

## New Life, Part 3 of 3

### FLOWING BENEFITS OF THE NEW LIFE

by Buddhadāsa Bhikkhu

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*In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhadāsa gave regular lectures during the monthly international retreats held at Suan Mokkh and then Suan Mokkh International Dharma Hermitage. Usually, Ajahn spoke in Thai and Santikaro Bhikkhu interpreted into English live. All Ajahn's teachings are now available on:*

[www.suanmokkh.org](http://www.suanmokkh.org),

<https://soundcloud.com/buddhadasa> and

<https://www.youtube.com/@buddhadasabhikkhu7829>.

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Today we are going to talk about the *ānisamsa* (อานิสงค์) or advantage of New Life in order to understand New Life fully. We need to reconsider the words 'new' and 'old' a little more. In doing so, we'll take the story of Adam and Eve as the basis for this consideration. For Adam and Eve, before they ate the fruit of the tree of the knowledge of good and evil, there was no *dukkha*. That was the old life for them. The old life for Adam and Eve was the freedom from attachment before they knew good and evil. Once eating that fruit, it became the New Life – the New Life of attachment and *dukkha*. Now for us, we talk the other way around. When we talk about the old life, we mean the old life of attachment and *dukkha* because this is all that we've ever known. We don't have memories of life when there was no attachment and *dukkha*. So from this attachment to good and evil, we are in the old life – our old lives. Through letting go of this attachment, then there is a New Life. That is freedom from *dukkha*. So what is old for us was new for Adam and Eve. And what is old for Adam and Eve is new for us. These words old and new can be ambiguous. So be careful about how we use them. Don't get caught in the words but understand the meaning. So you know what we are talking about when we talk about New Life.

When we take Adam and Eve as the standard, New Life means the life of *dukkha* and old life means the life before attachment began. The old life that is free of *dukkha*. But when we take ourselves as the standard, then New Life is the life that is free of *dukkha*, free of attachment and old life is the life of getting caught up in good and evil, of attaching to good and evil, and

experiencing *dukkha* because of that. So it depends on whether we take Adam and Eve or ourselves as the standard. When we speak about New Life and the advantages of New Life, then we will be speaking of New Life in terms of freedom from *dukkha*. And the advantage of New Life when it is freedom from attachment in *dukkha* is that there is no death. The advantage of New Life when we have transcended the old ways of attachment and *dukkha* and realize New Life, that is freedom from death.

We also need to consider the meaning of the word “good.” The good is something that we are always after. We always want the good. We always want better. We always want the best. But as it’s said in the bible, to knowing good and evil, to attaching to the good and evil, this just leads to dispute, cruel, aggression, and argument. Because the more attachment to the good, the more conflict and problems arise because of this attachment. So using the word “good” in this way is the way of common, ordinary language. This is how most people speak. Using the word “good” in this way, they are speaking the language of attachment. But that kind of good is not the absolute truth. It’s only a relative kind of truth, relative to the attachments and limitations of ordinary people. If we become interested in absolute truth, then we have to think of another kind of good. But here we are falling into the problems of ambiguity of this word “good.” So we can talk about another kind of good, a kind of good that is above good. The good that is beyond good. Or to make it easier to avoid the same ambiguity, we can use a different word, and in Buddhism we use the word “void” or “empty.”

So if we are still interested in the good, then we are still thinking in relative terms. We need to distinguish between two kinds of good. There’s a kind of good that leads to death – the good of death which is the limited attach to good. Then there is another kind of good which is freedom from death. This is what we call voidness. So we need to see the difference between these two meanings of the word “good.” If you want to use good and beyond good or use goodness and voidness, the thing is to understand the meanings. Because the more we attach to the good, the more obsessed we get with it and the more lock up we are into those limited ways of perceiving things. So we need to go above that kind of good, to the good that is voidness.

So we’ve got this dilemma of what words to use to describe this thing. What’s the best word to use? If we say beyond good or above good, most people won’t understand what we mean by that. They’ll listen and be confused because they’ve never thought of something that is above good. They are so caught up in the good that they have never thought of anything above that. So they don’t understand the meaning. But if we use the word “void” or “empty,” the same people will think that we’re saying that there is nothing that there is a complete of vacuum. So we have to be very careful about the words we use. We have to really consider the best words to use because when ordinary people are listening, they easily misunderstand the meaning. But for those who really begin to understand this matter, then they’ll see that the word “void” or “empty” is the correct word to use.

The arahant, the noble one, or the perfected in life and beings, have seen that the good is too much to bear. It causes too many problems. The better the word it is, and the best is the word of

all. So they've seen that the good, the best, and the better, that's not it. It's voidness. So if we see this, then we'll see that the best word to use is void or voidness. But to help people out, we'll say in parenthesis above good is to help clarify a bit so we're talking about voidness, above good.

You all know the word "good" is considered positive. Good is a good word. It has positive meaning for us. But liberation, transcendence is above positive. It's above the positive. So we can't use the word "good" when we are talking about liberation. The more we use the word "good," the more wicked we get and the more mess-up the situation becomes. So we have to use the word "void." So we use the word "void" based on the fairly easily understandable principle that above evil is good and above good is voidness. So we all know that good is better than evil but there is something above the good. This is voidness. Now if we talk this way around most people, they won't know what we are talking about. We have to be very careful about speaking in this way.

If you walk into the market and start talking about above good, people will think you are crazy because to them, there is nothing above the good. The good is the highest thing there is. So it becomes very difficult when we use this word "good." If we say the good is above the good, they will say the good is the good because there is nothing above the good. Then we get into the arguments and disputes about this. We need to be very careful. If we want, we can talk about good, goodness according to nature. If we examine nature, we'll see there's neither good nor evil. There is just the process of phenomena of conditioning according to *idappaccayatā*, according to the law of cause and effect. There is only *idappaccayatā* that is neither good nor evil. So to see good in terms of nature, it's to see it in this way. And there's only *idappaccayatā*. But once again, this is still difficult for some people to understand. So we always have to be careful about how we use this word "good." So we can talk about voidness. *Idappaccayatā* is voidness.

Now let's consider life. We all know that a wicked life is terrible. It's unendurable. But we also now understand that a good life is also too much to bear because in the good life, one is dying constantly. One dies all the time. So we need to be above evil and above good. Beyond good. Beyond evil. That is void. So if we talk about life that is void, most of our friends will know what we are talking about. So we have to be careful just as much with this. It will take a while, may be a long time of patience of trying to create understanding between us until our friends will begin to understand what we mean by a life that is void. If we are not careful, when we use these words, there will be arguments, disputes, confusion and we'll get mad at each other, and they'll never speak to each other again. That's not the right way. We need to use this word carefully and patiently work to break understanding between us.

So we talk about the life that is void which is the good life in terms of nature. Good in terms of nature is voidness, is *idappaccayatā*. So we need to see life in this way that wicked life is too much for us to handle. And that the good life is also constant death. But that the empty life, the void life is beyond good, beyond evil and beyond death. Many of you should know this in the terms of word of intellectual understanding what we mean by the word an "empty life" or a

“void life” because we just explain it. But even though we explain it clearly, you still may not like this kind of thing. You may not be interested in it because you still have your old view and opinion and subjectivity with you. And for many people when they hear void or empty, to them it is negative. To understand voidness in this way is incorrect.

Voidness is beyond both positive and negative. But sometimes there’s an old habit of thinking that will confuse us in this matter. But when we say voidness, it’s above the positive and above the negative. So this is why we need to be careful about how we view all these with our old way of thinking and begin to see it in a new fresh perspectives. So now we can see that the meaning of voidness is to be above all the different pairs of opposites, good and evil, positive and negative, and all the things which come in opposing pairs. To transcend this is what we mean by voidness. So then you can see that when we use the word void, it has no opposite. Void does not have an opposite. It is something where there is nothing in opposition to it. They are just voidness. So realizing voidness, an emptiness, to transcend, to be liberated from, all the pairs of opposites which bind us, these dualistic ways of doing things tie us up. They bind us and chain us. To transcend these pairs of opposites is to be free. This is the meaning of freedom and liberation. Go beyond these pairs of opposites – to transcend them so that the mind is free. This is the advantage of New Life.

New Life is the life that is void. The life that is free. It is no longer tied up and bound by the many pairs of opposites. So when we talk about New Life in terms of fundamental principles, in terms of basic principles, this is the advantage of New Life – it’s liberation and freedom. So if we look and see the influence which the pairs of opposites have over us, we begin to see all the *dukkha* in being caught up and bound by all these pairs of opposites. To be free of that is the voidness. To be free of all the pairs of opposites, of good and evil, winning and losing, positive and negative, pessimism and optimism, getting and losing, male and female, hot and cold, death and loss, advantage and disadvantage – to go beyond all these is the voidness.

Even with something like happiness, it’s the same story. Happiness for most people is considered to be something positive. Happiness is good. That’s how most people think. But if we say that genuine happiness is beyond happiness, then they have the same problem as they have with the word good. Happiness is above unhappiness. But voidness is above happiness. So if we say that genuine happiness is voidness, people are confused – just the same as when we say above evil is good, above good is void. The genuine good is void. People just are unable to see what this means. But to get beyond true happiness, true good is void. When we say that happiness isn’t really happiness but it’s *dukkha*. People are confused by this because generally they see happiness as positive and *dukkha* as negative. So if we say that happiness is *dukkha*, people will say that pessimistic. But they are missing the point. The point is that true happiness is that the regular common kind of happiness that they’re thinking about is always caught up in *dukkha*. These two, you can’t have one without the other. They are in suppliable.

So to really be free of *dukkha*, we need to go beyond happiness as well. And that’s the voidness. The voidness is neither pessimistic nor optimistic, neither positive nor negative. It’s void. It’s

free of all these opposites. Knowledge is considered the best. Every one of you wants the best, the best this, the best that. We're really interested in the best. But what do we mean by the best? What is the meaning of the best? In universal ethics, in all the various schools of ethics, it's always talking about how to bring the best things to man. So in ethics they talk about the Summon Bonum, the utmost or the highest good. People all over the place are talking about the best, about the highest good. But what do they mean by these things? In different schools, we don't really know what they are talking about. It's very difficult for us to understand or accept what they say is the highest good. But the thing that is really the best or the highest good is void, voidness and the highest voidness or the complete, most perfect voidness is Nibbāna. So in Buddhism if we talk about the best, we are talking about Nibbāna. If we are talking about the highest goodness, the utmost goodness, we are talking about Nibbāna which is emptiness, voidness, complete or perfect voidness. So they may have other meanings in other places for the best or the highest goodness, but here Nibbāna, the transcendence of all good and evil – that is the highest thing there is.

So with this word “the best,” in Thai, it is basically the same kind of problem. The best in Thai would be more literally the most good. So the more and more good something is, we say the crazier and crazier it is, because of all the problems. So in Thai as well as in English, the word “the best” or “ดีที่สุด” is the real problem. This is what causes us to start thinking about the Latin phrase, Summon Bonum, the utmost good. Is ‘utmost’ higher than the best? No. We are not that good in English. So we are not really sure if utmost is something that is higher, that is above the best. But we think that it is possible that it is. So we're using this word “Summon Bonum” with the understanding that the utmost good is beyond the best because utmost is beyond the best. So the utmost good, the Summon Bonum, we can use this in hope that it will be more easily understood by people. And then we can say that the utmost good is beyond the best. Maybe this will make sense to somebody and say that the utmost good is voidness, is Nibbāna.

Let's look at this word “Summon Bonum” a little more from the point of view of universal ethics. According to universal ethics, there are four core aspects or four core components to the Summon Bonum. The first is happiness. The second is human perfectiveness. The third is duty for duty's sake. And the fourth is universal love. If these four are completed and perfected, then that is Summon Bonum - the utmost good according to universal ethics. So we've got the same problem once again even with this explanation of Summon Bonum because the first component is happiness which we already discussed. Most people or just about everyone will see that happiness is something as positive as good. So this is just another opportunity to attach to good and to evil which to us is in no way the highest good, the utmost good. So it is very difficult to accept that happiness is the Summon Bonum. So to try to avoid confusion, we have to talk about genuine happiness. Genuine, actual happiness is above happiness. We are going to talk about genuine Summon Bonum. We need to talk about genuine happiness.

For most people, happiness is some kind of satisfaction in the characteristic of good, is being satisfied or pleased with things that are characterized as good. This is happiness in the ordinary

understanding. Genuine happiness is beyond this and is completely free of this. Genuine happiness is the void, is Nibbāna. But to talk about the Summon Bonum correctly, we need to understand genuine happiness. If we only see happiness in the ordinary terms, it will just cause all sorts of problems because it is another source of attachment which leads to *dukkha*. So to understand Summon Bonum, think in terms of genuine happiness – being free of ordinary happiness, being free of the happiness which is bounded up with *dukkha*, being free of all that – Voidness, Nibbāna. This is the true Summon Bonum.

In Buddhism we have the very fundamental principle that Nibbāna is the utmost emptiness. *Nibbānam paranam sunnam* (นิพพานัง ปรมัง สุขญญัง) – Nibbāna is the utmost voidness, or the utmost emptiness. This needs to be understood and to be kept in mind in order to avoid getting lost in the common ordinary meanings of happiness and Summon Bonum. If we see that Nibbāna is the utmost voidness, then we can begin to understand what the true, genuine Summon Bonum is.

We also need to straight out the two words – emptiness and voidness – because this can be mixed up. Now we’ve said what the meaning of voidness is. If emptiness means that there is nothing – that there is a vacuum, complete nothingness, if this is the meaning of emptiness, then we cannot use the word empty or emptiness in place of void or voidness because voidness does not mean nothing. When we say that there is voidness, everything can exist in the voidness, in the void. Nothing is absent. Everything can exist in the void. So if emptiness means that nothing exists, that there is nothing absolutely whatsoever, then we cannot use this word “emptiness” in place of the voidness. If we understand emptiness to mean that everything can exist in this emptiness, that everything does exist in this emptiness, we can use it in place of voidness. Voidness simply means that everything exists but in all of these existing things, there is nothing that we can take as a “self.” Voidness is that there is nothing in all these that can be taken as a “self.” So understand the meaning of voidness and see if emptiness has as same meaning as voidness. Nibbāna is the utmost, is the complete, the fullest voidness. So in Nibbāna, there is everything but in Nibbāna there is no self. There is nothing about Nibbāna that we can take or attach to as a self. So please get these two words straight in order to understand them properly. Here’s the easier example. In voidness, in the void, everything exists. There is everything.

For example, there are the 4 elements. The element of earth – the element of earth genuinely exists but there is no self, there is no earth self or no self of earth in that. And the element of water exists. The element of cohesion genuinely truly is in the void. However, it is void in that it has no self. There is no water self or self of water. No permanent essential essence of water. It is the same with the element of wind and fire. These genuinely exist. All these elements exist but they are void of self.

So the word emptiness and voidness is up to you. You native speaker of English, the owner of this language to straight up the meaning of these words. When we say the voidness, you know what that means. That everything exists – there is everything, but they are void of self. But if emptiness means that there is nothing, that there is nothing at all, then this isn’t the same as voidness. So you that know the English language well, please help us to sort out these words and

when we talk about the utmost goodness, when we talk about Nibbāna, we align and understand that we're talking about voidness.

In Nibbāna, Nibbāna genuinely exists. Nibbāna exists but it is free of self. There is no self in Nibbāna. So when we are talking about Nibbāna, the utmost goodness, understand that we are talking about this voidness where there is no attachment to good or to evil, to happiness or unhappiness. Complete freedom from all self and from all attachment that gives rise to self. So if we say that Nibbāna is the utmost voidness, we realize that things actually exist. Nibbāna exists and it's something real but it is void of self. If we say that Nibbāna is the utmost happiness, then understand what kind of happiness we are talking about. We are not talking about the common ordinary happiness that most people are talking about. We are talking about genuine happiness that is above both happiness and unhappiness. This kind of happiness is also void. This happiness that is beyond happiness is also void. It has no self. There is in it "no self." It has no opposite, but this thing really exists. So we talked about Nibbāna. We talk about the utmost good. And these are all the void where there is no attachment to good and to evil, to positive or negative, or anything. So the self does not arise. So here's something easy to remember. Please remember this.

The supreme happiness is when we don't attach to happiness as happiness. The supreme happiness is when there is no attachment to happiness as happiness. This is the meaning of *Summon Bonum*. You can take this meaning of genuine happiness as the *Summon Bonum*. When we attach to happiness as happiness, then that is not voidness, that is not freedom. When we attach to *dukkha* as *dukka*, that is also not freedom and there is no happiness in that. But to neither attach to happiness as happiness nor *dukkha* as *dukkha*, that is the supreme happiness, that is the utmost good. So we can take this as our meaning of the utmost good, the *Summon Bonum*. When there is no attachment to happiness as happiness, that is the supreme, the utmost happiness. Please remember this. So this utmost happiness we are talking about. We don't know most people are willing to accept it or pay attention to when we say that genuine happiness is not attaching. True happiness is happiness. But for Buddhists, those who know, those who are awake, those who are .... 41.26 – this is the true meaning of genuine happiness.

So now it's time to also take a look at the words "supreme" and "real" or "genuine." Many people would say that supreme is the same as the best and so we fall into the same problem we have been talking about all morning. If supreme is the best, then it is just the ordinary unsatisfying *dukkha* – a kind of happiness that can't be dependent on. So understand that when we use the word supreme, it needs to be the same as real and genuine which means to be above the best, above the good. But we think that it might be better to stick with the word real or genuine. To use the word real happiness, this is when there is no attachment to happiness or to the best or to the good or to evil or to the worst or to unhappiness. So real happiness is when there is no attachment to happiness or unhappiness, *sukkha* or *dukkha*.

We can look at this from another perspective as well and see that there are two kinds of happiness. There is the happiness that creates problems and the happiness that doesn't create

problems. The happiness that creates problems is the happiness that involves with attachment and all those limitations in being caught and bound up in the self. This happiness that doesn't create problems – this is what we can take to be the supreme happiness – a kind of happiness that does not lead to problems is the supreme happiness. But you have to understand that this kind of happiness that doesn't cause problems comes from non-attachment to things as good, non-attachment to evil, non-attachment to happiness, non-attachment to unhappiness, the positive and negative, or anything whatsoever. So the happiness that does not cause problems is the supreme happiness which is above all attachment. This we can also say it is real genuine happiness.

So we have these 4 aspects or 4 meanings of Summon Bonum. The first one is happiness. The second one is human perfection. So let's look at that now. What's the meaning of human perfection? What's genuine human perfection? Human perfection is the fullness, the completion of what it means to be human. For this human perfection, there is no room for attachment. For human perfection, this is freedom from all attachment to good and to evil, to happiness and unhappiness. So to be truly perfect, there must be freedom from attachment. There must be voidness. True human perfection is voidness. If there is any attachment to good and evil, happiness or whatever, then there is still something missing and that is not the perfection of humanity. So the second aspect of Summon Bonum is also voidness, is freedom from attachment. In Thailand, to say that someone is not full or not complete is a great insult. It is one of the most powerful and nasty criticism that there are in Thailand which is kind of funny because none of us are full, none of us are complete. Even the person who criticizes somebody else for not being full, even that person is not full, not complete. So all of us are still not complete because to be full, to be complete, to be perfect is to be free of attachment. So long as there is attachment to anything whatsoever, even the smallest attachment, then there is still an opening for *dukkha* to arise. So that is not fullness. That is not perfection. We may insult each other as being incomplete or imperfect. We have to look and see that all of us are in the same shape. We are still attaching. We are still .... to *dukkha*. 47.29 To be free of all attachment and *dukkha* is the true meaning of fullness, the true meaning of perfection. So we need to understand what we mean by fullness or completeness, by perfection and this is voidness. That's the freedom from all the problems and hassles. This is what it means to be full or complete.

A person who is full or completed or perfected is called an Arahant. An Arahant means a perfected being. Perfected being, one who is completed, is someone who has no wishes, no hopes, no expectations, no doubts, no uncertainties. They don't have to spend any time in doubt and confusion about what to do, about what is. They have no expectations and no hopes and wishes. This is the meaning of an Arahant, of a person who is completed, is perfected.

Somebody who is not yet full, not yet perfected still has doubt and confusion about what one is, about what is, about what to do, about what is the true goal, has wishes and hopes and expectations. This is because of the attachment. So understand the difference between human perfection and human imperfection in order to understand the meaning of Summon Bonum and its genuine sense.

The word Arahant is often translated improperly (Arahant or Arahanta). The meaning of Arahant or Arahanta is one who is that way or one who is such like that or such, one who is such. This is the meaning of Arahanta. Or we can say is this condition of one who is that way, the condition of one who is thus. This is the meaning of Arahanta which we have just said is the meaning of human perfection.

If we take it the word literally and dissected according to its root, Arahant means far from, the distance from *dukkha* and the cause of *dukkha* i.e. the firemen. “Ta” means the stage of. Thus, Arahanta means the stage of being far from *dukkha* and from the firemen. Literally it said far from, distant from *dukkha* and the firemen that cause *dukkha*. But this has basically the same meaning as being free of *dukkha*, of not having any *dukkha*, not having any firemen. So this is the meaning of Arahant, one who is such, distance from *dukkha* and the firemen. This is what we are talking about when we talk about human perfection. An Arahant is this way because there is no attachment. Attachment is rised to the firemen which cause *dukkha*. For an Arahant, there are no attachment to anything as mine, as I, as me, as myself. So one is far from *dukkha*. An Arahant is far from *dukkha*. There may be *dukkha* in the world, but the Arahanta is far from that *dukkha*. This is the correct meaning of Arahanta which is human perfection, the second Summon Bonum. You can see that the goal and end of human life is Arahantship – to be an Arahanta, to be an Arahant. To be an Arahant is to be free of *dukkha*, free of attachment, free of the firemen. So this is what human life is about. This is the goal of our life which is to become an Arahant or to realize the stage of Arahanta, of being distant from *dukkha* and the firemen that cause *dukkha*.

The advantage of New Life is that New Life is to have entered upon the path, which is certain of realizing Arahantship, of certain of achieving or realizing the condition of Arahanta. This is the advantage of New Life, is that reaching the point where Arahantship is assured that it will definitely come about or will definitely be realized. This is the advantage of New Life. So we can summarize this all with saying that New Life is to enter upon the path that becomes, that realizes Arahantship. This is the meaning of human perfection – the second of Summon Bonum. So please remember this and please don't let it frown by you. Give it a good look and be interested in this New Life which put ones on the path to Arahantship.

Now we come to the third Summon Bonum – duty for duty's sake. Most of us work and do our duties for our own sake or not just for ourselves, then for the sake of our family, the sake of our group, our community, the sake of something that we are identified with. But never doing duty just for duty sake or doing duty for Dhamma sake. So it's duty for me or mine, not duty for Dhamma, not duty for duty. This is the important difference here in doing one's duty in an attached way or a non-attached way. Please understand this third Summon Bonum.

When someone works for themselves, for their own sake, there are some attachments involved. There are attaching to some good, some personal good. Through this attachment to the good, this selfishness becomes possible to start doing dishonest, crooking things in order to achieve or get what one considers to be good. So by this beginning of working for oneself or for one's own, there's attachment which can grow into attachment, also into evil, in doing wrong in order to get

what is good for oneself or what one wants or what one thinks is good. In this way there are more and more people working only for themselves. They are not working for Dhamma. They are not working for truth, not even working for the good of all. This is to work very incorrectly. To work correctly is to do one's duty for duty's sake or to work for Dhamma. This is the way to bring genuine peace into the world. So long as we are working for ourselves, working for our own, then there can be no peace. Because of this attachment, there is always conflict, diffuse and problem arising. Both for ourselves and for others, in the selfish working for our own, we always find ourselves in conflict. And this conflict is a great deal of *dukkha*. And we also fall into time of afflicting others, exploding others so there is *dukkha* for others. This is the result of working for oneself. But in working for Dhamma and doing duty for duty's sake, there's non selfishness and this attachment. So there isn't any of these conflicts. And so there is no *dukkha* for oneself or for others. So please memorize the following. Dhamma is duty. Duty is Dhamma.

To really do one's duty is to practice Dhamma. The only way to practice Dhamma is to do one's duty. To do duty for one own sake or to work for one own sake is not Dhamma or that is crooked kind of Dhamma. To do one's duty crookedly or selfishly is a crooked, dishonest kind of Dhamma. It's not real Dhamma at all. So true Dhamma, to do one duty selflessly. So Duty is Dhamma. Dhamma is duty. To live in the world together in peace, this is absolutely necessary that we work, not for our own sake but for the sake of Dhamma – that we do our duty, not for our own sake but for duty's sake. This is the meaning of this third Summon Bonum. This is the advantage of the New Life is doing Dhamma by doing one's duty. Doing one's duty by practicing Dhamma. No matter where we are, one must do one's duty. When we are in a temple, we must do the duty required in that time and place – that is to practice Dhamma. For a farmer in his field, the duty that is required in that field at that time for the farmer that is to practice Dhamma. So to constantly doing one's duty from moment to moment, that is Dhamma. This is the third Summon Bonum. The third meaning or advantage of New Life. In doing one's duty, one can still use money, eat food, and do all sorts of different things. The thing to realize is that this duty or work is not done for oneself but for Dhamma. Its duty done for duty sake.

The farmer working in his fields frowning and planting rice in his field is doing a low level kind of duty and he will receive the benefits from doing that duty. The benefits of working one's rice field is that one harvests rice. So when we do a low level duty, we receive some benefits such as rice. But there are higher level of duty also. And to work the Buddha fields, to frown and plant the Buddha field is to be able to harvest the rice of path, fruit and Nibbāna. Path means the fulfilment of the middle way, the completion and perfection of the middle way which leads to the fruition of that path. The ripening into the Arahant and that is Nibbāna. So by frowning, planting, and working the Buddha field, there's a harvest of the rice of Nibbāna. This may sound a little strange but try to help you understand. So this is a high level sort of duty. To work the Buddha field means to practice *vipassanā*, to do *vipassanā*, to see clearly things the way they really are and able to cut through attachment and be free of *dukkha*.

To do one's duty on a low level has its benefits and to truly do one's duty on that level means that no *dukkha* is caused. To do our duty on the highest level is to cut through all *dukkha*, to cut through all the attachment in the firemen and bring about a complete end to all *dukkha*. So this is the highest meaning of doing one's duty which is to put an end to *dukkha*, to put the path completely into effect, to watch it bear fruit, and to realize that fruit which is Nibbāna.

Now we come to the fourth Summon Bonum, universal love. If there is any attachment to self, then there will be selfishness. And when there is selfishness, then there is no way that we can love anyone else. Even if we love ourselves, that is a wrong kind of love. It's nothing like universal love. This wrong kind of love, this love of selfishness becomes a heavy burden. This is a burden of life, selfishness, attachment to self. So long as there is this attachment to self, there is no true love for other beings. There is just selfishness creating burdens for oneself and problems for others. When we attach to good and evil, this is already selfishness. Good is what is through our advantage. Evil is what is through our disadvantage. So it's already seeing thing and attaching in selfish terms. So through attaching to good and evil, there is the selfishness which already makes it impossible to love others. When there is no more attachment to good and evil, no more attachment to self, then it becomes possible to love others. And this love of others can spread from those near us, those in the mediate facility, and can spread to entire world. To the end of this attachment to self, there can be true love for the whole world or for the whole solar system, the whole universe, or the whole cosmos.

We don't really know how big the universe or the cosmos is. We don't know how many universes there are. But if there is no self, it becomes possible to love all the universes. How many there are, and all cosmos is. No matter how many cosmoses there are. This is by ending attachment to the self. Because of the self, attachment to self, there is attachment to good and evil. And attachment to good and evil is another aspect of attachment to the self. With these, there is no way that there can be any true love. So the way to universal love is by non-attachment to anything as self. Let's look at the importance of the universal love. Whenever there is the attachment to the self, body - this thing here, then there is love for only the self. There is no love for other bodies. There is only attachment to this body here. Through the selfishness, this burden way upon the mind and also, we will speak improper, dishonest way and able to get advantages from others. We'll steal. We'll inflict harm. We'll do all kinds of terrible things out of this selfishness in order to act, to fulfill the desire of the self. This is the heavy burden posted upon ourselves and upon others of attachment to self and selfishness. This is all because there is only self-love. There is only this selfishly directed love rather than true love which has no discrimination between self and others. And so we can see how lacking the world is in this universal love this day. And all the crisis that arises now because of selfishness, because of this self-attachment rather than any universal love.

So we can see the importance of universal love by seeing all the problems in the world that lacks universal love. The way to the universal is to end this attachment to self. That's the only way that we can truly love in a universal way. So this New Life that is freedom from attachment to good

and evil which means there is no attachment to self, no selfishness. The advantage of this New Life is universal love. New Life – when there is truly no selfishness, then it becomes possible to love others. And then there is no more dishonesty, no more stealing, no more taking advantage of others, no more exploitation and affliction, no more harming, no more inflicting pain because through the abandoning of the self, to eliminating this attachment to the self-body, then there can be universal love. This is the advantage of New Life.

Doing this is to the thing that is most benefit for the world. If we truly see how soulfully bad and how greatly lacking the world is in true love, in universal love, then we'll see that the New Life is bringing universal love to the world. This is the great benefit to the entire world. So to bring about New Life is to do the thing which is utmost needed for the world. To live New Life is to make a new world. This New Life of freedom from self has the advantage of universal love which creates a new world – a world of universal love. This is the meaning of Utopia – the perfect world that is free of problems. It's the world that is free of *dukkha* because it is free of self. So discover New Life, discover a new world that is free of selfishness, free of attachment, free of *dukkha* and do the things which is utmost needed for the world – this is another advantage of New Life.

So we can see that New Life has these four benefits, these four advantages, the four Summon Bonum that we have described. There is the Summon Bonum of genuine true happiness, the fullness, the totally correct human perfection. There is duty for duty's sake by which no problems are created, no affliction is caused in the world. And the last is the benefit of true peace and quiet that is brought to the world, to universal love. These are core advantages of New Life. These benefits are enough. They may be even more than enough. To show the importance and necessity of New Life. So these are the advantages of New Life. We hope you are interested in New Life. So finally at the end of this third part, I'd like to ask for your forgiveness for talking about something that's so difficult to understand. We apologize for speaking about something so difficult, having to use words in such a difficult way. We apologize for this, but we have to do it. There's no other way. We didn't do it for fun. We did it because it has to be done. So please accept our apologies. And also, we'd like to thank you all for coming here. Thank you for coming to Suan Moke. Without you coming here, Suan Moke will be of no use. So in coming here you have made Suan Moke useful and meaningful and of benefit. So please accept our apologies and our thank. And this ended today talk.

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