

WELCOMING DHAMMA STUDENTS

by Buddhadasa Bhikkhu

Interpreted into English by Santikaro Bhikkhu

A Dhamma lecture given at Suan Mokkh on 2 January 1988

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. All Ajahn's teachings are now available on:

www.suanmokkh.org,

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

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

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

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I was asked to say a few words of greetings: Greetings for you, your coming here in such a manner that either to study principles of Buddhist Dhamma and training in meditation to have a new life or at least a new way of life. All of you coming here, perhaps prepare yourself to be a scientist. If everyone is a farmer, gardener, businessmen, or any kind of profession, coming here to study Buddhism has to be, has to become, a scientist. Everyone has to be or must to be a scientist to study Dhamma, because Dhamma is a science. You have to prepare your mind as you prepare instruments in a scientist's room – to use it, to prepare your mind by meditation, to obtain mindfulness, attentiveness, wisdom, and concentration – to use as an instrument in studying Dhamma.

Dhamma is a law of nature, natural law of nature, ultimate truth of nature. It is not established by the Buddha or someone. The Buddha is a finder of the truth, and have it to proclaim to us. The truth is the truth, not a commandment of a human being. And now you have to be a scientist having the problem – the suffering, the dissatisfactoriness, every kind of problem – as an object of an experiment. Study it, know it, experience it, realizing it. Then you know the Dhamma.

What is suffering? I prefer to use the Pali term, dukkha. Suffering or dissatisfactoriness of a problem of any kind has not the complete meaning of the term dukkha, dukkha. And what is dukkha? You have to study inside yourself, not from outside. When the dukkha is existing or happening or being in the mind, look at it until to know it. If you know it in reality, you will see the cause of it, condition of it, at the same time.

The cause of it is at it. The cause of suffering is at the suffering itself. When you know the cause, you can know the extinction of the problem by eliminating the cause. You

can find the cause and then you can find the destruction, extinction, of the cause. And then you can see the way to raise up the extinction of the cause. You will know what it is from what it is, for what it is, and by what it is obtained.

By this way you can find the cause, the extinction of it, the way for the extinction of it. You will see, you will know, you will experience realizing the Dhamma – the natural truth of Dhamma – by being a scientist in such a way. Now you prepare to be a scientist.

We call it ‘new life’ that is a result of the practice of Dhamma, the life that is beyond all problems, the life that is beyond influences of positive and negative. You have to know that positive and negative life is not a peaceful life. You have to be beyond positive and negative. It will be free. It will be calm. It will be emancipated from all problems. By this way we are individual scientists and know the reality, the ultimate truth of nature concerning to suffering of problems of life.

The result of a practice Dhamma in accordance with the law of nature – you can obtain Nibbāna. Nibbāna, literally meaning, is the quenching of the heat or of the thirst. The thirst is heat. Quenching of the heat, the cool, coolness of the mind, is Nibbāna.

Nibbāna is the supreme truth, supreme benefit, supreme happiness, supreme voidness, supreme freedom of the life. Then we can call a supreme life that is the new life with Nibbāna in itself. When the world of heat, of kilesa, quenches down, that is Nibbāna, the meaning of Nibbāna, example of Nibbāna. Even a little bit, you can extend it more and more, bigger and bigger, until the full scale of it is acquired.

You want to have a new life, a life beyond influence of suffering that is the life which is enslaved by the pair of opposites – positivism and negativism. You will try your best practicing meditation to obtain mindfulness first and then wisdom from the training. The mindfulness at the convergence are taking wisdom, come in time, just in time of the event. Mindfulness brings wisdom, wisdom became attentiveness on the time, having concentration as power to solve the problem in the time. Then we can command the event, the process of *kilesa*, and then we are free from influence of *kilesa*. That is the suffering itself.

You come here to study Buddhist Dhamma, to practice Buddhist meditation. I’m glad to see you coming here in such a manner, seeking for a new life. I’m glad to see you, and wish for your success, all of your success. Then you can have a new life, have a spiritual birth, not physical birth but spiritual birth, the birth of the mind. The situation of the mind changes to another form with efficiency to command the mind.

We cannot command outside things, environment, outside things. But we can command the mind inside not to accept anything in a wrong way to cause a problem, to cause dukkha. It is an important thing to know. We cannot command all outer things not to come, not to contact us. But we can command the mind not to accept it in the wrong way to raise the problem and suffering. By means of training the mind in the way of Buddhist meditation, we can do this, then we can command all things that come into contact with us. That is the result

of our practice Dhamma of coming here, of coming to Suan Mokkh to study and to practice training the mind.

You come here in such a manner I'm very glad to see you! It is my greetings. Thank you to be a good listener and to be a good obedient to the regular rule of living here, of practicing the Dhamma meditation, then you can have success, succeed in your want. I am greeting you at a few words. Thank you, thank you. Here are my greetings.

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Transcribed by Bill Weir (arizonahandbook@yahoo.com) in June. 2023

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