

Benefits of Having New Life

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhādāsa 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. Audio recordings are now available from www.suanmokkh.org and www.bia.or.th. The following is a transcription generously made by a Dhamma volunteer. If you noticed possible improvements to the text and would like to contribute, please kindly contact the volunteer and the Buddhādāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Today in our second talk, we will speak about the benefits, advantages or value of having a new life.

What we'll be talking about includes also the meaning of the words 'the flavor' 'the attractiveness' or we can say 'the charm' of a new life as well. So please be interested in the different meanings of these different words in order to get a proper understanding of this subject.

The language we use can be a bit of an obstacle. Sometimes the words we need don't exist or the words we have aren't enough, or sometimes the meanings of the words that we do have and use aren't enough or aren't quite correct. And so because of the limitations of language, we have to use many words in order to express what we're talking about. So please listen carefully in order to get the most benefit from these words.

A good example of the difficulties and ambiguities of language is the word 'happiness.' This is a word everybody is familiar with, but the common meaning of this word 'happiness' is something, although people get very excited and interested by it, is something that really doesn't do us a whole lot of good. When we start to get interested in peace and calm, then we have to find something that is higher or beyond happiness, or beyond this everyday common meaning of 'happiness.' But that thing that is beyond happiness we can call that 'happiness' also, so this is where the language gets a bit ambiguous. We have to use the same word but it has two very different meanings – the common happiness that people are chasing around after, which is all caught up in being happy over positive,

attractive things and then the kind of happiness that is beyond positive and beyond the ordinary happiness. This is something much different and so we call this ‘real happiness,’ ‘true happiness’ in order to distinguish it from the common understanding of happiness, but still we have to use the same word and sometimes people miss the important distinction. So please listen to this carefully.

Even if we call this thing that is above regular happiness, even if we call it ‘true happiness,’ ‘genuine happiness,’ or ‘real happiness,’ it still has a positive sound to it, we still think of it in a positive way and this is not quite appropriate for the new life which is above, which is beyond positive and negative, beyond all of these dualisms. And so to say even ‘real happiness’ can mislead us – it’s very difficult to find the right word to express what we’re talking about. The language we have to use are very limited. But for the sake of today’s talk, allow us to use the word ‘Nibbāna’ instead of this word ‘true happiness.’ When we talk about the thing which is higher than happiness or beyond the highest happiness, better than the best happiness, allow us to use the word ‘Nibbāna’ or the Sanskrit ‘Nirvāna.’

We’d like you to have a new word to use in your vocabulary – even if it’s a bit of a strange word that you’ve never heard before – we’d like you to try out this new word because it will be very useful for you. In Thai this word is *nippan* – or in Pāli, *Nibbāna*, or written in the West we pronounce it more *Nirvana* and in Sanskrit, *Nirvāna*. But we’ll just use the easy Thai word – *nippan*. It’s short and to the point. Even if it’s a little difficult for you, please remember this word and get familiar with it in order to understand it more and more.

We’ll begin by giving the definition of the word *nippan* to help you start to understand it and as you begin to understand this definition, then you can figure out for yourself whether it is positive or not. If we start with the roots of the word *nippan* – the literal origins of the word – it means ‘the quenching of heat,’ ‘the extinguishing,’ ‘the putting out of heat’ or ‘the quenching of heat,’ ‘the quenching of thirst,’ ‘the quenching of *dukkha*.’ This is the literal meaning of the word *nippan*.

If we examine, we’ll see that the word ‘quenching’ and ‘extinguishing’ are somewhat different. The word ‘quenching’ still has a bit of a positive quality to it – it’s a bit more interesting or attractive to us – whereas the word ‘extinguishing’ or ‘extinction’ doesn’t sound as if it has much positive about it. So we’d like to go back to the way this word *nippan* was used in the Buddha’s time or even before that to see the kind of meaning it had then. And at that time it seems to us that the word ‘quenching’ is more appropriate; it’s the quenching of heat. The things that are hot you can find that out, and you have been finding

that out, for yourself. The quenching of all those hot things is the meaning of *nippan* but it's not merely a quenching of the heat, it's not a getting rid of or a destruction of, it's not for everything to disappear, it's just for the heat, for the suffering, for the desire and thirst to be quenched.

We should be very careful with the word *nippan* to understand that it doesn't have anything to do with death. Some people have gotten carried away and assumed that *nippan* means 'death.' Even in Thailand, many people have this incorrect understanding. So be careful that *nippan* doesn't have anything to do with death; *nippan* is the quenching of heat. Death doesn't quench anything – death can't quench anything – but *nippan* can. It is the cooling down, the quenching of things that are hot, and of heat. The realization of Nibbāna is a transition or a change from the state of heat to the state of coolness and that's all, there's nothing in there that has to do with death. And then once Nibbāna has been realized, then there's no need to die. In Nibbāna there is no death. So Nibbāna and death have no relationship to each other whatsoever. Please understand this before we go any further.

The word *nippan* in the Buddha's time was a very common and ordinary word, it was a household word. For example, when a fire would cool down, it was said to '*nippan*,' the fire '*nippans*' – or a bowl of soup or a pot of rice that has just been cooked and is too hot to eat, we must wait for it to *nippan* before it is cool enough for us to eat – or a goldsmith who has to heat up the gold in order to work it and then sprinkles water on it to cool it, that is to make the gold *nippan*. *Nippan* in this ordinary sense just means for the dissipation of heat, for something to cool down. It's a very common word. It could also be used for wild animals brought in from the jungle and then trained until they were tame or until they were *nippan*. And it can be used for a lifestyle for human beings that was also cool and comfortable and peaceful. So it was a common, everyday word. What the Buddha did, instead of invent a new word that people might not understand at all, he just took this common word *nippan* and gave it a new higher, very special, spiritual meaning, but the roots of this word are very common and ordinary.

The Dhamma vocabulary we use is full of words like this that come from the everyday language of the common people in the Buddha's time. All kinds of words, such as the word *kamma* [Pāli] or *karma* [Sanskrit]. This was a very common, ordinary word that was given a special meaning in spiritual or in Dhamma terms. There are many other such words. Even the word *Dhamma* was an ordinary word back in those days but then it was given a special meaning. And then there was of course the word *nippan*. Other words such as 'a walkway' or 'a pathway' was called '*magga*,' and now we use that word for 'path,' *magga*, to

mean the path to Nibbāna. There are many, many words like this. If we can understated these different words and especially the word *nippan* in the original, ordinary meaning, then it's very easy to understand this special Dhamma meaning of them.

In those days, *nippan* merely meant the quenching of the heat and this meaning, it can be compared with the word *dukkha* which is always compared with heat. The word *dukkha* doesn't mean heat but often the words come together. And even in Thailand today, we find the word *dukkha* and 'hot' or 'heat' or 'hotness' used in combination – we say that something is 'hot dukkha,' and so forth. And so the quenching of that heat, the quenching of *dukkha* is the meaning of *nippan*. But there is an even higher more profound meaning of *nippan*, which we'd like to go into a bit. *Nippan*, or the quenching of heat, this is what prevents us or keeps us from dying. Think about this very carefully. If we were hot all the time, if we were always hot, always caught up in *dukkha* and desire and thirst, if we were constantly hot like this, then we would very soon die. It's only because of *nippan*, the quenching of the heat, that we are able to survive and we wouldn't have lasted this long if it wasn't for Nibbāna. So *nippan*, Nibbāna, is on one level the quenching of heat but we can also see it as the sustainer of life through which we survive, it's that which preserves life and allows us to survive. This is a very subtle and important understanding of *nippan* that is often overlooked. Without this, we would not be alive, we could not be here now, if it wasn't for the quenching of heat – not death, not the quenching of life, but just the quenching of heat that allows us to truly live.

This really deserves your attention because if we were thirsty all the time, if we were constantly thirsty, before very long we would die. If there was nothing in our life except thirst and hunger and heat, we wouldn't last for more than a few hours. Have you reflected on this before? It's very very important. It's because of *nippan*, the quenching of this heat, the quenching of thirst and desire, that we're able to rest, to relax and to sleep at night. This is only through *nippan* that we can get a decent night's sleep. If there was only thirst and hunger and heat, we wouldn't be able to go to sleep at night, very soon we'd start having all kinds of neurosis, we'd go crazy and very soon we would die. Without *nippan* to cool this heat, we can't survive. So *nippan* is that which sustains, preserves and nourishes or nurtures life, allowing us to survive. It's this quenching of heat, of thirst, of craving and hunger through which we survive. This is the most profound meaning of *nippan* that needs to be understood.

So Nibbāna is that which allows us to survive. Think about in one day, in 24 hours, how many hours is there *nippan* and how many hours is there heat or thirst and hunger? Maybe *nippan* comes in little bits and for small periods of time

or maybe there are even longer periods of coolness, of quenching in which there is no heat or thirst. Think about this – in one day, in 24 hours, how much *nippan* is there and how much heat? We can say that there's at least enough *nippan* to survive. That's obvious for all of us who are still surviving, there's enough *nippan* for us to survive. So please take a look at this and develop some respect and gratitude for *nippan*, because this is the thing that keeps us alive, we ought to be very thankful for it. But there are some fools who go and translate *nippan* to mean 'death' and these poor people have got it all backwards. *Nippan* isn't death but it's the opposite of death; it's that which allows us to live, to survive and so it's something that deserves our gratitude.

So the meaning of 'new life' is a life that is much more quenched than the old life – the old life is very hot – and in 'new life' there is a lot of quenching or maybe even total quenching, so the heat has been completely quenched. This is the difference between 'old life' and 'new life.' If you can understand this, that the new life is the life in which there is a great deal of quenching, then you'll be able to see the direction in which we are headed, we need to go. And you can see then the true purpose and benefit of *vipassanā*, of insight meditation, of learning to see things as they really are. This is for quenching, for a new life, a life that is the life of quenching, quenching the heat until it is completely and totally quenched. This is the purpose or the value of *vipassanā*.

We ask that you just learn this word *nippan* or if you prefer the Pāli *Nibbāna* instead of translating it because if we start translating it, it gets easier and easier to get the meaning wrong. So let's just stick with the simple word *nippan* and understand its meaning correctly and the first meaning to understand of *nippan* is 'the thing which sustains and preserves life.' It quenches the heat enough so that life can continue or so that life can be cool. This is the first understanding of *Nibbāna* to remember.

The second point to understand about *nippan* is that it is the *summum bonum* of Buddhism. We can use this Latin word *summum bonum* because it's well understood by Westerners and should be familiar to you all. The *summum bonum* of Buddhism is *nippan* – *summum bonum* or the 'utmost goodness,' the 'highest good,' which man can get or which women can get, whichever you prefer. This, in Buddhism, is *nippan*. We can take the general ethical understanding of *summum bonum* if we wish or we can take higher levels. Often, *summum bonum*, or the highest good, the utmost good which humanity can get is described as 'happiness' but we've already discussed today about the vagueness or the confusion that can arise regarding the word 'happiness' and so in Buddhism, we prefer not to say that the *summum bonum* is happiness, unless you understand that Buddhist *summum bonum* is the happiness of *Nibbāna* – if you

want to say that the utmost goodness is happiness, then please understand that it's the happiness of *nippan*. If in talking like this, if you wonder why it has to be limited to Buddhists and you might want to prefer that it's just the *summum bonum* of all humanity, well you are welcome to think that way – in fact that's what we think – that *summum bonum* of *nippan* is not limited just to Buddhists, it's available to all humanity. And so in fact we would say that the highest good, the utmost good that humanity can get, all humanity and not just Buddhists, is *nippan*. This is the second point to understand.

There are a lot of high sounding words such as 'unique' and 'supreme' but the question always comes back to – are these things beyond good or goodness? When we say 'unique' or 'supreme' is it beyond good or is it only just good? When we talk about the utmost goodness, we're forced to do this by language. We don't have any other words to use, so we have to use these words 'utmost goodness' or 'supreme' or 'unique' or whatever. So it's important how we understand these words. When we're talking about *nippan*, we're talking about something that is beyond good – it's beyond evil and it's also beyond good. *Nippan* is no longer trapped in these distinctions of evil & good, it's above, it transcends good. But still, in the end, we don't have any other word to use so we're still stuck 'the best' or 'the utmost goodness.' We can't get free of these words so we just have to understand them correctly. If it's really supreme, then it transcends good & evil, if it's really unique then it must be beyond, completely untouched by the good as well as the evil. This is what we mean by Nibbāna – it's no longer caught up, even though we say the word 'good' or 'goodness' or 'the highest good,' 'the utmost good,' 'the supreme good,' even though we use these words, what we're talking about is something that transcends, is beyond, outside of the meaning of the word 'good' and 'goodness.' It doesn't have the value, it doesn't have the quality or the limitations of this word 'good' and the word 'goodness.' So we're using these words because they're the only words we've got and it's a shame that we have to because it often tricks people, people are often deceived by these words because they don't take the time to develop the correct understanding. And so today, we're trying to point out how we're using these words in order to understand them correctly. Nibbāna is 'the utmost good' which is so good that it's beyond good, it has nothing to do with good, but we still end up calling it 'the best' or 'the most good,' because, what else can we say?

Human beings have words for the things that they know. The things that we know about we have words for and things we don't know about, we don't have any words for. And so there are things that are good, that we value, that we like, that we call 'good.' We've got plenty of words for these things because we know what they are, we know what we think is good and so we've got the words

for this. But when we want to talk about something that is beyond good, we don't have the word for it, we've only got the old words about what is good & evil and all that. So if we start to conceive of or start to have a need for a word that means 'beyond good' it's not there. If either through out thinking and reasoning and speculation, or through direct experience, we start to conceive or think about something which is 'beyond good,' which transcends good, we don't have the words and so we're stuck using the word 'good' for this thing which is beyond good, or we say 'the best' or 'the utmost goodness.' This is because we just have to use the same old words that we have. If we come and make up new words all the time, it will confuse people too much, and so we use the words that we've got. But when we talk about *nippan* in this second meaning, when we're talking about that which is above good, above evil, beyond and outside of good & evil, we'll see that we're talking about something quite different of the ordinary meaning of the word 'good.' And so please take a look at this, when we talk about Nibbāna as the 'utmost quenching,' it's the quenching of evil and the quenching of good as well. Think about these things. You ought to take a look at the thing that would be beyond evil and beyond good, above sin and above virtue, beyond the positive and beyond the negative – the thing that transcends all of these things. This is the utmost quenching of *nippan*.

So when you want to talk about that which is beyond good and beyond evil, which transcends them, now we've got a new word with which to talk about them. This is *nippan* – *nippan* is that thing. And you can understand *nippan* to be the quenching of good & evil. This is a new word we now have in order to talk about the thing that transcends all good & all evil, which is beyond them – the quenching of good & evil, or *nippan*. This is the highest thing, the supreme thing; there's nothing higher than this. This is so high that it's higher than high, or *nippan*, the quenching of good & evil. This is a word we hope you can remember and use and consider – *nippan* in its second meaning.

We should observe that good is hot, goodness is hot, and of course evil is hot as well. Both good & evil are hot, they have heat. And so the quenching of good & evil is coolness, is *nippan*. We should look at all these dualisms, all the pairs of opposites we've got – not just good & evil, not only these are hot, but all dualisms, all these dualistic pairs are hot and the quenching of them is Nibbāna. Especially the biggest dualism of all, the dualism of positive & negative. Positive is hot and negative is hot – both of these are full of heat and the quenching of them is *nippan*. For the positive we can say that it's a wet heat; the negative is a dry heat. If you observe these things, you'll see what we mean. But the quenching of them, the cooling of them, is to be free of that heat, to be *nippan*. All the dualism, all these pairs – good & evil, sin & virtue, positive & negative – they're

all hot. But then there is the quenching of them – or *nippan* – which is not hot at all. This is what we should study, study the hotness of all these dualisms and the quenching of *nippan*.

You ought to study every one of these pairs of opposites until you see that each and every pair is hot, each of them has heat. There is heat within them and they are hot. The pair of positive and negative – both of these are hot. Or good and evil – these are hot. If you study the bible, you are well aware about this first dualism which God warned Adam and Eve about. He said ‘don’t attach to these things because they’re hot.’ But we’re attaching all the time. Or any gain & loss – gain is hot, loss is hot. Victory & defeat, both of them have heat – within them is heat, is hotness. And any other pair you can think of, all these dualisms have heat. They’re hot. The pairs of merit & demerit or sin & virtue, no matter what meaning you give to these pairs, whether it’s from an Asian perspective or a Western perspective, still, they’re hot. These dualistic pairs are every one of them hot. There are dozens of these but take the time to study them and see that each and every one of them is full of heat. They’re all hot. They’re burning. Even happiness and unhappiness or joy and suffering, these are hot as well. We all know that pain and suffering and unhappiness is hot, but we often overlook that this ordinary happiness, that we’re so often deceived by, this common happiness, is hot as well, because it leads to all kinds of desires and problems. So even happiness, the ordinary happiness, is full of heat, is hot. All these dualisms, back to the big one of good & evil or positive & negative, they’re all hot. And when we see this, then we can start to see the value of quenching all this heat in order to discover *nippan* or a life that is cool, a cool life.

There’s another word that can deceive us just like the words ‘good’ and ‘happiness’ and this is the word ‘cool’ which we just used. We often talk about ‘coolness’ or ‘the cool life’ but we can be deceived by this word ‘cool’ as well. When you hear the word ‘cool’ you’re thinking about the opposite of ‘hot.’ Then we can very easily get trapped in another dualism, get caught up in these attachments again. ‘Heat’ means a lot of temperature and ‘cool’ just means a lower temperature or maybe ‘cold,’ a very low temperature but if ‘coolness’ in the way you’re understanding it still has some temperature, then it’s just an opposite to ‘heat’ and then we’ve got a dualism and that’s not the coolness that we’re talking about. The ‘cool’ or ‘coolness’ we’re talking about here is not a coolness that has temperature except to say it has no temperature wouldn’t be quite right either – once again, we don’t know quite how to put it. But the coolness we mean here is a coolness that is beyond cool or outside of cool, it transcends both ‘hot’ & ‘cool.’ This is the coolness we mean when we’re talking about *nippan* or ‘a cool life.’ It’s not a dualistic cool, it’s a cool that’s outside of and

beyond the ordinary understanding of coolness. So be careful about even this word. It can be deceptive just like the words ‘good’ or ‘happy.’

When you think of the thing which is beyond all duality, that transcends all of the dualisms of good and evil and so forth, then think of the word *nippan*. This is what *nippan* means, this state which is beyond all these dualisms, and so this is the understanding of Nibbāna that we’re trying to get across here. When we say *nippan*, of course, we don’t mean something which is caught within the duality of ‘good’ and ‘evil’ – when we say that *nippan* is the *summum bonum* of Buddhism, we should see that it may not be exactly the *summum bonum* of the Romans. Maybe in the Latin language, they didn’t have a word like ‘beyond good,’ they didn’t have this word ‘above good’ and so their idea of the *summum bonum* was still a dualistic kind of good. Maybe they didn’t have a word like *nippan* and so the best they could think of was the ‘utmost goodness’ but in Buddhism we have a word that is beyond that, we want to express something that is beyond merely being good, something that transcends both evil & good and so we have the word *nippan*. So when you’re thinking of this state of coolness, of quenching that is outside of and beyond the power and influence of all the dualities, of any pair of opposites, then think of *nippan*. This is the *summum bonum* or the peculiar *summum bonum* of Buddhism.

We’ve got another way to look at this to help you understand. When you’re hungry, you need something to satisfy the hunger and then the hunger is quenched. When you have a hunger you go and eat something or find whatever it is to satiate that hunger and then you have the quenching of that hunger. But also there’s the state when you’re not hungry at all, when there’s no hunger at all. Now think about these two – which is more quenching, which is a higher order of quenching? Where you have to go out and find something to consume or eat in order to satisfy the hunger or the complete absence of hunger – which of these is more quenching? When we talk about Nibbāna, it’s the second kind of quenching when there’s no hunger, no thirst, no desire. If there’s still desire, then we have to struggle and work and do all kinds of things in order to satisfy that desire and often we’re frustrated and there’s a lot of dukkha associated with the satisfaction of this hunger, of that common kind of quenching but the quenching of *nippan* in which there is no hunger, it is free of all those problems and struggles and dukkha, it’s beyond this worldly kind of quenching; it’s a transcendent quenching when there’s no hunger, no thirst, and no desire. Which of these is higher? Can you see the difference? Which of these is better? The quenching of ‘hunger satisfied’ or the quenching of ‘no-hunger?’

If we examine life carefully we’ll see that the desire for quenching is an instinct. This is a fundamental instinct in all living things. All living things have

a desire to quench hunger, to quench thirst and so we can see this in all levels of life. We can see in the mosquito, it has a hunger and so it sucks our blood in order to quench its desire for blood – or we can see the newborn infant quenching its desire by sucking milk from its mother’s breast – or when we’re hungry, we want to quench that hunger, we have a desire, and instinctual desire to quench that hunger and so we look for food. We can see this instinct, this desire to quench in all levels of life. And as we grow beyond the infant, as we become adults, we have more complicated hungers but still we’re trying to quench these desires. The desire for fame – and we go about doing things in order to quench the desire to be famous or to be respected or liked. Or the desire for sex – we look for ways to quench this desire in order to experience that coolness. There are countless examples of this in our everyday lives, of this instinct of quenching desire, but most of the ways we go about this are very fleeting and temporary. And so here, we’re looking for a way to quench these desires that will quench all desire, this need or instinct to quench desire; we’re looking for something that can quench them all – not just a little bit here and a little bit there for a few moments or a few minutes, but something that can quench all desire in order to respond to this basic instinct which we can observe in all living things and most of all, ourselves.

The strongest or the most powerful kind of desire or craving is the desire of the defilements – defiled desire, defiled craving. This is the hottest, most powerful kind of craving and *nippan* is the quenching of these defiled desires – hateful desires, greedy lustful desires, confused deluded desires, the quenching of all these defiled desires, which everyone of them comes from ignorance, from not knowing things the way they are and so there arises these foolish, silly, defiled wants and desires. The highest *nippan*, the final *nippan*, quenches all of these kinds of desires, all these defiled desires. And so this brings us to the third understanding of *nippan* which is *nippan* as the goal of life, the final goal of life or the final destination of life. If we understand that quenching is a fundamental instinct in all life then we will understand that the final goal or destination of life is the supreme quenching, the highest quenching, the final quenching of *nippan* in which all these defiled, foolish, ignorant desires are quenched.

So this third value of *nippan* is the destination or the goal of life. All life is heading for *nippan*, all life seeks and tends towards *nippan* but there’s this struggle, there’s this constant struggle for this quenching. We are always going about it in ways that are struggles, are competitions because we don’t quite know how to go about it in the best or the wisest way. So there is all this struggle for *nippan*. But in all life, in plants and trees, in animals and human beings, in anybody’s life, whether from Asia or the West, no matter what class we come from, what language we speak, what profession we have, in all our lives, we are

struggling for *nippan*, we are struggling for this and until we can reach this final destination there will be nothing but struggle. We'll continue struggling, we'll continue traveling and wandering all over the place, until we reach this destination point, the destination point of life, which is *nippan*. There's no other place where all this traveling and struggling ends but in *nippan*. No matter where we go there will be struggles and hassles and all of that will only end in the final quenching, the ultimate, supreme quenching of *nippan*. There is no life, whether plant, animal or human that goes anywhere else or can go beyond *nippan*. It is the final goal of all life, where all the struggles, all the hassles, all the problems, all the travels cease and are quenched in *nippan*.

Whether you know about *nippan* or not, whether you understand what we're talking about or not, whether you're interested in it or like it or not – regardless of what you think or believe or like or dislike – your life is struggling for *nippan*. No matter what your thinking, your life itself, the life-force, the nature of life, is to struggle, to search for *nippan* and this is going on whether you're conscious of it or not, whether you are willing to admit it or not, whether you're interested in it or not. It's still a fundamental instinct in all life, most of all, in your own life. It's there, if we can start to notice it and accept this fact. When we can be consciously aware of this Nibbāna, this *nippan* instinct, then we are able to co-operate with life instead of all our crazy thinking, following selfish desires, we can start to think in ways that are about co-operating with life; we can work together with life to work together for *nippan*, instead of egoistically trying to go in a different way. All life seeks *nippan*. This is the destination point of life and so this is happening whether we're aware of it or not, whether we are interested in it or not. We might even think that we don't like *nippan*, that we think that it doesn't sound like the thing that we want. Regardless of that, it's what life wants, it's what life needs and that's where life is going. Life is going to continue struggling for *nippan* it's just a matter of whether we are going to co-operate or not, work together with life so that we can maybe truly realize this final quenching, the ultimate *nippan*.

So now you have the opportunity to understand *nippan* in these three ways. There's *nippan* as that which preserves, sustains and nourishes life, that which quenches, which quenches life so that life can go on, so that we can survive. This is the first meaning. The second meaning is the *summum bonum*, that is beyond all good & evil, that quenches all good and all evil, that quenches all dualities. And the third meaning is *nippan* as the final destination of life, the goal of life that you can't escape from – life will be a ceaseless and constant struggle until this destination point is achieved. So these are three meanings of the word *nippan* – if you understand them, then you will understand the benefits and advantages

of *nippan*, or of a new life. When this final goal of life is realized, then there is what we call ‘a new life,’ the ‘quenched life.’ *Nippan* – if you want to call it the ‘quencher’ think about it and see if that’s the right word to use. But at least understand these three meanings and understand the benefits and the value of *nippan*, of a new life.

And so now we come to one last question which is – if that’s what *nippan* is, what do we do in order to realize *nippan*? The answer to this question is to practice vipassanā, to practice the correct form of vipassanā and to do it in the correct way, practice the kind of vipassanā which the Buddha himself practiced and taught. This is the path or the way to the final goal of life, to *nippan*.

So for this reason please be very very interested in vipassanā – give it sufficient time and energy in order to practice it correctly, in order to realize the true benefits of vipassanā or of meditation. So please practice *vipassanā* with effort, patience, and do it correctly – then you will realize these benefits that we have been talking about. And this ends today’s talk.

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Transcribed by Jessica (jess.haines8@gmail.com) in Sep.-Oct. 2015
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