

## Mind is a Buddha, the Knower

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A discourse by the **Venerable Phra Rajyuddhajarn**, known as Luangpoo Dulya (pronounced 'Dune') Atulo Bhikku \* (1887-1983, B.E. 2430-2526)

\* He was a highly revered senior Buddhist monk in Surin province, of northeastern Thailand, who passed away at age 96 after serving his life as a Buddhist monk for 74 years. He was also a student monk of Luang Poo Mun.

Earlier version of this translation was based on a Thai transcription of this recorded talk but I have verified and corrected after listening carefully to his recorded voice twice.

My own comments are added in parentheses using green fonts to clarify meanings and give further explanations according to my interpretation, based on Buddhist Metaphysics.

Translated into English by Burachai Sonthayanon, Ph.D. [Version 1.2, March 7, 2014](#)

แปลและอธิบายเพิ่มเติมเป็นภาษาอังกฤษโดย บุรชัย สอนทยานนท์

All the (**past**) Buddhas and entire animals of the World are nothing except for being a mind. Other than One Mind, there is nothing established. One Mind, which has no beginning, is a thing that was not born, and can not be destroyed at all.

It is not an entity that has a green or yellow color, neither has its physical form (**Pali = rūpā**), nor appearance.

It is not included among numerous things that existed, or not existed. (**It**) can not be judged as new or old. It is not a long entity, short entity, big entity, small entity. All of this, because it is beyond limit, beyond measurement, above naming, above leaving of any traces, and even beyond all comparisons to others.

The One Mind is the thing we really see in front of our eyes, but try using reason with it to (**understand**) what it is, for example, we will drop into fault at once. This thing is like an empty entity, which is without margin in every side, that can neither be probed nor measured.

Only this One Mind is the Knower (i.e. **the Omniscience, the Buddha**). There is no distinction between the Knower and (**all**) creatures of the World, just only for the World's creatures are attracted (**and bound**) to physical entities. And because of that, they (**Bodhisatvas aspiring to be future Buddhas while still developing their mind**) thus seek (**path**) for Buddhahood externally (**with physical entities**). Such seeks by each of those living creatures made one missed the Buddha's status. Doing such thing was equivalent to using a thing that is (**already**) the Knower to search for the Knower, and to use a mind to grab a mind. Although each of them might try one's best for a full eon, he would not be able to arrive at Buddhahood at all.

He did not know that, if only he would stop ideas that modified (**the mind**), and run out of agitations due to seeking, then Buddha(**hood**) would appear in front of him. Because this mind is the Knower itself. The Knower is all living creatures. When this thing appeared at (**the mind of**) a mundane (**unawakened / un-enlightened**) animal, it was not insignificant thing. When appeared at (**the minds of**) all the (**past**) Buddhas, (**however**), it was not (**seen as a**) magnificent thing either.

For the practice of 6 Paramita (means to accumulate merits), in one case, or to practice other similar (self-imposed) numerous duties, in another case, or to gain innumerable merits as many as grains of sands in the Ganges river, on the other case, all these, please do think (carefully). If we are already perfect by the fundamental truth in every case, that is One Mind, or is already the One with all the Buddhas, (then) we should not try to add anything extra to the thing that is already perfect by practicing various rituals that are meaningless. Isn't that right? Whenever there is an opportunity to do (some merit), just do it, and when the chance had passed, (one) had better just stay (mentally) calm.

If we have not decisively realized that a mind is the Knower, in one case, and then we seize firmly toward various physical objects, in another case, (or) toward various routine practices, in another case, or toward various beneficial actions, in another case, our concepts are still erroneous, not in line with the (right) path (to) over there (of the Buddha).

Only this One Mind is the Knower (i.e. the Buddha). No other Knower (existed) anywhere else. No other minds (existed) anywhere else. It is so brightly clear and without any imperfection, just like emptiness, that is, it has no shape and no phenomenon of any type at all. To use a mind to imagine and dream (of it) in various ways is equivalent to our leaving out the essential content, and tie oneself to physical entities (instead), which is analogous to a (fruit's) skin. The Knower which is eternally present, is not the Knower of grabbing.

Practicing the 6 Paramita, and practicing other similar innumerable routines with an intention to become a Buddha (in the future), is (just) a kind of step-by-step exertions. But the Knower that is eternally present as mentioned, is not the Knower (status) that can be reached by such step-wise practices. It is just only the matter of 'awake' or 'open the eyes' for the One Mind. There is nothing to be reached. This (One Mind) is the genuine Knower (= Buddha). Knower and animal of the World is a mind, just this One Mind, nothing else beyond this any more.

A mind is like an empty space, whose inside has no confusion and no bad things, as we can see (as an example) when the sun moves in space, shining its light to all 4 corners of the earth. Because when the sun rises, it thus gives luminosity to entire terrains. (For) the true emptiness, it is not brighten, and when the sun sets, emptiness is not darken either. The phenomenon of brightness and darkness always alternate each other, yet the nature of emptiness is still unchanged. Mind of the Knower, and of all World's creatures are like that.

If we look upon the Knower as the one who expressed as appearance of the pure, bright entity, and the omniscience, on one hand, or to look (the other way) to all of the world's animals, who expressed the appearance of fool, dullness, and have unconscious character, on the other hand, this (latter) considerations which is a result from our tight holding onto physical objects, will prevent us from the ultimate knowledge. Although we may have practiced (to improve one's mind) for countless eons (of his reincarnated lives), as (many) grains of sands in the Ganges river. (Yet) There is the only One Mind, no other thing, (not) even a single particle, that (one) can rely upon (as the savior), because the mind itself is the Knower (= the omniscience).

When we were just students (**learning**) about the story of that 'path' (**the Buddha's path to Enlightenment**), not yet open the eyes to thing that is the essence, that is this mind, we would (**unknowingly**) cover that mind (**from seeing the truth**) with our own thought additives. We would seek to find the Knower outside of our own body. We would still hold tight onto all physical entities, to various practices of merit-intoxication and other such things. All these (**attachments**) are dangerous, not the way to the utmost knowledge at all.

The substance of this highest thing, internally, is thus similar to that of a wood log or a stone, that is intrinsically lack of movement, and externally is thus similar to voidness, which means lack of (**limiting**) boundary or any obstruction. This thing is neither abstract nor physical. It has no specific location, has no shape, and can not disappear at all.

This (**One**) Mind is not the mind that thinks and dream up. It is the thing that stays separately, completely without involvement with physical entities. Therefore, (**the mind of**) all the Buddhas and the world's creatures are like that. If (**only**) each of us can strip oneself from the thinking ingredients, each of us will meet every success.

The true dhamma entity is the mind. Other than that, they are no (**other ultimate**) dhamma principle. The mind is the dhamma principle. Other than that, they are not the mind. But that (**One**) Mind, by itself is not (**a**) mind, although it is not (**a**) 'not-mind'. Saying that the mind is not a mind, this thus means something that truly existed. This thing is beyond verbal explanation. Let's stop thinking and explanation altogether, after which, we may then say that, verbal channel has been severed, (descriptive) behavior of the mind is totally withdrawn (**= ignored**).

This mind is the pure Origin of Knower, that is already existed inside everyone. Any animals that have feelings, thinkings, can wiggle, on one hand, and all the (**past**) Buddhas, together with Bodhisattvas on the other hand, are not different at all. Any difference only arose from our misconceptions, thus leading us to various (**wholesome and unwholesome**) actions (**Karma creations**) of all sorts, unstoppably.

The nature of our original Knower-being, by the ultimate truth, is the thing that has no meaning with regard to selfness in even a single 'atom'. That thing is the emptiness, as the thing that exists everywhere, (**is**) serene, and there is nothing to taint it. It is the peacefulness, which is bright and enigmatic, and that is all. (**= Nirvana / Nibbana**)

Do come toward this thing with deep appreciation, by opening the (**inner**) eyes to this thing by ourselves. This thing, (**existed**) in front of our faces, is that thing, in its fullest capacity, (**in its**) entirety, and (**is**) perfect to the extreme. There is nothing beyond this any more.

The mind is the Knower (**Omniscience**), the highest, it thus comprises of everything with itself altogether. Ranking from the Buddhas who were enlightened (**in the past**) as the upper extreme, down to the humblest types of animals, (**such as**) the reptiles that move by their chests and insects as the lowest extreme, these things, everything thus has (**its**) part which is the Knower-being on equal term. And everything has the same essence as the One Mind. So all animals, entirely, are the things having the same essence as the Knower, all the time.

If we just can make comprehension inside our mind successfully, and discover the true nature of ourselves, only with this understanding, it would be certain that there is nothing (external) that is a necessity to search for at all.

Our mind, if we truly make the tranquility to stay, breaking off from (any) thinking that is a movement of the mind even to the least, upon having truly accomplished that, (then) its true identity will reveal as emptiness. And we would find that it is the entity without physical form. It does not occupy any space, even a tiny spot. It does not fall into conventional naming (categories) as either existence or non-existence in any way, because this thing can not be felt by the (5) senses (āyatana). Because the mind, which is the true nature of human beings, is the 'uterus' or the origin, which was not built by anyone, and can not be destroyed.

In reactionary responses to various environments, it changes its form into various phenomena. For convenience in the talk, we (often) mentioned of the mind as the entity of intelligence. But whenever it does not respond to environment, that is not the intelligence to think, or to create anythings, it can not be said of, by (vocabulary) convention, as either existence or non-existence.

Moreover, even while it is serving a duty to construct things up, in the capacity to response to the rule of mutual cause and effect, it is still the thing which can not be sensed by the perception channels of eyes, ears, nose, tongue, body, and mind, persistently.

Had we known of this fact, (and if) we make perfect calmness in the status of having nothing (to perceive) during that time, we are already walking along the true path of the (past) Buddhas. Therefore we should develop the mind to stop (thinking and) stay on top of the complete nothingness.

The five fundamental entities (senses) that constitute as viññāṇa (consciousness), (each of) it is an empty entity. Each of the 4 fundamental elements of physical body (paṭhavī, tejo, vāyo, āpo = hard material, energy, pressure/tension, bonding/fluidity) is not the thing that composed as 'our' body. The true mind, has no shape, and has no arriving manner, no departing manner. Our original nature is the thing, which has no starting at birth, and no terminating at death, but is the single thing throughout, and lack of any movement in its truly all deepest part.

Our minds, and the various environments which surround us, are the same thing. If we can truly understand this (concept), we will arrive at the true enlightenment in just a blink at that moment. We will no longer need to be involved (reincarnated) in the 3 Realms (of existence) any more. We will be above the World (i.e. supra-mundane, transcendental), will have no inclination for a rebirth even in a tiny bit. We will only be just ourselves, devoid of ideas to taint the mind at all, and become One with that highest thing. Then we will arrive at the status of having nothing to taint us any more. Therefore, this is the dhamma entity which is the fundamental principle herein.

Samma-sambodhi (Rightly self-awakening to be the self-taught Buddha) is the name of enlightenment to 'see' clearly that there is no such dhamma (i.e. mental components) that is not void. If we understand this statement of truth, how would all deceitful things be useful to us (any longer)?

Wisdom (Sanskrit:Prajñā, Pali: Pañña) is the enlightenment (Thai word: 'clearly knowing'). 'Clearly knowing' is the original mind which lacks physical form, if we can make (ourselves) understood. The actor and acted-upon are the mind and the object, (respectively), (they) are the same thing, will lead (us) toward understanding that is deep and (yet) enigmatic beyond speech. And by this understanding, we will have opened the 'eyes' to the genuine truth by ourselves.

The genuine truth of ours, it was not even lost from us while we were still misled by avijjā (ignorance, unknowing), and (we) don't get it back whenever we are enlightened. It is the nature of 'bhutathata' (a Pali term, perhaps meaning the super being). In this nature, there is no ignorance, (and) no correct-view (sammādiṭṭhi). It is full in the emptiness, and is the true essence of the One Mind. When it is such that, how would any mental objects that the mind created, both physical and abstract sides, can be things that reside outside of that emptiness?

By fundamental principles, the emptiness is the thing that is devoid of various dimensions of space occupation, that is lack of mental defilements, lack of mental action (intention), lack of ignorance, and lack of right-view. We must make (our) understanding clear that, in reality, there is nothing. There is no common (unenlightened) man, no Knower, because in this emptiness, nothing was filled in, even a tiniest hair that might be viewable by dimensional (size), or by (physical) law of space occupation at all. It does not depend on anything, and is not attached to anything. It is an untarnished beauty, as the thing that existed by itself, and is the highest thing that was not built by anything. It is (analogous to) diamond and gems that is above all valuation, indeed.

We must separate the physical body using vijjā (knowing) of mind under the right path. The cause (i.e. greed, desire) must be discarded, the effect must be discarded, (then) a debt is thus gone, beyond the cause to reborn. Living and non-living creatures in the Universe, so innumerable, (yet) in all existed as (either) physical (Form, Pali = rūpā) or abstract (Name, = mind) entities (or composite of both Form and Name). The original Name (mind) and the voidness of the Universe were up in pair, causing the (formation of) avijjā (unknowing), resulting in the formative cause. Anywhere, if there was the Name, that place must have Form. When physical and mind entities combined, causing reactions, for changes continuously, then 'perceived time' arose. This means physical entities were attracted to one another, causing movements (of particles), and auto-spinning from causes. Movable physical entities must (always) have Name, (and since) space existed in between physical entities, thus physical entities could move.

With the status of dhamma existed as described, all objects, (whether) living matter or non-living thus must change, manifesting the 3 characters (ti-lakkhaṇa: suffering, impermanence, non-self), born, terminated, continually every moment of the mind, non-stop, unable to stay steadily as the present all the time.

Mental perception (cittā-viññāṇa) also arose from 'Form and Name' (physical and mind composite, from Pali: nāma-rūpa) of the Universe. Because it is a tricky illusion then people mistook changes of 'Form and Name' which does not have life as 'Form and Name' that has life. (Then) from the 'Form and Name' that has life (people mistook further) into the 'Form and Name' that has consciousness. And (each stream of) consciousness changed separately from others, leaving just the empty Name that is void of physical. This is the apex of the misleading trick of 'Form and



Name'.

Original rise of 'Form and Name' of the Universe, caused formation of 'Form and Name' (**and formation of**) various Realms, including uncountable number of stars (**and planets**) because there is no end. Various 'Form and Name' caused the rise of plant's 'Form and Name'. Plants' 'Form and Name' caused the rise of movable animals' 'Form and Name', thus (**they are**) called living things.

In fact, whether a 'Form and Name' would have life or not, it can move around (**nevertheless**), because the existence of Form and Name are cause and effect, forming reactions in themselves, to move forever and to change. Because (**we**) can't see with (**bare**) physical eyes, they are thus called non-living things.

When plants' 'Form and Name' evolved to form animals' 'Form and Name', as the origin of animals' lives, and caused the rise of mental perceptions (**spirits**), exertion of movements are causes of karma (**intentional actions, Pali: kamma**).

Animals in their first life (**incarnation**) just did only evil deeds. Animals ate animals, with anger, greed, ignorance, due to external factors that impacted (**their senses**). Karma that the animals showed are of 5 categories (**based on sensing channels**), eyes, ears, nose, tongue, body, which were impacted with images, sounds, smells, tastes, touches, (**altogether**) 5 types of senses. Then (**the impacts**) were placed, recorded, imprinted to the atomic form, which is of a 'delicate form', hidden in the emptiness, invisible to our eyes, completely hidden in the intervening void been eyes, ears, nose, tongue, and body.

When an animal of the first life died, only bad actions were the cause for its reincarnation, for the animal to repay debt of evil deed that had been done. But after animals were reborn, they did not agree to repay (**the old**) debt, but increased the debt (**even further**), causing multiplications until their present lives.

Thus, with the power of evil deeds which animals have attached to the 'delicate form' of the 5 aggregates, of all males and females, each the 'delicate form' of the 5 aggregates then twirled and together forming a spherical atom, a form made sustainable by spinning around itself, non-stop. This served as a 'cave' for the mind to reside inside, called 'viññāṇa form'. Or it might be called a 'generated image', because it was emerged from the empty Name, the intervening space between crude physical form itself, which is the 'delicate form' hidden in the emptiness. Viññāṇa form thus has a more prolonged life than the crude physical form, having bad karma to support its rotation to sustain the form. None of any divine power can kill it, except Nibbāna (**Nirvana**) only.

On the manifestation of the animals' Karma (**intention**) which are imprinted in the 'delicate form', (**with**) eyes, ears, nose, tongue, body, as the 5 senses combined, was called cittā (**mind**), thus there existed a 'workplace' attached to the 5 channels of perception, included as the working place for the central mind, which is also connecting to the eyes, ears, nose, tongue, external body, that are the connecting media of the mind. So 'cittā' (**mind**) and 'viññāṇa' (**consciousness**) are not the same. Cittā is the one who knows, but the viññāṇa is just a cave for the mind to reside, and to be a vehicle for the mind to be born (**in a Realm**), or to take it anywhere, as life, as exalted form, as delicate form that emerged from the crude form, (**starting to**) have male and female forms, forms of eyes, ears, nose, tongue, body in the consciousness,

to be a cause for continuation of rebirths.

When a living thing died, the life (and) crude body of that incarnation ended according to (limited) life-span of the crude body in a particular Realm. But (for) the true 'life', in ultimately minuscule particulate ('atomic') form, viññāṇa (consciousness) will not die nor degrade as consequence to the (deceased) body, (but) would be reborn in various Realms, according to causes. It is a cyclic (phenomenon), (which is) circulating, changing. By the true life, in emerged form, or consciousness, which is rotating, this is the cause for the mind to rise and terminate, awaiting for external events to impinge upon eyes, ears, nose, tongue, body, and mind, and the mind would change to suit the causal factor which effected it. Good or evil, all accumulated as causes for rebirths, terminations, and to taint the mind continuously, until bad Karma (intentions) which are the causes run out, the emerged form of life, or viññāṇa, will stop circulating. The delicate form, (or) spiritual form which was formed by bad Karma, continued since the first life, would then disintegrate from each other, unable to hold on together. It is scattered. But good actions, the entity that attached to the viññāṇa, is thus scattered with the atomic form. Only voidness that (originally) served as intervening spaces among atoms remained. Therefore, by do not having atomic form (any longer), the emptiness is thus pure and bright, combining to the emptiness, pureness, and brightness of the original Universe, united as One, is called Nibbāna (Pali term, Sanskrit uses Nirvana).

When the samma-sambudho (Gautama Buddha) made Buddhism into life, built into life as complete as he wished, he then left that vibhavatanhā (small desires for abstract entities), to enter Nirvana for the final time in his life, which means (he) was one without any desire (taṇhā), was one who extinguished all (mental defilements) around, by the characteristic of his anupādhisesa Nibbāna (entering Nirvana without further attachment to the khandas). First, he meditated (from form-based meditation rūpajhānas, then into abstract-based meditation, arūpajhānas, then delved) deeper into the saññā-vedayita-nirodha (Buddhists' ninth jhāna, deeper than the Brahmin's deepest jhāna, the nevasaññānāsaññāyatana). This means he went on to extinguish (all ties) deeper beyond arūpajhānas.

At first moment, he did not extinguish various khandhas at once, (he) entered just to sustain a process of entering Nibbāna, or nirodha (extinguishment of sufferings), for the last time of his life, simply speaking, (he) was to enter the thing (path) that he had arduously paved as the example for others, just for his last time. It may be said that because of his dedication (to teach mankind), he lived with particles of suffering, the particles which were too delicate for unenlightened men's rough minds to sense (and recognize) it as suffering.

And the process of making one's mind to reach saññā-vedayita-nirodha, here is the process that only the ultimate samma-sambudho, the top of the religious teacher of the World had found, and dispersed (the knowledge) to (trainable) beings of the World to follow the practice. When he had sustained this deepest jhāna, then he (gradually) step back to the first jhāna, and he lastly decided to extinguish all the khandha, one by one. Viññāṇa khandha in the life and body had been extinguished in the first jhāna, because the saṅkhāra khandha and saṅkhāra dhamma must be put out first, then viññāṇa khandha could be extinguished. So there is nothing left for the rough viññāṇa khandha, then he started to extinguish sankhara khandha or inner saṅkhāra dhamma, that would cause formation of vibhavatanhā (desire for abstract entities) in the first place, then he moved to the second jhāna, then he extinguished

the saññā khandha and moved to the third jhāna. When he extinguished the saṅkhāra khandha or saṅkhāra dhamma of the innermost layer, then moved to the fourth jhāna, just only the vedanā khandha (of feeling neutral) remained as the last khandha for (his) life. That is the characteristic of the last level toward the total extinguishment with nothing (mentally) remained.

When he had extinguished saṅkhāra khandha, or the last major saṅkhāra dhamma in existence in total, then (he) extinguished vedana khandha, that is (called) a citta khandha or nāma-khandha that has the inner mind, or bhavangkha citta (baseline stream of mind spheres), then he exited the fourth jhāna while extinguishing the citta khandha (mind container) or his last mental component at that step.

Here, the Buddha entered Nibbāna at that point. That was he who extinguished vedanā khandha while in the awakened status, or in the mind stream of human norm, full of recollection (Pali: sati) and consciousness, not under influence of other things. It was an intentional status, not controlled by any (other) status which would camouflage or mislead him in any way. It was his perfect condition.

When the last genuine vedanā khandha was extinguished completely, thus (he) became perfect, (having) eliminated all the saṅkhāra dhamma, and eliminated any germinating mental seed of any type in him. Nothing was left. Leaving just only the physical form which certainly would not have life. Because the physical body (alone) is not life. If the mind was eliminated, the body would be just a slab, only a piece of object.

That was the sequence of the meditation steps that Anurudha Thera Bhikkhu (a senior monk and Arahant who excelled at clairvoyance) described (to other monks surrounding the deathbed of the Buddha) when he monitored the (progress of) Buddha's entering parinibbāna. It (the process) was genuinely extinguishment (of all mental defilements), direct extinguishment, by the Buddha doing on his own.

All teaching of all the Buddhas in this epoch are (aimed at) cultivation of Buddha's (quality of) mind to blossom (in us and) for us to see (by ourselves). We just (need to) make it (the mind) absent from thinking, which (otherwise) would tarnish it. All those (thinking) would lead to (countless cycles of) rebirth and death, forever, and only lead to suffering in the minds of the World's creatures, and of other world's. We then have neither necessity to have any practical method for enlightenment nor find all the ways to get out (of these cycles) at all.

All teaching of the Buddha has an aim of this single issue, that is to take us away from the Realms of thinking. Now if we (could) squeeze the idea, or to stop our idea successfully, for what use (else) would all dhamma of the Buddha had taught (and) left (for mankind) be? Nothing can tarnish the mind to obey the power of lust and other defilements any further. (The mind then) would be the mind free from spices and all thinking. That is the dhamma, or 'Buddha', or the original nature in the 'being as it is'. Because for us, if we could make deep understanding, human sayings (alone) can not convince or reveal it. The enlightenment means having nothing to be thought of. Ones who have reached it don't talk (of it) any more. Don't talk of what they know, because this thing is beyond speakable words.

Translator's additional notes:



For biographic information for the speaker of this discourse, see the Thai language wikipedia at [http://th.wikipedia.org/wiki/พระราชญาณาคารย \(คุลย อดุลโล\)](http://th.wikipedia.org/wiki/พระราชญาณาคารย (คุลย อดุลโล))

His Thai word พุทธะ , of the same Pali etymological root as the term “Buddha”, is used in its meaning as the Knower. Buddha means “the Knower / the knowledge-one”, and “the awaken-one” (or the conscious one), and “the pleased one”. The translator distinguishes between “the Knower” sense and “the Gautama Buddha” sense.

His Thai word จิตหนึ่ง is translated as 'One Mind' here. At first I was thinking to use another word 'Uni-Mind'.

Thai language has no plural signifiers for nouns, such as “-s” or “-es” suffixes in English, so using of plural words in some sentences is based on the translator's interpretation of the context. Please notice this !

Thais normally speak of “or” in some Thai context that, when translated, should be taken as “and” in English. Thus I have substituted it, accordingly. The translator has studied Buddhist Metaphysics, the 'Abhidhamma', and tried his best to convey proper meaning to readers who are not familiar with Theravada Buddhism.

**Keywords:** sunyata, etc. void, emptiness, nothingness, Nirvana, Nibbana, selfless, non-self, Buddha, Buddhahood, Parinibbana, suññatā, จิตหนึ่ง พุทธะ ผู้ พระพุทธเจ้า ความดับ ความว่าง ปรีนิพพาน สัญญาเวทิตนโรธ