



หอจดหมายเหตุพุทธทาส อินทปัญโญ

Exhibition Handbook for Further Knowledge and Practice

Nibbāna

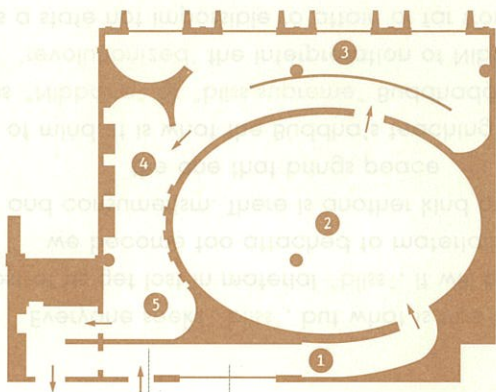
(pocket guide)

...a taste of Nibbāna" exhibition aims to provide visitors the experience of something which subsequently brings bliss, joy, and the will to sustain this temporary state of Nibbāna and to spread this feeling in society and mankind.

Everyone seeks "bliss", but what is true bliss? Most of us get lost in material "bliss". It will burn us as we become too attached to materialism and consumerism. There is another kind of bliss, the one that brings peace of mind. It is what the Buddha's teaching refers to as "Nibbāna" or "bliss supreme" Buddhādāsa Bhikkhu 'revolutionized' the interpretation of Nibbāna as a state not impossible to attain or far from reach as many people believe. In fact, 'Nibbāna' is at the tip of one's nose. Nibbāna Here & Now. The moment one becomes unselfish, one has already had "A Taste of Nibbāna".

- 1. Conceptualization
- 2. Nibbāna as a goal
- 3. Nibbāna as a state

- ① Sounds that calm your mind
- ② Nibbāna as I Know It.
- ③ Contemplation
- ④ Tranquil. Cool. Useful.
- ⑤ Information Corner : Continuing
Buddhadāsa's Legacy.



'The Giving of Dhamma Eyes' Image

Prepare your body and your mind
before a taste of Nibbāna.

"A Taste of Nibbāna" Exhibition aims to provide visitors the experience of dhamma which subsequently brings bliss, joy, and the will to sustain this temporary state of Nibbāna and to spread this feeling to society and mankind.

**"You can call it with any word.
It is a brief moment of Nibbāna,
like a free sample of a product which is usually
better than the one for sale.
You can give it a try. If you like it,
then you can buy it. So why don't you?"**

At the entrance of "A Taste of Nibbāna" Exhibition is the 'Giving of Dhamma Eyes' Image, a replica from the mosaic walls at the Spiritual Theatre, Suan Mokkh, Chaiya, Surat Thani.

Buddhadāsa Bhikkhu interpreted
the image in the verse "Giving Eyes"

Alas, those eyes he refuses,
Running away blind and headless.
Perhaps I should stop giving eyes.
Such pity for those who desire a closed eye.
But some do wish to wait,
To procrastinate time and again.
If there were a few more who seek light,
The darkness in this world will disappear.
Through restraint, contemplation, and patience,
Take the hands of others and strive,
To give the eyes without despair,
And eventually the world will see light.

Prepare your body and mind
before a taste of Nibbāna.

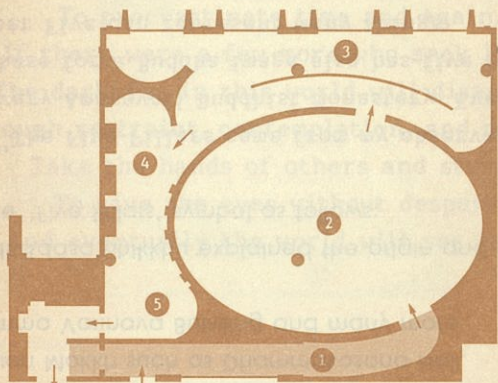
At the entrance to Suan Mokkh Bangkok is the 'Five Pillars' symbol. The symbol is found at the entrance to Suan Mokkhabalārāma, Chaiya, Surat Thani Province and at various buildings at Suan Mokkh such as Dhammakosana Hall, Dhamma Varinava Building and many more.

Buddhādāsa Bhikkhu explained the origin and idea of the 'Five Pillars' symbol as follows:

"The Five Pillars came from my observation of every Amaravati Buddhist Monastery. Even the base for a Buddha image also has five lines. Number Five can represent many things. For example, the Five Hindrances (Nivarana); to perform Five Behaviors requires Five Powers (Bala) and Five Faculties (Indriya) consequently achieving Five Results: Four Fruitions and One Nibbāna (Five in total). There are also many others."

1 Sounds that calm your mind.

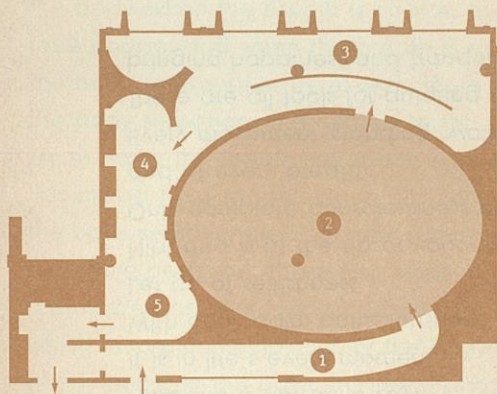
Prepare one's body and mind to experience "A Taste of Nibbāna", examine "The Giving of Dhamma Eyes" Image, concentrate on the sound of the bell, and gather the strength of tranquility within one's soul.



2 Nibbāna as I Know It.

Nibbānaṃ paramaṃ sukhaṃ
Nibbāna is bliss supreme.

This room represents the "Spiritual Théâtre". It is a contemporary multimedia presentation of Dhamma which includes movies, "Talking Stone" sculptures and the word of wisdom "Nibbāna is at the tip of one's nose".



3 Contemplation.

Nibbāna is not far away.

It is in life's every moment.

With cool, calm consciousness,

Let go of selfishness,

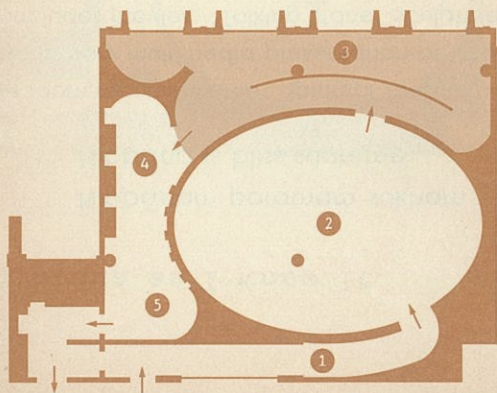
Nibbāna is at the tip of your nose.

Only complete consciousness of being
and of every breath,

Every movement—standing, walking, sitting.

These are all tools for quieting the mind,
bringing happiness and tranquility.

“A Taste of Nibbāna” is a state of peace and freedom from greed, wrath, and lust, by being mindful of every single breath, commonly referred to as Ānāpānasati Meditation.



Mindfulness of Breathing

Ānāpānasati meditation is a mindfulness exercise through breathing. Consisting of 16 steps, it follows *kāyā* (relations between breathing and the body), *vedanā* (mental formations), *cittā* (characters of mind), *dhammā* (impermanence, relinquishing of lust, end of suffering) or commonly referred to as *satipatthana* (four frames of reference).

- Step 1. Put all your attention into breathing deeply for each inhale and exhale.
- Step 2. Concentrate on shallower breathing for each inhale and exhale.
- Step 3. Observe how respiration is interconnected with the body—when the breath is coarse, the body feels coarse, and when the breath is subtle, the body feels subtle. Try to see clearly how the body sensations are related to the breath.
- Step 4. Try to make the breath softer and subtler until it is almost hard to feel. When this happens, the body sensations will become subtle and you will feel more peaceful. These four steps make up the meditation of *Kāyānupassanā-satipatthāna*, which means contemplation of the body or physical phenomena. In this case, the meditation object is the breath, and the practice helps you gain mastery over the way the breath and body influence each other.

- Step 5. This step builds upon step 4. Once you can successfully limit the breath until you gain concentration, or possibly attain absorption states (*jhāna*), it is important to pay attention to two mind states. These are joy (*pīti*) and bliss (*sukha*). Both are effects of successful practice of step 4. Now, pay attention to the joy. With each inhale and exhale, thoroughly observe how it feels.
- Step 6. Switch the object of attention from joy to bliss, as they go hand in hand. Observe the bliss as you inhale and exhale.
- Step 7. Try to observe how joy and bliss are merely sensations (*vedanā*), which lead to reactions of craving and aversion. How is the mind conditioned to react to sensations with craving and aversion? Observe everything carefully and thoroughly so that you may realize the truth from within.
- Step 8. Try not to react to the pleasant and unpleasant sensations, until there is no more reaction. The mind becomes free from fabrications (*saṅkāra*) and becomes still and peaceful. The four steps above—meditation on joy, bliss, the reactions to sensations, and letting go of reactions—make up the meditation of *Vedanānupassanā-satipaṭṭhāna*, as attention is paid to the sensations (*vedanā*) in different ways.

- Step 9.** Pay attention to the mind states. Try to see how the mind is in each moment—is it full of lustful passions (*rāga*) or is it free from craving? Is the mind full of aversion (*dosa*)? Is there any irritation? Are there any reactions to pleasant or unpleasant sensations? Be aware of the characteristics of the mind with each inhale and exhale.
- Step 10.** Keep the state of mind under your control. Maintain the mind in a state of joy and satisfaction. Let the mind delight in Dhamma with each inhale and exhale.
- Step 11.** Keep the mental activities under your control. Maintain the mind in a stable state of stillness for as long as you wish.
- Step 12.** Pay attention to your ability to free the mind from mental disturbances. When there is irritation, stress, or any tension in the mind, let go of the disturbance. Steps 9 to 12 all involve the mind (*cittā*) and fall under the practice of *Cittānupassanā-satipatthāna*, or contemplation of mind and consciousness.
- Step 13.** Pay attention to the impermanence of all phenomena, especially the sensations that you are feeling. Be mindful of the physical body and its actions, such as respiration, as well as all the changes in the mind. With every inhale and exhale, try to realize that everything is impermanent.

- Step 14.** This step builds upon step 13. Once you develop enough awareness of impermanence, the mind will start letting go of attachments. With each inhale and exhale, pay attention to how the mental defilements (*kilesa*) get dissolved.
- Step 15.** Be aware of how suffering is being extinguished. The fading away of lust and passion is called *virāga*. When this happens, suffering gets eliminated. Pay attention to this dissolution of suffering.
- Step 16.** Pay attention to how the attachments to notions of self are being cast off. This letting go is called *paṭṭinissagga*. It is as if you were a thief that once stole things from nature to keep in your possession, holding them as 'mine' or 'my self.' However, once you attain the highest awareness and extinguish all suffering, those possessions are returned to nature, the true owner. There is nothing left for you to call 'me' or 'mine.' Realize this with every inhale and exhale. These last steps are called *Dhammānupassanā-satipaṭṭhāna*, or contemplation of Dhamma, which includes impermanence, letting go of control, the extinguishing of suffering, and returning to nature.

The 16 steps of *Ānāpānasati* are a brief outline of the practice of mindfulness, taken from Buddhadāsa Bhikkhu's Dhammakosana book series: "Paramadhamma Epilogue",

Cankrama Walking Meditation

- Straighten your body, your neck and back upright, eyes looking down.
 - Relax your shoulders and let your arms hang naturally.
 - Be mindful of the standing position and observe silently that you are "standing" 3 times.
 - Observe silently and slowly, "I want to walk", 3 times.
 - Step your left leg forward while silently observe, "left-leg-forward" and "right-leg-forward" when stepping your right leg forward.
 - When any thought arises in your mind, you are advised to observe silently, "thinking", and return to your original mental note.
 - If you have reached the end of the path, observe silently, "I want to turn", and slowly turn while observing silently, "turning", and continue.
 - If you wish to stop, reach the end of the path and observe silently, "I want to stop", 3 times.
- Practice with gentle movements and be mindful of any changes at all times.

Standing Meditation

- Observe silently and slowly, "I want to stand", 3 times.
- Stand upright, eyes looking down.
- Relax and let your arms hang naturally.
- Exhale...be mindful.
- Inhale...be mindful.
- When any thought arises in your mind, you are advised to observe silently, "thinking", and return to mindfulness of breathing.
- If you desire to change position, do so slowly with mindfulness.

Sitting Meditation

- Observe silently and slowly, "I want to sit", 3 times.
- Sit in a comfortable position. Observe silently as you put your right and left hands on your knees.
- Observe silently when you join your right and left hands on the lap.
- Sit with your back upright and observe silently, "upright".
- Slowly close your eyes and observe silently, "closing". Breathe normally.
- The breathing must be natural. Always be mindful.
- When any thought arises in your mind, you are advised to observe silently, "thinking", and continue with the original mental note "rising-falling".
- Observe silently and slowly, "I want to rest."
Open your eyes and blink while observing silently "seeing, blinking", and relax.

4 Tranquil. Cool. Useful.

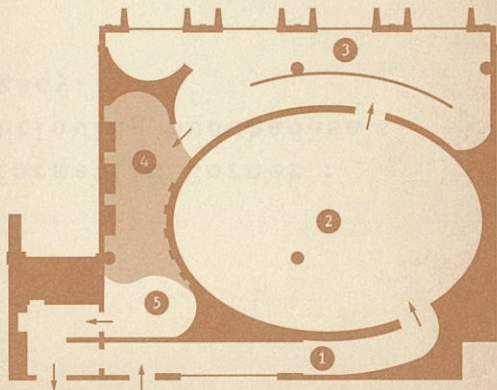
Who is "Buddhadāsa"?

Where is "Suan Mokkh"?

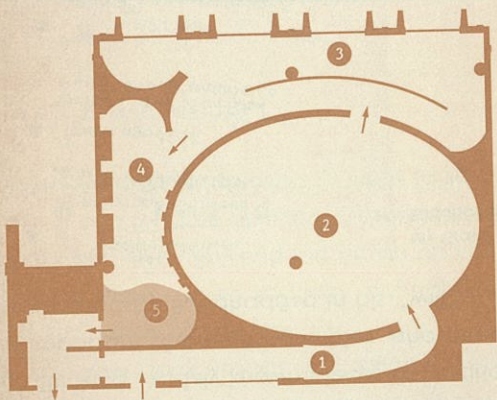
Find out from *Calendar of Life* : from the *Womb to the Supramundane*, dhamma teachings of Buddhadāsa, his personal-belongings that show us how to 'Plain Living, High Thinking', widely known pieces of his dhamma writings, five important dhamma principles, and three resolutions as indicated by Buddhadāsa in his "will".

- ① ကျွန်ုပ်တို့၏ နိဂုံး
 ဤ နိဂုံးတွင် ကျွန်ုပ်တို့ သိရှိရန်
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- ② ကျွန်ုပ်တို့၏ အမည် :
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My Grave
 Buddhadāsa's Writings Book 2



5 Information Corner :
Continuing Buddhādāsa's
Legacy.



Help support the printing cost of 20 Baht/1 US Dollar.