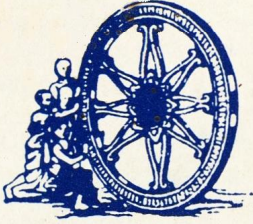


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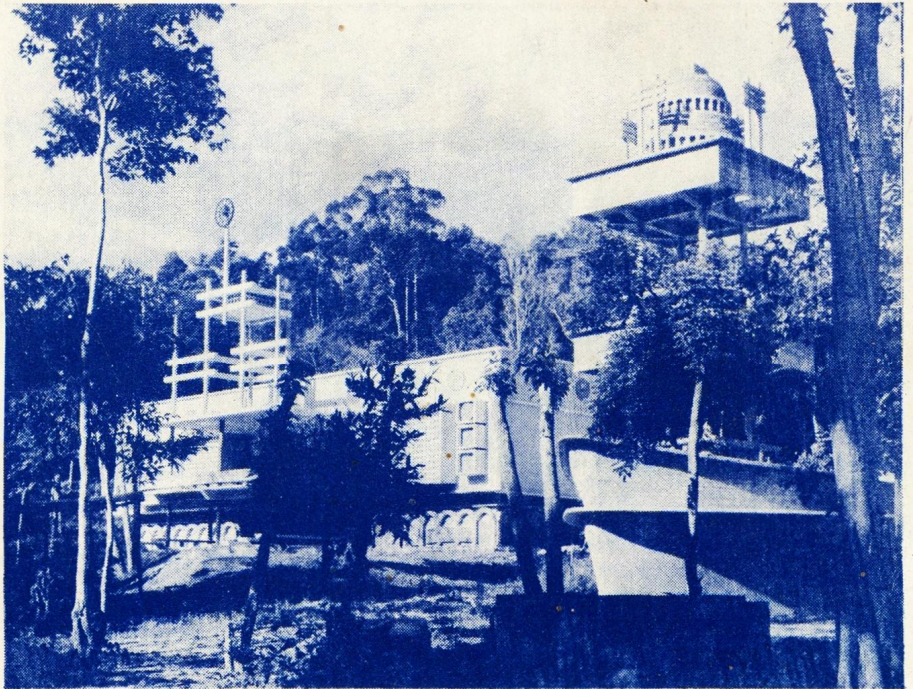
Contents:

- \* THE PRISON OF LIFE
- \* THE STYLE OF PRACTICE  
AT SUAN MOKKH
- \* RIGHT SPEECH FROM HIS OWN LIPS
- \* ATAMMAYATĀ: The Lost Word  
of Buddhism



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LIBERATION



EVOLUTION/LIBERATION is printed occasionally to:

- \* maintain contact with friends;
- \* print new translations of Ajahn Buddhadasa's work:
  - talks given to Western retreatants,
  - translations from the Pali suttas,
  - writings from the early days of Suan Mokkh,
  - poetry, proverbs, and what-have-you;
- \* answer questions about Dhamma practice;
- \* update information on our books & tapes;
- \* inform about activities at Suan Mokkh;
- \* combat selfishness for the sake of world peace;
- \* quench *dukkha* here & now.

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## CONTENTS

Prison of Life	5
The Style of Practice at Suan Mokkh (Part I)	23
From His Own Lips: Right Speech	40
Atammayatā: The Rebirth of a Lost Word	58
Dawnings: May We Leave You This Legacy	65
International Dharma Hermitage	76
Books & Tapes & Things	79
From The Spiritual Theatre	82

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## COMMENTS, ET CETERA

... from the editor

Another long gap has insinuated itself between issues: this one the longest ever. Sorry that our record has gotten worse with each issue. No excuses, all I can say is that we'll try to get #5 out more quickly. People who know of our work at Suan Mokkh will understand. Those who don't understand, are invited to come visit.

This issue begins with a talk which was the only one given during the February 1988 meditation retreat. Tan Ajahn was not feeling well. Fortunately, the Dhamma transcends physical bodies and their *dukkha*. Our real problem, which Tan Ajahn makes quite clear, is the *dukkha* arising from attachment. Every time we attach to something, we turn it into a prison of *dukkha*. Here is a concise list of the prisons which trap those who don't yet want to let go of everything. Are you free yet? Do you dare?

## *Evolution/Liberation*

Next is a Dhamma talk Ajahn Buddhadasa gave in 2501 BE (1958). It begins with a brief statement about the basic principles on which Suan Mokkh was founded and which continue to make it unique. Then he explains "meditation" (as inner activity, not as this or that technique) as it is understood and practiced here. Careful readers will find subtle yet crucial distinctions which are often fudged over. We must know the kind of meditation that leads to the results we seek and practice accordingly, otherwise there will be disappointment. The translation of this talk will be continued in future issues.

Various friends have praised the "From His Own Lips" of issue #2 and lamented its absence from #3. We agree and promise to not let it slip again. In this issue we focus on *SAMMĀVĀCĀ* (Right Speech). For many of us, this most basic practice is also most difficult. May the Buddha's words on the subject inspire us all to speak only words of wisdom backed by *mettā-karunā*.

"Dawnings" from Tan Ajahn's *Eighty Years Remembrance Book* (eighty-four is coming in 2533) continue with selections from "*May We Leave With You This Legacy.*" Having noted that a number of people who claim to be his students don't bother to practice as he teaches, he provides a summary of activities and teachings which have been tried out at Suan Mokkh over the years and which he hopes his sincere followers will carry on.

Lastly, there is an update on the usual information about new books, courses, and things. Some satisfying progress has occurred in the last year and a half. We hope that you may be interested in the results.

Thank you to the many people who have supported this venture financially, physically, and verbally. We are trying to live up to your kindness and generosity. If you have any suggestions or requests, please write.

May all beings be cool & free.

## THE PRISON OF LIFE

(A lecture given to foreign meditators on  
10 February 2531 (1988) at Suan Mokkhabalarama.)

Today, we'll talk about the thing called "prison." This should help us to understand the thing called "life" better. Then, we'll know Dhamma better, which will help us to live life without *dukkha* (dissatisfaction, pain, misery, suffering). So today we'll talk about the thing called "prison." Please prepare your minds for careful listening. (1)<sup>1</sup>

Wherever the conditions and signs of prison exist, right there is *dukkha*. You should observe that all the forms and types of *dukkha* have a quality of prison about them. Being captured, incarcerated, enchained, and put through difficulties and hassles, are characteristics of *dukkha*. (2) If you understand this, then you will understand more clearly the meaning of what we call "*upadāna*." Wherever there is *upadāna*, right there is a prison. This thing "*upadāna*" itself brings about the conditions of imprisonment. (3)

Wherever there is *upadāna*, right there is bondage. The bondage may be positive or negative, both are equally binding. By regarding things and clinging to them as "I" or "mine," bondage occurs. When bound to something, we get stuck in it, just like being stuck in prison. (4)

All of the Dhamma principles of Buddhism can be summarized as: *upadāna* is the cause of *dukkha*, *dukkha* is born out of *upadāna*. We all must understand this

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<sup>1</sup> The numbers refer to spoken passages in the original talk.

## *Evolution/Liberation*

matter of *upadana* well. To make it easy to understand, we must see it clearly as being just like a prison. It's a mental prison, a spiritual prison.(5) So we come to study Dhamma and develop *samādhi* (mental stability and calm) and *vipassanā* (insight) in order to destroy *upadāna*. Or, if we speak metaphorically, we study Dhamma and development the mind in order to destroy the prison that now traps us. (6)

We're speaking about a mental or spiritual prison, but it has the same meaning as a concrete prison. It's just like the physical prisons that people are caught in all over the place. But now we're speaking of a purely spiritual prison. This prison's a bit odd, or extraordinary, in that we can't see its substance with our eyes. What's even more extraordinary is that people volunteer to get locked up in this prison. People are actually delighted to go and get locked up in spiritual prison. This is a very queer aspect of the spiritual prison. (7)

### FREEDOM IS SALVATION FROM PRISON

You must recall the words "salvation" or "liberation" used in all religions. The final goal of all religions is salvation, or emancipation, or whatever word is most suitable in each language. But all these words have the same meaning -- getting saved. All religions teach salvation. Then, from what are we saved? We are saved from spiritual prison.(8) The thing that all of you want and need -- even right at this moment -- is the thing called "freedom" or "liberty," which is, simply, escape from prison. Whether a physical, material prison or a mental, spiritual prison, the meaning is the same. In all cases, we want freedom. (9)

Those who lack wisdom can see and fear only the physical, material prisons. But those who have the wisdom (*paññā*) to look more deeply will see how much more terrifying and dangerous the spiritual prison is. (10) Really, we can see that hardly anybody is locked

up in ordinary jail, while everyone in the world is caught in the spiritual prison. For instance, every one of you sitting here is free of ordinary prison, but you all are incarcerated in the spiritual prison. That which drives us to be interested in Dhamma, to come to study Dhamma, to practice mental development, is the oppression and force of being caught in this spiritual prison. Whether you feel it or not, isn't important. It forces us, no matter what, to struggle and search for a way out of spiritual imprisonment. Nonetheless, it's forcing all of you, whether you realize it or not, to find spiritual freedom. So you come looking here and other such places. (11)

Although that which imprisons us is only one thing, namely, *upadāna* all by itself, this prison takes on many different forms. There are dozens of styles and kinds of prison. If we take the time to study every type of prison, it will help us to understand this phenomenon much better. Then we will understand *upadāna* better, and we also will better understand *tanha* (craving) and *kilesa* (defilements of mind) which, according to the Buddhist teaching, cause *dukkha*. We will understand the issue of *dukkha* if we understand the issue of prison clearly and thoroughly. (12)

I'd like to advise that you use this word "*upadāna*" instead of "attachment" or any other English translation. Those English words are constantly being misunderstood. You may not understand it fully at this time, but try to use this word *upadāna* to accustom your mouth, your mind, and your feelings to it. We must realize that the heart of Buddhism is to wipe out *upadāna*. The heart of Buddhism is that which gets rid of *upadāna*, or cuts it out. Then there is no prison, and then there is no *dukkha*. (13)

You must take the meaning of the English words attachment, grasping, and clinging, then combine them to get the meaning of "*upadāna*." It's better for us to use the word *upadāna*. Its meaning is broader and it will enable us to look into this matter more deeply and extensively. (14)

## THE SINGLE ESSENCE OF BUDDHISM

It may be just one simple word, but *upadāna* is the most important thing. The heart of Buddhism is just to uproot or cut off this *upadāna*. Then *dukkha* will be finished. Please understand that this is the heart of all Buddhism, it is found in every sect and school. Theravada Buddhism, Mahayana Buddhism, Zen Buddhism, Tibetan Buddhism, whatever kind of Buddhism you like, they're different only in name or in the external ceremonies and practices. But inside it's all the same thing: the cutting off of *upadāna*. (15)

Don't be sad, don't be disappointed or anxious, don't make trouble for yourself thinking that you haven't been able to study all the schools of Buddhism. Don't worry if you haven't been able to study Buddhism in Tibet, in Sri Lanka, in Burma, in China, or anywhere. It's a waste of time. There's just a single essence or heart of it all, namely, to eliminate *upadāna*. The labels Theravada, Mahayana, Zen, Tibetan, and Chinese reflect only the outer covering of what seems to be different kinds of Buddhism. If there are any differences they are merely surface or superficial ones, just a bunch of accumulated rites and rituals. The true heart of the matter, the heart of all Buddhism, is the same everywhere: the uprooting and cutting off of *upadāna*. So just study this one thing. Don't waste time being sad or thinking that you haven't studied all the different kinds of Buddhism. Study this single matter of the cutting off of *upadāna*, that is enough. (16)

If you really want to know Mahayana Buddhism like an expert, then you'll have to go and learn Sanskrit. You can spend almost your entire life trying to learn Sanskrit and still not really know anything. Or if you want to know Zen well, then you have to learn Chinese. Spend your whole life learning Chinese and in the end you still won't know Zen. To know Vajrayana, the Buddhism of Tibet, you'll have to learn Tibetan. Just learning the languages will cost almost your whole life, yet you won't really have learned

anything. You still haven't gotten into the heart of Buddhism. These are just superficialities conjured up as new developments. Understand the heart of it all and learn just this one thing: the cutting off of *upadāna*. Then you'll know the essence of Buddhism, whether it is labeled Mahayana, Theravada, Zen, or Vajrayana. Whether its from China, Japan, Korea, or anywhere else, it's all in one place: cutting off *upadāna*. (17)

Even in the single school of Theravada Buddhism there are many different forms. There are many different ways of mental cultivation, too. There's the kind of meditation from Burma, where they watch the rising and falling of the abdomen. There are the kinds based on the mantras "*Sammā Arahaṃ*" and "*Buddho, Buddho*," as well as all other kinds of different things. But if it's correct, the heart of each is always in exactly the same place: the need to eradicate *upadāna*. If it hasn't gotten to the elimination of *upadāna*, it isn't the real thing yet. And it won't be of any use or benefit, either. Why not be interested in the matter of cutting off *upadāna*, or, if we speak metaphorically, destroying the prison. So it's best if we speak about this prison. (18)

### DISCOVER IT INSIDE

To speak most correctly, we really can't learn from scriptures, from techniques, or from those various teachings if we are to be truly successful. To successfully reap any real benefits, we must learn in the thing itself, namely, the actual prison. Study the actual *dukkha* in itself, that prison itself. So we'd better look for and find this prison, which is what we are going to talk about. (19)

At this point, we are confronted by two choices: are you going to learn from outside or are you going to learn from inside? The distinction is crucial. The Buddha said that we must study from inside. The external learning is from books, ceremonies, practices, and things like that. Everything that we must

## *Evolution/Liberation*

learn, the Tathagata has explained in terms of the body which is still alive. That means a living body, with a living mind, not a dead one. That's where real learning takes place, so learn there. Learn from that inside, which means learn within yourself while still alive, before you die. External studies -- learning from books and all those different ceremonies and rituals -- hasn't really accomplished anything of value. So let's study inside. Please remember these words "learn inside." (20)

Training in *samādhi* and *vipassanā* (concentration and insight), that is, developing mindfulness with breathing (*ānāpānasati-bhāvanā*)<sup>2</sup> as we have been doing here, is this learning inside. To do this inner study takes a fairly good amount of patience and endurance, but not too much. Actually, in comparison with some of the things other people are practicing, such as high level sports, gymnastics, and acrobatics, the latter things are more difficult than training in *samādhi* and *vipassanā*. Yet people have enough endurance and perseverance to be able to do such things. Just have moderate endurance and we will be able to train with *samādhi* and *vipassanā*, with mindfulness with breathing. Some people can't take it, and have run away already. We have had enough endurance to get this far, and if we continue a bit more, then we'll be able to do it and we'll receive the proper benefits. So, please, apply yourself to this inner study and do so with sufficient patience and endurance. (21)

### LIFE ITSELF IS PRISON

Using metaphors makes it easier for us to understand the matter we're discussing. So we make use of them here and today we're talking with all of you

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<sup>2</sup> See Ajahn Buddhadasa's *Mindfulness With Breathing: Unveiling the Secrets of Life* (details in "Books & Tapes & Things").

about the matter of "prison."(22) The first prison which you must look for and see is life itself.(23) If you look on life as a prison, and see the prison that it is, then we must say that you know the truth of nature quite well. Most people, however, look on life as something enjoyable, as an opportunity to have fun. They are willing to live for the enjoyment of life. They then become infatuated with and engrossed in life. That they are infatuated and deceived by life is what turns it into prison. (24)

If we see life as a prison, then we must have seen the *upadāna* in this life. If we haven't seen the *upadāna* in life, then we won't see that life is a prison and we'll be content to think that this life is heaven instead. This is because there are so many things in it that satisfy us, that trick us and engross us, but in anything that we find satisfying, agreeable, attractive, and infatuating there will be *upadāna* as well. That thing becomes a prison. However much we love something, it becomes at least that much a prison because of *upadāna*. This is a positive kind of *upadāna*. As soon as we hate something, or dislike something, that becomes a negative kind of *upadāna*, which is a prison - just the same. To be beguiled and misled, either by the positive or by the negative, is a prison both ways. And that prison turns life into *dukkha*(25)

In addition, one will be able to see that when there is *upadāna* in life, then life becomes a prison. And so, when there is no *upadāna*, then life is not a prison at all. You can see this right now, here, whether or not there is *upadāna* in your life? "Is my life a prison or not? Am I living in a prison of *upadāna*, or not?" Each of you must look very carefully into your own hearts and see absolutely clearly whether life is a prison for you or not. Have you got a prison or not? Are you living in a prison or not? Otherwise, why are we coming here to meditate, to cultivate the mind? In essence, the true goal and purpose of mental development is the destruction of our prisons. Whether your studies and practice are successful, whether you can destroy the prison or not,

## *Evolution/Liberation*

is another question. Nonetheless, our real aim and purpose is to destroy the prison of life. (26)

Consider this carefully. If we don't recognize *upadāna*, we are caught in prison without even recognizing the prison. We are trapped in prison without knowing the prison. What's more, we are satisfied and infatuated with that prison, just as we are infatuated and satisfied with life. Because we are infatuated and satisfied in life, we get caught in the prison of life. What are we going to do that it won't be a prison? This is the question that we must answer most carefully and correctly. (27)

How are we to live so that life is not a prison? This means that ordinarily, or naturally, life is not a prison, that we only make it into a prison through *upadāna*. Because of our own ignorance, our own stupidity, our own lack of correct understanding, we have *upadāna* in life. Life is then a prison, becomes a prison for us. In Thai we have a phrase which is both crude and critical, "*som nam nā man*," which means something like, "it serves you right." Life isn't a prison or any such thing, but through our own stupidity we make *upadāna* with ignorance (*avijjā*) and then there's the prison. What can we say: "*som nam nā man*" -- it serves you right." (28)

If you are successful in practicing *ānāpānasati-bhāvanā* (mindfulness with breathing mind cultivation), you will understand life well. You will know *upadāna* well and you won't have any *upadāna* in this thing called "life." Then the prison doesn't happen; any prison that is happening dissolves and disappears. This meaning has the most value, but who gets it or does not get it is another matter. Please try to understand these facts as you ought to. This will motivate you to apply yourselves with energy and patience to be able to destroy the prison. (29)

One way to look at this is to observe the fact that life must carry on according to the law of nature; or that we ourselves must carry on in line with natural

law. We must search for food, must exercise, must rest and relax, must work to maintain and support our lives: we must do these and all the other things that you know so well. Not to do them is impossible. We're forced to do them. This is a prison, too. The fact that we must always follow the law of nature is a kind of prison. How are we going to break out of this particular prison? (30)

Why have we gotten caught in the prison of having to live subject to the law of nature? This prison comes from our *upadāna* regarding ourselves, or regarding our lives. When there is *upadāna* toward ourselves, then "I," the self is born. This "I" is anxious about, it worries over, it is frightened and afraid of, these natural duties, and so is made miserable by them. These difficulties come from *upadāna*. If we had no *upadāna* regarding "I," then these necessary duties would not be like a prison. We will be able to hunt for our needs, earn a living, and exercise and care for the body, without being miserable, if we don't have any *upadāna* toward life. This is very subtle; it's a mystery for most people. This is the subtlety of natural truth. How are we going to live so that there's no *dukkha* connected with the fact that everything in this life must be performed in line with the law of nature? (31)

### THE INSTINCTS ARE PRISON

The next prison to consider is that we live under the influence of the instincts. We are under the instincts' power. All living things, whether people, animals, or plants, have instincts. These instincts constantly force us to follow their concerns and needs. This is especially true for the sexual or reproductive instinct. How much does it control, hassle, busy, and complicate us. Sexual feelings and reproductive urges squeeze us, oppress us, disturb us so profoundly; they force us through all kinds of difficulties. But we can't stop. Sometimes we prefer it this way. Our children grow and mature to the

## *Evolution/Liberation*

stage where the sexual instinct ripens completely and then the child is caught in the prison of this sexual instinct. (32)

Finally, even the instinct of showing off can run our lives. Many people wouldn't think of this as an instinct, but all animals have it. The need to show off, to brag, to display oneself is an instinct. Even animals have the condition of wanting to show off that they are beautiful, or strong, or agile, or whatever. Even this craziest, most ridiculous instinct is a prison. We want to show off and boast. If it wasn't a prison, it wouldn't force and oppress us in the least. Now, however, it forces us to buy beautiful clothing, beautiful jewelry, beautiful shoes even; and lots of them, too! Why must we have many beautiful shirts and many pairs of beautiful shoes? Why do we need them all? (And forgive me, we must mention the women in particular.) There is this instinct to show off and it is one kind of prison. Because people can't endure it, they are forced to follow this instinct, spending all kinds of money on all kinds of things. The instinct to show off is the funniest, most ridiculous of them all. Still it truly is a prison. People never have enough money because of this prison. Please consider and reflect carefully about these examples of instincts which we have raised. They are prisons.(33)

If we think about this, if we make an account of all our expenses, we'll discover that some people spend more money on clothing, jewelry, and keeping themselves always beautiful than they spend on food. Further, they insist on decorating and prettying up their houses, which piles up their expenses. Taken together, the two are more than they spend on food, which is necessary for life. We put more money into things which are unnecessary in life than we put into the necessities of life, like food. This is one more way of getting caught in the instinctual prison. (34)

THE SENSES ARE PRISON

Next, we come to the most amusing prison, the prison that's closest to us. There are these eyes, ears, nose, tongue, body, and mind: the six *āyatana*, the six sense media or bases. They are a prison, too. Take a slow, careful look at them. Listen carefully in order to understand how our eyes, ears, nose, tongue, body, and mind -- all six of them -- become prisons. (35)

In Pali we call them the *āyatana*. The root of this word literally means "tools or means for communicating with the external world" -- places, mechanisms, means, or whatever, for contacting or communicating with the external world. We call them "*āyatana*." If you're willing, use this Pali word "*āyatana*." We aren't sure what to call them in English, maybe "sense media." All six *āyatana* are prisons. (36)

We have *upadāna* towards life, regarding ourselves, which has these six media for sensing, for experiencing, for communicating, or for tasting and receiving sense objects. When there's *upadāna* regarding these six *āyatana*, we serve them, we become their slaves. So we serve the eyes to gratify the eyes. We serve the ears to gratify the ears. We serve the nose to satisfy the nose. We serve the tongue to satiate the tongue. We serve the skin and general body sense to make it comfortable. We serve the mind, the mental sense, in order to soothe and comfort it. This means that all our behavior is just for entertaining these *āyatana*. Everything we do is for the sake of these six *āyatana*. We surrender to them and become their slaves. Then, they squeeze and control us, there's no avoiding them. We call this "getting caught in the prison of the *āyatana*." (37)

Consider whether there is anyone, whether there are any of you, who is not slavishly serving these six *āyatana*. And you serve them willingly, don't you? You endure hardships and bend over backwards in order to serve them, always looking for ways to make the eyes, ears, nose, tongue, body, and mind comfortable

and happy, in the most bound up way. So we must admit that we are slaves. Those people who lack wisdom will certainly be slaves of the *āyatana*, will keep getting caught in the prison of *āyatana*. Through the correct and successful practice of mindfulness with breathing, we escape from the prison. If we practice *ānāpānasati* incorrectly and incompletely, we will remain caught in the *āyatana* prison for who knows how long. (38)

### SUPERSTITION IS PRISON

For the next prison, we want to mention being deceived by the thing known as "*saiyasātr*"<sup>3</sup>. All superstitious formalities and beliefs are *saiyasātr*. The more ignorance there is, the more one lacks correct knowledge, then the more trapped one is in superstitious prisons. Now, education and science (*vidayā-sātr*<sup>4</sup>) have improved, which has led to a better understanding of natural truths, and of all things. Still, there remains too much entrapment in superstitious prisons. It's a personal thing. Some people are caught very much and others not so much. People are caught in different degrees and ways, but we can say that there are still people caught in the prison of *saiyasātr*, trapped by superstition. (39)

Although in general superstition has diminished greatly due to the progress of science, there is still quite a bit of *saiyasātr* left in the temples and churches. Please forgive us for saying so, but the place we can find superstition the most is in churches, in the temples, and in those kinds of places. Although superstition has lessened in general, there's a lot remaining in such places. Wherever there are altars, wherever people bow down and worship so-called sacred and holy things, there is the place where the "science

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<sup>3</sup> *Saiya* means "sleep." *Sātr* (from Sanskrit *sāstra*, knowledge, weapon) means "science" and is used like the suffix "ology." Together they mean "sleepology" or the "sleepy science."

<sup>4</sup> From *vidayā*, "knowledge, science," and *sāstra*.

of the sleeper" persists. Superstition, *saiyasātr*, is for people who are asleep. It's for those who don't understand correctly, who are ignorant. We are taught these things as children, before we have the intelligence and ability to reason about them. Children believe whatever they're told, and so "adults" teach them many superstitious things. If you still feel that thirteen is an unlucky number, that's *saiyasātr*. You're still sleeping. There are many other examples of superstition, but we'd better not name them. Some people might get offended. These kinds of things are prisons. Why not look carefully enough to see them as such. Even the number "13" becomes a prison. (40)

### SACRED INSTITUTIONS ARE PRISONS

We should continue with those institutions or establishments which are holy and sacred, or are famous and celebrated; or those that are rumored to be so elite and prestigious that anyone who becomes a member of one is prestigious, too. There are a number of such places and institutions around. As soon as someone registers as a member of that association or this organization, that institute or this establishment, they start to get ideas and feelings about it. They feel that "we're better than them" or "we're the ones who are right and the rest are stupid." They grasp and cling without the least bit of consideration or critical thinking. In this way, that institution, even that church -- we can't avoid saying so -- becomes a prison. So we beg of you, don't think that Suan Mokkh is some holy or miraculous institution, otherwise Suan Mokkh will become a prison. Please don't turn Suan Mokkh into your prison. You ought to think freely, examine carefully, evaluate critically. Understand and believe only what is genuinely beneficial. Don't get imprisoned in any of those prestigious or famous institutions. (41)

## TEACHERS ARE PRISON

Now we come to the prison called "ājahn" (teacher, master, guru), the famous teachers whose names reverberate afar. In Burma there's "Sayadaw This," in Sri Lanka there's "Ajahn That," in Tibet there's "Lama So-and-so," in China there's "Master Whoever." Every place has its famous teacher whose name is bouncing around. Whether national, regional, provincial, or local, every place has got its Big Guru. Then people cling and attach to their teachers as being the only teacher who is correct; their teacher is right and all other teachers are completely wrong. They refuse to listen to other people's teachers. And they don't think about, they don't examine, the teachings of their own *Ajahns*. They get caught in the "Teacher Prison." They turn the teacher into a prison, then get caught in it. It's an attachment which is truly ridiculous. Whether a big teacher or a small teacher, it's *upadāna* just the same. They keep building prisons out of their teachers and gurus. Please don't get caught in even this prison. (42)

## HOLY THINGS ARE PRISON

The next prison is that of holy scriptures, which we can find everywhere. Among those people where there isn't much wisdom, these things are much clung to, and the more so as being "holy." They even become stand-ins or replacements for God, and what have you. It's as if merely bringing in the holy books is the same as actually getting help. It leads to there being many kinds of holy objects: sacred relics, holy water, and all kinds of sacred things. Be most careful of this word "holy." It will become a prison before you know it. The more holy something is, the more greatly it imprisons. Watch out for so-called "sacredness" or "holiness."

You ought to know that there is nothing more sacred than the law of *idappaccayatā* (the law of conditionality), the supreme holiness higher than all things. Everything else is holy by assumption or by what

people concoct themselves, which is holy through *upadāna*. Wherever there is holiness through *upadāna*, that holiness is a prison. The law of *idappaccayatā* is sacred in itself, without needing any attachment. There's no need for *upadāna*. It controls everything already and is truly holy all by itself. Please don't get caught in the prison of holy things. Don't make sacred things into a prison for yourself. (43)

### GOODNESS IS PRISON

A further prison is one that is very important, one that causes all sorts of problems. This prison is what they call "goodness." Everyone likes "good" and they all teach each other to do good. Then they worship what they call "good." But as soon as there is *upadāna* mixed in with what they call good, that good becomes a prison. You ought to have good, have goodness, without having *upadāna*. Then good won't be prison. If there's *upadāna* it becomes prison. Like we say, they go crazy about good, they get drunk on good, they get lost in good, until it turns into a problem. So be extremely careful not to make goodness into a prison. But there's nothing we can do to help now, everyone is caught in the prison of goodness -- blindly, obliviously, trapped in the prison of good. (44)

If you are a Christian, we request that you think and ponder much about the teaching in the book of Genesis, where God forbids Adam and Eve to eat the fruit of the Tree of the Knowledge of Good and Evil.<sup>5</sup> Don't go and eat it, or it will lead to knowing how to discriminate between good and evil. Then it attaches with *upadāna* toward that good and evil. And then good and evil become prisons. This teaching is very profound and good, most intelligent and wise, but nobody seems to understand it. People don't show much interest in it and can't be correct Christians. If they were proper Christians they would not cling with *upa-*

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<sup>5</sup> Gen 2:16-3:24.

## *Evolution/Liberation*

*dāna* to good and evil. We must not make either good or evil into prisons. This means not getting caught in the prison of goodness. (45)

We swallowed that fruit and came to know good and evil, then got caught and stuck in all the good and evil. We have had continual problems ever since, that's how it came to be called "original sin," or sometimes "perpetual sin." It became the original prison, a perpetual prison. Please beware: be careful not to get caught in this original prison, this perpetual prison. Don't ever let yourself get caught in this prison. (46)

With being imprisoned in goodness, or the good, as soon as one gets caught it carries on further all the way to the highest good, to supreme goodness. Then the supreme goodness will become that supreme prison. If it develops this way, then God will become the supreme prison. May you understand and remember that *upadāna* builds prisons in this way. (47)

### IEWS ARE PRISON

The next prison is our own *diṭṭhi*. The Pali word *diṭṭhi* is difficult to translate. Knowledge, thoughts, ideas, theories, opinions, beliefs, understanding -- all these are *diṭṭhi*. *Diṭṭhi* means all our personal thoughts, opinions, theories, and beliefs. It isn't just certain opinions and little beliefs, it's all of them, all views. Everything with which we view experience is called "*diṭṭhi*." We are caught in a prison of our own views. We don't obey anyone except our personal *diṭṭhi*. This is a most terrifying prison, because we impetuously, rashly, hastily sail along according to our personal views. We turn our backs on and lose out to the things that ought to benefit us, because our minds are closed to everything but our own ideas, beliefs, and views. Thus, these views become a horrible prison that holds us and locks us into just one way of understanding. Beware of the prison of one's own *diṭṭhi*. (48)

## PURITY IS THE HIGHEST PRISON

Next we come to a prison which is really strange and marvelous; you could call it the "highest prison." The highest prison is what they call "innocence" or "purity." It's difficult to understand exactly what they mean by these words. We hear all kinds of talk about innocence and purity, but people never seem to know what they're talking about. This purity is clung to and attached to, is regarded as this and that, is worshipped, is used for show and competition, is for boasting all over how pure "I am." But if there's *upadāna* it's all just purity through *upadāna*, not genuine purity. There are many forms of purity that is assumed out of clinging, such as, needing to take baths; making incantations; being anointed, sprinkled, or dowsed with who knows what; or any of the myriad rituals and ceremonies done for "purity, purity." This purity is pure *upadāna*, and purity through attachment is a prison. Please don't get lost and end up in the prison named "purity."

It's something pitiful to see. Clinging to self so much, then attaching to purity just as much, some religious creeds even go so far as to teach some perpetual purity which is some eternal soul dwelling in some eternity, and all that. The whole thing comes from grasping and clinging to purity through *upadāna* until one is caught in an eternal prison. It just ends up an eternal prison. (49)

## VOIDNESS IS NOT PRISON

May we tell you that this is the last one, the final prison. Escape from the prison of highest purity, break out of the purest prison, into the voidness free of soul and self. Not having any self, living free from self, voidness of self -- of any sense of self, void of all ideas and notions about self -- is true purity. Any purity which is truly eternal cannot be a prison in any respect, unless people misunderstand and cling to it as some self or soul, in which

## *Evolution/Liberation*

case it becomes a prison again. Let go unequivocally, be absolutely free of self -- that is real purity. It's no prison. Voidness is the purity which isn't a prison. (50)

So it is that the real prison, the collection of all these prisons that we have mentioned, is the thing they call "*attā*" (in Pali), "self," or "soul." One-self is the prison. This self here is the prison. Every kind of prison is included in, comes down to the words "oneself" or "myself." Clinging to self as self, and then as belonging to self, attaching to "I" and "mine," this is the true prison, the heart and soul of prison. All prisons are gathered in the word "*attā*." Tear out the foolishness that creates *attā*, along with *attā* itself, and all the prisons will be gone. If you practice *ānāpānasati* (mindfulness with breathing) correctly until truly successful in it -- real, not imagined success -- you will destroy all the prisons completely. That is, destroy *attā*, then all the prisons are finished and we won't build any more of them ever again. May you all experience success in destroying the prisons, that is, *attā*, self. (51)

The purpose of *ānāpānasati* is to remove all vestiges of *upadāna* regarding self. The complete removal of attachment toward self is the final and perfect quenching of *dukkha*, which happens to be the meaning of liberation, of salvation. The highest goal of every religion is salvation, the value and benefits of which are beyond words. So please try. *Ānāpānasati*, when practiced correctly, leads to this liberation from *attā*. I have been trying my best and I am willing to do whatever I can to help everyone understand *ānāpānasati* and practice it successfully, in order that all of us can escape from all aspects of humanity's prison. May we end today's lecture here. (52)

# THE STYLE OF PRACTICE AT SUAN MOKKH

## PRINCIPLES OF THE DHAMMADANA GROUP

First of all, we must go back and recall the original principles of the Dhammadana Group. Our objective has been to resurrect and support Dhamma practice for those who already have studied the *pariyatti-dhamma* (Dhamma to be studied) sufficiently, such as those who have passed their Dhamma examinations and some Pali levels. Consequently, we have set up a place as convenient as possible for those who wish and intend to practice. This place goes by the name "Suan Mokkhabalarama" (The Garden of the Power of Liberation). It has been active since May of 2475 B.E.

According to these principles, all who stay in this place must use their own studies and knowledge as the standard for their practice. There is no person who is set up as the "Teacher" or "Leader." Everybody is just a good friend, or "*kalyāṇamitta*," ready to help each other when problems arise. These principles have been announced in the Dhammadana Group's "*Buddha-Sāsana Quarterly*" since 2476 and have remained in effect without any changes through to the present.

That we hold to this principle of having no individual as Teacher is on account of three reasons:

1. We are not yet able to find any person who ought to be called "Teacher" in an era, such as this, when Dhamma practice is in decline and turmoil.

## *Evolution/Liberation*

2. Even if we could find such a person, nonetheless, we see the danger of practitioners sticking and attaching to the person who is their teacher to the point that the mind isn't fit for the stage of practice that quenches *dukkha* on the highest level.
3. The Buddha said, "The Dhamma and Vinaya that the Tathagata has shown and laid down will exist as the guru or teacher for you all when the Tathagata has passed on."

These are times when circles of religious practice are in turmoil due to the deterioration of Dhamma practice. This has gone on for so long that different centers are quarreling and competing over ways of practice and so are generally practicing in foolish ways. Those who originated the activities of the Dhammadana Group, and of Suan Mokkhabalarama, consequently feel that we ought to hold to the Dhamma and Vinaya (Discipline) which the Buddha demonstrated -- as far as appears in the *Tipiṭika*, using the Mahāpadesa Standard<sup>1</sup> for the *Suttanta*<sup>2</sup> to identify them -- as our standard of practice or as the teacher, rather than clinging to a certain person or the methods of a certain center as our standard, because they're all confused and disordered these days. Due to the above

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<sup>1</sup> "Great Authorities or References" for determining what can be taken as the Buddha's teaching, briefly: Someone may claim to have heard something from the Buddha himself; from Sangha lead by an elder monk; from a group of learned, elder monks; or from a single learned, elder monk. The statements should neither be welcomed nor scorned. The words and meanings should be studied thoroughly, laid beside the Discourses, and compared with the Discipline. If the words and their meanings don't lie with the discourses and don't agree with the discipline, the statement should be rejected as not being the Buddha's teaching. If they lie along with the Discourses and agree with the Discipline, then they may be accepted as the Buddha's teaching. (D.II.123; A.II.167) [All notes are by the translator except when otherwise attributed.]

<sup>2</sup> The Discourses of the Buddha and certain chief disciples

## *The Style of Practice at Suan Mokkh*

mentioned three causes, this center has laid down the standard that no individual is considered to be the teacher. In addition to the Dhamma and Vinaya principles which each person has studied sufficiently, each of us can act as *kalyāṇamitta* for each other in our continuing practice, without any individual being set up as the Center's Teacher. This still holds true at the present.

For the reasons mentioned above, principles of practice to be used in this center have been gathered directly from the original Pali sources and commentaries. Each person may choose directly as best suits him. Or, anyone may choose from what those responsible for the center's texts department will gather together for their choosing. Thus, our line of practice can't be called the Burmese way, the Sri Lankan way, or the Thai way; the way of this monastery, that monastery, or whatever monastery; the way of this teacher or that teacher. One can only say that we practice in the way which each of us personally chooses from the Pali texts taught by the Buddha himself. Further, the commentaries and special texts such as the *Visuddhimagga* will not be followed where a passage conflicts with the original Pali texts.<sup>3</sup>

Because I (the speaker) have been in a position to observe the circumstances and developments of this center from the start up to the present, that is, for more than twenty-five years; as well as being responsible for the center's texts department, which has put me in a position of constantly being asked about various matters concerning standards and Dhamma principles for practice; I'm consequently in a position to know well what lines of practice have been followed at this center. This makes it possible to gather them into an outline that conveniently answers the inquiries of visitors, especially newly arrived "*Sahadhammika*

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<sup>3</sup> For example, the matter of the four *samādhi-bhāvanā*, which is explained one way in the *Aṅguttara-Nikāya* and in another way in the *Visuddhi-Magga*. (The author.)

## *Evolution/Liberation*

Friends,"<sup>4</sup> who naturally must ask about these matters. This will also serve as a central standard for all practitioners, in order to be an asset from the beginning of their practice onward.

### CONCERNING MEDITATION (*BHĀVANĀ*)

#### CONSIDERING THE FOUR KINDS OF *SAMĀDHI-BHĀVANĀ*

When speaking about meditation practice, at the very first, I will ask you to recall the principle recorded in the Pali at Rohitassavagga, Cātuka, Aṅguttara-Nikāya that there are four kinds of *samādhi-bhāvanā*, namely:

1. *Samādhi-bhāvanā* that leads to *DITṬHADHAMMA-SUKHAVIHĀRA*, living happily here and now in this present life. This refers to the development of the four *rūpa-jhāna*<sup>5</sup>.
2. *Samādhi-bhāvanā* that leads to *ÑĀṆADASSANA* (knowing & seeing), which is "divine"<sup>6</sup> or special. This refers to developing *ālokasaññā* (imagining of light), having a tranquil, unobstructed mind filled with a light of the sort where day and night are identical.
3. *Samādhi-bhāvanā* that leads to THE PERFECTION OF *SATI-SAMPAJAÑNA*. This refers to having clear awareness and knowing of *vedanā* (feeling), *saññā* (recognition), and *vitakka* (thought) regarding their nature of arising then quenching away.

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<sup>4</sup> Friends united in and through Dhamma, meaning those who have the Buddha's way of training in common.

<sup>5</sup> Where the mind is focused totally on a single material object, such as the breathing. There are four successively more refined and tranquil levels of such one-pointed concentration.

<sup>6</sup> "*Dipa*" or "of the *Deva* (heavenly beings)."

- (recognition), and *vitakka* (thought) regarding their nature of arising then quenching away.
4. *Samādhi-bhāvanā* that leads to THE END OF THE ĀSAVA (eruptions). This refers to ceaselessly contemplating the arising and decaying of the five *upādāna-khandha*: that each *khandha* is like this, the arising of each *khandha* happens with these conditions, the disappearing of each *khandha* occurs with these conditions, and so on.

When we examine this principle of the four kinds of *samādhi-bhāvanā*, we will observe the essential fact that this word *samādhi-bhāvanā* doesn't mean just "developing *samādhi* (mental stability)" all by itself, but refers to developing all the mental things that must be developed through *samādhi*. (The literal translation of this word must be "development through *samādhi*" or "development which must be done with *samādhi*"; it should not be translated "development of *samādhi*.") Because we already know that *samādhi* refers exclusively to the firmly fixed and calmed mind, these four kinds of development aim higher than *samādhi*, that is, they aim for results that ought to be obtained directly from *samādhi*. But we still must call it *samādhi-bhāvanā*. Thus, we give the meaning of *samādhi-bhāvanā* as "development or production depending upon *samādhi*." So it is that the four *bhāvanā* refer to the development of *samādhi* in the beginning, until *samādhi* arises and is used to produce *jhāna*, *ñāṇadassana*, the perfection of *sati-sampajañña*, and, finally, the end of the *āsava*. This last one must be considered as the complete and highest activity for those whose *indriya*<sup>7</sup> are strong and bold enough.

The hows of making *samādhi* will be left for later, when we discuss the principles of practice in detail.

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<sup>7</sup> "Chiefs" or faculties: the aspects which are "chief" or take the lead in the functioning of each of the following qualities or activities of mind: confidence, effort, mindfulness, stability, and wisdom.

## Evolution/Liberation

Here, we should consider the four types of *samādhi-bhāvanā* in more detail.

Developing *samādhi* and then producing the four *jhāna* causes the mind to develop with a happiness that arises from within at that time. The mind isn't troubled by the least defilement, so there is no *dukkha* at all. One regularly tastes *nibbāna*'s flavor with one's own heart, until genuine *nibbāna* is realized through a higher level of practice. The experts consider even this activity to be a high level of cultivation as well. Experiencing the happiness and peace that arise from *jhāna* is a happiness uncontaminated by *āmiṣa* (bait, temptation). In situations like this, what we call "*samādhi*" differs from what we call "*jhāna*" in that *samādhi* is the means of causing *jhāna*. In other words, *jhāna* is the result of the kind of *samādhi* that aims for joyful peace here and now. The word "*samādhi*" itself means the mind being well established and its energy collected together in a state that is fit for performing mental work of any nature. It needn't aim just for causing *jhāna*. Although it might not be to the degree of *jhāna*, it still can be called "*samādhi*." Those who aren't interested in *jhāna* build *samādhi* for other results, rather than blindly stopping at *jhāna* only for the sake of its happiness.

Building the sort of *samādhi* which leads toward *ñāṇadassana* (knowing and seeing) means developing *ālokasaññā* (imagining of light) and *divasaññā* (imagining of daytime). This is considered the second type of *samādhi-bhāvanā*. We should examine how it differs from the first type. In essence, *jhāna* leads to happiness, while mentally developing *ālokasaññā* and determining *divasaññā* until they become a kind of "divine" *ñāṇadassana* aims for the mind's total lightness and spaciousness. It doesn't aim for happiness as in developing *jhāna*. The difference between them can be clarified by comparing it with the difference between a person who is preoccupied with food and one who is preoccupied with honor or knowledge. The focuses are

## The Style of Practice at Suan Mokkh

in different directions because there are different problems and needs within these people.

"Divine *ñāṇadassana*" usually is considered a matter of miracles and magic, but regarding Dhamma practice for the sake of quenching *dukkha*, it means the creation of a most penetrating mental ability, in the same way that *jhāna* or *samādhi* supports the arising of great mental strength. In the case when *ālokasaññā* and *divasaññā* are used in the early stages of practice, they are used to eliminate drowsiness or the inclination to sleep. On a higher level, that considered to be genuine *samādhi-bhāvanā*, the experts refer to the sharp and penetrating knowing and seeing which is able to pierce through darkness or shine through hidden things in a way so far beyond what is natural that it is called "heavenly" or "magical."

One ought to know that both *jhāna* and *ñāṇadassana*, if used in the wrong way or with the wrong intention, naturally become the basis for attachment and other forms of delusion which retard the realization of *nibbāna*. One ought to use *jhāna* merely for energy and strength, and use *ñāṇadassana* merely as a means for the sharp penetration mentioned above. If one indulges in the happiness of *jhāna*, one gets stuck in "material existence" (*rūpa-bhava*) or "immaterial existence" (*arūpa-bhava*), depending on the kind of *jhāna*, with little chance of recovery. If one indulges in heavenly *ñāṇadassana*, one gets lost in demonstrating special powers, possibly even to the point of ending up a magician or trickster. The cultivator must have proper understanding of these two kinds of *samādhi-bhāvanā*, because they are two-edged swords, unlike the latter two kinds of *bhāvanā*.

### THE PERFECTING OF SATI-SAMPAJĀṆĀ

Developing *samādhi* for the perfection of *sati-sampajañña* is a matter of self-awareness. It has more to do with *paññā* (wisdom, understanding) than the first two do, so that we must categorize it as *paññā* prac-

## *Evolution/Liberation*

tice rather than *samādhi* practice.<sup>8</sup> This kind of *bhāvanā* is the training of instant self-awareness. There is constant and thorough self-awareness in the moment of any changes in the mind, whether they come from without or within, especially of the arising, existing (functioning), and ceasing of *saññā*, *vedanā* and *vitakka*.

Here, "*saññā*" refers not to memory, as it is often translated, but to the mind apprehending the object for what it is and then moving after (toward) that object, as is natural and ordinary for all living things which can recognize objects. The word "*vedanā*" refers to the feeling which results a moment later. After the object is apprehended, there arises the feelings of satisfaction, dissatisfaction, or indifference, depending on the circumstances. In Pali, these feelings are known as *sukhavedanā*, *dukkhavedanā*, and *adukkhamasukhavedanā*. "*Vitakka*" refers to the result that arises the moment after that: thoughts about what to do next and then wanting to do whatever has been thought, sometimes with good intention and sometimes with bad intention, which in Pali are classified as "*kusala*" (wholesome), "*akusala*" (unwholesome), and "*abyākṛita*" (neutral).

*Saññā*, *vedanā*, and *vitakka* happen in the mind everyday. We can almost say every hour, every minute, even every second, depending on the nature of the mind and the circumstances surrounding that person. Thus, there is nobody who can live without *saññā*, *vedanā*, and *vitakka*; except when sleeping soundly, lying unconscious, or dwelling in the deep meditative attainment which stops *saññā*, *vedanā*, and *vitakka*.<sup>9</sup> So we may say that these three things are abundant and dense

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<sup>8</sup> The Middle Way involves three Trainings: *sīla* (morality), *samādhi*, and *paññā*.

<sup>9</sup> Known both as "*nirodhasamāpatti*" (attainment of quenching) and as "*saññāvedayitanirodha*" (quenching of *saññā* and *vedanā*)

in our minds. We need not go searching for them anywhere, we already have more than we can notice.

The basic conditions of these three things are 1) their arising or appearing, 2) their existing and continuing for a period long or short depending on their causes and conditions, and 3) their reaching the moment of ceasing to appear in that particular way. These can be counted as one cycle. Our scrutiny must observe whether there is arising, existing, or ceasing, and comprehend whether it is of *saññā*, *vedanā*, or *vitakka*. And we must realize that they are merely *saññā*, *vedanā*, and *vitakka*. Don't cling to them as self or as some story or business that will just cause *dukkha*, or commit any action that will bring on more *dukkha* later. In this kind of scrutiny, the experts use a phrase that has very important meaning here, the phrase "which that *bhikkhu* has realized." The word "realize" here means knowing with thorough *sati-sampajañña*, so that no *saññā*, *vedanā*, or *vitakka* are carelessly taken up as being self, and having enough *sati* to observe every instant that one of them arises, exists, and ceases, no matter whether in the moment of *saññā*, *vedanā*, or *vitakka*.

When vigilantly observing each moment in this way, it's impossible that anything can arise in a way that is *dukkha*. They arise naturally, without any meaning, and so defilement arises with increasing difficulty. Consequently, that person has steadily less *dukkha*, because the opportunities for the arising and development of defilement are increasingly hard to come by. This is the direct result and benefit of perfecting the *sati-sampajañña* which has been trained through scrutinizing the arising, existing, and ceasing of *saññā*, *vedanā*, and *vitakka*. We can practice this in all positions and movements. There is no need to limit it to certain activities only. Count this as a supremely important kind of *samādhi-bhāvanā*. If there is a high level of *samādhi*, that is, high mental energy, the scrutiny is decisive and steady, and becomes absolutely safe and secure.

## ENDING THE ĀSAVA

The fourth kind of *samādhi-bhāvanā* leads to the end of the *āsava*.<sup>10</sup> This is solely a matter of *pañña*, namely, constantly scrutinizing the five *upadāna-khandha* until seeing their arising and ceaseless change. Regarding this subject, let's speak about "constantly contemplating" first, and then consider the five *khandha* which *upadāna* possesses. The word "*anupassanā*" (contemplation, seeing-watching after) refers to the scrutiny which becomes the continuous realization of a certain truth. By "continuous" we mean in every position and movement, or, in more subtle terms, with every inhalation and exhalation, excepting only while one is asleep.

In this case, one must begin by scrutinizing at the most basic level, namely, contemplating the nature of arising (*udayabbayānupassanā*) or of change (*aniccānupassanā*). If these are not yet seen clearly, try until seeing them distinctly. Strive like any ordinary person who has a problem so important he can't stop thinking about it. He ponders it during everything he does: sitting he thinks, walking he thinks, lying down he thinks, eating he thinks, bathing he thinks, sitting in the toilet he thinks about his problem. Those who strive spiritually must have the same kind of feeling -- that this contemplation for the sake of quenching *dukkha* is the most important and pressing issue in life -- if they will be able to contemplate without stopping or getting bored.

The first stage is to examine arising and impermanence up until really seeing arising and impermanence deeply. Then follows the next stage, which is the result of seeing that impermanence. This is the feeling of weariness that occurs when clearly seeing the duk-

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<sup>10</sup> Literally, "a flowing out"; variously translated as cankers, corruptions, and taints; an "erupting" of defilement out from the mind's defiled tendencies. The Buddha usually mentioned three kinds: the eruptions of sensuality (*kāmāsava*), becoming (*bhavāsava*), and ignorance (*avijjāsava*).

*kha* and punishment that is there in those things. At this stage, instead of examining impermanence itself, we change to ceaselessly examining in the mind this feeling of weariness and this realization of harmfulness and *dukkha*. To put it even more correctly, we should say "protect and guard" that experience of weariness and the seeing of *dukkha* so that it is experienced decisively in the mind for a long time, until it leads to some degree of disenchantment and the fading away of attachment. This, in turn, is contemplated up until the time when one ascends to a higher level of scrutinizing impermanence (and the insights following from it) that is more subtle and refined than previously experienced.

In summary, in one stage examine a specific truth. In the next stage, protect the feeling that arises in the mind as a result of seeing that truth and "bake-treat"<sup>11</sup> (train) it in the mind for as long as possible. This stage is crucial in developing *bhāvanā*. Examining something until seeing its truth, then letting that realization go without protecting it, is never going to lead to success. Therefore, we must do both things. Make genuine penetration and realization, then snug up that realization so that it arises in the mind for as long as possible, until the point where realization dives deep and cuts defilement by itself. The conditions are the same as planting a tree, then protecting it while it grows, until it blossoms and bears fruit. Practice must proceed step by step, according to the stages of attaining *magga-*

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<sup>11</sup> In the Thai, a pun is created by hyphenating the word which usually means "to train, to raise or bring up" into its two roots which mean "to bake, to fumigate, to scent," and "to fumigate, to treat, to proof against rust." Hopefully, this conveys the "training" that is necessary for this level of practice.

## Evolution/Liberation

*phala-nibbāna*.<sup>12</sup> Such conditions fit the true meaning of "*bhāvanā*."

Any ordinary person who is given to thinking and philosophy might be able to think up a certain truth just as well as any practitioner of *vipassanā*. Nonetheless, lacking the activity of closely guarding that truth's effect on the mind and sustaining it for as long as is needed to securely bury it in the mind, they are incapable of cutting through defilement. This is why we can't call them a "*vipassanā* practitioner." The real meaning of "*vipassanā*" is in "baking" the truth which has been realized, in keeping it in the mind for a long time, more than in having a truth appear for only a moment and then letting it disappear, as happens with ordinary people. A penetrating thought can occur to anyone, but if it isn't well trained and guarded (meaning *bhāvanā*) it won't be an "insight which can cut defilement." For this very reason, we must carry out this mental work in the manner or nature of "*bhāvanā*," which means "planting, nurturing, and protecting so that growth continues." It should have the character of *yoga* (yoke, such as for an ox), which means that the mind must be continuously harnessed and tightly bound to contemplation and insight, with no letup, until attaining the goal.

All of this has been an explanation of the essential meaning of "*anupassanā*" which means "constantly observing after" or "contemplation." This is a word used in all cases of *bhāvanā* at the highest level, such as *udāyabbayānupassanā* or *aniccānupassanā*, which has been discussed here, and even higher levels, such as *virāgānupassanā*, *nirodhānupassanā*, and *paṭinissaggānupassanā*.<sup>13</sup> May all meditators be greatly inter-

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<sup>12</sup> The arising of the transcendent path (*magga*) which cuts through defilement, the fruit (*phala*) that defilements have been cut through, and the coolness and peace (*nibbāna*) when there is no defilement.

<sup>13</sup> Contemplation of fading away, of quenching, and of tossing back, respectively.

ested in this meaning of "anupassanā" so that there will be success at this level of bhāvanā cultivation.

### UPADĀNAKKHANDHA

Regarding the word "upadānakkhandha" (five *khandha* accompanied by *upadāna*) we mean these very same five components that compose us human beings and specifically those which are still occupied by *upadāna*. Through the influence of this *upadāna* beings (minds) spin around in *saṃsāra*. We have discussed in detail the four kinds of *upadāna* in other places, you can read about them later.<sup>14</sup> Here, we merely want you to see that if any of the five *khandha* are yet accompanied by *upadāna*, those five *khandha* must arise, exist, and cease through the power of that *upadāna*. This power will continue until it is finished off, that is, until the five *khandha* are never again accompanied by *upadāna*. Traditionally, we call these the "five *parisuddhi-khandha*" or the "Arahant."

Further, the four kinds of *upadāna* are means of sustenance for the *āsava* (eruptions) in that they are mutually dependent upon each other. When there is attachment, the *āsava* surely ferment in the mind's depths (subconscious). When the *āsava* are still pickled in the mind, *upadāna* surely will remain sticky and firm all the way. In fact, they both are refined forms of defilement that lie in the subconscious in the same way. They differ only in that they pop up to temporarily perform different functions, while relying on the five *khandha* as their base and governing those five *khandha* so that they spin around in a painful and tortuous way. If ever there is an activity which makes the mind totally let go of the five *khandha*,

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<sup>14</sup> The four kinds are attachment to sensuality, to views, to superstitious practices, and to self. None of the detailed explanations have been translated yet. Brief descriptions can be found in *Mindfulness With Breathing: Unveiling The Secrets Of Life*.

## *Evolution/Liberation*

where there is no grasping and clinging with *upadāna*, the *āsava* will end and all *dukkha* will quench. The question, then, is what must we do to destroy these attachments?

There is a way available to us for destroying *upadāna* and preventing the five *khandha* from becoming the basis for further *upadāna*. In principle, we examine the five *khandha* to see that they aren't worthy of attachment and should not be attached to in even the least little way. Directly, we examine them to realize they are illusory fiascos, are empty of any substance, and bring *dukkha* upon any person who clings to them. In other words, see that they are just *aniccatā*, *dukkhatā*, *anattā*, and *suññatā*. When these truths are seen as truly absolute, the mind won't cling to those five *khandha* with *upadāna* ever again. Because *upadāna* occurs through *avijjā*, through the stupid delusion that these five *khandha* are lovely, worth grasping, worth having, worth being, we never find them to be composed of *aniccatā*, *dukkhatā*, *anattā*, and *suññatā*. Now *vijjā* arises in place of *avijjā*, or is able to destroy *avijjā*, and the mind consequently sees the five *khandha* as being unequivocally and absolutely unlovable and not worth grasping. Thereby, no more *upadāna* arises within the five *khandha* again. Thus, scrutinizing the five *khandha* in this manner is something of the highest value and benefit. It is the basic principle of Buddhism, both in theory and in practice.

The way to examine the five *khandha* in order to destroy the *asava* and *upadāna*, so as no longer to see the five *khandha* as worth being involved in or grasping at, in essence is to scrutinize them as follows: 1) See that each *khandha* has such and such a nature. 2) See that each originates and arises in such and such a way. 3) See that they then must deteriorate, dissolve, and disappear in such and such a way. 4) See that they return in such and such a way, endlessly arising again through the influence of any causes and conditions which yet remain, until those causes and conditions are finished. 5) And see that they can

only happen like thus, there is no point in wondering otherwise (which is called the "*tathatā*" of the five *khandha*).

Saying that each *khandha* "has such and such a nature" means that each is composed of just *aniccatā*, *dukkhatā*, *anattā*, *tathatā*, and so forth. Saying that "each *khandha* originates and arises in such and such a way" means that they originate and arise out of causes and conditions which are composed by *aniccatā* and the rest. Even the condition that they occur through and with *aniccatā* and so on, in saying that "each *khandha* deteriorates, dissolves, and disappears in such and such a way," means that they vanish temporarily, in line with the state of change of their causes and conditions. This, however, isn't the final quenching of these five *khandha*. If we use the word "quenching" it will be misunderstood as the quenching which is *nibbāna*. In cases like this, the experts use the word "*atthaṅgamo*" which means "unable to stand" or "unestablishable." They didn't use the word "*nirodha*" which refers to thorough quenching.

So it is that the *khandha* have the nature of being unable to stand, of inevitably disappearing just as they inevitably arose (inevitable because of the appropriate causes and conditions). The fact that they can't stand permanently is because they proceed according to causes and conditions which are no more than *aniccatā*, *dukkhatā*, *anattā*, *suññatā*, and *tathatā*. Although the specific causes and conditions for each *khandha* may differ in some externals, they are ultimately identical in their function, namely, that each one is composed of *aniccatā* and the rest. Therefore, scrutinizing these characteristics of the five *khandha* is the heart of our meditation practice. Then, protect the results or reactions that arise from realizing these characteristics, so they abide in the mind for a long time (as explained above), until reaching the reality of destroying the *āsava* and *upadāna*.

That this fourth kind of *bhāvāna* is solely a matter of *paññā* is of course true, but the Buddha still cal-

led it "*samādhi-bhāvanā*" -- just one of four kinds of cultivation which must be done with *samādhi*. If the scrutiny is powerful it means that there is powerful *samādhi* included in it also. So it is that when we come to this stage, the manifestation of *paññā* is predominant and *samādhi* is not so apparent, for it is hidden behind *paññā*. This helps us to understand that every kind of *samādhi-bhāvanā* must have *samādhi* as its foundation. On any level where the activity of *paññā* is small, there *samādhi* naturally appears predominant. Once we progress to a level where the activity of *paññā* increases, then *samādhi* apparently decreases and, proportionally, *paññā* appears to increasingly replace it. This continues until the final stage, when *paññā* appears solely predominant. One must not forget that there is no decrease or lack of *samādhi*. It is still there and there is, in fact, more of it. Only that it is obscured because *paññā*'s appearance surpasses it.

Would everyone please understand the Buddha's words "*samādhi-bhāvanā*" in the way explained here. Don't think that it merely means the development of *samādhi* by itself. These four *samādhi-bhāvanā* discussed here include every kind of cultivation which has *samādhi* as its foundation. For this reason, the cultivation which we usually name "development of *paññā*" or "*vipassanā* meditation" is considered one kind of *samādhi-bhāvanā*. As with these words of the Buddha, one can see that the way words are used to name things is a matter about which practitioners must be very careful.

### **PANÑĀVIMUTTI FOR EVERYBODY**

The kind of *vipassanā* meditation in which the four *jhana* must be trained expertly, causes strength to precede *paññā* in the scrutiny. And it steadily suppresses the defilements by the mind's power more than the power of wisdom. It leads to the kind of liberation called "*cetovimutti*," liberation which uses strength of mind, that is, the degree of powerful *samādhi* that requires especially arduous training.

## The Style of Practice at Suan Mokkh

This kind of practice is limited to only those individuals who have the nature, character, or sufficient *indriya* for such activity. It isn't something generally available to everybody. Another observation, one which we can gather from the Pali texts themselves, is that some people didn't put much effort at all into *samādhi-bhāvanā*, but could attain the state of Arahant through hearing just a few words from the Buddha's mouth. This shows that there is yet another way, one that is fitting for those individuals whose nature or *indriya* are weak in terms of making *samādhi*, but have adequately powerful *paññā* for the penetrating insight which can sever one's *kilesa*. The way for this group of people is called "*paññāvimutti*," liberation powered mainly by *paññā*. It is goes together with "*cetovimutti*," which is appropriate for certain people only.

### CETOVIMUTTI & PAÑÑĀVIMUTTI

The important difference between these two words is the fact that "*cetovimutti*" has both *paññā* and powerful strength *samādhi* together, and there is enough extra *samādhi* for use in other special purposes. *Paññāvimutti* is lead by the degree of *paññā* necessary for the circumstances of an individual's liberation and has a naturally occurring kind of *samādhi* which is appropriate to the strength of that *paññā*, but not enough to lead *paññā* or push it forward. This means there isn't enough *samādhi* to be used for special abilities such as demonstrating powers, and it isn't accompanied by any extra knowledges (*abhiññā*) or special analysis (*patisambhidā*). Nonetheless, liberation through *paññāvimutti* is possible for everybody, much more than *cetovimutti* is. It is something in which ordinary folk ought to be interested. We will discuss it separately, in a manner which seems fitting for the ordinary folk of this era.

<<< end part I >>>

# RIGHT SPEECH FROM HIS OWN LIPS

## 1. EXPLANATION OF SAMMĀVĀCĀ

Bhikkhus, what is *sammāvācā* like? The intention to refrain from false speech, the intention to refrain from divisive speech, the intention to refrain from crude speech, and the intention to refrain from frivolous speech, Bhikkhus, this is what we call "*sammāvācā*."

## 2. NOBLE & IGNOBLE WAYS OF SPEAKING

Bhikkhus, there are these eight kinds of *anariyavo hāra* (ignoble ways of speaking). What are the eight kinds? The eight kinds are:

the tendency to speak of having seen things which have not (really) been seen;

the tendency to speak of having heard things which have not (really) been heard;

the tendency to speak of having experienced things which have not (really) been experienced;

the tendency to speak of having realized things which have not (really) been realized;

the tendency to speak of having not seen things which have been seen;

the tendency to speak of having not heard things which have been heard;

the tendency to speak of having not experienced things which have been experienced;

the tendency to speak of having not realized things which have been realized.

Bhikkhus, these are the eight *anariyavohāra*.

Bhikkhus, there are these eight kinds of *ariyavohāra* (noble ways of speaking). What are the eight kinds? The eight kinds are:

the tendency to speak of having not seen things which have not been seen;  
the tendency to speak of having not heard things which have not been heard;  
the tendency to speak of having not experienced things which have not been experienced;  
the tendency to speak of having not realized things which have not been realized;

the tendency to speak of having seen things which have (really) been seen;  
the tendency to speak of having heard things which have (really) been heard;  
the tendency to speak of having experienced things which have (really) been experienced;  
the tendency to speak of having realized things which have (truly) been realized.

Bhikkhus, these are the eight *ariyavohāra*.

### 3. TWO MODES OF *SAMMĀVĀCĀ*: *LOKIYA* & *LOKUTTARA*

Bhikkhus, what is *sammāvācā*? Bhikkhus, we speak even of *sammāvācā* as being two-fold: there is the *sammāvācā* which goes along with the *āsava* (eruptions)<sup>1</sup>, is connected with goodness, and results in

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<sup>1</sup> The *āsava* are the basic impulses behind the defilements of greed, anger, and delusion. Their elimination is synonymous with perfect penetration of the noble truths and final liberation. (See pg.32.)

## *Evolution/Liberation*

*upadhi* (burdens)<sup>2</sup>; and there is the *sammavaca* which is noble, without *āsava*, beyond the world, and a factor of the path.

Bhikkhus, how is the *sammāvācā* which goes along with the *āsava*, is connected with goodness, and results in *upadhi*? The intention to abstain from *musāvāda* (false speech), the intention to abstain from *pisuṇavāda* (divisive speech), the intention to abstain from *pharusavāda* (crude speech), the intention to abstain from *samphappalāpavāda* (frivolous speech) Bhikkhus, this is the *sammāvācā* which goes along with the *āsava*, is connected with goodness, and results in *upadhi*.

Bhikkhus, how is the *sammāvācā* which is noble, free of the *āsava*, beyond the world, and a factor of the path? The refraining, the abstaining, the strict abstinence, and the intention to abstain from the four kinds of wrong speech (as listed above) of one whose mind is noble, whose mind is free of the *āsava*, who is cultivating the noble path: Bhikkhus, this is the *sammāvācā* which is noble, free of the *āsava*, beyond the world, and a factor of the path.<sup>3</sup>

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<sup>2</sup> *Upadhi* literally means "burden" and is explained as the *kilesa* (defilements), the *upadānakkhandha* (aggregates of life that are clung to), and *abhisañkhāra* (intention to act via body, speech, and mind, i.e., willful action). The essence of *upadhi* is attachment. We make things heavy by attaching to them.

<sup>3</sup> Note that the common conception of the path as something developed over time is not the same as the noble path which cuts through the defilements.

#### 4. STANDARD FOR SCRUTINIZING "SPOKEN KARMA"

##### (a. before acting)

Rahula, when you desire to do any verbal *kamma*,<sup>4</sup> first reflect upon that *kamma*: "This verbal action that I desire to do, does it lead to harm for myself, lead to harm for others, or lead to harm for both sides; is it an unwholesome verbal action with *dukkha* as its return and *dukkha* as its result?" Rahula, if you reflect and then feel that it is so, then you absolutely should not do such a verbal action.

Rahula, if you reflect and then feel that: "This verbal action which I desire to do, does not lead to harm for myself, does not lead to harm for others, and does not lead to harm for both sides; it is a wholesome verbal action, that has joy as its return and has joy as its result"; then, Rahula, you ought to do such a verbal action.

##### (b. while acting)

Rahula, while you are doing any verbal action, reflect upon that action: "This verbal action which I am doing, does it harm myself, does it harm others, or does it harm either side; is it an unwholesome verbal action with *dukkha* as its return and with *dukkha* as its result?" Rahula, if you consider and then feel it is so, you ought to abandon such a verbal action.

Rahula, if you consider and then feel that: "This verbal action which I am doing, does not harm myself, does not harm others, and does not harm either side; it is a wholesome verbal action with joy as its return and with joy as its result"; then, Rahula, you ought to increase such a verbal action.

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<sup>4</sup> *Kamma* simply means "action," of which the Dhammically crucial factor is intention (*cetanā*). We should be careful to avoid confusing the Buddha's use of this term with popular modern usage.

(c. after having acted)

Rahula, when you have done any verbal action, reflect upon that *kamma*: "This verbal action which I have done, did it harm myself, did it harm others, or did it harm either side; was it an unwholesome verbal action with *dukkha* as its return and *dukkha* as its result?" Rahula, if you reflect and then feel that it was so, you ought to announce, confess, and make up side-right<sup>5</sup> that verbal action to the Master or to fellow Brahma-farers who are wise. Once it is announced, confessed, and made upside-right, you should be careful and restrained henceforth.

Rahula, if you reflect and then feel that: "This verbal action which I have done, did not harm myself, did not harm others, and did not harm either side; it was a wholesome verbal action with joy as its return and with joy as its result"; then, Rahula, you ought to be contented and delighted, and continue training in wholesome *dhammas* both during the day and during the night.

## 5. POINTS OF PRAISE & BLAME CONCERNING SAMMĀVĀCĀ

Potaliya, four kinds of people exist and can be found in the world. What four kinds? The four kinds are:

(1) Some people blame those who should be blamed, according to the truth, at the proper time, but do not praise those who should be praised, according to the truth, at the proper time.

(2) Some people praise those who should be praised according to the truth, at the proper time, but do not blame those who should be blamed, according to the truth, at the proper time.

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<sup>5</sup> As opposed to upside-down, obscured, kept secret.

(3) Some people do not blame those who should be blamed, according to the truth, at the proper time, and do not praise those who should be praised, according to the truth, at the proper time.

(4) Some people blame those who should be blamed, according to the truth, at the proper time, and praise those who should be praised, according to the truth, at the proper time.

Potaliya, these four kinds of people exist and can be found in the world. Of these four kinds of people, which kind should be the most fair and right, the most refined, to you?

"Venerable Lord Gotama, of all those four kinds of people, the kind of person who does not blame those who should be blamed, according to the truth, at the proper time, and does not praise those who should be praised, according to the truth, at the proper time; is the kind of person who is the most beautiful and refined to me. What is the reason for this? Because this is fair and right with *upekkhā* (equanimity)."

Potaliya, of all those four kinds of people, whichever kind of person blames those who should be blamed, according to the truth, at the proper time, and praises those who should be praised, according to the truth, at the proper time; this kind of person is the most beautiful and refined of these four kinds of people. What is the reason for this? It is fair and right because such a one knows the right time in those circumstances.

## 6. ELABORATION OF THE FOUR SAMMĀVĀCĀ

(AMUSAVĀDA:) A person gives up false speech, strictly abstains from false speech, speaks only the truth, protects honesty, is secure in his words, is believable, and has no intention to deceive the world.

## *Evolution/Liberation*

(*APISUNAVĀDA:*) A person gives up divisive words strictly abstains from divisive words. Having heard something from this side, one does not take it over to tell that side so that they will break with this side or having heard from that side, one does not take it to tell this side so that they will break with that side; but will unite people who have broken up and return them to concord, will support people who are in concord so they will be even more harmonious. Is a person who likes harmony, who delights in harmony, who is content with concord. and speaks only words that cause concord.

(*APHARUSAVĀDA:*) A person gives up speaking crude words, abstains fully from speaking crude words, and speaks only speech which is blameless, is sweet to the ear, causes love, is inspiring, is the polite speech of city-folk, is satisfying to the many. He speaks only that sort of speech.

(*ASAMPHAPPALĀPAVĀDA:*) A person gives up frivolous speech, strictly abstains from frivolous speech; and speaks only at the proper time; speaks only true words which are beneficial, are Dhamma, and are Vinaya; speaks only words which have a basis, a foundation of reference, and an ending time, which are beneficial and fit the situation.

## 7. WELL-SPOKEN WORDS ARE *SAMMĀVĀCĀ*

Bhikkhus, words having these five characteristics are words well-spoken, are not words badly-spoken, are blameless words which the wise do not criticize. What are these five characteristics? The five are:

spoken at the proper time	( <i>kālena bhāsītā hoti</i> )
spoken in line with the truth	( <i>Saccā bhāsītā hoti</i> )
spoken gently	( <i>Sanhā bhāsītā hoti</i> )
spoken beneficially	( <i>Atthasañhitā bhāsītā hoti</i> )
spoken with a friendly heart	( <i>Mettacittena bhāsītā hoti</i> )

Bhikkhus, speech having these five characteristics are words well-spoken, are not words badly-spoken, are blameless words which the wise do not criticize.

## 8. WELL-SPOKEN WORDS ARE SAMMĀVĀCĀ (another angle)

Bhikkhus, words having these four characteristics are words well-spoken, are not words badly-spoken, and are blameless words which the wise do not criticize. What are these four characteristics? The four are:

- speaking only good words, never speaking bad words;
- speaking only justly, never speaking unjustly;
- speaking only lovely words (for the listener), never speaking ugly words;
- speaking only truthful words, never speaking time-wasting words.

Bhikkhus, speech having these four characteristics are words well-spoken, are not words badly-spoken, and are blameless words which the wise do not criticize.

## 9. SPEECH OF SAPPURISA & ASAPPURISA<sup>6</sup>

### A. Speech of Asappurisa

Bhikkhus, a person with four *dhammas* (traits, qualities) is everywhere known as being an *Asappurisa*. What are the four? The four are:

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<sup>6</sup> *Sappurisa* is usually taken to mean, nowadays, "good person." In the Pali, however, it generally refers to the *Arahant*, who are beyond being good, or at least *Ariya*, who while being quite good aren't much attached to it. *Asappurisa* is the negation or opposite of which ever meaning one gives to *Sappurisa*.

## *Evolution/Liberation*

Bhikkhus, in this case, the *Asappurisa*, although nobody asks about another person's vices, he openly makes them known, not to mention when somebody asks; when asked by somebody about another person's vices, he leads into problems that can't be evaded or downplayed, then speaks of another's vices fully and in detail. Bhikkhus, on this point you ought to know that this person is an *Asappurisa*.

Bhikkhus, there is still another kind of *Asappurisa*, that is, one who, although asked about another person's virtues, doesn't make them known, not to mention when nobody asks; when asked about another person's virtues, he downplays and confuses the question, then speaks of another person's virtues incompletely and without detail. Bhikkhus, on this point you ought to know that this person is an *Asappurisa*.

Bhikkhus, there is still another kind of *Asappurisa*, that is, one who, although asked about his own vices, he covers them up and does not make them known, not to mention when nobody asks; when asked by someone about his own vices, downplays and confuses the question, then speaks about his vices incompletely and without detail. Bhikkhus, on this point you ought to know that this person is an *Asappurisa*.

Bhikkhus, there is still another kind of *Asappurisa*, that is, one who, although nobody asks about his virtues, openly boasts about them, not to mention when somebody asks; when somebody asks about his virtues, he does not downplay or evade the question, then speaks about his virtues fully and in detail. Bhikkhus, on this point you ought to know that this person is an *Asappurisa*.

Bhikkhus, a person with these four *dhammas* is well known to be an *Asappurisa*.

## B. Speech of a *Sappurisa*

Bhikkhus, a person with four *dhammas* is everywhere known as being a *Sappurisa*. What are the four? The four are:

Bhikkhus, in this case, the *Sappurisa*, although somebody asks about another person's vices, does not make them known, not to mention when nobody asks; when asked by somebody about another person's vices, he downplays and evades the question, then speaks of another's vices incompletely and without detail. Bhikkhus, on this point you ought to know that this person is a *Sappurisa*.

Bhikkhus, there is still another kind of *Sappurisa*, that is, one who, although not asked about another person's virtues, makes them known, not to mention when somebody asks; when asked about another person's virtues, he doesn't downplay or evade the question, and speaks of another person's virtues completely and in detail. Bhikkhus, on this point you ought to know that this person is a *Sappurisa*.

Bhikkhus, there is still another kind of *Sappurisa*, that is, one who, although not asked about his own vices, makes them known, not to mention when somebody asks; when asked by someone about his own vices, he does not downplay or evade the question, but speaks about his vices fully and in detail. Bhikkhus, on this point you ought to know that this person is a *Sappurisa*.

Bhikkhus, there is still another kind of *Sappurisa*, that is, one who, although somebody asks about his virtues; does not make them known, not to mention when nobody asks; when somebody asks about his virtues, he evades and downplays the question, and speaks about his virtues incompletely and without detail. Bhikkhus, on this point you ought to know that this person is a *Sappurisa*.

Bhikkhus, a person with these four *dhammas* is well known to be a *Sappurisa*.

C. Speech of New Inlaws & Old Inlaws

Bhikkhus, just as with a new bride who has just been brought home for the first night and day. The whole of that time there persists shyness and fear of her husband's mother, of her husband's father, of her husband, and even of the servants.

Once time has passed, because of familiarity, that daughter-in-law shouts at her husband's mother, at her husband's father, even at her husband: "Get out, get out, what do any of you people know?"

Bhikkhus, just the same, some bhikkhus in this Training, go forth from home, are homeless throughout the day and night, during that whole time only, their *hiri* and *ottappa*<sup>7</sup> persists towards *bhikkhus*, *bhikkhunis*, *upasaka*, *upasika*,<sup>8</sup> and even the Wat-folk and novices.

Once time has passed, due to familiarity, they shout at their teachers and at their preceptors: "Get out, get out, what do any of you know?"

Bhikkhus, for this reason in this matter, you all ought to train and reflect as follows: "We will live with a mind just like that of a newly arrived daughter-in-law." Bhikkhus, you all ought to train and reflect in this way.

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<sup>7</sup> *Hiri* is shame regarding evil acts and *ottappa* is fear of the consequences of such acts. On a higher level, they are shame regarding defilements and fear of the consequences of defilement, namely, *dukkha*.

<sup>8</sup> Men and women who have undertaken fully the homeless training under the Buddha, and men and women who follow the Buddha while living the family life: these groups make up the Four Buddhist Companies required for the health of the Religion.

## 10. STANDARD OF HIGHEST SAMMAVACA

Prince, the Tathāgata clearly knows certain words to be untrue, to be false, to have no benefit, and to be not pleasing and supportive to others; the Tathāgata naturally doesn't speak those words.

The Tathāgata clearly knows certain words to be true, to be fact, but to have no benefit, and to be not pleasing and supportive to others; the Tathāgata naturally doesn't speak those words.

The Tathāgata clearly knows certain words to be true, to be fact, to have benefit, but to be not pleasing and supportive to others; the Tathāgata naturally chooses the proper time for speaking those words.

The Tathāgata clearly knows certain words to be untrue, to be false, to have no benefit, and yet to be pleasing and supportive to others; the Tathāgata naturally doesn't speak those words.

The Tathāgata clearly knows certain words to be true, to be fact, but to have no benefit, and yet to be pleasing and supportive to others; the Tathāgata naturally doesn't speak those words.

The Tathāgata clearly knows certain words to be true, to be fact, to have benefit, and to be pleasing and supportive to others; the Tathāgata naturally knows the appropriate time for speaking those words.

## 11. HIGHEST LEVEL OF SAMMĀVĀCĀ (BUDDHA-LEVEL)

Daṇḍapānisakka asked the Buddha, "How does the Venerable Samaṇa usually speak, what do you normally say?"

Friend, whatever having been spoken by people, does not lead to quarrels and arguments with anyone in the world, including the *Deva*, *Māra*, and *Brahma* worlds,

## *Evolution/Liberation*

among beings including Sages and Priests, heavenlies and humans; furthermore, whatever having been spoken by people, does not bring *saññā* (old stories) into the mind of a speaker who (now) is finished with evil, is not involved with sensuality, need never again speak with uncertainty about how things are, has severed all annoyance of body and mind, and is free of desire for any kind of existence; friend, my words are like this, I normally speak like this.

### 12. EXAMPLES OF FRIVOLOUS SPEECH IN TEACHERS

(first example)

"Venerable Gotama, regarding what is the path and what is not the path, even the various Brahmins will explain things in different ways: the Adhariya-Brahmins, the Tittiriya-Brahmins, the Chandoka-Brahmins, and the Bavharidhā-Brahmins explain (each their own way). Yet all of those paths are paths leading out, able to lead those who walk them to union with Brahmā. Just as if the many paths near a village or city all meet at that one village, so the various paths of the Brahmins."

Vāsetṭha, among all those Three Vedas Brahmins is there even one Brahmin who has seen Brahmā face to face?

"That cannot be found, Venerable Gotama."

Vāsetṭha, if that is so, is there even one teacher of those Three Vedas Brahmins who has seen Brahmā face to face?

"That cannot be found, Venerable Gotama."

Vāsetṭha, if that is so, is there even one head teacher of the teachers of those Three Vedas Brahmins who has seen Brahmā face to face?

"That cannot be found, Venerable Gotama."

Vāseṭṭha, if that is so, is there even one teacher in the last seven generations of those Three Vedas Brahmins who has seen Brahmā face to face?

"That cannot be found, Venerable Gotama."

Vasettha, among all of the old *rishis* -- namely, *Rishi Aṭṭhaka*, *Rishi Vāmaka*, *Rishi Vāmadeva*, *Rishi Vessāmitta*, *Rishi Yamataggi*, *Rishi Angirasa*, *Rishi Bhāradvāja*, *Rishi Vāseṭṭha*, *Rishi Kassapa*, *Rishi Bhagu* -- those composers of sacred mantras who told them to the Three Vedas Brahmins to repeat, pronounce, chant, and tell again, which continues until this day; is there even one *rishi* among all those *rishis* who declares, "I know, I see, where Brahmā is, how he exists, and when he appears"?

"That cannot be found, Venerable Gotama."

Vāseṭṭha, when there are no Brahmins, teachers of Brahmins, or *Rishis* who told the mantras to the Brahmins -- not even one -- who ever saw Brahmā face to face, then showed the path leading to union with Brahmā; how will you regard this? The words of those Three Vedas Brahmins turn out to be unmiraculous<sup>9</sup>, don't they?

"Obviously, Venerable Gotama, when that is the case, the words of those Three Vedas Brahmins naturally turn out unmiraculous."

Correct, Vāseṭṭha. That these Brahmins who do not know and do not see Brahmā will thus show the path leading to union with Brahmā is not at all possible. Vāseṭṭha, just as with a line of blind men clinging to

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<sup>9</sup> "Unmiraculous" or "nothing marvelous" (*appaṭihirikataṃ*) means unfounded and meaningless because there is nothing in the words that demonstrates their truth so that the listener must believe them. (Author)

## *Evolution/Liberation*

each others backs, the man at the front sees nothing, the men in the middle see nothing, and the man at the end sees nothing, so the words of the Three Vedas Brahmins can be compared to a line of blind men. That is, the first group of speakers didn't see Brahmā, the next group of speakers didn't see Brahmā, and the last group of speakers didn't see Brahmā. Thus, their words turn out to be ridiculous, low, vain, and good-for-nothing.

(second example)

Vāseṭṭha, how will you regard this? All those Three Vedas Brahmins can see the Moon and Sun, as most other people can see the Moon and Sun, regarding the directions from where they are arising and where they are setting, then pray, sing praises, and with raised hands circumambulate, both groups together, don't they?

"So it is, Venerable Gotama."

Vāseṭṭha, how will you regard this? When the Three Vedas Brahmins see, the same as most other people see, the Moon and Sun like this, then the Three Vedas Brahmins are able to show the path to union with the Moon and Sun, right?

"This cannot be found, Venerable Gotama."

Vāseṭṭha, when those Three Vedas Brahmins, the same as most other people, can see the Moon and Sun clearly by themselves, yet are unable to show the way to union with the Moon and Sun; then those Brahmins, those teachers of Brahmins, and those *Rishis* who told the *mantras* to the Brahmins, none of whom have ever seen Brahmā face to face, will come to show the way to union with Brahmā; how will you regard this? The words of those Three Vedas Brahmins naturally turn out unmiraculous, don't they?

"Obviously, Venerable Gotama, when that is the

*Right Speech From His Own Lips*

case, the words of those Three Vedas Brahmins turn out unmiraculous."

Correct, Vāseṭṭha. That all the Brahmins who have never known or seen Brahmā will come to show the way to union with Brahmā like that, this is not at all possible.

(third example)

Vasettha, it is as if a man says, "I hope to get the most beautiful girl in this country." All the people ask him, "Sir, do you know whether this most beautiful girl whom you desire is from the noble or Brahmin castes, from the artisan or laborer castes?" He answers, "I don't know." Those people ask again, "This most beautiful girl whom you hope to get, what is her name and her clan; is she tall, short, or medium-height; is she black-skinned, brown-skinned, or golden-skinned; what village, district, or city does she live in?" He answers, "I don't know at all." Those people ask again, "Sir, you hope for and desire to get someone who you have never known or seen, don't you?" He answers, "That's right." Vāseṭṭha, how will you regard this? The words of this man naturally turn out unmiraculous, don't they?

"Obviously, Venerable Gotama."

(fourth example)

Vāseṭṭha, it's as if a man made a stairway for climbing up to a palace and put it at the junction of four large roads. All the people ask him, "Sir, you made a stairway for climbing up to a palace. Do you know of that castle, whether it is to the East or the South, to the West or the North, tall or short or medium sized? That man answers, "I don't know at all." Those people ask again, "Sir, you made a stairway for climbing up to a palace that you never have known and never have seen, didn't you?" He answers, "That's right." Vasettha, how will you regard this? The words of this man naturally turn out unmiraculous, don't they?

"Obviously, Venerable Gotama."

(fifth example)

Vāsetṭha, it's as if this Aciravatī River is so full of water that a crow can drink from it standing up. Then, a man arrives who has some purpose on the far bank, is looking for the other side, is trying to get to the far bank, and wants to get across; he stands on this bank and calls to the far bank, "Far bank come here; come here far bank." Vāsetṭha, how will you regard this? This far bank of the Aciravatī River will come to this bank because of this man's calling, begging, wishing, or wheedling, can that be?

"Most Venerable Gotama, that is hardly possible."

### 13. RESULTS OF WRONG SPEECH

Bhikkhus, *musāvāda* (false speech) that is thoroughly consumed, developed, and made much of, naturally leads to hell<sup>10</sup>, to animal birth<sup>11</sup>, and to the *pretā* realms<sup>12</sup>. The result of false speech of those who are humans<sup>13</sup> which is lighter than the (above) results is the one that leads to false claims of ownership (regarding ones possessions).

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<sup>10</sup> *Naraka*, realm or state of purgation and torment for evil deeds. This and the following states have the most meaning for our lives when understood as descriptive of mental states where ego is "reborn." Whether such realms actually exist as physical places is to be discovered at the death of those who regularly fall into such mental states.

<sup>11</sup> *Tiracchana*, lacking in human intelligence and the potential for Dhamma practice.

<sup>12</sup> The "hungry ghosts" tortured by insatiable desires.

<sup>13</sup> Yet another realm where there is also much *dukkha*, but where there is also the best chance to learn -- through *dukkha* itself -- the way out from *dukkha*.

Bhikkhus, *pisuṇavāda* (divisive speech) thoroughly consumed, developed, and made much of, naturally leads to hell, to animal birth, and to the *preta* realms. The result of the divisive speech of those who are humans which is lighter than the (above) results is the one that leads to breaking with friends.

Bhikkhus, *pharusavāda* (coarse speech) thoroughly consumed, developed, and made much of, naturally leads to hell, to animal birth, and to the *preta* realms. The result of the coarse speech of those who are humans which is lighter than the (above) results is the one that leads to hearing unpleasant sounds.

Bhikkhus, *samphappalāpavāda* (frivolous speech) that is thoroughly consumed, developed, and made much of, naturally leads to hell, to animal birth, and to the *preta* realms. The result of the frivolous speech of those who are humans which is lighter than the (above) results is the one that leads to speech which nobody believes.

### SUTTA REFERENCES

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## ATAMMAYATĀ :

### THE REBIRTH OF A LOST WORD<sup>1</sup>

The term *atammayatā* cannot be found in the Pali Text Society Dictionary. Readers will find it difficult to discover references to it in scholarly works, whether they come from West or East. The meditation masters of Tibet, Burma, or Zen do not seem to be interested in it. Mention it to most Buddhists and they will not know what you are talking about. Yet there is clear evidence in the Pali Canon that the Buddha gave this word significant meaning. Currently, one of Thailand's most influential monks is teaching that it is "the highest word in Buddhism, the final word of Buddhism."

*Atammayatā* appears in a number of Pali suttas and each context suggests that the term has important meaning. The traditional commentators, however, never caught on. They glossed *atammayatā* in a way that suggested the term was out of their depths: they rendered it as an absence of *taṇhā* (craving), absence of *diṭṭhi* (wrong views), and an absence of *māna* (conceit). There are many Pali terms glossed in this stock, and therefore virtually meaningless, way. Even so, the commentators recognized *atammayatā*'s importance. Their standard explanation, although vague, describes it as the awakened state of the *arahant*, or fully-awakened, perfected being.

Further confusion occurs in the Thai version of the

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<sup>1</sup> Originally written for *CROSSWINDS* (the journal of the Southeast Asian Studies Center at Northern Illinois University, USA), this article has been revised for *EVOLUTION/LIBERATION*.

Pali *Tipiṭika*, which was written in Khmer script<sup>2</sup>. We find three variations in the spelling: *agammayātā*, *akammayātā*, and *atammayātā*. There is no reason to believe that these are different words. The Khmer characters that are here rendered *g*, *k*, and *t* share the basic form of a horseshoe or upside-down "u." They differ as to whether there is a small, large, or missing "head" (circle) attached to the left leg of the horseshoe. Obviously, misspellings have occurred. Transcribing errors would not be surprising. Of the three variations, *atammayātā* is the most common. Further, in the final analysis, it can be deciphered etymologically, consistent with its various contexts.

Buddhadasa Bhikkhu, from Suan Mokkhabalarama in southern Siam, first took note of this word about thirty years ago. The contexts in which he found *atammayātā* convinced him that its meaning is important. As with other terms and teachings found in the *Tipiṭika*, he was careful to look further than the orthodox grammarians, pedants, and pundits. He searched for a spiritual meaning on the deepest level possible. In the 1970s, he briefly mentioned *atammayata*, but felt his listeners were not yet ready for it. Finally, on Magha Pūjā Day 2531 (March 2, 1988), he brandished his newest Dhamma weapon. It immediately attracted attention.<sup>3</sup>

"DON'T MESS WITH ME KNOW MORE!"

In his first talk about *atammayata*, Buddhadasa Bhikkhu interspersed literal interpretations of the term with the spicy, crude street language "*kū mai ao kap mūng ik to pai wōi*," which can be rendered, "I won't have anything to do with you ever again!" or "I

<sup>2</sup> The monks at Suan Mokkh would like to collect other uses of this term in various versions of the Canon, such as the Burmese and Sinhalese.

<sup>3</sup> He has since given many talks on the subject. English translations are being prepared.

## *Evolution/Liberation*

ain't gonna mess with you no more!"<sup>4</sup> These are words used by drunks, rowdies, and angry merchants, rather than highly respected religious. The pronouns *kū* and *mūng* are considered to be low-class and coarse, although they were once proper and polite. Buddhadasa Bhikkhu has repeatedly used *kū* to point at the egoistic mind (the self-concept and selfishness) and its baseness. Nonetheless, his unique approach to *atammayatā* raised a bit of a stir. The term was no longer ignored and forgotten. People who thought Buddhadasa Bhikkhu had grown too old, eighty-two at the time, recalled previous surprises and controversies.

We can only speculate as to why *atammayatā* (or its misspellings) was left out of the Pali Text Society Dictionary. Surely not because it is impossible to decipher. A literal analysis gives us: *a* (not), *tam* (that), *maya* (to make, create, or produce), and *tā* (the state of being). Thus, *atammayatā* may be translated as "the state of not being made up by, or made up from, that (thing or condition)."

The meaning becomes clearer if we recognize that *maya* is a synonym for *sañkhāra* (to concoct, compound, or condition). *Atammayatā* is "unconcoctability," a state of mind independent of the objects and conditions of experience. Fully conscious and aware, this mind is not affected by the defilements of greed, anger, and delusion. Thus, the concept is close in meaning to the adjective *visañkhāra*, which describes the unconditioned state of *nibbāna*. Clearly, *atammayatā* is something Buddhists should be aware of.

Why does Buddhadasa Bhikkhu consider *atammayatā* so important? In the *Salayatanavibhaṅga Sutta* of the *Majjhima-nikāya* (#137) the Buddha describes a spiritual progression carried out by "relying on this, to give up that." Relying on the pleasure, pain, and

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<sup>4</sup> Movie fans may have noticed *atammayata* in Clark Gable's famous line from *Gone With The Wind*: "Frankly my dear, I don't give a damn."

equanimity associated with renunciation, one gives up the pleasure and pain associated with worldliness. Relying on singular or one-pointed equanimity (*ekaggatā-upekkhā*), one gives up many-sided or multifaceted equanimity (*nānattā-upekkhā*). Relying on *atammayatā*, one gives up *ekaggatā-upekkhā*.

In this *sutta*, *nānattā-upekkhā* is explained as "equanimity toward forms, sounds, odors, tastes, touches, and mind-objects," which implies the four meditative states known as the "*rūpa-jhāna*." *Ekaggatā-upekkhā* is explained as "equanimity dependent upon the four immaterial absorptions (*arūpa-jhāna*)." To more easily understand what this means, we may compare it with the common Buddhist hierarchy of the sensual (*kāma-*), pure material (*rūpa-*), and non-material (*arūpa-*) realms. The ordinary worldling or "Thickster" (*putthujhana*) clings to sensual experiences due to craving for sensual pleasures. One gets free of sensuality by relying on pure materiality, that is, steady concentration upon material objects (*rūpa-jhāna*). Pure materiality is abandoned by relying on the *arūpa-jhāna*. Finally, these exalted states of consciousness are abandoned through *atammayatā*. In the Sappurisa Sutta of the Majjhima-nikāya (#113), the Buddha describes qualities of the "good person (*sappurisa*) who avoids indulging in and goes beyond the eight *jhāna* through *atammayatā*. There is liberation from the *āsava* (eruptions), which is full awakening. The Buddha is reiterating his message that final liberation cannot be found in the temporary peace and bliss of deep meditative states -- in any conditioned state or thing, for that matter. *Atammayatā* is given precedence over the most sublime experiences that humanity can attain. Further, *atammayatā*, rather than mystical states, is offered as the means to liberation.

*Upekkhā* is the highest of the seven *bojjhanga* (factors of awakening). When the seven factors are developed successfully, they lead to the penetration of the object on which they are focused. Penetration, or direct spiritual experience, means awakening to and

## Evolution/Liberation

deeply realizing the true nature of things. Yet, the above *sutta* tells us that *atammayatā* takes the spiritual cultivator beyond even *upekkhā*. The Buddha is saying that even *upekkhā* is a state that can be clung to, thus preventing liberation. *Atammayatā* frees *upekkhā*, as well as the other six factors and any wholesome *dhamma* that aid liberation, from clinging and grasping. The mind with *atammayatā* is not concocted by and does not rest in any state of mind, all of which are impermanent, undependable, oppressive, uncontrollable, and unownable, that is, void of selfhood.

## LAST WORD OF BUDDHISM

Why does Buddhadasa Bhikkhu call *atammayatā* the "last word and final sword of Buddhism"? Based on the above interpretation, he puts *atammayatā* at the transition point between the *dhammaṭṭhitiñāṇa* (insights into the state, or reality, of nature) and the *nibbānañāṇa* (insights regarding liberation and the realization of *nibbāna*). He explains this with a list of nine eyes (the Thai meaning of *tā*) or insights. The nine *tā*, or *ñāṇa*, are:

<i>aniccatā</i>	impermanence
<i>dukkhatā</i>	unsatisfactoriness
<i>anattatā</i>	not-selfhood
<i>dhammaṭṭhitatā</i>	naturalness
<i>dhammaniyāmatā</i>	lawfulness
<i>idappaccayatā</i>	conditionality
<i>suññatā</i>	voidness
<i>tathatā</i>	thusness
<i>atammayaṭṭatā</i>	unconcoctability

<sup>5</sup> Ajahn Buddhadasa prefers the nine given here to the nine of the commentary tradition. In both cases, the Buddha never mentioned all nine together. Rather, they have been collected into such lists by later scholars. From the traditional list, the eighth term, *saṅkhārupekkhāñāṇa*, comes closest to *atammayatā*.

The realization of these facts about the state of nature leads to the fruits of liberation, which can be described by the following *ñāna* (insight knowledges):

<i>nibbidā</i>	disenchantment
<i>virāga</i>	fading away of attachment
<i>nirodha</i>	quenching of dukkha
<i>vimutti</i>	release (liberation)
<i>visuddhi</i>	purity
<i>nibbāna</i>	coolness (the spiritual goal)

The first list of insights describes an active penetration progressively deeper into the reality of conditioned things. The later list describes the results of that realization. The insight of *atammayatā* is the realization that there is no conditioned thing, object, or state that can be depended upon. Contrary to the way we have learned to "see" things, they are powerless to concoct or affect us.<sup>6</sup> They have no power to make us happy, safe, free from death, or whatever else we might desire. Then why get concocted by them through foolishly relying upon them? From this realization liberation naturally follows.

#### ATAMMAYATĀ IN PRACTICE

Buddhadasa Bhikkhu has given quite a few talks on the subject of *atammayatā* since reintroducing it into Buddhist thought last year (1988).<sup>7</sup> In these talks he has applied *atammayatā* in three ways. The first approach is simple, almost crude. He applies *atammayatā*

<sup>6</sup> The mind concocts, affects, and messes up itself.

<sup>7</sup> Since this article was written, we have come across two references by other authors: Bhikkhu Nyanananda in *Concept & Reality* and Somdet Phra Nyanasamvara in *Contemplation of Feelings*. Both of these writers, however, only mention *atammayatā* briefly, while Tan Ajahn deals with it extensively and profoundly.

## *Evolution/Liberation*

to the practical problems of ordinary people with the crude but dramatic "You aren't gonna mess with me no more!" or "I aint gonna mess around with you no more!" He suggests that we may bring this powerful thought to mind in order to "divorce" the things we ought to divorce, such as, superstitions, alcohol, tobacco, drugs, dishonesty, immorality, and so on. When tempted to indulge in such harmful things, we might recite *atammayatā* as a *mantra* until the temptation passes. This method can also be used to divorce emotional states like greed, lust, anger, hatred, fear, worry, excitement, envy, boredom, laziness, and stupidity -- "I've had enough of you for ever!"

Whereas the first use of *atammayatā* is to extricate us from our mistakes, the second use is preventative. It is a way of understanding the reality of conditioned things. When insight progressively deepens through the nine "eyes," then one realizes that there is nothing deserving of being concocted, affected, manipulated, or cooked and seasoned by us. By cultivating this understanding, human beings may liberate themselves from ignorance, from their attachments, from conflict and misery.

The third and highest use of *atammayatā* is to signify the state of mind that is totally free, independent, liberated. Buddhadasa Bhikkhu prefers to describe this state as being "above and beyond positive or negative." Human beings instinctually feel and perceive all experience as either positive or negative. This leads to evaluating and judging those experiences, which turns into liking and disliking those experiences, which in turn fosters craving, attachment, and selfishness. Thus arises *dukkha* (misery, pain, dissatisfaction). The mind that has gone beyond positive and negative cannot be pulled into the conditioned arising (*paṭicca-samuppāda*) of *dukkha*. Thus, *atammayatā* in this, its most proper sense, describes the state of the *arahant*, the perfected, liberated human being.

**DAWNING OF LEGACIES**  
**WE WOULD LEAVE WITH YOU**

**PART I: LEGACIES MATERIAL AND CEREMONIAL**

**Legacy 1:** Everyone can be a Buddhadasa (Servant of the Buddha), if one wants to with a pure heart, just serve in the propagation of Buddhism by setting an example in practice and living happily that others may see, until they follow along.

**Legacy 2:** Three Wishes suitable for everybody who is a Buddhadasa to take as a standard in performing our duty for the world's benefit, namely:  
1. Strive to lead oneself to the heart of one's own religion; 2. Strive to help each other pull ourselves out from under the power of materialism; 3. Try to create mutual understanding among the religions.

**Legacy 3:** The first wish -- causing everyone to realize the heart of Buddhism -- is for bringing about practice which is good, direct, just, and fit for liberation, in order to directly and genuinely carry on the Buddha's purpose.

**Legacy 4:** The second wish -- getting the world out from the power of materialism, from the flavors that arise from fleshy matter -- should be a cooperative endeavor of all people, and every reli-

## *Evolution/Liberation*

gion, in the world, so that the world will be clean, clear, and calm, rather than its current state.

*Legacy 5:* The third wish -- making mutual understanding among religions -- is necessary because the world must have many religions, as many as the types of people in the world, in order for all to be able to live together with peace. Every religion teaches unselfishness, the differences are only in methods.

*Legacy 6:* Suan Mokkh -- places which make intimacy with nature easy both mentally and physically -- should be set up everywhere for the direct study of nature, for understanding the law of nature, and for sampling the taste of nature, until everyone knows how to love nature which only helps us to understand Dhamma easily.

*Legacy 7:* Suan Mokkh as the Theater of Spiritual Entertainments is necessary for these beings who instinctually need entertainment, which is a spiritual support, the fifth support added to the four physical supports<sup>1</sup>. Please help each other arrange to have it always around to use so that these benefits reach everyone.

*Legacy 8:* Suan Mokkh International, for the spiritual light of our fellow human beings from other countries and languages in particular, is an idea that arose when we saw them struggling and searching in order to find themselves. Please help to establish, then maintain and continue, it.

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<sup>1</sup> Clothing, food, shelter, and medicine.

**Legacy 9:** Spiritual Theaters for spiritual entertainment with the flavor of Dhamma are needed in place of the fleshy theaters which always turn human beings into some sort of demon. Humans need entertainment as the fifth requisite of life, but it must be arranged carefully.

**Legacy 10:** The five pillars on our roofs are symbolic of the five *nivarana*, the five *upadānakkhandha*, the five *bala*, the five *indrīya*, the five *dhammasāra*, the five *magga-phala-nibbāna*. Even the five fingers on your own hand are just reminders of the matter of eliminating *dukkha* for us all.

**Legacy 11:** The slogan of Suan Mokkh is "eat from a cat's plate, bathe in a stream, sleep in a coop-kuti, and listen to the mosquitos sing": a practical standard for eliminating the problems of material life and fit for mental cultivation through that natural principle which says, "simple living, high thinking."

**Legacy 12:** *The Diploma from Suan Mokkh* is "die before dying." In other words, the mind is finished with feelings of "I" and "mine" before the physical body dies. There remains only pure *sati-paññā* toward life. This is something which can happen even now. So, the sooner one "dies", the more profitable life is.

**Legacy 13:** People language & Dhamma Language exist to make the distinction between material and spiritual matters so that we will speak about them correctly; then these matters will be understood correctly, deeply, and advantageously. Don't mix them up, or reverse them, that will just lead to dizziness.

## *Evolution/Liberation*

**Legacy 14:** The system of using people language & Dhamma Language is most certainly needed in the study and teaching of Buddhism, because all of the Dhamma includes teachings in the Dhamma Language of ordinary people (personal, individual terms) and in the Dhamma Language of those who have seen the Dhamma for themselves (in terms of natural truth). Thus, we must carefully observe the difference in our study, teaching, and conversation, otherwise, dizziness will ensue.

**Legacy 15:** "Age Teasing" and giving the Age Teasing gift, as we do at Suan Mokkh, results in heedfulness and self-knowledge which improves each year. May I leave this to be maintained and continued for the sake of everyone's mental development.

**Legacy 16:** True Buddhists shouldn't be bothered even by headaches, let alone nervous disorders and mental illness. This is because they rely upon the Dhamma principle at the heart of Buddhism which says "*Tathatā*" or "just like that," that is, the fact that all things must happen according to their causes and conditions, and must be solved right there without there being anything strange or surprising about it. May we leave it behind as a legacy.

**Legacy 17:** The Three Cs of Clean, Clear, & Calm are qualities of the Noble Ones and have the position of being the essence of Buddhism's Triple Gem. May we leave it as a legacy for everyone to use as a daily *mantra*.

**Legacy 18:** The Buddhist Charter which we helped develop together is correct and in line with the principles of Buddhism. Buddhists may take it as a standard for right practice, good results, and convenience in being ones who know, are awakened, & have blossomed, and who will never fall

into the swamps of superstition and materialism. May we leave it as a long lasting legacy.

**Legacy 20:** The Suan Mokkh style of chanting uses chants that we have translated into our own language and tried to make smooth and graceful. The passages chosen are concise and powerful, and are suitable for use as objects of *samādhi* and *vipassanā* too. May we leave these to be chanted for a long, long time.

**Legacy 21:** The Demonstration Food Offering as done in Suan Mokkh is a study in how to feed one-hundred monks, in doing it smoothly, and in keeping the defilements under control. Please maintain this kind of ceremony in order to support the protection of Buddhism in a way economical and free of difficulties that maintains the ancient form of the Buddha's time.

**Legacy 22:** The "Nālike" coconut pond is a lesson modeled after a children's lullaby of the people which shows how much they had realized the highest Dhamma in times past, to the extent that they could take *nibbana* as the subject for a children's lullaby. Please protect the honor of our ancestors on this point and make ourselves fit to be their descendants, every one of us.

**Legacy 23:** Preaching Dhamma in lecture form, which must sometimes be done while standing, does not go against the Dhamma-Vinaya in any way. Convenient and appropriate for the times, it causes the propagation of Buddhism to proceed smoothly and successfully. It is not necessary to stick to the strict literal interpretation, because those are customs and manners of a different era and time.

## Evolution/Liberation

**Legacy 24:** The standard followed at Suan Mokkh that we don't welcome people who don't know how to wash their own plate, but must have someone else clean up after they eat, is a standard which doesn't conflict with Buddhist principles. We use it to determine which people are fit to stay in the monastery in order to practice Dhamma, because their hearts are in harmony with the principles of unselfishness and not taking advantage of others. Please help to maintain this as a continuing legacy.

**Legacy 25:** Sleeping with a wooden pillow is something the Buddha himself recommended as a way to train in not oversleeping. *Māra* doesn't get a chance to take over the person who doesn't indulge in sleep, who is strong and active both physically and mentally. Wanderers<sup>2</sup> and warriors in those days thus slept with wooden pillows, especially, the Licchavi noblemen.

**Legacy 26:** Allow me to object to the words "work is money, money is work. They are not in line with Buddhism, which teach us to work as the duty which is right for all living beings, and not to work to find money to pander to life so that it falls in with the road to ruin or in the delights which are nothing but "flashes of lunacy." May I leave this objection with you, also.

**Legacy 27:** The secret trick of Zen is the original method of Buddhism which adds tranquility to insight so that they work together suddenly in the instant there is *samadhi* along with a penetrating investigation to realize the mind's original state of freedom from defilement. Zen doesn't separate them to practice just the ones we are attached to in particu-

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<sup>2</sup> *Pabbajita*, literally, "one gone forth or out from" the householder's life.

lar. This principle is: *jhāna* doesn't occur to one lacking wisdom, wisdom doesn't occur to one lacking *jhāna*.<sup>3</sup>

**Legacy 28:** The principle of vaccination -- using bacteria to cure disease -- can be applied to Buddhist Dhamma practice by applying greed's power to covet doing good, by applying anger's power to hatred of defilement and *dukkha* that we will destroy them as enemies, and by applying delusion's power through being tricked into doing good on the most basic level rather than falling into evil. This is possible because these three are already strong in our minds as our opening stakes (in the "gamble" of Dhamma).

**Legacy 29:** Having Dhamma all night & all day is not so hard to do. When about to do any of the duties of daily life, become aware of the fact that "Duty itself is Dhamma." Because duty is able to eliminate every kind of problem and brings good, desirable results, its meaning is exactly that of the word "Dhamma," that which helps the practitioner avoid falling into *dukkha*. So when duties are done all day long, there is Dhamma all day long. Even resting is a duty which must be performed as much as any other, that is, in order to have the strength for doing one's Duty.

**Legacy 30:** The *Vinaya Mahāpadesa*<sup>4</sup> from the Vinaya Basket must be passed on and taken as necessary in our modern times which are materially developed to the point of filling the world with problems of morality and discipline, both for wanderers

<sup>3</sup> Regarding *samādhi* and *jhāna* see pages 26-28.

<sup>4</sup> The Great Standards for applying the Vinaya (Discipline) to the new cases that arise with changing conditions.

## *Evolution/Liberation*

and householders. Please study this *Mahāpadesa* to the core in order to prevent foolish innocence.

**Legacy 33:** Using the principles of *idappaccayatā*, *paṭicca-samuppāda*, *tathatā*, & *suññatā* as ambrosia which put us beyond death, or above the cycles of death and birth, because they finish off "I" and "mine," is the genuine daily activity of Buddhists, is the most direct path, and has the best results, so I leave it with you as something I've used to good result already.

**Legacy 34:** The *Vimuttāyatana Sutta* is a Dhamma principle worthy of special interest. It tells us that we people are able to realize Dhamma at five times: when listening to Dhamma, when pointing out the Dhamma for others to listen, when reciting Dhamma, when focused on Dhamma, and when investigating and analyzing Dhamma. So there are many opportunities to realize Dhamma, but we have been so careless as to not take advantage of even a single opportunity.

**Legacy 35:** Using the 10 points of the *Kālāma Sutta* thoroughly and correctly is a sure principle and method for maintaining and protecting Buddhism, in a way that it can truly be a refuge and carries on the teaching as the Buddha wished. We've used this method continuously, and it is completely successful in line with its meaning, so may we leave this "tradition" with you as part of our legacy.

**Legacy 36:** It is better to study<sup>5</sup> the four foundations of mindfulness from the *Ānāpānasati Sutta* than from the *Mahāsatipaṭṭhāna Sutta*, which is overly long, has a vague and muddled appearance, and lacks a clear sequence or progression (just to read it takes hours). On the other hand, the *Ānāpānasati Sutta* is a continuous progression of 16 steps encompassing everything from the beginning of practice up to and including the final realization of the fruits of practice. The Buddha himself declared that he relied upon this practice in his own Awakening. Please examine this well. And may we leave this fact as a legacy, too.

**Legacy 37:** *Suññatā* for householders, even the women and children, is to have *sati-sampajañña* for preventing feelings of attachment which become love, anger, hatred, fear, worry, guilt, longing, envy, jealousy, and sexual possessiveness due to the power of "I" and "mine." Let me insist that this can be practiced successfully as far as each person's mindfulness and energy allows. It should be practiced, so we leave it as a special legacy for householders.

**Legacy 38:** The principle of following the footsteps of the *Arahants* which can be used both by laypeople and the homeless together is that of living life in a way that constantly scrapes away the *kilesa* and lessens the familiarity (*anusaya*) that causes *kilesa*, by having *sati-sampajañña* in the moment that sense objects impact, and not letting anything concoct greed, hatred, and delusion, or if they are concocted, have *sati* stop that mess.

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<sup>5</sup> For Tan Ajahn, "study" (*sikkhā*) doesn't mean reading books and listening to lectures. Rather, it is to look deeply at things within us, until clearly seeing them oneself, then knowing them as they really are, and finally practicing according to the truth realized within.

## *Evolution/Liberation*

**Legacy 41:** If all people in the world object to bringing Dhamma into the world, because they think it's impossible, that's up to them. We, alone if need be, ought to make ourself quench all *dukkha* with Dhamma that's up to the mark. Never be disappointed that so few people are interested in Dhamma.

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All of the above are legacies of a material or ceremonial kind. They make up the first part of the legacies we pass on as an inheritance. Next are legacies of a mental kind which we have researched, observed, studied, and experimented with in practice. The results have been gratifying, so, may we summarize them item-by-item and offer them here as a further inheritance.

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## PART II: LEGACIES SPIRITUAL (FOR SATI-PANNĀ)

**Legacy 42:** "Buddha -- the Knowing, Awakened, Blossomed One -- is the opposite of "sāiya," which means being always asleep, uncertain, startled, and upset. Whether we are "Buddha" (Awake) or "saiya" (asleep, superstitious), the difference is found exactly here.

**Legacy 43:** Having a Buddha image to bow to or hang around the neck these days can be either superstition (*saiyasāstra*), believing it to be a protective or magical holy object, or Buddhism (*Buddha-*

sāstra), a reminder or, at most, an object for paying respect. Buddhists must be on our guard not to lose the honor of Buddhists by becoming Animists.

**Legacy 44:** Having the Buddha as a "good friend" is something we must regard with great interest, as befits his words: "If having relied upon me as a good friend, beings having birth, aging, illness, and death, will escape from birth, aging, illness, and death." Nevertheless, we turn around and believe, in a most pitiful way, that we have birth, aging, illness, and death as our nature and cannot go beyond birth, aging, illness, and death.

**Legacy 46:** The Lord Buddha spoke in both people language & Dhamma Language. We must listen carefully. For instance, in people language he said, "Self is the refuge of self", but in Dhamma Language, he said, "One's self doesn't exist." If we don't listen carefully, we won't understand and will think he's contradicting himself. If we know how to apply the people language & Dhamma Language principle, there will be no contradictions. This is just one example.

**Legacy 48:** The Lord Buddha didn't waste time colliding against or doing away with the old beliefs and teachings from before his time. He simply proclaimed his own understanding, which is better, more true, and more beneficial, so that his listeners could reasonably choose for themselves. Consequently, no tragedies happened to him as with some other Teachers.

(To be continued in later issues.)

## INTERNATIONAL DHARMA HERMITAGE

This new center is now functional, although there is still work to be done and the acreage is being expanded. The Hermitage, or Ashram, is primarily intended for group courses, seminars, meetings, and retreats involving meditation, inter-religious cooperation, and clarification of the Buddhist teachings. Ajahn Buddhadasa especially wants to use it to foster the understanding that all religions teach unselfishness and thus have more in common than not. Because this is overlooked, we find competition and strife between religions, and nobody embodies the love that they preach. If so-called religious people, as well as humanists and all other well-intentioned people, realized that unselfishness is the shared essence of all religious experience and practiced accordingly, we would be able to "smile together." From unselfishness, true love flows automatically; even more so from voidness or selflessness.

### COURSES

We have been holding our monthly retreats at the new place since May. Retreats for Thai groups and monks have also been held here. The new facilities are more convenient and appropriate than the old. All meditators have their own rooms, buildings are not too distant, and there is little noise and distraction from outside. Except for the move to the new place, courses continue pretty much as in the past.

Friends wishing to participate in Courses must arrive on time (no later than the morning of the 1<sup>st</sup>) and remain to the end (morning of the 11<sup>th</sup>). There is

## *International Dharma Hermitage*

plenty of room, so we do not take reservations. There is no need for advance notification and we are not able to answer inquiries. You can find the basic information you will need here.

The content of talks and instruction is never exactly the same, but always follows the same principles. The first emphasis is correct understanding of Dhamma practice (in which "meditation" is central but not sufficient), its meaning, and its importance. This is done through talks about the key teachings of Buddhism: the four noble truths, dependent origination, not-self, voidness, and un concoctability. The second emphasis is knowing how and being able to practice mindfulness with breathing, the Buddha's system of meditation. The instruction includes basic theory, application, and practical tips. In general, we focus on basic principles of practice and ask you to discover how to apply them to your own lives.

Everyone is expected to be self-motivated and self-disciplined. All participants must keep the Five Precepts, follow the Wat's standards of behavior and dress, stick to the schedule, practice according to instructions, and maintain meditator's silence. Joining the course means agreeing to these rules.

It isn't necessary to bring much to the course. Most important is a sincere, ready, open mind that is motivated to let go and learn. Bring neat, conservative, comfortable clothing (no shorts or sarongs). You'll need a flashlight, mosquito repellent, and, if it's raining, an umbrella. If you're over 40 or have a bad back, bring your own sleeping pad.

### **BUDDHIST - CHRISTIAN RETREAT**

One of the primary objectives behind "Suan Mokkh International" is to develop mutual understanding among religions. In line with this, we are planning a "Christian - Buddhist Meditation Retreat." It is scheduled for 21 to 28 April 1990. A friend of ours,

## *Evolution/Liberation*

Laurence Freeman of The Benedictine Priory in Montreal, will come to lead the Christian part of the exchange. He will lead the Christian participants in the mantra meditation taught by his teacher, Dom John Main. The Buddhists will practice *ānāpānasati*. We will all practice together, splitting up only for meditation instruction. There will be two Dhamma talks daily, with the same topics examined from both Christian and Buddhist perspectives. The usual retreat discipline and silence will be followed. Places are limited and must be reserved in advance. To do so, contact Santikaro Bhikkhu, c/o *Evolution/Liberation*.

## AGE ENDING DAY

Plans are underway for the observance of Ajahn Buddhadasa's 84th birthday (Seventh Cycle) on 27 May 2533. In the past, he called his birthday "Age Turning & Teasing Day," but now he calls it "Age Ending Day." The best way to face old age is with *atamma-yatā*. In the Thai way of doing things, this is an auspicious anniversary and many of his admirers are keen to pay honor to him & his work. If past years are an indication, there should be quite a celebration with a wide variety of approaches to Dhamma practice and teaching. Tan Ajahn has asked that activities & expenditures be kept simple, thrifty, and centered upon Dhamma. He prefers that the Buddha be honored before him and asks that everyone do their best to be Slaves of the Buddha. It has become a tradition for everyone to fast as a gift of renunciation rather than accumulation.

## BOOKS & TAPES & THINGS

The Foundation For Children has re-done the documentary *The Life & Work of Buddhadasa Bhikkhu*. It is now available in the NTSC coding system (unlike the original). The new version lasts 25 mins. (down from 70) and the quality has been improved. Santikaro Bhikkhu has written a new script for it. The price will be about US\$25.00. You can order it from them at:

Foundation For Children, 1492/3 Chareon Nakorn Road, Klongsarn, Bangkok 10600. Tel: 437-7201, 437-4318.

*Some NEW BOOKS, announced in previous issues, have finally appeared. Along with them, The Dhamma Study & Practice Group has also reprinted, with minor revisions, an old favorite. Their booklist is now:*

**MINDFULNESS WITH BREATHING**, tr. Santikaro Bhikkhu

Ajahn Buddhadasa discusses the system of meditation taught & practiced by the Buddha. All aspects of this comprehensive practice are discussed, with an emphasis on practice rather than theory. Based upon a series of talks given to Western meditators, this is suitable for both "serious beginners" who have no previous knowledge or experience, and practicing meditators who seek clear and precise advice. (1989) 170 pp., \$7.00

**BUDDHA-DHAMMA FOR STUDENTS**, tr. Roderick Bucknell

An excellent aid for sorting out what Buddhism is really about. In Question & Answer format, Ajahn Buddhadasa explores the basic issues of Buddhism: suffering & its quenching, clinging & non-clinging,

## *Evolution/Liberation*

*kamma*, ego & voidness, void-mind, the awakened being, and *nibbāna*. The essence and goal of Buddhist practice becomes clear and simple. (1988) 82 pp., \$4.00

**KEYS TO NATURAL TRUTH**, tr. Santikaro Bhikkhu &  
Roderick Bucknell

Five articles that help us to distinguish the spiritual essence of the Buddha's teaching from cultural and superstitious additions. They focus on personal experience & understanding (rather than belief), use of language, searching for truth within, the meaning of happiness in Buddhism, and integrating practice as a viable whole. (1988) 155 pp., \$7.00

**HANDBOOK FOR MANKIND**, tr. Rod Bucknell

An overview of all that Buddhism offers humanity. Tan Ajahn shows how Buddhism responds to human fear, especially of suffering, with a practical system of understanding and discipline. He discusses in detail the nature of that understanding, the attachment it severs, the things we attach to, the way of training, and the progress of insight leading to liberation. The book ends with the stages of spiritual realization and *nibbāna*, the supreme goal. (1989) 126 pp., \$5.00

You may order directly from:

Mr. Niti Issaranititham  
309/49 Moo 2  
Vibhavadi Rangsit Road  
Thung Hong Song, Bang Khen  
Bangkok 10210, THAILAND

You may also contact him for the Group's expanding catalogue.

Almost ready for print is *The First Ten Years of Suan Mokkh*, Ajahn Buddhadasa's account of Suan Mokkh's first decade. He describes the early days living alone in an abandoned forest wat and the evolution of his approach to Dhamma practice. Also, *Evolution/Liberation's* first issue (then called the SMI News-

letter) will be published as a book titled something like *Guide Into Buddhism: Dhamma Study, Practice, & Realization*.

Due later in 1990 is a revised edition of *Heartwood: The Essential Teaching of Buddhism* (originally, *Heartwood From The Bo Tree*), possibly published in the USA by Wisdom Publications. We hope to reissue *Dependent Origination* (probably with a new, more specific title) and some old translations which have gone out of print. Also expected is a new, completely reworked, edition of *Christianity & Buddhism*.

Other translations planned include more on *atam-mayatā* and *paticca-samuppāda*.

We are happy to announce that WISDOM PUBLICATIONS now carries all of these books in their catalogue and will pick up our future publications as well. Thus, you can order these books from their following addresses:

UK (& Europe): 23 Dering St.; London W1.  
Tel: (01) 499 0925

USA: 361 Newbury Street, 4th Fl.; Boston,

MA 02115. Tel: (617) 536-3358.

Australia: PO Box 1326; NSW 2067.

Another address of interest is our good friends at The Buddha-Dhamma Meditation Center outside of Chicago (8910 S. Kingery Highway, Hinsdale, IL 60521, USA). They distribute a large number of Ajahn Buddhadasa's tapes throughout the USA. These include tapes in Thai, Thai with English translation, & English only (Thai edited out). They also carry tapes by other speakers, including some from Suan Mokkh, in English and Thai. This is a not-for-profit service (donations are welcome). They distribute books and offer meditation instruction, too.

## FREE IS NOW

Now the clouds float beyond the stupa's peak,  
Above the glittering temple buildings and towers.  
Clouds joining together into a magical picture,  
Proclaiming "Free Is Now!" and showering smiles.

Shouting to comrades all, not leaving anybody out,  
"Don't waste your energy traveling in search  
Of the eternal bliss you hope for in this world --  
Looking for the turtle's beard you'll die for nothing.

True happiness doesn't run after the world,  
Is above every stream of pain and sorrow.  
With sticky feet climb up like a gecko,  
Don't just sit around on the temple floor.

Float above the temple roofs in the play of the sky,  
Float beyond the heavens where the angels dwell,  
To the voidness far removed from Igo,  
No living, no dying, oh, what peace!

*Verses by Buddhadasa Bhikkhu*

*Painting by Emanuel Sherman*



(from the Theatre of Spiritual Entertainment)

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

ADDRESSEE:

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

"All Buddhas say that *Nibbana* is the Supreme Thing."

"In the past, as well as now, I teach only *dukkha* and *dukkha's* quenching."