

To Have Dhamma

by Buddhadāsa Bhikkhu

Interpreted into English by Santikaro 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. 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 Buddhadāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Last time we spoke about ‘the benefits of having Dhamma.’ This time, today, we’d like to speak about the having of Dhamma or about ‘having Dhamma’; and in the third talk we will speak about ‘using Dhamma.’ What this is all about is reaping the benefits of Dhamma. In order to reap the benefits of Dhamma, it is necessary to have it. If you don’t have it, there’s no way you can benefit from it; and it is impossible to benefit from it if we don’t use it. So we spoke, first, about the benefits. Today we’ll speak about having it and then tomorrow about using it, about using Dhamma.

In order to know something, we need to have a taste of it. To know what the Dhamma is, we need to taste it and experience it. We can use a material metaphor for this, of money. We don’t really know what money is until we have some, and have some experience of the benefits or the usefulness of money. So with Dhamma we need to have it and have a taste of its benefits in order to understand what it is.

The flavor of Dhamma is what we need to talk about now. The flavor or taste of Dhamma is known as *vimutti*. *Vimutti* – this is another Pāli word that you would do well to know. *Vimutti* can mean ‘deliverance’ or ‘salvation’ or ‘transcendence.’ So the flavor of Dhamma is deliverance or salvation (*vimutti*) and the summation of *vimutti* is coolness. This coolness is the coolness of life, of a life that is free of afflictions, disturbances, annoyances, problems, and *dukkha*. This is the flavor of Dhamma, *vimutti*, and that flavor is cool, free of

afflictions, free of conflict, free of dukkha.

When we speak of the taste of Dhamma that is a cool life, this may sound strange to you. This may sound funny to your ears but the meaning here is very very special and necessary to understand. When we're talking about a 'cool' life, we mean the life that is free of pain, suffering, problems – life that is cool because it is free of dukkha. When we say 'cool' now be very very careful. We're not talking about the cool of air conditioners. When we say 'cool' what we mean is that it is without heat, there is no hotness, no fire, no burning. But don't think that we're talking about 'cold.' The cool life is not when we live in Scandinavia or at the South Pole. Cool life is neither hot nor cold. When we say 'cool' we don't mean that it is cold because when it is cold then this is dukkha also. Cold is dukkha because we have to struggle and fight to warm ourselves and keep ourselves clothed, and protect ourselves from that coldness. So the meaning of 'cool,' the 'cool life' is life that is neither hot nor cold, free of the dukkha of hotness and the dukkha of coldness. This is what we're talking about when we say, 'the taste of Dhamma is the cool life.'

In Thai, there are two words, *nao* and *yen* which are roughly equivalent to the English words, 'cold' and 'cool'. (Ajahn Buddhadasa said he wasn't sure of this but I think they're close enough.) Cold is difficult and dangerous. This is something we all know. But cool is comfortable and free of problem. Cool is very pleasant. It's safe, there's no danger in coolness. So the difference between the words 'cold' and 'cool' should help you to understand what the taste of Dhamma is.

Now it might be a little funny for you that the highest thing in Buddhism is Nibbāna. You may be more familiar with the Sanskrit word 'Nirvana' but in Pāli we say 'Nibbāna.' Both of these words mean the same thing – coolness, cool. This is the highest thing in Buddhism, Nibbāna or coolness. This is the flavor of Dhamma. This is what vimutti is. When there is deliverance from all *dukkha*, all sufferings, all problems, this is cool. This may be unfamiliar to you as a worthy object of your life but in fact this is the highest thing there is – Nibbāna, coolness, salvation from problems. When we speak of this coolness, of Nibbāna, we're speaking of spiritual coolness. Don't confuse it with physical coolness or mental coolness. We're speaking of spiritual coolness.

Now we'd like to take a little timeout to say a few words about the technical language that we're using here. For us these words may be quite strange and new, but we have to realize that, in the time of the Buddha, that the various sages, monks, ascetics, philosophers, and other spiritual seekers in India at that

time, that when they had deep spiritual experiences they had to find some words to express them in order to share that experience with others. Now, if they went and used words nobody had ever heard before, it would be very very difficult because ordinary people would never be able to figure out what those words meant. So when these sages and the Buddha in particular spoke, instead of using fancy words that they made up on their own, they used everyday words. They borrowed their terms from the ordinary lives of most people. They used these common words, so these words both having those common everyday meanings and also a deep spiritual meaning. So the words we use here originally were everyday common words, such as ‘coolness.’ But this word also has a deep spiritual meaning which we need to understand without confusing the two, without confusing the everyday meaning with the spiritual meaning.

So we hope that you will allow us to take up some of your time to go into these matters of some of the technical meanings, some of these words. For example, when they used to take burning charcoals out of an oven or out of a fire, then as that charcoal would become cool and it would lose its red glow, this process or that when it became cool was known as *nibbāna* in India, before the Buddha’s time. When the mother of the house or the cook makes soup, it’s too hot to eat. We must wait for it to *nibbāna* before we can eat it. So the soup must *nibbāna* for us to eat it. This was a very common usage. This was the common ordinary use of the word *nibbāna* back in the old days. Or the goldsmith in the shop, after he’d been using his forge and bellow to make the gold molten, to make it into a liquid, then he would pour it to a form; and then would sprinkle water over it to cool it. And so the goldsmith would have to make the gold *nibbāna*. The gold had to *nibbāna* again for it to become a metal that could be picked up and used. This is another common use of the word *nibbāna*.

So these first two examples were material examples of inanimate things. Now let’s use an example of living creatures. When a wild animal such as an elephant or wild boar or a wolf is captured, at that point it is a very dangerous animal, and humans must be very very careful of it. But after the animal is captured, it can be trained and tamed. And after a while the animal loses its dangerousness, loses its wildness and fierceness, and becomes tame. So, at the end, the animal that used to be a wild jungle beast becomes the same as a cat or a dog, and this condition is called *nibbāna*. Or we can say that we have to *nibbāna* the wild animal, make them tame, make them cool. This is another example of the word *nibbāna* and its usage.

Now let’s take a human example. For human beings life is a series of difficulties of work, of effort, of slaving in order to get the things we need to

maintain life – a long long difficult process. The business of life is difficult, takes a lot of our energy and time. But when someone has successfully completed the business of life, then they can be free of many of these problems. For example, someone who has run their family business well; it has developed well; they have a good house, all the furniture, and clothing, and possessions they need, children, grandchildren, nephews and nieces to run the business and carry on the family. When all these things have been taken care of, when all this business of life has been arranged, then that person can put on a white pair of shoes, and white trousers, and a white shirt, carries a white umbrella, spends the days or the evenings strolling up and down along the river. From the ordinary point of view of most people, this is *nibbāna* – to have successfully completed the business of life so that in one’s old age one can quietly walk up and down along the river in one’s white suit. This is another meaning of the word *nibbāna*.

Now, when our elderly gentleman in his white suit, who has retired from his thriving business, has a big family to look after him, his health is still pretty good, has got a comfortable house, a nice Mercedes and everything, a nice river to walk up and down along; this is worldly success, this is worldly *nibbāna*. So one day he’s walking up and down along the river and he meets the Buddha and they say, “Hello!” The elderly gentleman in his white suit said that he’s taken care of all the things he had to do and he has found *nibbāna*. The Buddha replied,

“Maybe that’s your kind of *nibbāna* but that’s not the *Nibbāna* of the Perfected Ones (or of the Noble Ones).”

The Buddha said,

“That’s not the *Nibbāna* of the *Tathāgata*.”

(The *Tathāgata*’ is the ‘one thus come’ – that is how the Buddha refers to himself). So the Buddha said,

“That kind of *nibbāna* is not the *Nibbāna* of the Noble Ones, of the *Tathāgata*.”

So then the man said,

“But I’ve got a nice house, and the business is doing fine, and now I don’t have to worry about it, and I have good health, many children, money in the bank, I belong to a nice country club.”

He said,

“What else can there be?”

The Buddha asked him,

“Do you ever get angry? Are you ever greedy? Are you ever stupid or foolish?”

He said,

“Especially, are you ever afraid of dying?”

The man said,

“Oh, sometimes.”

The Buddha went on to say that for the Noble Ones or the *Ariyapuggala*, for the Tathāgata, the meaning of Nibbāna is the end of these mental defilements, such as greed, anger, foolishness, fear, worry, jealousy. This is the meaning of Nibbāna to the Buddha.

Sometimes in India there was attachment to deep states of concentration as nibbāna. That some of the yogis who can reach very subtle levels of concentration, they call that *nibbāna*. There were other times when there was attachment to sexual pleasure as nibbāna. So nibbāna was considered the feeling of satisfaction after one has satisfied one’s sexual desires. At one time this was also considered nibbāna. But for the Buddha the meaning of Nibbāna is the end of greed, anger, delusion, fear, and the other mental defilements – this is the meaning of Nibbāna for the Noble Ones.

Now all these things we’ve talked about have one thing in common. That thing is ‘coolness.’ So it is appropriate to call all of them *nibbāna*. The question is – these various kinds of nibbāna, are they temporary or ever-lasting; are they partial or complete; are they illusory or are they genuine? This is the question. This is the important question. So there are many kinds of nibbāna that we can experience in our life. For example, when there is sexual desire, that desire is hot, it is burning. So when the corresponding activity to satisfy that desire is carried out or performed, then there is a certain kind of nibbāna. The burning of that sexual desire has cooled so that’s a kind of nibbāna. Or in the deep levels of concentration which we call *jhāna* (the absorption meditations), there is a cooling of the mind involved in those as well. But both these kinds of nibbāna are temporary. That sexual desire cools but it’s probably going to come back so that is only a temporary nibbāna. And the nibbāna of deep levels of concentration is also only temporary. That can’t be sustained forever. It’s necessary to come out of that and then that kind of nibbāna ends. So there is this temporary incomplete kind of nibbāna but there’s also the long-lasting, the ever-lasting full Nibbāna of the Noble Ones, of the Tathāgata. And this happens

when the causes of that burning, of the fires, of the hotness, when these causes are taken away and removed such as removing sexual desire. That is the true kind of coolness which is not temporary but is long-lasting, lasts the rest of one's life. This is the difference between the *nibbāna* of common ordinary people and the *Nibbāna* of the saints.

Now for those of us... [??] this point... we can still use the *nibbāna*, these worldly kinds of *nibbāna*; otherwise we would burn ourselves up with all the various kinds of heat that come from defilements. But these worldly kinds of *nibbāna* will always be impermanent and changing. So we seek a complete end to those fires, then we must be interested in the *Nibbāna* of Tathāgata, of the Buddha.

Now please don't think that these two levels of *Nibbāna* is [are] something we've made up today. This isn't something we just came up with on our own. This was a common way of looking at things since way way back in India before the Buddha's time. Even back then there were these two ways of looking at *Nibbāna*. There's the ordinary common worldly way which was used by people who're still living a regular household life with a job and family and a place in the community. So if one's life is in order, one's home is in good shape, one's children were doing okay, if one was a good person, wasn't always committing evil deeds, one was a gentleman or gentlewoman, that was *nibbāna* in the ordinary sense. There were places where it's recorded that if you have a good wife then you are a cool husband, or if you have a good husband you are a *nibbāna* wife. Or children, if one's parents are good, they have good parents, then we can say that children are *nibbāna*, 'cool.' This word we're using in a very ordinary way for thousands of years, and because of the nature of the language it was often transformed into *nibbuto* which means 'one who is cool,' the one who has the state of coolness. This was very common way back then. However, this is the very common ordinary coolness of one who is living the family life. This is not the coolness of the Perfected Ones, of the saints.

There're many instances of the word *nibbāna* being used in ordinary ways. There's a story about Prince Siddhāttha. This was the young prince who later became the Buddha. While Prince Siddhāttha was still living at home before he had left the royal luxurious life, he was walking past a group of people one day, and they were talking about him. There was one young woman who said, "Who's this guy, who is this? Whoever he is, whoever is the mother of this young man she is *nibbāna*. Whoever is the father of this man, he is *nibbāna*. Whoever is the wife of this man is *nibbāna*. Whoever is the child of this man is *nibbāna*." This is how this word was used by many of the people of that time.

So this is something worth considering and pondering, so that we truly understand the meaning of the word *nibbāna*. Even in Thailand at the present day this ordinary meaning of *nibbāna* is still used.

You maybe remember the first night when some of you participated in the Precepts taking ceremony. This is a very common tradition in Thailand. After the recitation of the Five Precepts, then the monk who gives the Precepts will say,

“*Sīlena sukhatim yanti*” (the Precepts or morality brings happiness),

“*Sīlena bhogasampadā*” (the Precepts or morality brings wealth),

“*Sīlena nibbutim yanti*” (the Precepts or morality leads to *nibbāna*).

So even here we see this common meaning of the word *nibbāna* in this very very common and popular ceremony which is enacted throughout Thailand many times each day. But this kind of *nibbāna* that comes about through morality is the ordinary common kind of *nibbāna*. When we live according to moral precepts (not killing, not stealing, etc.), then we live a life that is relatively free of problems. Our family life will be okay and our relationship with our neighbors will be fine. So by following the morality then there will be a cool life of this sort. Here’s another way that *nibbāna* is used – the cool life that results when one lives morally, free of problems within one’s family and with one’s neighbors. This is a kind of *nibbāna* for ordinary family people.

Let’s point out some very important detail about this *sīlena nibbutim yanti*. This means one reaches or one realizes *nibbāna* through morality. The word *yanti* means right now, right here, immediately. So in *sīlena nibbutim yanti* this isn’t something that one has to wait for next week, next year, or in some future life. *Nibbāna* that is realized through morality is immediate. This cool life comes about as soon as there is morality. This is a very important point. What we’re talking about... we’re talking about *nibbāna* that is here and now, not sometimes in the future, who knows when. We’re talking about now. So please be interested in this kind of *nibbāna* that is here and now. We don’t have to worry too much about some future distant *Nibbāna*. The interest is in the *Nibbāna* that is immediate whether it is the relative kind of *nibbāna* that comes through morality, or the ultimate kind of *Nibbāna* of a Buddha.

Next I’d like to talk about another kind of *nibbāna* which is very very important; but unfortunately this is a kind of *nibbāna* that we never seem to be interested in, we never pay much attention to it. It happens and we go and enjoy it but we never pay attention to really look at it carefully. This is the kind of

nibbāna that comes from voidness. We're talking of a spontaneous coincidental kind of voidness that happens to each of us every day, there are periods of time in our daily life which you may have never really stopped to notice – when the mind is free of the mental defilements, the mind is free of the various mental things that we call 'hindrances.' These defilements are fairly powerful things, such as greed, anger, hatred, fear, worry, which are very clear and disturbing in the mind. These we call the *kilesa* or the 'defilements.' There are some other things which are closely related to the *kilesa* which are sort of a subcategory of *kilesa*, which we call the 'hindrances' [*nīvaraṇa*]. These hindrances are more subtle and less apparent than the *kilesa*, but they disturb and pester the mind nonetheless. These are sensual desire, ill-will, dullness of mind, agitation of mind, and doubt. These are what we know as the Five Hindrances. These hindrances are very common. The defilements are more powerful but less common. Now, both the defilements and the *nīvaraṇa* arise and pass through the mind throughout the day. However, there are moments when the mind is completely free of the defilements and the hindrances. These moments of freedom may last for a minute or two or three, and usually we don't really notice it. We just feel comfortable, pleasant, happy. We feel as if there are no real problems and nothing is disturbing the mind. We may feel all these vaguely, but we usually never bother to look closely and see what's really happening, and see this kind of emptiness clearly. This is a kind of nibbāna. We can call it a 'sample' of Nibbāna. This is a foretaste. Nature is giving us a free sample but most of us just use up the free sample without using it wisely in order to learn about the real thing. These spontaneous natural accidental kinds of temporary nibbāna are happening all the time. It's just we're never really interested in them. We take advantage of them without learning anything about it. So this is another kind of nibbāna which we can know each and every day of our life because there are moments in each day when there is this kind of freedom from greed, lust, anger, hatred, fear, worry, jealousy, desire, doubt, dullness, agitation – all these kinds of things. There are moments when these are all gone. That is a taste of Nibbāna which you can all begin to know.

Let's try this. Each of you, ask yourself – what is the most comfortable, cool, free condition in your lives? Ask yourself this – at what time is the mind most comfortable, has the strongest feeling of well-being, of health? When does this happens. Does this happen when the mind is completely free of all emotions or not? Look at this! Look at the times when the mind, when you feel that everything is okay, when you have the strongest feeling of well-being, of comfort. See if this happens when there is a complete absence of emotions, of emotions and feelings such as 'this is good,' 'that's bad,' or emotions such as

happiness & sadness, love & anger. You need to look at yourself in this way and see when you are in the most sublime and subtle state of well-being, when do you feel the most fine and okay? If we are interested in a life that is free and pure, we need to start taking a look at these moments of freedom from the defilements. We can talk about freedom from any emotion, emotions of liking & disliking, loving & hating, of fear, worry, obsession, all these kinds of things. We need to begin to be aware of those moments when there is this freedom from the emotions. Then we can begin to see what it truly means to live a life that is free and pure. This is a very special thing which we never really give enough attention to and so we don't see that it is only because of these moments of freedom, of voidness, that the mind gets a rest from the constant disturbance of the emotions, of the defilements.

If we were bothered by these emotions all the time, imagine what it would be like if the mind was pulled this way and that by constant emotions without any rest, without any break, we'd surely go crazy. Isn't it what it means to go crazy, to always be pulled about by the emotions. And if that wasn't enough this constant disturbance could kill us because in these emotions there is no rest and there is no peace. There's just constant agitation, disturbance, and fire. So it's these small moments, these small respites and rests from the emotions that allow us to survive, that allows life to go on. These little moments of peace that give us a chance to recover and to continue. These are something very very special, almost magical, which we need to see. To see it, to see these moments, to be aware of them, is something magical; and that is the path to developing a true and complete understanding of Nibbāna. But most of us never bother to look for these little moments of freedom. Nature or Dhamma has given us these little moments as gifts. These arise in our lives to allow us to survive. These are very very benevolent gifts given to us by nature but we are generally so ungrateful, so selfish that we have no gratitude for these things. We don't even appreciate their great value. We have no understanding and appreciation of this. And for this reason we are very ungrateful and disrespectful for Dhamma. Dhamma works in certain ways. It gives us this opportunity, these little respites; but when we are ungrateful, then there is the inevitable punishment of dukkha. This is how it works. Dhamma gives us this gift and when we don't appreciate them, then we have to suffer to the disturbances, and agitation of all the emotions and defilements that we get ourselves into. We need to begin to be aware of these things, get over this ingratitude, and be able to see what Nibbāna really is like. With wisdom and understanding, sample this taste of Nibbāna and then grow in understanding. See that these are the things that save us from craziness, and from death. These little rest periods that allow us to survive, this

is something that needs to be understood.

So everything that had been said so far ought to make it clear that the practice of Dhamma means to make one's life cool or the making of a cool life. The creating of a cool life is the practice of Dhamma. These are the same things: the practice of Dhamma and cool life – the same thing. So we want to make this point very very clear that having Dhamma is having a cool life. Practicing Dhamma is practicing a cool life. You've probably all heard of *sīla*, *samādhi*, and *paññā*. These are a very common way of summarizing the practice – the practice of the 'middle way.' *Sīla*, *samādhi*, and *paññā* are a way of summarizing the practice of a cool life. *Sīla* is to prepare life, to order life through morality and correct behavior so that life is ready to be cooled. Then *samādhi* (meditation) – we limit or we get rid of or prevent them from arising, the various fires which burn the mind. And then *paññā* (wisdom) is what destroys the cause of the fires. So *sīla*, *samādhi*, and *paññā* are three ways of developing and maintaining a cool life. Morality (*sīla*) orders life so that it can be lived in a cool way. Meditation limits, controls, and gets rid of the fires that can arise. And then wisdom, *paññā*, will destroy the cause of all the fires. So this is one way of looking at the practice of a cool life.

Another way of looking at morality, meditation, and wisdom is that morality leads to physical coolness. When our physical behavior and our speech is in line, when it's good and proper, then there's morality, and we have physical or material coolness; then through meditation the mind has got in shape and then there's mental coolness; and then last, through wisdom, there arises spiritual coolness. So *sīla*, *samādhi*, *paññā* bring about physical, mental, and spiritual coolness. Now, these can all three be done at the same time. There are techniques or practices that can do so, such as *ānāpānasati* (mindfulness of breathing). In mindfulness of breathing, there can be morality. When it's practiced properly, there is morality leading to a cool body or physical coolness. There is proper meditation leading to mental coolness. And there is the development of wisdom which leads to spiritual coolness. All of these three things happening at the same time in the practice of mindfulness of breathing. Please reflect upon this natural fact until you understand it and see it's true.

To summarize what we've said so far, the practice of Dhamma is the making of a cool life or the practice of Dhamma is making life cool. Now we are going to give you very precise definition of 'Dhamma.' Please listen very very carefully and understand the meaning of this definition. This is the most proper and correct definition of the word 'Dhamma' so please listen very very carefully. Dhamma is a system of practice. Notice that it's a system. It's not just

one thing. It's not just you do just one thing. It's a system of many things that must be practiced, that means must be applied and used it in daily life. It's not enough to just study, listen, and think about things. They must be practiced. So Dhamma is a system of practice that is correct according to the objectives of humanness, correct according to the goal of humanity. Whatever the purpose is for human beings, for our lives here on this planet, the Dhamma must be a system of practice that is correct and appropriate towards that objective. It also must be correct according to the law of nature. Everything is nature and all of this is governed by the law of nature. So our practice, our system of practice must be correct according to this law of nature; otherwise it won't work. Another way of saying this, especially for those of us who believe in God, is to say that our practice must be correct and appropriate according to the will of God. If we go against God's will, our practice won't work. So for those of you who have faith in God, in a God, then you can see it in this way. But for Buddhists we don't have a belief in this kind of a God, and so we say that our practice must be correct according to the law of nature. And also this system of practice must be correct according to our human evolution, both in the sense of the evolution of each being from childhood to a teenager and into adult – this evolution of each body and mind through the stages of life – and also in the sense of the evolution of humanity whenever the ape-man began to develop into something that we can call truly 'human' and then the evolution of human species through the various stages of civilization from primitives up until modern civilization. So this is a very precise and correct definition of Dhamma – a system of practice that is correct and appropriate regarding the goal of humanity, regarding the law of nature, and regarding the evolution of man. This is the most proper definition of Dhamma. Please remember it.

And there's one last bit. This system of practice is for the benefit of both oneself and for others. This practice is for the benefit of everyone. So let me repeat it all once more. Dhamma is a system of practice that is correct and appropriate regarding the goal or purpose of humanity or humanness, regarding the law of nature or the will of God, regarding the evolution of humanity; and it is useful and beneficial for both oneself and for others, that is for everyone.

So if we remember this definition and live and practice according to it, then it will be certain that we experience the cool life, not a cold life but the cool life. It will be a certain outcome if we practice according to the definition that you have just been given. This is the point of life and the point of our practice, the cool life. And this is the way to experience it, for it to come about. Now if you'd like to have a taste of it, a sample, before you commit yourself, then pay

attention to those moments when there are no fires, when there are no emotions, and sample that coolness. See if it interests you. Pay attention to these moments. This kind of coolness is not absolute but it's a sample. It's a taste of the absolute coolness, of complete Nibbāna. This is something that is available to you. We think that all of you are interested in searching for the cool life but that you may not be aware of it. This is true for most of us. We're looking for something. We're looking for coolness but we're never quite aware of what it is that we want or what it is that we're looking for. Remember the hippies. The hippies were looking for cool life, they're looking for a life with coolness, tranquility, and peace; but they didn't know where it was. They didn't know how to find it, how to achieve it, how to realize it. And so they were unable to savor it. So maybe we're all just hippies but we now have some information to help us to genuinely discover, practice, and live the cool life, the life of coolness. The meaning of human perfection is the cool life, is the practice of Dhamma. Human perfection, a life of coolness, and the practice of Dhamma – these three things are all the same thing. It's the same meaning. So this is what we've been talking about here.

There are the temporary, momentary, accidental, spontaneous moments of coolness when we are undisturbed by any emotions, when there are these little breather and rests from all the disturbances of life. And we can begin to study these moments until we have a fuller and deeper realization of them, until we live them more often for longer periods of time, until these little rests grow and expand ultimately into a Nibbāna – into a coolness that is total and perfect. This is a possibility that we all have.

Now when I talk about a system of practice, there is one system of practice that is sufficient in itself. This is *ānāpānasati*. Let me point out to you so that you are very clear that this practice of *ānāpānasati* in itself is sufficient to do all the work that is needed to realize a cool life, not just the temporary momentary freedom from emotion that we talked about; but also the complete and absolute ultimate life of coolness. This can be achieved through *ānāpānasati* if you understand the practice and apply it properly.

So the perfection of humanity, the cool life, and the practice of Dhamma – these are all the same thing. We hope that you will be interested in these and will apply yourself to them and use the time given you at this retreat in order to develop *ānāpānasati* – this one system of practice which can bring you to the life of coolness, the life of spiritual coolness and tranquility. We hope you're interested in this. And on this point we will end today's talk.

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