

The Four Noble Truths, Part 1 of 7

INTRODUCTION TO UNDERSTANDING THE ARIYA-SACCA

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,

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

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

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We'll be speaking today about the *ariya-sacca*, the Noble Truths, but before we discuss them, we'd like to develop some understanding about certain things. In particular we ought to understand what is meant by Buddhism. This suffix '-ism,' if it means a certain viewpoint or certain set of opinions or theories, if it means that kind of thing rather than direct realization, direct spiritual experience, then that kind of '-ism' isn't really fitting with Buddhism. That's not what we mean when we use the word 'Buddhism.' Forgive us for saying so, but actually this word 'Buddhism' is one that the Westerners came up with on their own and applied it, and it probably isn't really the right word anyway since they probably didn't know what they were talking about. So this '-ism' of Buddhism doesn't mean truth. As far as we can tell, '-ism' doesn't really have much to do with truth. It's just one point of view, one body of opinions that a certain group of people put forward and say, "This is what we believe in." But that's not what we're concerned with here.

Then there is a term that the Thais came up with themselves, which they pronounce '*Pud-tha-sas-sa-na*' or in English 'Buddha Sassana.' This term 'Buddha Sassana' unfortunately generally has a meaning and connotations that are too heavily leaning towards study, towards what's written down in the books, and those kinds of things. So this term isn't really correct either. It doesn't really get to the proper meaning that we should be looking for.

There's another term which to us seems to be most correct. It's a term we first used 45 years ago when we were invited for the first time to give lectures in Bangkok. It's the term 'Buddha Dhamma.' This word 'Dhamma,' or '*Dharma*' in Sanskrit, '*Tham*' in the Thai pronunciation, has a broad, extensive, and profound meaning. It can mean 'path' or 'way,' just as the word '*dào*' from China. (The word '*dào*' that means 'path' or 'way.')

Or Dhamma can mean 'duty,' and Dhamma can mean 'truth' or '*sacca*.'

Since Dhamma includes all these meanings, then it's very appropriate. It's the most appropriate word to use for what is generally called 'Buddhism.' So we suggest that to take as a principle for our study that we use the terms Buddha Dhamma, the Buddha way, the Buddha duty, or the Buddha truth instead of these other words. We suggest the term 'Buddha Dhamma' as the most appropriate name for what we're discussing.

However, if we'd like to go back to the Buddha's time, we can use the word that the Buddha actually used himself, the word that came out of the Buddha's mouth directly, which wasn't any of these words – 'Buddha Sassana' or 'Buddhism' or even 'Buddha Dhamma.' The word the Buddha used himself to refer to his teaching in the way of life he was showing to people, and the truth he was talking about, the truth he had discovered, he used for all of this the word '*Brahmacariyā*' – the sublime way of life, the sublime spiritual life, the excellent spiritual life. *Brahma* means 'sublime,' 'supreme,' 'the highest,' or it can mean 'excellent,' even 'perfect'; and *cariyā* means 'to behave,' 'to act,' 'to practice.' But in this is the important meaning of commitment, so we could call it 'the supreme commitment' or 'the supreme way of living,' 'the sublime way of life.' This is what the Buddha called it – the '*Brahmacariyā*' – a word worth our attention. Therefore we will approach things as the Buddhist way of life. When we discuss the Noble Truths, we'll be looking at them as the Buddhist way of life. This phrase 'the Buddhist way of life' corresponds exactly with the Noble Eightfold Path, which is the heart of Buddhism, which we will discuss later. Because this is something we've never heard of before, it's necessary that we use the word 'new' and call it a 'new way of life.' When it's all new, then the life that we discover is a 'New Life,' so we'll stress this point of New Life.

When we say 'new,' it doesn't just mean strange or different. It means 'new' in the sense that we've never seen it before, we've never heard of it before, we've never come across this before. So to us it's entirely new. But really it's not new at all – it's been around for so long that we can't even say it's 'old.' So when we say 'new,' it means it's new for us, new for those of us who are discovering it for the first time. And in this respect, the real meaning of 'new' is to be above and beyond all influence of good and evil. This is what will be truly new for us – to be above, to be beyond good and evil.

If we speak kind of philosophically, we can say that this is to be above all dualism, all duality. Or if we use the terminology of Daoism, then we could say to be above *yin* and above *yang*, meaning to be above the positive and above the negative. If we speak in Christian terms, especially as it's expressed in the very beginning of the Christian Bible, then we say to be above good and above evil. In Buddhism we could accept all of these – to be above all pairs of opposites, all of those pairs, those dualisms, where good is opposed to evil, positive opposed to the negative, *yin* is opposed to *yang*. To be above all this is the meaning of the 'New Life.'

You might have noticed that in the Bible there is no place in the New Testament that talks about being above good and evil but there is a place in the Old Testament. In the very first chapters of Genesis, it discusses being above all good and all evil. We don't know if we should say that this is a Christian teaching or the teaching before Christianity or whatever, but there's this very important truth revealed at the very beginning of the Bible – living a life above all of the power of good and evil.

Let's use the term a 'new way of life.' This is a term that's accessible to everyone. It should be acceptable by all. If we use this approach, this term the 'new way of life,' then there doesn't have to be any conflicts, say with our parents who maybe hold to a certain religion such as Christianity or Judaism. In order to understand the 'new way of life' then, it's not necessary for us to convert or change our religion. If we follow a certain religion, that's fine. We don't have to end that to get to the heart of the 'new way of life.' This is something that all of us can do – finding this way of life that is beyond or above good and evil. When we're above all the power of all good and evil, then nothing can shake the mind, nothing bothers, nothing annoys the mind, and then one is free, and then life is truly 'new.' So let's talk about the 'new way of life.' Those of us who come from the Judeo-Christian traditions, if through the 'New Life' we will become truly Jewish or truly Christian, whichever it is we follow, by discovering the 'New Life' that is above the influence of good and evil, then this will follow exactly the instruction that God gave to Adam and Eve at the beginning of the Bible, where God told Adam and Eve not to attach to good and evil. If one attaches, then one will die. To truly follow these instructions of God is to be a perfect Jew or a perfect Christian. This is done by discovering the 'New Life.'

For those who are still stuck on the word 'religion,' we should check what this word actually means. The old definition that we can find in the Latin roots of the word is 'the observations.' That means practices or way of living that tie humanity to the highest thing. For many this means it ties humanity to God. For many the highest thing is taken to be God. But if we use the word 'religion' in terms of the Buddha Dhamma, then we have to understand that the highest thing is understood to be Nibbāna. In Buddhism the highest thing, the supreme thing is Nibbāna, or the Sanskrit pronunciation is '*Nirvana*.'

So everything we've said so far has been said with the purpose of helping us to understand what is meant by the word 'Buddhism,' or at least what ought to be understood by the word 'Buddhism.' We don't think this word is very appropriate, however it's been used so much and so often and for so long that it's hard to avoid it. So at least if we use this word because it's convenient, we'll have a proper understanding. When we say 'Buddhism,' it means that way of life which unites humanity with the highest thing, which unites the human being with Nibbāna.

Since we have to use the word 'Buddhism' because it's so common, we request that everybody understand its correct meaning. However all we can do is request this because we don't have any authority to demand that you do so. In Buddhism there is no authority anywhere. Nobody has the right or the copyright or the legal power to insist or demand that things be a certain way. In Buddhism all authority is with nature. There's no authority resting in any individual, organization, or church. The only authority is in nature. So we just request for our mutual advantage and benefit that we understand the word 'Buddhism' as we have been discussing it.

In the words of the Buddha, who said "I merely point the way. You yourselves must walk the way." The Buddha said, "I merely point the way. You must walk the way yourselves." This phrase "the way" is very similar to the words of Jesus Christ who said, "I am the way." But this is generally understood with a meaning different from the meaning the Buddha used in saying, "I merely point the way. You must walk it yourself." So we should be very careful to understand what is the meaning of "the way" that Christ was talking about. In Buddhism the

Buddha is not “the way.” Buddhism or the Buddha Dhamma is “the way.” The Buddha is the one who points that way out to us who haven’t noticed it yet in order that we may walk it for ourselves. In all the theistic religions it is said that the religion has been revealed to mankind by God. The religion is a revelation from God. But in Buddhism we don’t talk like that. In Buddhism, the Buddha Dhamma is something that has been discovered here in this world, has been discovered within nature, and then taught, explained, pointed out. So there’s this difference in the way that theistic religions and the way Buddhism speak, but really it’s not a big deal, it’s nothing to get excited about. The important matter is whether it can extinguish suffering or not. If it can get rid of suffering, if it can end suffering, then that’s all that matters. Whether it comes from up above in the kingdom of God and then is revealed down here on earth, or whether it’s discovered here within this natural life here on earth, either way if it ends suffering, that is everything we need.

Please don’t waste any time arguing about where the truth comes from, whether it comes from God or we discover it for ourselves in nature. There’s no benefit at all arguing about such points. We should put all our attention, give all our interest and energy to discovering what the truth really is, and then finding out, can this truth end all suffering? How can this truth end suffering? It’s not so important where the truth comes from, but is it really the truth? If it’s the truth, it will end all suffering. This is the point that deserves our attention. The other matters can be left aside. There’s no need to get into arguments and conflicts over such unimportant things.

For now we can put all the perspectives or approaches about God aside, and we’ll talk exclusively of the way in Buddhism or the way of Buddha Dhamma. This is the truth and the way of life that has been discovered within nature, right here, after that discovery has been pointed out, explained, and taught throughout the years. So we’ll be talking about this – that which we can find for ourselves within nature – which brings us back once again to the word ‘Dhamma.’ Dhamma means ‘nature.’ It means the ‘truth of nature,’ ‘natural truth.’ This is what we’d like to talk about.

We’d like to discuss the meaning of the word ‘Dhamma’ a bit. Dhamma means ‘nature’ or ‘*dhammajāti*.’ *Jati* means ‘birth,’ so ‘born in Dhamma’ or ‘born through Dhamma’ or ‘born of Dhamma.’ This is literally what is used to mean the word in English ‘nature’ – everything that is born out of Dhamma. This is what we mean by ‘nature.’ So Dhamma means ‘nature.’

There’s another word ‘*dhammatā*’ or in Thai ‘*thammada*,’ which means ‘ordinary,’ all these ordinary regular things all over the place. It can even be used regarding people when certain aspects of character are so common or ordinary in a person that they become habitual. We say that this person is ordinarily angry, or this person is ordinarily stingy, or this person is ordinarily afraid, meaning they have this habit or this is their character. So *thammada* just means ‘ordinary.’ *Dhammajāti* is natural. Really these words mean the same thing. There’s a bit of literal difference but when we say ‘natural,’ when we say ‘ordinary,’ it means the same thing. This is some of the meaning of the word ‘Dhamma.’ The word ‘Dhamma’ is so broad and extensive it takes a while to study it thoroughly, and so we need to give it some time.

We understand that the word ‘normalcy’ fits the word ‘*thammada*’ the best, that we can use the word ‘normalcy’ on all levels – normalcy on the lowest level to the highest level. This is what we’ve meant by ‘*thammada*.’ This is an important meaning of Dhamma. We can take the word *dhammajāti*, or nature, as the meaning of Dhamma, and this meaning of nature

includes the meaning, the sense, of ‘normalcy.’ So we can take nature and normalcy as the meaning of Dhamma. This ‘nature’ is what we’ll study further.

The English word ‘nature’ probably doesn’t fit exactly with the word *‘dhammajāti,’* but we don’t have any other word in English to use and the word ‘nature’ is close enough, it’s good enough. So we’re forced to use the word ‘nature,’ but when we use this, please understand that ‘nature’ includes everything. There isn’t an ordinary nature and then some super nature. In Buddhism we don’t use the word ‘supernatural.’ We don’t see that there’s really any such thing. ‘Supernatural’ is just for the people who haven’t understood all of nature, so they separate off the part that they don’t understand and call it ‘super,’ but in Buddhism all of it is ‘nature.’ Whether it’s super or not super, it’s all *dhammajāti.*

Now that we understand that Dhamma is nature, this word ‘nature’ can be viewed in four aspects or analyzed into four aspects. The first is nature itself. Then there is the law of nature – within all nature we can find the law of nature. The third meaning is duty in accordance with the law of nature. And fourth, the results of that duty. All four of these are included in the word ‘nature,’ or ‘Dhamma.’ If one understands all these aspects of nature, of Dhamma, that we’re discussing, then it will be simple to understand the Noble Truths, the *ariya-sacca* – nature, all things, all nature. This is one Noble Truth. And then the truth of nature is another Noble Truth that must be known, that must be understood. And then the duty in accordance with the law of nature, this is another duty which we must develop – it’s another Noble Truth that we must develop and fulfil. And then the result of that duty is yet another Noble Truth that is to be realized, to be penetrated. All of these natures, all these aspects of nature, all this Dhamma that we’ve talked about, is not something separate than the Four Noble Truths. Understanding Dhamma, understanding nature, will allow us to understand the *ariya-sacca*, the Noble Truths. Let us repeat this once again because it’s of such tremendous value that if we understand these four words, then we will have no trouble understanding the Noble Truths and understanding life. There is nature, the natural law, duty in accordance with natural law, and the results in accordance with duty. Just these four words – we should be very careful to remember them and understand them – nature, law, duty, result. Please give these four words your careful attention.

These truths of nature – all these meanings or aspects of nature – must be studied, must be learned, right here. We can’t learn about nature from books, from listening to lectures, from thinking, from philosophy, from speculation, from reasoning. None of these things will allow us to actually know nature in its various manifestations. But if we just study life itself, everything is right there. All we need to know is right there. We study the body. The body is part of nature, and this body is subject to physical laws, to natural laws. The body is under the power of these various natural laws. And then the body must always act, always has a duty to perform according to those laws. And then there will be a result according to that duty – either happiness or suffering, pleasure or pain – always arising depending on how the body does its duty. All four of these can be discovered right here, even in the body, but never in books or in lectures or by reasoning. The Buddha himself said that all the truths we need to know – everything we need to know – can be discovered here in this body and nowhere else. All the truths we must know can be found right here in this body, but it must be a living body. If the body is dead, well then forget it – you can’t learn very much from it. But when the body is alive, when there’s life here, then all the truths can be discovered. When we mean ‘alive,’ that means there is the ability to experience, there’s feeling, there’s sensation, there’s

thought, there's perception. With this living body – with feeling, experience, perception, thought – in that we can learn every truth that we need to know. The nature that we must discover in this body, it's not really different than the nature that's all across the universe, but that nature out there we don't really need to study. We just need to study the nature within this body, the nature of all the atoms and the clusters of atoms, the various elements that are brought together, compounded together to make up this body. This nature in here is what we need to know. The nature all over the universe, it's a little bit too much. And then with this body there are various actions – there are physical actions and movements, there is speech, there are thought, memory, and all kinds of mental processes. All of these are included in the word 'nature.' These are all included in the truth of nature that we ought to understand. We like to call it '*nāma*' and '*rūpa*,' or 'mind' and 'body.' So take a good look at it. In *nāma*, in mind, how many different things and aspects and processes are going on? And in the body, in *rūpa*, how many different things are happening? All of these together are nature, are the pure nature of life that is to be understood.

Wherever there is nature, there is the law of nature right there as well. In this body, the body is always under the control, under the power of the law of nature. Everything the body does is governed by the law of nature. And then the nature of the mind is the same. Everything the mind does, all of the mind and its manifestations are governed by the law of nature. The body is subject to physical laws, and then the mind to mental laws. Wherever there is nature, there is natural law. The mind specifically is subject to the natural law that we call '*paṭiccasamuppāda*' – dependent origination – that the mind works like this and like this and like this. It doesn't work in another way. That's how things are. That's the law of the mind. So anywhere we find nature, there we can find also natural law.

There is this law of nature that things must be impermanent. If we observe the mind, for example, we'll discover the law that all must be impermanent, constantly changing, unsatisfactory or oppressive, and not self, seeing that everything that must arise through certain conditions and then must cease through the ceasing of conditions. This is the law of nature that we can find everywhere. In the law of nature there are two levels: The first level is that the law of nature is like this. It's not something else, it's like this. Then the level that things must happen according to the law of nature. There's just no other way. The law of nature is like this and everything must happen in line or according to the law of nature.

We need to look as carefully as we can until we see what the law of nature is like, what exactly it is like, and then further to see that it controls us, it forces us to be like this, for things to happen like this. We must look until we see that we're completely under the power of the law of nature. If we look closely enough, carefully enough to see this, then it is not at all difficult to understand Dhamma. And when there's this law of nature that controls us, that forces things to be in a certain way, or to happen in certain ways, then life must respond to that, human beings must respond to that, and that response is called 'duty.' In Thai it's called '*natee*,' which translates 'duty.' In India, even way before the Buddha, when people first became intelligent to understand this duty of life, they called it 'Dhamma.' So the word 'Dhamma' is very ancient, going way back into the beginnings of Indian civilization. They've known this word 'Dhamma' or 'duty,' this necessary response of life – especially of the human being – to the power of the law of nature. We can't really say who the first human being was that came to understand this word 'duty' or 'Dhamma.' We don't know who the first person was, but there had to be someone who observed nature very carefully until they

realized that there was this ‘duty.’ Someone somewhere first understood the duty and understood it so well that they saw without this duty, without doing that duty, that we must die. And then since, this understanding of duty has been passed along and the understanding has developed and grown until the time of the Buddha when the understanding of Dhamma, of duty, was taken to its highest level and has not been improved upon since. This understanding of Dhamma, of duty, has been developing with humanity for a long time and it’s the thing that must be done. Otherwise we will die. So Dhamma, duty, is something we have to have. We must have Dhamma in this sense of being the duty.

If we ask, “Well then who established or set up or laid down this duty?” We can answer according to the various approaches that we already have. In the theistic religions, then we must say that God established this duty. It was God who laid down the duty. But in Buddhism we just say that nature, that Dhamma, set forth or established this duty. Please don’t fall into any arguments or start fighting about who it was that established this duty. We need all of us just to study and come to understand this duty. Those who like to say that God is the one who laid down the duty, fine, but we would suggest to you that in saying so one ought to understand that it’s the law of nature that is God. Or what is meant by God here is the law of nature. In Buddhism this is clear that duty comes from the law of nature, that it’s the law of nature that stipulates that if this duty is not done, we die. Without duty it must die. This is something we can observe anywhere we look. In people, if there isn’t any duty, then people die. Or in animals, if there isn’t duty, then they die. Even in trees, if trees don’t perform their duty, then they die. Even in the smallest living things, even in a single cell, if that cell doesn’t do its duty, it dies. So from the simplest forms of life to the most complex, all life must have duty. Without this duty, life dies. This duty, this Dhamma, is absolutely necessary. It’s so necessary there’s no questioning of the fact once we’ve observed it.

Every cell in the body has its duty, and then when the cells gather together into groups, each of these groups has its collective duty. So when the cells form together and form the blood, the muscles, the bones, all of these have their duty. If these duties are not performed, then the cells die, the groups of cells die, the body dies. These things come together and form hands, feet, ears, and all the parts and organs of the body. And each of these has its duty. If these duties are not done, if these duties don’t exist, then the thing dies. So life in all aspects on all levels, from the basic little parts of the cells, and even the little ingredients of the cells, the ribosomes and nucleus and all that, up through the groups of cells, and then the organs that are collected together to form a living being, a life – all of these must perform their duty. Life must do its duty or it will die. Without Dhamma, life dies. We cannot survive without Dhamma.

We can distinguish two aspects or two levels of duty. There’s the physical duty and there’s spiritual duty. For the body and all its parts, they all have their physical duty, the physical kind of duty. And then within the mind, in the mind’s ability to know the truth, there is the spiritual duty. Some people would also add ‘mental’ – physical, mental, and spiritual. But really what we call ‘mental’ – all the mental processes, all the things that psychology studies – all of these are connected with the body, closely associated with the body, concerned with the body. So what is generally called ‘mental’ can be included in the physical. But then there’s the spiritual, which is distinct. So there are these two kinds of duty – the physical duty and the spiritual duty. Both of these must be done correctly. If these two kinds of duty are not performed correctly, then the living being dies. So we need to pay attention to and study these

two kinds of duty and learn how to do them correctly. It's marvelous that the physical duty never stops. The physical duties have to be done constantly all the time. But when it comes to the mind, the spiritual duty, it's different. Sometimes we can take a rest. Sometimes it stops. The spiritual duty doesn't have to be done constantly. There are these two kinds of duty for us to know – the physical and the spiritual. Something that you've heard about already, that is the Noble Eightfold Path. This is the spiritual duty. We'll discuss this later as we discuss the Four Noble Truths.

In the Pāli word '*sammata*,' *tā* means 'state of being' or 'state' and *samma* means 'correct,' 'appropriate,' 'proper.' So this word means 'the state of being correct,' 'the state of correctness,' 'the state of propriety,' 'of rightness.' Both duties must have this quality of rightness, this state of being correct. Both the physical duty and the spiritual duty must have this quality of *sammata*, this state of being correct. And then life doesn't have to die. If both duties are right, then there is no death.

When we say 'correct' or 'right,' we have to ask 'right' according to what, 'right' in regard to what? We can say that the physical duty must be right according to the things we need to get. Physically there are things we need – there are legitimate needs. So it must be correct according to those needs, or to put more simply it must be right so that there's no death. It's right if we don't die. That's the physical duty.

The spiritual duty must be right regarding Nibbāna. The spiritual duty has to fit with Nibbāna, has to be correct in terms of or regarding Nibbāna, which is to not die spiritually. There's a physical death and a physical survival, and then there's spiritual death and spiritual survival. To be correct regarding Nibbana is to live spiritually. When businessmen are correct, they get money. When politicians are correct, they get power. And when Buddhists are correct, they get Nibbāna. So then ask yourselves, what do you want? You've come to study and practice Buddhism, that means you ought to want the thing that Buddhism has to offer, and the only thing that Buddhism has to offer is Nibbāna, the quenching of all problems. This word 'Nibbāna' is a very difficult one to explain. Many of you have heard of it before, either the Pāli word 'Nibbāna' or the Sanskrit word 'Nirvana' – the same word in two different languages. Some of you maybe have even heard that Nibbāna or *Nirvana* means 'death.' Please be very careful and understand this important word correctly. We need to get the correct meaning of Nibbāna. We can say that Nibbāna is the quenching of everything undesirable, the quenching of everything inappropriate. Literally the word Nibbāna means 'cool.' It's a quenching of heat. When the heat is quenched the way thirst is quenched with a drink of water, then there is coolness. We're talking specifically about mental coolness, spiritual coolness. We're not talking about death. Actually death isn't coolness, death is cold. If the body is cool, that's very nice. So coolness, Nibbāna, has nothing to do with death. It's the quenching of all heat, all problems spiritually.

Now we can come to the fourth aspect or meaning of nature, of Dhamma. This is the result according to how the duty has been done, the result in line with the way duty has been performed, and the most complete and perfect result is simply Nibbāna. The perfect result is perfect Nibbāna – the cooling of all problems, all heat, all strife, all suffering within the mind. This is the result that Buddhism is offering specifically. However it's possible to speak on lower more mundane levels if we wish. And we can use the word 'result' in terms of money, for example, when one's economic duty is done properly, or physical health when those

duties are done properly, and family security when those duties are done properly, and then happiness when one does that duty correctly. These mundane, these ordinary worldly meanings of result can also be used, but the highest meaning of the result according to the doing of duty is Nibbāna, when all problems are quenched, when the mind has no problems, no heat. We probably can't use the word 'grace' in this context because in Buddhism we talk only about nature. Grace comes from God but here using the word 'result' is something that comes straight from nature, out of the law of nature if the way duty is done is according to that law of nature. So we're unable to use the word 'grace' here. We can just put God aside for now, and see that if the duty is done correctly the result will happen immediately, naturally. There's no need for any grace.

So now we are able to understand the four meanings of the word 'nature' or 'Dhamma.' There's the body of nature, the law of nature, the duty according to the law, and the result according to the duty. All four of these together make up nature and we can take this to be the ultimate truth or the absolute truth of all nature. We've used up more than an hour to discuss these meanings of nature, because if we understand nature in these ways, it's quite easy to understand the Noble Truths. If we don't understand nature, if we don't take a good look at nature, it will be very difficult to understand the Noble Truths, and most people will give up before they actually understand them. So we've taken the time to look at nature like this, look at the ultimate truth of nature, because this is an excellent introduction to the Noble Truths. With this introduction, it should not be difficult for us as we go on to explore the Noble Truths. That is all of today's talk on this Buddhist introduction. We'll carry on later, and for now we'll stop. So thank you for listening very well, very carefully, and very patiently.

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