true nature that likes them and so worships Satan. It is our stupidity and our fun-loving, deliciousness-chasing, pleasure-seeking (usually sexual) defilements that like them. All kinds of selfishness are born then, due to the power of not knowing this thing *Māra*. Thus it fills our families, our nations, our world with foul and ugly crises. The results of Satan appear as all the crises tormenting the world. If we understand it, we can master the crises in the world and peace will arise spontaneously. If we can control Satan and its crises, we will not need to build peace. Peace, the natural condition, will arise by itself because it is already here. Now, Satan's influence is hidden within blind humanity. That influence powers the crises which are smothering peace. With *vipassanā* humanity would know Satan, then harness, limit, and defeat him. Without Satan there are no crises, and this world has peace, another benefit of the Spiritual Eye.

A further benefit concerns our ability to live in the modern world. We should see that the Spiritual Eye will help us to be able and fit to live in this world increasingly crowded and filled with tempting, deceitful things. This world is increasing the amount of delusively attractive things. You can see for yourself the consumer products, luxuries, and frivolities being produced all over the place. Modern technology and industry produce these things and then lead the entire world into chasing after these tricky, alluring things. When we fall beneath these

attractive delusions, we act incorrectly even to the degree of destroying ourselves. We harm ourselves, even kill ourselves, with pain and suffering.

The modern world is full of deceitful amusements. It is a difficult place in which to live, and it is more a hassle and a hardship to live in each day. Lacking the Spiritual Eye, we do not understand what is happening and do not see the power all these delusive attractions have over us. So may we all have the Spiritual Eye. If we are to survive in this modern world, we need *vipassanā* to see things for what they truly are. Then they will not be able to trick us. All the things produced just to deceive humanity will not be able to deceive us. When we are not deluded, then we are fit for living in a world full of deluding temptations. To do so is absolutely necessary for all of you; you have no choice but to live in this world as it is. Please investigate this tremendous benefit of the Spiritual Eye or *vipassanā* with care.

The next and highest benefit of the Spiritual Eye is to not be tricked by any internal *ārammaṇa* (concern, object). We just talked about the external *ārammaṇa*, the tempting objects from outside that enter through the eyes, ears, nose, tongue, and body. Here, the deceptions that are inside us are things like the moods and emotions. They cause us even more trouble than the external things. The emotion love, the emotion hatred, the emotion fear, the myriad kinds of emotions that you know so well, can be called "deception" or "illusion." They are foolishness and misunderstanding.

Those emotions brew up and force the mind in their special style and there is dukkha.

Now, we will regulate the birth of emotions so that they are not born at all, or only allow them to be born in ways that are not dangerous. This means that we have not fallen into slavery toward the emotions and are not deceived by emotions ever again. Lowly, foolish, harmful feelings of whatever sort will not be able to trick us any further. We have conquered the internal *ārammaṇa* to match our conquest of the external *ārammaṇa*. This means that our victory is perfect. Life is made safe, free, and perfect through this means. This is the highest benefit of *vipassanā*.

Now, we should be able to look more clearly into the nature of *vipassanā*. What is *vipassanā* really? We will look at it from all around, from every direction and way. First is the literal approach, the letter of this word "*vipassanā*." If we take this word literally, we will find that it translates "to see clearly." *Vi*, the word "*vi*" means "clearly, distinctly, brightly." *Passanā* means "to see." *Vi* plus *passanā*, *vipassanā* means "to see clearly, to see distinctly." To see clearly here is to see every aspect and side of the situation :

- ⊙ what is it?
- ⊙ where does it come from?
- ⊙ what purpose or benefit does it have?
- ⊙ how is it attractive?
- ⊙ how is it despicable?

◎ how does it deceive?

◎ how to escape from it?

All of these angles and sides must be seen clearly. To see clearly is this word "**vipassanā**."

Next, the spirit or significance (**attha**) of the word. The intrinsic or essential meaning of "**vipassana**" refers to "knowledge and vision according to reality." Whenever we have knowledge about something that we should know and this knowledge is correct according to reality, this is called "**yathābhūta-nānadassana**," which is just the thing called "**vipassanā**." If there is **vipassanā**, seeing clearly, there will be knowledge according to Truth. Yet we never see things as they really are. We fall into love, get angry, get lost in hatred, that is, we misunderstand everything and become slaves of the meanings of all dualities and dualisms.

May there be **yathābhūta-nānadassana**, correct understanding according to reality. Then we have no pairs of opposites: no good nor bad, no right nor wrong, no in nor out, no male nor female. Both mates are "just like that." The negative side is just like that--thusness. The positive side is just like that--thusness. Realize thusness--suchness--**tathatā** until there is no discrimination as good or as evil. This is what it means to see according to reality through the power of **vipassanā**.

Vipassanā is the solution to the problem Christians find described in the first pages of the Bible. At first, the fruit that causes knowing good and evil had not been eaten. If we have **vipassanā**, we will not eat fruit

from that tree which causes knowledge of good and evil. We need not have original sin. We need not suffer dukkha. Please observe this supreme benefit of the thing called “vipassanā” that knows correctly in accord with reality in this way.

Now, we will take a look from another angle, namely, the worth of vipassanā. We considered its letter, the literal sense; then we considered its spirit, the essential significance; and now we consider the worth of vipassanā. The worth which is most valuable is just as we have described above. One, to know the world and to know life until all problems end. Two, to be able to regulate phassa (contact). Three, to be able to control egoism. Four, to live in this tempting world without problems. Five, to not be a slave of internal and external ārammana (concerns). Vipassanā makes arise the worth which leads to these five fruits. Let us review them once more:

- ⊙ to know the world and life until no problems arise
- ⊙ to regulate phassa
- ⊙ to control egoism
- ⊙ to be ready to live in a world that deceptively attracts
- ⊙ to not fall into slavery to ārammana, especially the internal concerns

If you can see all five of these benefits, you will like vipassanā, in fact, you will love vipassanā. You will try your best to “make vipassanā,” because you will

see that there is nothing more valuable for you to do. So take a good look at the worth of **vipassanā** and discover just what value it has.

Let us summarize and bring together all we have said about **vipassanā** in just a few words: **vipassanā** is the thing that life or humanity necessarily must have. The thing that human beings need to have is named "**vipassanā**." It includes the eye for life, the Spiritual Eye. To have only the physical eye is not enough. There also must be the Eye of Life. This Spiritual Eye is the thing that human beings must have, for without it we will not be proper human beings. Humanity will not be correct, will not know where to go, what to do, or anything. This is the thing absolutely necessary to have in order to understand what life is and manage it correctly. In brief, **vipassanā** is the thing that life must have, or that humanity needs.

The Spiritual Eye will tell us where we come from, where we are going, and what we must do to get there. These three big questions arise once we ask, "where from." Where does this life come from? Where do you come from and where will you go and what must you do? If we answer this "where from" in common, people language it will be cumbersome. The answer of Dhamma language, however, simply says "from our very own stupidity."

Where do we come from? From our own ignorance.

Where are we going? Going toward enlightenment, toward the direct realization of **nibbāna**.

And what must we do? We must control very carefully egoism and all its minions.

Would you try to remember these questions: Where from? where to? and how? The Spiritual Eye can observe and answer all three. Just this is the Question of Life.

The Egyptian nation is a civilization so old that we do not know how far back it goes, certainly not less than the Indian and Chinese. It is older than any other civilization. The Egyptians were not lacking in profound spiritual understanding and so they were interested in this problem. Due to the importance of this question, they built the image of the sphinx. Those of you who have been to Egypt have certainly seen it. The enigma of the sphinx concerns our subject.

The sphinx has two aspects, the demonic and the divine. According to the legend, the Sphinx would ask all passing travelers:

Where are you coming from?

Where are you going?

How must you do it?

If the traveler was unable to respond correctly, the Sphinx would kill and eat him. This is its demonic aspect. As for its divine aspect, if the traveler could correctly answer where he came from, where he was going, and how he must go about it, then the sphinx would kill itself. We might say, it stuck its head into the ground up to its neck and then died by itself. The ancients were interested very much by the questions:

Coming from where? Going where? How?

Everyone ought to get a little Sphinx statue to keep in front of them or on their work desks or around the house in order to ask themselves regularly:

Where from? Where to? How to do it?

If we have **vipassanā**, the Spiritual Eye of Life, we can give the appropriate answers, which will make the demons and **Māra** and Satan stick their heads into the ground and kill themselves. This story about the Sphinx is a metaphor for the benefit of **vipassanā**. Please do your best to understand the meaning of this story more and more. It teaches a fundamental principle of Buddhism and points directly and accurately to the meaning and benefit of genuine **vipassanā**.

Allow us to summarize once again that **vipassanā** is the thing that will cause human beings to get the best thing that human beings ought to get, or must get. Human beings have a certain thing which we ought to get, or must get. Without it we are not truly human. Either we will not be human in the correct way or we will not be human at all. **Vipassanā**--seeing, knowing, and understanding all things correctly according to truth, so that there are no problems--is the thing providing the supreme benefit for humans, and for humanness. This is easier to understand if we look at the Pali terms. The literal meaning of **manusaya** (human being, humanity) is "with a lofty mind, to have an elevated mind." **Manusaya** is to have a lofty mind high above problems, above **dukkha**, above all undesirable things whatsoever.

This is the meaning of "humanness" or "humanity." Humans must get this thing which is correct and appropriate toward their humanity, and then become fully human. This is what we call "the best thing that the human being ought to get, or must get." **Vipassanā** is the thing that causes humans to receive the best thing that human beings should receive. Please stress the fact that the best thing human beings ought to receive will be gotten through **vipassanā**.

Now, let us speak about the result of **vipassanā** which can be seen distinctly and tangibly everywhere. The clear and concrete result is that **vipassanā** will cause us to live life above any and all problems in the world, that is, it will make life cool, above the heat and stress of the world. The Cool Life is cool in two ways: **nibbuti** and **nibbāna**. Momentary, temporary coolness is called "**nibbuti**" in Pali. **Nibbuti** is temporary coolness in daily life. If it is permanently cool, absolutely cool, ultimately cool, it is called "**nibbāna**." **Nibbāna** is coolness that will never change again. Ordinary coolness, in the ordinary understanding of "life is cool," is one moment not cool, the next moment cool, now not cool, now cool--meaning not really cool but not so hot either. Such is **nibbuti**. You should get this **nibbuti**. You ought to have a **nibbuti** life, at least. If **nibbuti** becomes absolute, such that it can never change again, then the coolness is **nibbāna**.

The highest result of **vipassanā** is coolness, the Cool Life. There is nothing better. There remains only the question of whether it is temporarily cool or permanently

cool. Please turn and aim yourselves straight at having Cool Life. When the mode or system of living is cool, there is no heat, no stress, no problems, no dukkha, and no crises. Then we can help each other to create a cool world.

In the little time that remains, we will conclude by speaking about the outline or overview of **vipassanā**. What sort of outline is there? Do not worry, it is quite easy to remember. There are just three words: **sīla**, **samādhi**, and **paññā**. We must be correct in these three areas. They provide the system or structure for practicing **vipassanā**. So we must begin with these three topics: having **sīla**, having **samādhi**, and having **paññā**.

The first item--**sīla** or virtue--points to our mode of living. **Sīla** is to maintain life correctly, morally, and normally, which is like the earth in which life is grounded. Correct living is like the earth, the basis or foundation on which the mind depends to perform its higher duty. For the mind to do its higher duty, it must depend on a foundation of virtue. **Sīla** is this necessary correctness and appropriateness with and of the body.

Next is **samādhi** (concentration, collectedness). **Sīla** is bodily correctness. **Samādhi** is mental correctness. This means to endeavor to train the mind to develop the mind ever higher, to make the mind fitting, proper, and able to do the highest level of mental duty. In short, preparing the mind is called "**samādhi**." Although there are many different forms and styles of cultivating **samādhi**,

they all amount to the same thing. Making the mind fit and ready for *vipassanā* is true *samādhi*.

The third item is *paññā*. Both *paññā* and *vipassanā* are called “*paññā* (wisdom).” *Paññā* knows, it knows directly. *Paññā* sees, it sees clearly. *Paññā* clearly understands everything that ought to be understood. We do not have to know everything. We need not know every little thing, for much information is irrelevant. We must know only the things that are necessary to understand, that ought to be known, that when known liberate the mind from all problems. If we summarize all the necessary knowledge, if we gather together all that must be understood into just one thing, then we must say:

Know *tathatā*.

Realize *tathatā* (thusness). See the just-like-that-ness of all things. To attach to any thing as self is impossible, so we do not cling to anything. Such is the way in which *paññā* knows everything it ought to know. We need not know the unnecessary trivia, know only this *paññā* and *vipassanā*. *Vipassanā* is right here with and in *paññā*, the last item.

Even though *paññā* comes last, it must oversee the first two. *Sila* must be governed by *paññā*. *Samādhi* must be governed with *paññā*. *Paññā* itself must be governed by *paññā*. *Paññā* must regulate all aspects of our practice. These three items--*sila* (virtue), *samādhi* (concentration), and *paññā* (wisdom)--make up the outline of *vipassanā*. Together they are one and the same

thing, which we call the “outline of **vipassanā**.” The three are merely aspects of one thing, not three separate things. Some people may try to separate **sīla** out or take **samādhi** away from the others. To do so is wrong. We cannot just pick and choose one or the other, they make up the same unity. They work together. They function together as a co-operative venture. That is the outline of **vipassanā** which we must follow in order to open the Spiritual Eye of Life.

We will save the details about how to practice for a later day.* For today, it is enough to know just the outline of **vipassanā**. So why not end today’s lecture now.

*Selections from the next lecture, “What Is **Anapanasati**?” will appear in **Mindfulness With Breathing: Unveiling The Secrets of Life** (Bangkok : The Dhamma Study-Practice Group, 1988).

DHAMMA LAB BOOK

As early as 1934, Buddhādāsa Bhikkhu maintained that Buddhism is the scientific religion. In one of the first articles to appear under the name Buddhādāsa Bhikkhu, entitled **Principles of Buddhism**, he pointed out the congruence between Buddhism and Science.

COMPATABILITY WITH SCIENCE

“Buddhism is the religion of reason. If there is no reasoning to be verified, then that thing is not Buddhism. The Lord Buddha said that the Dhamma of Buddhism endures scrutiny (Canki Sutta, Majjhima-nikāya). Which means that anything which cannot stand up to verification and proof is not Buddhism. Thus, Buddhism is the religion of reason. Some people say that Buddhism is compatible with Science because Buddhism separates things so that they can be verified; but this statement does not go far enough. Actually, the reason they are compatible is that Buddhism stands up to scrutiny in every respect at least as much as Science does.

“Further, the laws which Science has established through its research and experimentation are perfectly compatible with every principle of Buddhism. The only exception is when people interpret the laws of Buddhism incorrectly or untruthfully. The law that all things intermix gradually and then become new, increasingly different things is the Buddhist law concerning the concocting of the 24 **paccaya** (conditions). The law of action and reaction, that all things which act must have results directly in line with the laws of that action, and that no one can rearrange things in any opposing way, is the Buddhist law of **karma**. The law of cause and effect, that things proceed according to conditions, and that no one can make something happen without its proper causes, is the tool that Buddhism uses to search for the way to quench **dukkha**.

“Thus, Buddhism is perfectly reasonable on all points. It is always ready for investigation and verification. Buddhism is the religion of reason. The investigator who would prove it wrong must defeat herself in the end and accept Buddhism. No invitation is needed other than the request and challenge to verify its wrongness or correctness personally. But don't bother trying to verify anything other than the essential core.”

In line with this scientific attitude of reason, investigation, and experiment of natural laws, Buddhādāsa Bhikkhu kept a daily log of his Dhamma practice and experience. He called it “Daily Dhamma Practice Notebook.” If Dhamma practice is a rational, scientific investigation of life and nature as we experience it, then we should keep some record of our experiments, not only for our

own benefit but that of Dhamma friends, also. We liked this idea and tried it out on ourselves. We found it useful. For Dhamma investigators, our laboratory is nature, life, our body-mind processes. Our methodology is the Buddha's the Middle Way, the Noble Eightfold Path, Mindfulness With Breathing. And here we offer a "Dhamma Lab Book."

The benefits of keeping such a record are expressed in verse 379 of the Dhammapada :

ATTANĀ CODAY ATTĀNAM
 PATIMĀSE ATTAM ATTANĀ
 SO ATTAGUTTO SATIMĀ
 SUKHAM BHIKKHU VIHĀHISI.

You must caution yourself by yourself,
 You must examine yourself by yourself,
 Then, mindfully guarding yourself,
 You, Bhikkhu, will live happily.

Inspired by his idea, we began to experiment with it. In doing so, we discussed various aspects of the notebook with Ajahn Buddhāsa himself. It turns out that many years later, he would arrange the notebook a bit. We have taken his explanations and comments, along with our own experiments and ideas, to reshape the notebook in a form that suits our own situation and needs. At first, we thought to make two versions: one for monks and one for householders. Later, we dropped this idea and made the notebook flexible enough to fit, hopefully, everyone. With all the changes, we decided to give it a new name: "Dhamma Lab Book."

GENERAL COMMENTS ON THE DHAMMA LAB BOOK FORM

This article is meant to elucidate the form which is the heart of the lab book. An example of the form we are discussing can be found as the “centerfold” of this issue of EVOL/LIB. Each day, the Dhamma investigator fills in this form. First, we will make some general comments. Then, we will go into the details of each item.

First of all, always remember that these are suggestions based on what we ourselves find useful. You must experiment with the Dhamma Lab Book to find what works best for you. Modify it as your needs and situation demand. Experiment with life until discovering how to live without **dukkha**. That is the spirit of Dhamma practice, isn't it? No one can imitate another's practice and succeed.

We use some Pali words on the form. This is because we are more comfortable with them than their common translations. They are explained later. If any are awkward for you, substitute a suitable translation.

Originally, this form was designed for and used by monks. In this modified form, householders should have no problems using it. In fact, the following explanations are aimed more toward lay people. We assume that monks know the appropriate meaning and details of the various practices discussed.

The form is merely a tool. Don't take it too seriously. It is meant to spark and support **sati**, careful observation, reflection, and the development of wisdom.

It would be impossible to record everything that happens and foolish to try. Our task isn't to fill up paper with meticulous detail. The words are secondary to seeing the real thing. Pull out the form regularly throughout the day and jot down what is significant in terms of Dhamma practice. Enough is sufficient

Honesty and sincerity are crucial if this Lab Book is to fulfill its purpose. In Buddhādāsa Bhikkhu's words, "Please do not forget, if one fills out this form disregarding the truth, there will be no value in it whatsoever."

HOW TO USE THE DHAMMA LAB BOOK FORM

(All quotations are from Buddhādāsa Bhikkhu's original instructions, written in 1934, for using the Daily Dhamma Practice Notebook.)

"When the appropriate time comes, fill in each space. If there's nothing to write, then draw a line or slash. Fill them in truthfully and neatly. A special benefit will be that one becomes a more orderly person. Part "A" of each section is the items by which one scores oneself. If an item is pure on that day, note so, or draw a circle in the corresponding space and leave it empty instead of writing "pure." If any item is tarnished, put a small check or dot within the circle for each darkening or training rule infringement. Part "B" of each section doesn't require scoring. Just write down whatever fits the situation and your needs. You can use any method that suits you." One should check the form regularly throughout the day, in order to keep oneself alert.

DATE: “After waking in the morning, fill in the date, month, and year, and one’s age, as a regular training of **sati** and **sampajañña**.” If the lunar calendar has any relevance in your life, than jot down the lunar date, also. Noting our age is a good reminder that our lives are passing away, that we ought to be diligent and careful.

SLEEP: Many of us oversleep, sleep irregularly, or mar sleep with caffeine and other stimulants. Examine your sleep practice carefully and make necessary adjustments. How much did you sleep yesterday? How much did you sleep last week? Record either the seven day total or the average for the last seven days. Record the length (to closest quarter hours) of any naps taken, the time you go to sleep, and the time you wake up. Compute the total hours of sleep in that day. Don’t try to force yourself to fit some doctors’ average or some meditators’ ideal. Just learn how much sleep you really need. Then, sleep peacefully.

SĪLA: MORALITY

PRECEPTS: These are one’s major training rules. For monks the **Patimokha** rules are meant. Householders should follow the Five Precepts as a minimum, keeping the Eight Precepts on special days, regularly, or as is appropriate. Record the set of precepts one is following, at least when making a change in one’s determination. Don’t make changes frequently, consistency is important. Record each infringement of a precept. If even one precept is infringed, then our Precepts are tarnished for that day.

LIVELIHOOD: "Livelihood" (*ājīva*) means the ways and means one earns a living and searches for, acquires, stores, and uses the four physical requisites (food, clothing, shelter, and medicine). This is strictly defined for monks. For lay people, there is more to this than one's job or profession. Shopping, trading, investments, and scavenging are included, also. Livelihood is tarnished when one seeks or receives any of the requisites in a way that harms, deceives, exploits, manipulates, or disadvantages others. Abusing animals and nature is included, also.

MANNERS: For monks, these are the *abhisamācāra* training rules outside the *patimokha*, as well as accepted norms of behavior in the community and society in which one is living. Householders also have such behavioral norms, although expectations may be somewhat different than for ordained people. Appropriateness is the key. Qualities like gentleness, kindness, humility, patience, and politeness are usually correct. Any impolite or ill-mannered behavior tarnishes this moral training.

RANGE: "Pasture, range," (*gocara*) means the places one frequents. This aspect of morality is tarnished when one goes to people and places where immoral behaviour is common or encouraged, e.g. taverns, casinos, prostitutes, violent sports arenas, chicken fights, gun shops, pornographic book stores, and race tracks. For monks these include any place where monks do not belong. We all must develop our own understanding of what is appropriate and what is not. Obviously, there is nothing wrong with a doctor going to one of these places to help a sick person.

B. Rules Transgressed and Explanations: You will want to record some details about moral slips and darkenings, in order to more easily track patterns of behaviour. This helps us to be especially careful of our worst habits. Having to write down our reasons for doing something helps us to be honest about whether that act was truly justified. Even if it is justified, that training has been tarnished for the day and should be recorded with appropriate explanations,

SUMMARY: For everyone, there are four categories of *sīla*, unless you come up with some new ones on your own. At the end of the day, count how many of the four are pure and how many tarnished. Score yourself accordingly.

DHUTANGA: AUSTERE PRACTICES

Dhutanga are “means of shaking off” or removing defilements. They are voluntary trainings, and are not to be confused with moral precepts. For monks, there are the thirteen traditional **dhutanga**:

1. wearing robes made from discarded rags
2. wearing only three robes
3. eating only food obtained on alms round
4. not choosing houses on alms round
5. eating at one sitting
6. eating only from the alms bowl
7. refusing further food
8. living in the forest
9. living under a tree
10. living in the open air

11. living in a cemetery, or at a charnal grounds
12. being content with any dwelling
13. sitting (and never lying down)

“For detailed explanations of these practices see manuals such as the **Vissuddhimagga**. In using this notebook, we will follow the general principle that if any **dhutanga** practice is transgressed unintentionally, such as some necessity or another forces one but one feels no pleasure in the transgression, that practice is not considered broken, it is merely tarnished. Even if a practice isn't physically broken, yet the mind enjoys the idea and makes an attempt, although unsuccessful, it is considered tarnished. If it is physically broken and the mind is pleased in doing so, then that practice is considered destroyed and obliterated. But if you set up different standards with which you are more comfortable, that is fine depending on what is fitting for you.” When a practice has been destroyed, one should carefully consider whether one is truly ready to continue it. Maybe it is better to drop it for a while. If one is honestly confident, then make a new determination to keep to it impeccably.

The traditional austere practices are obviously for people with lifestyles like the Buddhist **bhikkhu**. “For those who are not monks, such as novices and householders, there are fewer **dhutanga** which can be held. The practices which can't be held directly, can be held in a form adapted to one's situation.”

Householders, with a little creativity, can develop effective **dhutanga** in line with their situations. The point is to avoid getting soft and lazy with an overly

comfortable lifestyle. By making things a little more difficult, one must confront one's desires and selfishness. A proper edge to one's spiritual practice helps to chip away defilements. But don't get carried away. Giving up luxuries is one thing, tormenting oneself is foolish. Here are some suggestions for householders :

1. wearing clothing as simple and plain as one's work and social standing will allow
2. using only two or three changes of clothes
3. allowing others to choose the food one eats, whenever possible
4. only 2 meals per day and no snacking
5. eating food mixed together in a large bowl
6. no caffeine
7. no sweets, soft drinks, etc.
8. vegetarianism (in some variation)
9. walking to work, or taking public transportation
10. sleeping on the floor
11. using heating and cooling systems as little as possible
12. bathing with lukewarm water (never hot)

The idea is to challenge oneself.

Each morning, write out the practices one is keeping as a reminder to oneself. Abbreviations or initials are acceptable once one is familiar with that practice. Record the total number of practices under "SUMMARY."

Undertake these practices for one week at a time, or more. At first, they're fun because of the novelty value, and sometimes due to pride. Wait for the newness to wear off to see whether they will work or not. Make them appropriately difficult, so that they are of value without becoming onerous burdens.

Sometimes forces beyond our control make it impossible for one to keep a certain practice on a certain day -- *tathatā*. Acknowledge the power and supremacy of *idappaccayatā* (the law of conditionality), tick off that practice as tarnished, and resolve to keep it tomorrow. Record relevant information under "NOTES." Don't, however, let one's *dhutanga* slide just because they become difficult or awkward. Stick to the Middle Way.

Watch out for pride, it is sure to sneak in. "I'm such an ascetic!" Racking up a long list of practices so that we can put a big number in the spaces, or competing with others, is merely egoistic foolishness. Good *dhutanga* develop the *parami* of determination and patience. They help to wear away the defilements. Although some *dukkha* is stirred up, proper *dhutanga*, used wisely, lead to the quenching of *dukkha*.

SUMMARY: Count up the pure and tarnished practices.
Score yourself accordingly.

AKUSALA & KILESA:

UNWHOLESOME QUALITIES & DEFILEMENTS

ANUSAYA TO GUARD AGAINST: Here one should jot down the tendency or mental pattern to be most careful about today. It might be the one that was

DAY'S SUMMARY : Pure in and tarnished in of possibilities.

Am I content with today's practice?

DHAMMA THOUGHT FOR THE DAY :

THINGS TO DO TOMORROW :

SPECIAL OBSERVATION :

DATE : (LUNAR :) AGE : yr. mo. day
SLEEP : Y'day : Week : Naps : Bed : Wake : TOTAL :

SĪLA (body-speech)

A. PRECEPTS : LIVELIHOOD : MANNERS : RANGE :

B. Rules transgressed :
Explanation :

SUMMARY : Pure in and tarnished in of 4 trainings.

DHUTANGA (body-mind)

A.a) b) c) d)
e) f) g) h)

Notes :

SUMMARY : Pure in and tarnished in of practices.

AKUSALA & KĪLESA (mind-heart)

ANUSAYA TO GUARD AGAINST :

PĀRAMI TO CULTIVATE :

A. Morning :

Noon :

2nd Watch :

3rd Watch :

SUMMARY : Pure in and tarnished in of 6 watches.

CITTA-BHĀVANĀ

A. INDRIYA-SĀMVARA : PACCAVEKKHANA :

ANUSATI :

ĀNĀPĀNASATI :

Other KAMMATHĀNA :

SUMMARY : Pure in and tarnished in of practices.

MISCELLANEOUS

Physical Condition :

Exercise :

Dreams :

Special Inputs :

Service :

SACCA :

Medication :

most troubling yesterday. Don't be limited by the traditional list of seven **anusaya**, any commonly recurring defilement, by whatever name, is appropriate.

PĀRAMI TO CULTIVATE: The wholesome, skillful mental quality deserving special emphasis and effort today. It may be the antidote for today's **anusaya**, or something relevant to the kind of situations one is likely to encounter today. There's no need to be limited to the traditional Mahayana Six, or Theravada Ten :

- | | |
|------------------------------------|-----------------------------------|
| 1. dāna (generosity) | 6. khanti (tolerance) |
| 2. sīla (morality) | 7. sacca (truthfulness) |
| 3. nekkhamma (renunciation) | 8. adhiṭṭhāna (resolution) |
| 4. paññā (wisdom) | 9. mettā (friendliness) |
| 5. virīya (effort) | 10. upekkhā (equanimity) |

SIX WATCHES: "Divide the day and night into six four-hour periods. Carefully guard and check the mind through each period of the day and night. If no unwholesome thoughts or defilements are found, mark that period as pure. If any are found, even if arising only for a moment, that period is considered tarnished." It is useful to jot down details and observation about them, such as the exact type of defilement, how many times it arose, its cause, object of the defilement, contributing conditions, effects, duration, intensity of the resultant suffering, and how it was finally dropped.

It is useful to have a way to classify the defilements in order to name those that arise. One can use any of the standard lists, or one can compile one's own list as one experiences variations on the same old themes. One way is to make three columns headed **LOBHA** (greed), **DOSA** (anger), and **MOHA** (delusion). When a defilement arises, find the name that best describes it and enter the name in the appropriate column. If a new defilement doesn't quite fit a name already listed, then add to the list. Before long you will have quite a list. Number all of the entries. The first column can begin with 1, the second with 21, and the third with 41. Then you can use the numbers as a shorthand. Here's an example, beginning with the 16 **upakilesa** (mental defilements):

LOBHA	DOSA	MOHA
1. covetousness and greed	21. ill-will	41. domineering
2. lust	22. anger	42. envy
3. compliment seeking	23. grudge	43. stinginess
	24. denigration	44. deceit
	25. agitation	45. hypocrisy
	26. sarcasm	46. obstinacy
	27. fury	47. contentiousness
		48. conceit
		49. contempt
		50. vanity
		51. heedlessness

This exercise can help one to understand the nature, variety, and subtlety of the manifold defilements. However, don't get carried away writing novels about one's **kilesa**. It isn't necessary to scribble down everything,

nor play “True Confessions” where we indulge guilt feelings, frustration, or depression—all those are just more defilements. The goal is to train **sati** and **paññā**, to encourage faster and more subtle mindfulness of one’s unwholesome thoughts. In this way, understanding about how and when the **kilesa** arise, their functions, their concocting of **dukkha**, and their cessation will grow.

On days flooded with **kilesa**, write down just the most prominent, but try to be mindful of them all.

SUMMARY: As stated above, even the tiniest defilement tarnishes that watch. Count up the pure watches and score oneself accordingly.

CITTA-BHĀVANĀ: MENTAL CULTIVATION

INDRIYA-SAMVĀRA: The **indriya** are the eyes, ears, nose, tongue, body, and mind-sense. **Samvara** means “to compose, restrain, guard, protect.” Sense composure, or guarding the sense doors, is often listed as a **sīla** practice, but true sense composure requires **samādhi** and **paññā**, also. As morality it is sense restraint, guarding the sense organs to avoid making contact with objects that incite liking and disliking. As concentration, it involves keeping the mind calm when seeing, hearing, etc.. As wisdom, it is practiced by examining the sense objects and experiences as unworthy of like and dislike. On all levels, **sati** is crucial. (See page 42 for a quote from the Buddha.)

Sense composure is tarnished whenever “liking and disliking arise due to one or the other of the eyes, ears, nose, tongue, body, or mind-sense.” Considering the cir-

cumstances under which most of us live, in which the stimulation of the senses is powerful and nearly constant, to keep the **indriya** composed all day long would be a tremendous feat. If possible, count each instance of liking and disliking. It may be more reasonable, however, to evaluate this practice as excellent, good, OK, poor, and terrible, relative to one's level of practice. Anything less than "good," which should be relatively few instances of liking and disliking, is considered tarnished.

PACCAVEKKHANA: "Consideration, examination, reviewing" of the four requisites or necessities of life (food, shelter, clothing, and medicine) "before partaking of them, so that it is a partaking that is clean and free of debt." One can recite a short reflection before each use of the requisites. (A sample reflection follows on page 43.) In some instances, a single sentence abbreviation is appropriate. Or, one may think along lines one develops oneself. While partaking of whatever requisite, one should try to realize the meaning of the reflection ever more deeply, not just intellectually, but also through direct experience.

"To forget to examine while partaking of any requisite, up until the time for consideration has passed, means that **paccavekkhana** is tarnished." If this practice seems too strict for some, the evaluation used above for sense composure might be used at first.

ANUSATI: "Reflection" is a calm, quiet, patient thinking upon a wholesome theme. One can use scriptural passages, chants, and one's own thoughtful investigations. The purpose is to deepen our understanding of important topics and issues. Primary themes for reflection are:

- Buddhānussati** (Recollection of the Buddha)
Dhammānussati (Recollection of the Dhamma)
Maraṇasati (Reflection on Death)
Upasamānussati (Recollection of Peace [nibbāna])
Metta-bhāvanā (Cultivation of Friendliness)

One should practice at least some of these daily. Other reflections can be added as needed. They can be incorporated into a regular chanting service or spaced throughout the day.

Mark the initial of each reflection to be done. Circle those that are practiced correctly [and cross-out those that are not.

ĀNĀPĀNASATI: This is our principle meditation practice.

For those following another system, put its name in this place. Draw a circle for each session which one ought to practice in a day. Once practiced, note the time within the circle (quarter hours) and record any results to the right of the circle. "Recording the results of a day's meditation is for the purpose of knowing the continuity and interconnectedness of those results from day to day. Doing so will aid one's study of meditation greatly. Any day with no results or with whatever results, note the kind of changes that occurred, the obstacles that arose and how they were dealt with. Everything which ought to be noted must be recorded truthfully if there are to be benefits."

Other KAMMATHĀNA: List any supplemental meditation practices (**kammathāna**) which one is using on a daily basis. Use a circle and record as above. As for irregular practices, note the results but do not score.

SUMMARY: **Indriya-samvara**, **paccavekkhana**, each **anusati**,

and each session of **ānāpānasati** count as one. These should be regular practices, and the total should change only infrequently. Those items practiced correctly are counted as pure. Any forgotten or poor quality practices are counted tarnished.

MISCELLANEOUS

Physical Condition: Note one's current state of physical health. It is very useful to keep a detailed record of illnesses and injuries.

Exercise: This often neglected necessity of life should be given daily consideration.

Medication: Any drugs or therapy taken.

Dreams: Note any aspects of dreams which are relevant to one's daily practice. We are not suggesting dream analysis, but predominant themes or defilements in dreams may point to an issue or problem one has overlooked. "Whether one's dreams are indecent or not, record the fact as a means to measure the ordinary state of the body, the condition of the mind, and causes connected with one's daily meditation practices, such as **metta-bhāvanā**. These things are related to dreams directly or can be partially measured by them."

Special Inputs: Trips, movies, parties, books, visits from friends, and other things which don't happen daily. What effect do they have on the mind?

Service: Work done for the benefit of others.

SACCA: "How sincere and honest has one been with oneself and others? How much has it been corrupted or how strictly maintained? Has one kept one's

promises and obligations? Has one carried out intentions and determinations?

DAY'S SUMMARY: "Summarize one's life today in order to know how pure or tarnished it was, by adding **SĪLA**, **DHUTANGA**, **AKUSALA & KILESA**, and **CITTA-BHĀVANĀ** scores together. When it's time to compile the total, count the number of **DHUTANGA** and **CITTA-BHĀVANĀ** practices, then add the 4 **SĪLA** and the 6 **AKUSALA & KILESA** watches." Then count the respective pure and tarnished scores. This provides a rough measure of progress from day to day.

Giving oneself points in this way provides an interesting opportunity to test one's honesty and observe certain personal tendencies, such as, competitiveness, pride, frustration, criticalness, and getting caught up in numbers.

AM I CONTENT WITH TODAY'S PRACTICE? All things considered, has one practiced well, or merely OK, or worse? If one is truly content with one's practice, than one can respect oneself and even bow to oneself.

DHAMMA THOUGHT FOR THE DAY: "Thoughts or ideas about life and wisdom which one has thought or spoken oneself. Summarize the thoughts into a brief Dhamma principle. Record something everyday as a training to make the brain clever and strong. It will be a personal history of one's thoughts and understanding, also. In the first days, there might not be anything to record, but if one forces oneself to put down something, after

only four or five days be assured that the brain will have something to write down and it will improve in quality. Within a few months, this record will become something of great value for you in various ways. Thinkers around the world attest that this is a method to train the brain in intelligence. There is no better or easier method. Anyone can make it their own."

THINGS TO DO TOMORROW: "Whatever needs to be done tomorrow should be noted and taken as a matter of personal integrity to train oneself to do better each day. One will quickly become a person who carries out more duties more successfully. This is a training which has tremendous benefits."

SPECIAL OBSERVATION: "Depends on what you consider appropriate for noting personally. There is no limit to what you might write." Extra sheets of paper can be added if necessary.

FINAL COMMENTS

In this form we have a handy summary of the basic practices to be incorporated into one's spiritual life. All aspects of the Noble Eightfold Path are considered. We hope that this approach will help us all to develop and refine our lives to be more correct and complete in following the Lord Buddha's footsteps toward the quenching of all **dukkha**.

Some of the practices discussed above may not be well known and understood by all readers. This was not the place to go into detailed explanations of the various observances. Future issues of EVOL/LIB, however,

will try to supply more information as circumstances allow.

We hope that this explanation is clear enough for you to make successful use of the “Dhamma Lab Book.” If there are any difficulties, you can probably solve them through your own experimentation. If not, please let us know.

Finally, here are the main benefits of using the “Dhamma Lab Book” consistently:

- © comprehensive outline of important Dhamma practices
- © convenient way to remind oneself regularly and often
- © stimulation to study and think about what needs to be practiced, why, and how,
- © simple way to monitor developments and progress
- © handy journal of spiritual relevance
- © “thermometer” for checking how cool one’s life is

Bhikkhus Santikaro & Viriyanando

SENSE COMPOSURE FROM HIS OWN LIPS

Kuṇḍaliya, **indriya-saṁvara** which one has developed and made much of perfects the three **sucarita** ("good conduct" in act, word, and thought).

Kuṇḍaliya, how does **indriya-saṁvara** which one has developed and made much of perfect the three **sucarita**? Kuṇḍaliya, in this case, seeing a delightful form with the eyes a bhikkhu does not aim at it with greed, does not cherish it, and does not stir up lust; his body is steady and his mind is steady, well-stabilized and well-liberated within. Further, seeing a distasteful form with the eyes, he does not feel awkward, the mind is not based in hatred, anger does not cover the heart, and he means no harm; his body is steady and his mind is steady, well stabilized and well-liberated within.

(He then discusses sounds, odors, tastes, touches, and mental concerns in the same words.)

Kuṇḍaliya, because that bhikkhu, having seen a form with the eyes, is steady, his mind unobscured by defilements and unaffected by forms both delightful and distasteful; consequently, his body is steady and his mind is steady, well stabilized and well-liberated within.

(Sounds, odors, tastes, touches, and mental concerns are discussed in the same words.)

Kuṇḍaliya, **indriya-saṁvara** which one has developed and made much of in this way will perfect the three **sucarita**.

(Samyutta-nikaya, Mahavara vagga, Chap. XLVI, I, sutta vi. Translated from **Paticca-samuppada From His Own Lips**, p. 632-3.)

TANĀKHAṆĪKA - PACCAVEKKHAṆA:

Reflection During Use of the Requisites

(A chant, with new English translation from the Suan Mokkh Chant Book, traditionally used in Siam, based on the Buddha's teaching at M.i.10 and elsewhere.)

Robes:

PATISAṆKHĀ YONISO CĪVARAM PATISEVĀMI

With careful reflection I wear these robes,

YĀVADEVA SĪTASSA PATIGHĀTĀYA

Simply for warding off the cold,

UṆHASSA PATIGHATAYA

For warding off the heat,

DAMSAKASAVĀTĀTAPASIRIM SAPASAM-

PHASSĀNAM PATIGHĀTĀYA

For warding off the contacts caused by flies, mosquitos,
wind, sun, and crawling animals,

YĀVADEVA HIRIKOPĪNA PATICCHĀDANATTHAM

And simply to cover embarrassing body parts.

Alms Food:

PATISAṆKHA YONISO PIṆDAPĀTAM PATISEVĀMI

With careful reflection I eat this alms food,

NEVA DAVĀYA

Not for fun or entertainment,

NA MADĀYA

Not for intoxication or stimulation,

NA MANDANĀYA

Not for fattening or shaping,

NA VIBHUSANĀYA

Not for ornament or beautification,

YĀVADEVA IMASSA KĀYASSA THITTIYĀ

But merely for the support of this body,

YĀPANĀYA

For the continuation of life,

VIHIMSUPARATIYĀ

For the ending of physical troubles,

BRAHMACARIYĀ NUGGAHĀYA

In order to support the Spiritual Way of Life.

ITI PURĀṆAÑCA VEDANAM PAṬIHANĀKHĀMI

So we let old unpleasant feelings, like hunger, fade away,

NAVAÑCA VEDANAM NA UPPĀDESSĀMI

And do not stir up any new feelings.

YĀTRĀ CA ME BHAVISSATI

ANAVAJJATĀ CA PHĀSUVIHĀRO CA TI

Thus, life goes on, blamelessly and in contented peace.

Shelter:

PATISANĀKHĀ YONISO SENĀSANAM PAṬISEVĀMI

With careful reflection I use this shelter,

YĀVADEVA SITASSA PATIGHĀTĀYA

Simply for warding off the cold,

UNHASSA PAṬIGHATAYA

For warding off the heat,

DAMŚAMAKASAVĀTĀTAPA SIRIMŚAPA

ŚAMPHĀSSANAM PAṬIGHĀTĀYA

For warding off the contacts caused by flies, mosquitos,
wind, sun, and crawling onimals,

UTUPARISSAYA VINODANAM

PAṬISALLĀNĀRĀMATTHAM

For relief from the dangers which weather may cause,
and for contented seclusion in which to meditate.

Medicine:

PAṬISAÑKHĀ YONISO GILĀNAPACCAYA

BHESAJJAPARIKKHĀRAM PAṬISEVĀMI

With careful reflection I use this medicine which helps the
sick,

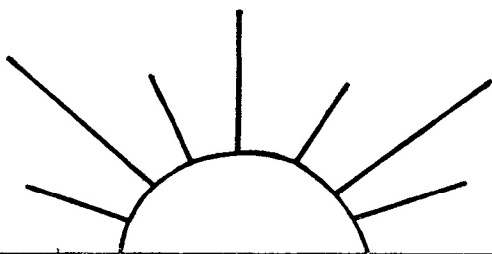
YĀVADEVA UPPANNĀNAM VEYYĀBĀDHIKĀNAM

VEDANĀNAM PAṬIGHĀTĀYA

Merely for protection from the miserable feelings that
have arisen due to various illnesses,

ABYĀPAJJHA PARAMATĀYĀ TI

For maximum freedom from the oppression of disease.



THE DAWNING OF TRUTHS
DIFFICULT FOR ANYONE TO BELIEVE
(Part II)

- ◎ The Buddha is father, The Dhamma is mother, and The Sangha is older siblings. (1)
- ◎ No meaning of **nibbāna** has anything to do with death. (3)
- ◎ **Nibbāna** is gratis when Igo is abandoned. (4)
- ◎ A meaning of **nibbāna** for the commoner (**nibbuto**) exists. (5)
- ◎ **Nibbāna** right now (when mind is void) is called "**sāmāñika-nibbāna**"--something you ought to be interested in. (6)
- ◎ **Nibbāna** is to be found in the whirl of **samsāra**. (7)
- ◎ **Nibbāna** is "Igo" dying before the body dies. (8)
- ◎ Do work and live life with a mind empty of Igo. (9)
- ◎ Every aspect of every level of every thing depends solely upon mind. (10)
- ◎ Mouth one way, heart the other*--the path of supreme happiness. (11)

*A Thai idiom similar to "speak with forked tongue" meaning to speak words that one doesn't really believe in one's heart. Can you find the Dhamma meaning here?

- ⊙ Igo and Mygo--our evil archenemies. (15)
- ⊙ Beyond the meaning of every kind of duality--that's freedom. (16)
- ⊙ This business of good and evil, happiness and misery, virtue and sin, is not yet peace. (17)
- ⊙ People who don't see the world are like birds who don't see the sky. (19)
- ⊙ The true source of happiness and misery is doing wrong or right regarding the law of **idappaccayatā** (conditionality). (20)
- ⊙ Don't go eating meat or eating vegetables, it's enough just to eat food that's harmless. (21)
- ⊙ Householder's Dhamma isn't for householders to sink and get mired into the householder's life, but for release from the householder's life. (22)
- ⊙ We can end hereditary castes, but the castes of our actions can never be done away with. (23)
- ⊙ Not one of the Buddhas was enlightened at university. (24)
- ⊙ Those who do good for heaven's sake ought to know that the Heavenly Ones must move on to a happy birth in the human world. (26)
- ⊙ Children really are the true world builders of the future. (49)
- ⊙ Interpreting **paraloka** wrongly it becomes the "next world." Actually, it's "another" kind of "world" from what we usually have here. (54)
- ⊙ The thing deceiving us the most is that thing we name "happiness." (76)
- ⊙ We can be happy or miserable without a "person," with only mind that is concocted or unconcocted to experience whichever. (77)

- ⊙ Having Dhamma is like being in a mosquito net and beckoning the mosquitos (**dukkha**) to come and bite. (78)
- ⊙ Voidness--Truth--Nibbāna: these are The Unconcocted. (79)
- ⊙ Even among fish there are both householders and homeless wanderers, so why can't people have both, too? (80)
- ⊙ Personal language is supposed truth, Dhamma Language is Ultimate Truth. (81)
- ⊙ The Lord Buddha spoke in both people language and Dhamma Language. (82)
- ⊙ Why must they forbid teaching **anattā**, **suññatā**, and the **Kālāma Sutta**? (83)
- ⊙ If you look carefully, there's only gain and never loss, even in the **dukkha** and death we so intensely fear and despise. (84)
- ⊙ The Correct--Good--Real--Beautiful Thing is what quenches **dukkha**. (85)
- ⊙ "Of the people, by the people, for the people"--be careful, the people could be crazy. (86)
- ⊙ When the owners and workers can love each other there will be lasting peace. (87)
- ⊙ The United Nations is still just **Mālivarāja*** trying to put out fires with a leaky bucket. (88)
- ⊙ Genuine happiness doesn't require money, but causes a surplus of it. (89)
- ⊙ Raise dogs as our teachers, in order to be people rather than dogs. (90)

*A mythological character who tries to patch up quarrels. After getting one argument settled, he turns his attention to the next. As soon as his back is turned, the first fight breaks out again.

- ⊙ Must teach non-attachment even to thumbsucking babes. (91)
- ⊙ Enough contentment to bow to oneself is true heaven here and now. (92)
- ⊙ Don't live or do anything with expectations, only with **sati-paññā** (mindfulness and wisdom). (93)
- ⊙ Ethical fearlessness is the pinnacle of courage. (94)
- ⊙ When duty isn't done there, Dhamma flees the monastery to live amidst the rice fields. (95)
- ⊙ "Mr. Grope" is everyone's teacher, even the philosopher's. (96)
- ⊙ Dhammic Socialism is the owners and workers being able to love each other. (97)
- ⊙ Except **dukkha** and **dukkha's** quenching, nothing requires our interest. (98)
- ⊙ Though evil may not show any physical effects, it spooks and disturbs the mind until death. Don't play games with it. (99)
- ⊙ Every kind of **samādhi** is one-pinnacled mind with **nibbāna** as its sole concern. (100)

(This completes the sixth "Dawning" from Ajahn Buddhadasa's **Eighty Years of Age Remembrance Book**. Next issue will begin a new "Dawning.")

DHAMMA IS DUTY, DUTY IS DHAMMA

I want everyone to realize that Dhamma is duty, or to see that duty itself is Dhamma. Whether people in the past, or those living today, no one ever thinks that duty is Dhamma. Instead, we do our duties because necessity forces us. If we don't do it, we have nothing to eat. So we do our duty by the force of necessity. This goes against our feelings and we suffer at the same time that we do our duty. We call this "falling into hell while working." There is nothing cheerful about falling into hell while working. Would all these people who have duties to perform please discover that these duties are Dhamma itself.

Dhamma is the thing that will help save people. And duty is the thing that will help save us, because the two are one and the same thing. If they say that God will save us, we must say that duty by itself is what saves us. If we do not do our duty, however many Gods you wish are powerless to help. When duty is done, that duty becomes the God that saves us. The meaning is exactly the same as Dhamma. Whoever has Dhamma is

saved. Whoever does the duty is saved. Would you please observe carefully that any kind of saving duty should be respected as Dhamma.

You do not have to add anything to the everyday duties that you already have. But be careful. If you are going to do something, see it as Dhamma. With one's best mindfulness and ready comprehension, set one's heart and mind on doing those duties as well as possible, as correctly as possible. And then be content with those duties. That is how to be happy all the time one is doing those duties.

The result is that there is Dhamma in all movements. There is joy in all movements, because they are Dhamma. People do not need to do any extra duties beyond what they are doing already. But please learn to be aware and feel that duty is Dhamma. We must do our best until satisfaction and contentment arise, that will be happiness all the time the duty is done. To do our duty all day long is to be happy all day long. To do our duty the entire month is to be happy the entire month, even the entire year. This is called being happy in all movements, because we are able to turn our duties into Dhamma through correct understanding.

Before, we never felt this way. When we said the word "duty," we always felt tired. And we felt like doing it only to claim our right to get something in return. Even this is a kind of force, to be forced to do our duty, which makes it a burden most difficult to endure. We are miserable in doing such duties, just to have the right to demand something in return.

Now we do not want it that way anymore. We just do our duty and are satisfied, then we are happy. While doing just that duty we are happy, we are happy in that duty. Doing our duty all day long, we are happy all day long. Doing our duty all year, we are happy all year. These results mean, in short and simple terms, that "Duty is Dhamma."

Would everyone please feel this way about doing their duties. Then those duties will be satisfying, they will be gratifying. We call this "being happy while working." This is the opposite of how it used to be, "falling into hell while working." Now we go to heaven while working. Please look at things in this way, understand life in this way, and transform your duties into heaven. Duty and heaven are together, and become the same thing. You won't have to invest your money in heaven anymore. If there is satisfaction in doing our duty, there is happiness. When doing duty, that is true happiness. We refresh ourself, we respect ourself, and we honor ourself. We have the best happiness through this cause.

The results of work, of duties, are not lost. They come as they always have and they can be used as needed. If they are genuinely used correctly, there will be other benefits, but happiness is already achieved when we do our duties, including the little ones. Duties start with waking up in the morning, brushing our teeth, and washing our face--we are happy the whole time we are washing our face. But fools never get it. Their hearts are floating around who knows where. They have no intention to wash their face as Dhamma, to do their best, to be content and happy all the time they are washing their face.

Fools cannot do it. Happiness and contentment are only for those who have the mindfulness and wisdom to see that even washing our face is a duty. It is a duty that is Dhamma. Proud in washing our face as best as we can, doing it correctly, contentedly happy the entire time of washing our face.

If we go to take a bath, it's exactly the same. From the first second it's duty, it's Dhamma. We are contented with doing it as well and correctly as possible. Satisfied every moment of bathing means one is happy the whole time of bathing, which is something that fools cannot do. One must know this oneself, but whoever thinks about it?

We continue in the toilet as we defecate or urinate, which are duties we must do, if we don't we will die. So we do our best and are satisfied. Contentment is knowing we are correct in defecating and urinating. Make it satisfying and correct, then there will be joy the entire time one defecates and urinates. Fools cannot do it, because fools do not act with such a heart. Thus they suffer the entire time they are defecating and urinating.

It is the same while we eat, throughout the whole activity of eating. Even while washing the dishes, if one must help with the dishes, if one wants to help with the dishes, be satisfied with washing those dishes. That is the duty of washing dishes. Happy with washing dishes the whole time. If one helps to sweep the floor and clean the house, one is happy the whole time one sweeps and cleans.

The Thick Ones just cannot do it. All the fools who have these exact same duties cannot even do them.

They don't have this feeling because they lack understanding. They don't know that duty is Dhamma. Once they know that duty is Dhamma, they are satisfied, content, and delighted--and that is happiness.

Don't bother asking questions, we must know for ourselves. When we are happy with everything, from washing our face, taking a bath, defecating, urinating, eating, cleaning the house, to dressing for work, to going out to work... and most especially at the office, we are correct and content. We do our best and are happy all the while we are working. Returning home it's the same. To do anything, anywhere, the principle never changes. Thereby, we are happy in every movement. These are words that the Thick Ones won't accept. They don't believe that we can have Dhamma in every movement. They don't believe that we can be happy in every movement. That's up to them, they can suffer if they wish. But please go and examine this carefully.

If you have seen this fact you will be content, and contented you are happy. Farmers will work their fields and orchards happily. Traders will do business joyfully. Civil servants will serve the people happily. Laborers working bathed in sweat will be cool with happiness. Beggars will beg happily and coolly. No one will suffer if we see that duty is Dhamma, Dhamma is duty.

We do our best, our very best. We act as correctly as we can, we are as satisfied as we can be, and we are happy. The undeniable fact is that we can do duty in every movement, can have Dhamma in every movement, can be happy in every movement. There is only this matter. Dhamma is duty, duty is Dhamma.

(From the Video **Life and Work of Buddhādāsa Bhikkhu**. See pg. 56 for details.)

BOOKS & TAPES

(EVOL/LIB and Suan Mokkh cannot handle book orders. Please order from the publishers directly.)

Mindfulness With Breathing: Unveiling The Secrets of Life, by Buddhādāsa Bhikkhu, trans. Santikaro Bhikkhu, The Dhamma Study-Practice Group, 70 Phitsanulok Road, Dusit, Bangkok 10300, Thailand; 1988, 164 pp., us\$ 5.00. Brand new translation of Ajahn Buddhādāsa's lectures to western cultivators at the September 1986 Meditation Course. Sub-titled "A Manual for Serious Beginners," it is both sufficiently detailed for a complete understanding of the Buddha's system of meditation and simple enough for the beginner to know how to get started successfully.

Dhammic Socialism, Buddhādāsa Bhikkhu, chief trans. Donald K. Swearer, Thai Inter-Religious Commission For Development, GPO Box 1960, Bangkok 10501, Thailand, 1986, 142 pp., us\$ 4.00.

Points out the basic principles of Dhamma on which a just, moral, healthy, and peaceful society must be built. Don't expect political or social theory, rather "applied Dhamma." The four lectures translated here are titled "Democratic

Socialism," "A Dictatorial Dhammic Socialism," "A Socialism Capable of Benefiting the World," and "The Value of Morality."

Life and Work of Buddhādāsa Bhikkhu (Video Documentary), directed by Ed Bhirom, script by Pra Pracha Sampanno and Ed Bhirom, produced by The Children's Foundation, 1492/3 Charoen-nakorn Rd., Klong San, Bangkok 10600, 1986, 70 mins., 500 baht in Thailand, Overseas: US\$ 23.00 in Asia, and US\$ 26.00 in Europe, America, and Australia (includes postage), PAL System (Thai soundtrack, English Script provided on request).

Using old photographs and movie footage, local art and artifacts, as well as recently taped scenes at and around Suan Mokkh, this documentary gives an overview of Ajahn Buddhādāsa's life from childhood to present. A person's spiritual growth is impossible to show on film, but this documentary manages to hint at the changes that took place in Buddhādāsa Bhikkhus's heart. The emphasis, however, is on the work of Suan Mokkh, with Tan Ajahn guiding and inspiring Dhamma service for Thai society and the world.

MISCELLANEOUS : In the last issue, we mentioned the expected publication of two books. Well, something happened. We're trying again with another publisher. Hopefully, the next issue will announce a few new books. It also looks as if Ajahn Buddhādāsa's work is finally going to get published and distributed in the West. Stay tuned.

COURSES

We continue to organize monthly "Meditation Courses" at Suan Mokkh. They always begin the morning of the first (except when major holidays intervene) and end the morning of the eleventh. We ask participants to arrive one or two days in advance and stay to the end. Late arrivals cause confusion and hardship, as do early departures. If you are unable to stay the entire course, why not wait until you can? Or come afterwards?

Currently we have space for up to 100 people, although 80 is more convenient and comfortable. Accommodations and participation are on a "first come, first serve" basis. We do **not** take reservations. There is no need to notify us in advance and we generally are unable to answer inquiries. You can find the basic information which you need here.

In the past, we have set up courses at Wat Pang Bua on Koh Samui. Whether we can continue to do so is uncertain. We will publicize any courses we do on Koh Samui, or elsewhere outside Suan Mokkh. Therefore, unless you see posters to the contrary, each course will be at Suan Mokkh. (At least that's how it looks now.)

The content of the courses is never exactly the same, but follows the same principles and covers two main areas. First is correct understanding about Dhamma practice (including "meditation"), its meaning, and its

importance. This is done through lectures on essential Dhamma principles and is emphasized the first part of the course. Second is knowing how and being able to practice Mindfulness With Breathing, the system of meditation most often taught and praised, as well as practiced, by the Lord Buddha. This is supported by talks on basic theory and practical tips, group and individual interviews, and lots of sitting and walking. The theory comes earlier and the practice is emphasized in the later part of the course.

It isn't necessary to bring much to the course. Most important is a ready and open mind. Bring neat, conservative, comfortable clothing, too (please no shorts or sarong). Subdued colors are best, with dark colors for pants and skirts. Also, you'll need a flashlight and mosquito repellent. Bring an umbrella if it's raining. Local shops have most basic necessities.

All participants must keep the Five Precepts, follow the Wat's standards of behavior and dress, participate fully in the schedule, practice according to instructions, and maintain meditator's silence. Joining the course means agreeing to these rules.

For friends wishing to practice Dhammā with greater commitment, independence, and personal responsibility, it is possible to stay at Suan Mokkh during the time between courses, also. Instruction will continue in more detail and discipline will be appropriately strict. There will be further changes, but this is enough for now.

INTERNATIONAL DHARMA HERMITAGE

Eight Basic Articles

1. NAME & ESTABLISHMENT:

International Dharma Hermitage
68K Village 6, Tambol Lamed,
Ampoe Chaiya, Surat Thani

Established on Visakha Puja 2529 (1986)

2. OBJECTIVES:

- (1) To spread the original teachings (**pariyatti**),
 - (2) To support Dhamma practice (**patipatti**),
 - (3) To call to realization (**pativedha**),
- In order to further the Buddha's wishes and help humanity.

3. ORIGINATING CAUSES: According to the Three Resolutions followed from the start of Suan Mokkhabalārāma,

- (1) Have everyone get to the heart of their own religion, that it may be truly beneficial;
- (2) Build understanding and cooperation among all religions, denominations, and sects;
- (3) Liberate the world from the wicked power of materialism.

4. PROCEDURES: Through an Administrative Supervisory Committee, arrange:

- (1) Meetings between nations, religions, sects, and groups with opposing views in order to calm opposition and competition among religions, and for mutual understanding and cooperation in creating world peace;
- (2) Trainings for foreigners (especially Westerners), at the start of every month, in both theory and practice, in order to spread Dhamma throughout the world and help the world more quickly;
- (3) Courses for groups which seek training and have sufficient reason, in order to support education and ethics within both the public and private sectors.

5. LIVING REGULATIONS: There are three standards:

- (1) Live humbly, aim for higher activity.
- (2) Live simply, do things that are difficult.
- (3) Intimacy with nature, in order to study and thoroughly comprehend nature (Dharma).

6. OFFICIALS: Divided into three areas of responsibility:

- (1) Instruction and practice;
- (2) Administration and protection of living standards;
- (3) Support services and maintenance.

7. FUNDING: For each activity or session three options are available:

- (1) Provided by the Hermitage organization;

- (2) People undergoing training are responsible and arrange for themselves;
 - (3) People who trust in good works sponsor or help support a specific activity.
8. **LEGAL STATUS:** Either set up a Foundation (when the appropriate time comes); or, continue as one of the activities of Wat Tarn Nam Lai, (to be considered further).

The above are the Eight Basic Articles, in brief, of the International Dharma Hermitage. Details will follow.

INTERNATIONAL DHARMA HERMITAGE

announced: Visakha Puja Day 2531 (1988)

ONE QUENCHED BEYOND TRACES

Don't assume that we must learn so much and
with difficulty practice to be free.

It's simple if one truly knows just one thing
--the quenching that leaves no trace--give it a try.

When disease and death come to our door,
don't be shaken, frightened, or depressed.

Be most careful in this golden moment,
wait at that point to let go just in time.

In this last minute make no mistake,
awake with *sati* set for dissolution.

With Void Mind let go of everything,
the millions no longer claimed to be "mine."

Follow through to the end with great care,
you'll arrive at the goal with more ease.

Join up with traceless quenching: when desire stops,
"I" quenches, "self" quenches, *nibbāna* reveals.

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

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

ADDRESSEE:

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

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