

ABOUT

L.P. KAMKEE-AN

SUVANNO

For most people the monk Kamkee-an is a simple, ordinary monk; there is nothing different about him.

But in social-development-groups he is well known as a humble and gentle cultivator with progressive vision who keeps up with modern society.

A large number of practitioners hold him to be a meditation teacher who is filled to the brim with wisdom and compassion. His conduct is worthy of emulation.

But for the villagers on the 'Poo Kong' mountain range, particularly at Tah Mafy Wahn village, he is known as 'fat *LOO-ANG POR* (venerable father)'.

He is respected as a leader as well as a guardian who sincerely cares for people's happiness and suffering.

Among the villagers, the elders in particular remember how a change took place in their village due to this fat monk.

From being a gambler's den it turned into a place where virtue is upheld and the consumption of alcohol has gone down drastically.

In the old days people would refer to the village as 'the bloody jungle' because so much fighting and killing went on.

But due to *LOO-ANG POR's* influence, teachings and living example, things calmed down and these days those words are long forgotten. The villagers therefore respect *LOO-ANG POR*

as being father and mother to them, having shown them the right way. *LOO-ANG POR* never dreamed that he would get involved with building projects such as making a road or digging a well but he realized that these things also were part of his responsibilities to raise the standard of living in the village a bit.

One thing that roused him to help society was the problem with children. Most kids would be taken along to the fields while their parents worked. There they were exposed to the heat and in some cases got malaria.

LOO-ANG POR established a daycare center at the monastery where he personally looked after the children in its early years. His next project was a rice-cooperative. Tah Mafy Wahn village is up in the mountains and it wasn't easy to go down to the city to buy rice, so in the village it was more expensive. With borrowed money the cooperative was established in 1970 in order to provide the villagers with rice for a reasonable price. At one point *LOO-ANG POR* was accused of being communist and threatened heavily but it failed to frighten him. Even though *LOO-ANG POR* is regarded by many as a social worker-monk, he does not claim to be one himself. Rather, he acts spontaneously, responding appropriately to circumstances as they arise.

Another problem was the forest fires every year set by villagers who wanted to enlarge their fields. *LOO-ANG POR* tried to deal with it by clearing stretches of land in order to prevent the fires from spreading and planting new trees each year, .

An important principle of which *LOO-ANG POR* reminds people regularly is to be one's own refuge and not to rely or depend on external matters or people.

For *L.P.KAMKEE-AN* meditation is his life and the reason his life has culminated in everything up to now is because practice is the foundation for it.

- condensed from a much longer essay by Ajahn Pysahn,
abbot of Wat Pah *SUGATO* -

Loo-ang por doesn't have his own hut; there are two places where he takes a rest: the outside meditation hall and the 'chicken temple'.

He usually goes to sleep before nine at night and gets up at three A.M. He recommends letting the body have a good rest but not for more than six hours. When one is aware of falling asleep, that is to say to remain aware until one naturally falls asleep, on waking up one finds that the body wakes up by itself and one is immediately and automatically aware.

After waking up Loo-ang por drinks five glasses of rainwater every day, which is a way of preventing illness.

Loo-ang por's health is very good;
it's very rare for him to be sick.

3.30 A.M. is the time to do morning chanting.

Even though it's rather cold in the winter people have to take off their hats out of respect and one shouldn't speak during the chanting and the following *DHAMMA* talk.

Loo-ang por teaches about the method to develop awareness, techniques in dealing with obstacles, about the results of practice, his experiences and so on.

He sums it up thus: 'Nature is the greatest of all the scriptures; it teaches us best because we live with nature 24 hours a day'.

We can learn from simple things like eating, walking, lying down, sitting, cleaning up or relating to other people.

When we are aware we'll see that all things have their own 'art'.

At five, the morning meeting is finished and the monks get ready to go on alms round in the nearby villages.

Everybody else helps out sweeping the paths and cleaning up.

During this time, Loo-ang por exercises by digging the earth, cutting grass or watering the trees, especially in the dry season.

He carries water when the sun is not yet up, to the various places it's needed.

When there are many lay people staying in the monastery Loo-ang por goes on alms round too because he's afraid there may not be enough food brought back to feed everyone. The meal is around seven O'clock. These days some extra food is prepared in the monastery kitchen every day because of the increase in people coming to practice. Loo-ang por eats together with the other monks in the meditation hall. He eats rather slowly, taking his time to chew and swallow. Loo-ang por encourages the practitioners to be aware while eating: holding the spoon, raising it to the mouth, opening the mouth, chewing and swallowing. The kind of food that Loo-ang por likes best is peppers and chilies.

After the meal, Loo-ang por usually goes to check on monastery work projects that are going on, solving any problems that may occur immediately. If there are no projects underway, he'll do something on his own such as woodwork or building maintenance. As for the meditators, they go and develop awareness. If people volunteer to help with the work that's fine but it is not expected.

Loo-ang por usually eats only once a day, but if there is not a whole lot of food in the early morning he will occasionally have a late morning meal as well. At midday the weather begins to heat up and for most practitioners it is hard to maintain awareness clearly. One has to be clever in finding ways to deal with sleepiness and drowsiness. What can help is to change the posture and do some little job, such as cleaning the toilet, carrying water or whatever. Sometimes Loo-ang por will take a nap but not as long as an hour. Loo-ang por tells us, 'The mind that has been well trained is extremely fit and able to be engaged in activity and work while maintaining awareness'.

Six O'clock is the time to do the evening chanting and so everybody takes a bath before that.

It sometimes happens that there is some complication with the day's work or it is not yet finished. In those cases Loo-ang por will let one of his monk-disciples lead the chanting and give some instructions on practice instead of him.

During the three month period of the rains retreat he trains the monks in leading the chanting, giving the blessing before the meal and speaking on the *DHAMMA* by giving them the opportunity at random.

During this period, Loo-ang por will regularly give teachings in the mornings and evenings.

But outside of the rains retreat he is often not at the monastery because he receives so many invitations to teach etc.

Back in 1983-1984 not many people traveled to the monastery; it wasn't well known then. In those days there were only five or six people there, counting the monks, novices and lay people.

Living together like that was like children with their father.

There was a naturalness, love and warmth just like in a family.

Later on Loo-ang por was invited away more and more often and the number of visitors increased, so the chance to have a nice chat in the way it used to be is getting more and more rare.

But L.P.'s disciples still feel a warmth and love for him because he has given us the foundation of a new refuge, namely, the *DHAMMA* - which is awareness!

When visitors come to practice *DHAMMA*, Loo-ang por welcomes them with his friendly manner and is an example to everyone else. It's an opportunity to give, rather than receive.

- shortened from an article by a nun living at
SUGATO Forest Monastery -

AN INTERVIEW WITH

LOO-ANG POR

QUESTION: 'I would like to ask how long it took you for a change to take place in your mind when you first set out to practice with LOO-ANG POR TEE-AN?'

LOO-ANG POR: 'One month. I was still a layman then.'

The first ten days I didn't know anything yet. Some people said that just seven days was sufficient to know RUPA-NAMA. A novice came to ask me, 'Why don't you understand yet? I just practiced for a week and I understood RUPA-NAMA.' I didn't feel so good about that. I asked L.P. TEE-AN about it: 'Is there anybody who has practiced with you who didn't get any knowledge?' L.P. TEE-AN answered, 'No, there isn't!'

'I guess I must be the first one then', I said. That's what I thought, I felt inferior. But when I had practiced for nearly a month I understood the basic stage.

I caught on. I knew RUPA and NAMA, I knew the body, I knew the mind.

The body or the mind didn't fool me. Now I knew the direction and I felt confident.'

QUESTION: 'At that time were you doing the rhythmic or walking meditation?'

LOO-ANG POR: 'When I came to know I was doing walking meditation. When I started out to practice I didn't sit much, it made me sleepy. I walked more. I avoided sitting.

In the beginning I couldn't sit much. Sometimes it would rain and I would walk with an umbrella because I'd be sleepy, sitting.'

QUESTION: 'How long after that did the second change take place?'

LOO-ANG POR: 'When I knew RUPA-NAMA it wasn't just that much, but it was as if there was a spiritual power – as if I didn't do anything: I just watched and knowledge would arise. There was knowing and knowing, continuous knowing. I knew liberation in stages.

I intuitively knew what was right and wrong. I thought to have a debate with L.P. TEE-AN.

If he would not accept what was right, for example if he would not approve of my seeing RUPA-NAMA I would insist. I was confident. I knew convention, merit and demerit.

Something had dropped off the mind but I had to train more.

When I came back here I ordained and continued to practice.

I came to know SILA, SAMADHI and PANYA (virtue, firmness of mind and wisdom).

I realized that after I got it.

I think that I knew the direction to go in since the first year but I hadn't practiced all the way yet. It was as if everything was ready except that I hadn't done it yet.

In the third year I really came to understanding, I got the answers to life.

At the time I didn't know or imagine that I got there.'

QUESTION: 'That was the final change, in your third year, was it?'

LOO-ANG POR: 'Yes, that's right.'

QUESTION: 'What was it like during that period?'

LOO-ANG POR: 'I don't know how to describe it. Things that used to be there disappeared, both physical and mental things. Things that had never been there appeared.

I'm not claiming that 'I am an ARAHANT' (fully enlightened One), but a change took place in my life, something that has never happened before.

For example, attachment to the body is finished.

That which has arisen I can use up to this day – it is not wrong.

The things I used to identify with, I no longer identify with, it is completely finished.

QUESTION: 'What about the knowledge you used to have about magical charms, verses and spells?'

LOO-ANG POR: 'That's all finished, finished since the beginning, since I knew RUPA-NAMA and convention. The identification with being a good person, someone who knows a lot about superstition is finished altogether. There is nothing to doubt about.

Since that day, I'm not stuck: not attached to ceremonies, rituals and so on.

Before, I used to be deluded by convention. Now, there is not a trace of delusion left.

When I went home I was a different person, it was like being born anew.

Previously, when I was at home, I would tie white string around the wrists of my relatives and friends, I would do this and that. But now, I've stopped, I won't do it anymore.

One ought to believe what one can experience for oneself: we are the owners of our actions (KAMMA). I told my parents and relatives to quit all this superstition.'

QUESTION: 'Did you sit or walk, that final time?'

LOO-ANG POR: 'It happened after the meal, I was sitting.'

QUESTION: 'It was in the morning then?'

LOO-ANG POR: 'Right, I was doing the rhythmic meditation leaning against a small tree.'

QUESTION: 'Where was it?'

LOO-ANG POR: 'At the BUDDHAYANA forest.'

That day, it was getting close to the time to have the midday-meal.

After the meal, all the monks got up and left but L.P.TEE-AN and I were still there.

L.P.TEE-AN asked me why I didn't get up too. I told him my experience.

He said, 'You're stupid, when things are separated like that, come back here!'

(come back to awareness). He looked at me and said, 'Do it again!'

So, teachers are necessary when one is not skilled.

Because of this I would like to say that L.P.TEE-AN was the teacher, the one who gave birth to awareness and wisdom.

Nobody had ever taught me this; other people only teach and know other things.

QUESTION; 'What was the first thing you thought of after you had put things down or had been liberated?'

LOO-ANG POR: 'I thought of my father and mother.'

That it is natural for parents to raise their children. That people are willing to go through a lot of difficulties and suffering precisely so that those who are born may come to know

'this thing'. I thought that if people can actually get to know this, then it can be taken that there has been a purpose to the naturally created world. Parents who raise children do so for this very reason. If a child doesn't get to know this point, then it will have to be reborn.

That was what I was thinking : that one is born in order not to be born again.

I felt that whatever L.P.TEE-AN would want me to do, I would oblige and have confidence in him. And so I went to ask him: 'What do you want me to do?'

He said, 'If the state that arose is real, then help me to teach, help me to talk, teaching people; other than that there isn't anything to do.'

QUESTION: 'When you were thinking of your parents, did you feel like helping them?'

LOO-ANG POR: 'I did. As soon as I had this knowledge, my mother was the first person

I went to see. I urged her to come and stay at the monastery

but she said that she couldn't stay at a place that is a charnel-ground.

And so I searched for somebody to keep her company. The mother of a fellow-monk and relative was willing to go. I also induced the head-man of the village to train himself, thinking that they would realize what I had realized.

But when I taught them they didn't get results.

At first I wanted all people to be under my guidance, I wanted to teach everybody because everybody has the same potential.

The duty of us human beings is to come to this point; it is a path in itself.

To go in any other direction is not right.

I still hold my mother to be the most important person. I will continue teaching her until I die.

These days I still try to teach her. If I didn't have a mother I probably wouldn't be here.'

QUESTION: 'How old is your mother?'

LOO-ANG POR: 'She's 80.'

QUESTION: 'And what about your father, is he still alive?'

LOO-ANG POR: 'My father died when I was still small.

It would be good if he had still been alive. He was a very serious and good person, everyone in the family and the village accepted, loved and respected him. He had no enemies. He thought in good ways – it's too bad he died.'

QUESTION: 'How many children do you have?'

LOO-ANG POR: 'Just one. When I took ordination my wife was four months pregnant.'

QUESTION: 'Was it very hard to make that decision?'

LOO-ANG POR: 'At first I was only 50% sure about what to do. I was worried about it and what people in the village would think of it. I am not a bad or low kind of person.

The villagers respect me because I use my life in a way that is worthy.

I'm not lazy and I'm not detested by society.

People used to respect me because I was a magical healer.

If a woman was pregnant in our village, people would say in a straightforward way:

'Don't go off anywhere, stay at home and be a refuge to her.'

Because of this I was worried and I was only 50% sure.

But as soon as I understood the basic stage of DHAMMA, I was sure 100% and not worried about anything. I knew that this was the right path. The reason to go and practice was to be able to be responsible; now I could teach people to use their lives in this way.

If I was the head of a family, I would love just my wife, children and relatives.

But now I don't love just them, I feel responsible for all human beings in the world!

And so I decided that this was the right thing to do. No arguments could sway me.

I have been confident up to the present day. I have been a monk for over 20 years and I'm still confident that there is nothing about it that is wrong or is a mistake.'

QUESTION: 'Did you care for nature very much before you realized the DHAMMA?

Because now you are engaged with this aspect too, such as preserving forests.'

LOO-ANG POR: 'Not at all. This arose afterwards, when I understood nature. I don't just love humanity, I love nature, I love the environment. A sense of responsibility arose for all things. I used to be someone who cleared the forest in order to be a farmer. I would uproot trees and burn the forest in the winter. But when my mind came in contact with nature, a sense of responsibility and love for nature, trees and human beings arose.

Since then there has been 'fairness'.'

QUESTION: 'Things just changed forever on that day, is it?'

LOO-ANG POR: 'Everything completely changed.

From knowing RUPA-NAMA, knowing nature and knowing convention, a sense of love for nature arose. I got interested in forests and because of that I am now surrounded by forest.

I see the value of nature. Trees are alive – you can almost talk to them!'

QUESTION: 'Do you mean that trees are in a way the same as oneself?'

LOO-ANG POR: 'That's what I mean. They are completely harmless. All things are born as friends without exception. We are all 'friends' in birth, old age, sickness and death.

From that day up to the present I have never harmed anybody or anything.

Even if someone abuses or kills me: never mind!'

QUESTION: 'You told me that your health was not good before but after you realized the DHAMMA it got better. How did the DHAMMA help you?'

LOO-ANG POR: 'I can see clearly that my good health is a result of understanding DHAMMA. When one understands DHAMMA one knows how to use one's life in the right way. I used to have trouble with my stomach. Now it is back to normal. I would like to say that if I didn't get to know the DHAMMA I would probably be dead now because I'm a very serious person. I want more than other people do. For example, others would harvest 50 bags of rice in a day but I have to make it 100 bags. I always wanted more than others and that made me ill and sick. If I hadn't come to the practice I would have been dead now! If I had used my life as I did before what would have become of me? This is one of the fruits of developing awareness and realizing the DHAMMA. The DHAMMA inevitably protects the body and mind, it keeps them safe and leads them towards freedom.'

QUESTION: 'Did you feel changes in your body?'

LOO-ANG POR: 'I could feel and see it all clearly. Not just health matters but also things deeper than that that I used to have and be. Those things disappeared. I don't serve the problems of the body anymore, I'm no longer a slave of the body; rather, I use the body as my servant. The mind is the same: before, I served the mind; now I use the mind. Before the mind used me! Things changed around. To give an example: heat, cold and hunger used to be powerful, defilements and craving were powerful, they would concoct a lot; but now they don't have any power at all. I use them. There is no problem with the body or the mind. I will remain like this, right here. No matter how many years, no matter what may happen to the world and society, I will abide right at this point. There won't be birth, no aging, no sickness, no heat, no cold, no hunger, no happiness and no suffering. I will be here, right here, where there is nothing to be, nothing to have.'

QUESTION: 'I have heard LOO-ANG POR TEE-AN say that a few minutes before death everybody will experience this same point (that you just described).

What is the meaning of that?'

LOO-ANG POR: 'There is a place. It is as if our bodies have a place, a home. When it rains do you stay outside, soaking?'

Where do you go? When it rains we have to avoid it and find a shelter. When it's hot do you go and sit in the blazing sun? The body won't agree to that. It wants to get out of there.

The mind of someone who has trained well in developing awareness is even more so.

When there is awareness, when one is aware, an inclination to get angry arises but anger doesn't arise; an inclination to suffer arises but suffering doesn't arise – the mind won't go for it. Whoever may try to make it angry: it won't go for it.

Even to have a tiny bit of suffering: it won't go for it. The mind lets go. The mind likes to abide right here. This is the way nature works. But if we don't train ourselves, it is the nature of the mind to run into suffering. The more anger the better.

It keeps thinking about it. But when we know, the mind won't go for it.'

QUESTION: 'This shows that the mind has returned to its original state, is that correct?'

LOO-ANG POR: 'It has returned to its original state, to its home, to its hide-out.

It won't go anywhere else.

When there is pain, the mind won't be in pain; when things arise, nothing arises in the mind; when things deteriorate, nothing happens in the mind.

This means: the mind won't go out and be these things.

When one is about to die, how can the mind agree to then die? Birth, aging, sickness and death are arts. If these things didn't exist, the DHAMMA would have no purpose.

This is what religion is all about. If one doesn't talk about these things it is not a matter of Buddhism. Therefore we should watch and see; let there be hunger, pain and birth – the mind is not any of it. The mind is beyond birth, aging and death.

It is not a matter of crying for help when we're about to die, 'Please take me to the hospital.'

Rather look upon death as an art, an opportunity in life.

We don't surrender to suffering, we look beyond (lit. overlook) suffering. We don't surrender to anger: there is such a thing as non-anger.

It is safe to abide at this place; why would we let ourselves get trampled by suffering or anger? That which is beyond anger, happiness, suffering, birth, pain and death does exist!

The DHAMMA is nature. The mind returns to nature, goes back home.

It is like being at home: we feel at ease, we are with those we know.

And so, with the DHAMMA we are perfect. There is nothing unfortunate, there is no inability to deal with things such as anger, pain and suffering. One is not a servant, one is free, one is safe. This is the way the DHAMMA is.

To go and practice at the monastery after anger has already arisen is not the right way to do it. Whenever it arises: cut it! And look at it. Look further. Don't give in to it. Look beyond the anger. Do it like this. You must build up awareness.

If we don't cultivate awareness, we won't have it.'

QUESTION: 'I know that you are by nature very refined in everything. Is that your original character or did it come about after your experience?'

LOO-ANG POR: 'For as long as I can remember I have never blamed myself for anything or had thoughts that made me remorseful. This is an old habit of mine. I have never created trouble for myself or others to the point of regret.

I still had suffering but not to the extent that I had problems with other people.

When I came to understand things I was able to smile.

So I am sure that I've lived my life in the right way or it might also be that my character has helped me too. I think that one has to create one's own environment, just to rely on effort and diligence is not enough. One should create coolness of mind, the ability not to suffer (easily). While practicing, feel that it doesn't matter whether or not you know it all yet.

Let the mind be contented. This is also an important point.

Just to be diligent in the walking and rhythmic meditation alone doesn't work. There are certain good things about me; my mind has always been cool. I've never argued with anybody, I am not impulsive. And so I can manage.

Actually, I used to have problems with myself but never mind:

because of suffering I put up a struggle, it was a lesson in unrelenting endurance to fight with suffering and hardship. My father died when I was a kid and I had to overcome obstacles and take on responsibilities. I struggled and economized, I restrained myself and kept cool. This is my background.

It would be good if you had some of these qualities too.

Don't be impulsive, don't be in a hurry, don't be flurried.

First think: 'Never mind!' Make this your base. Whether you gain or lose, whether it's right or wrong: Never mind! You still have a chance to deal with things, namely by living in the right way. Living in the right way doesn't mean to go and live in a monastery - you can live anywhere. Stay relaxed and equanimous: then there is no suffering.

This is the kind of person who is fit to realize the DHAMMA.

If the mind goes up and down and is not refined or gentle, it is not qualified.

This is another aspect of practicing DHAMMA.'

QUESTION: 'Does this (original) state of the mind already exist in all beings?'

LOO-ANG POR: 'It is the nature of everyone. If you don't get to this point it is not right, it is not finished, no matter what you may know or where you may be.

This state is nature, it is a treasure that belongs to all of us.

Right now, we are not one with nature, I don't know where we have gone off to.

Sometimes we feel lonely, sometimes we are worried.

This indicates that we are estranged from our real home which is the state of normality.

Whatever someone may say, we must know ourselves: we don't do anything unwholesome; we don't defile our minds. When the mind is free from harm it becomes pure by itself.

Others may or may not know about it but we know for ourselves.

We can guarantee that we won't harm anyone. But there is still the convention of speech.

I can still scold and reproach novices but the words are one thing and my mind is another.

I may tell somebody off but there is still loving-kindness in my mind.

The reproach is on a deeper level a kind of loving-kindness.

I scold, wishing well, not through a negative mind state.

It can even be lovely speech (PIYAVACA). It doesn't mean, 'So and so, I love you'.

That may not be lovely at all.

Rather, it is saying, 'So and so, don't do that, it is wrong'.

This is lovely speech. When something is wrong it has to be pointed out.'

QUESTION: 'All of us who have been born are alive just to reach this day.....'

LOO-ANG POR: 'Just that. Understand it like that. Don't get involved with things, it just makes a mess. It's better to know this when you're still young.

Don't let suffering punish you (for not knowing).

See suffering in order not to be caught up in it, see anger in order not to be caught in anger.

Don't stay with the anger, don't stay with the suffering.

A buffalo that falls in the mud knows how to get out but why do people not know how to get out of things when they get caught up? Why do they allow themselves to sink down for days on end? One should come out of impurity.

The more skilled one is, the more it becomes an art.

Then, it's easy not to be angry, not to do things – this is what a practitioner is like.

Even the body knows when fire touches it: it'll brush it off immediately.

But our minds don't know. When we don't know in time, our minds go for it, they run straight into suffering. For example, when we think that anger is a good thing, when we feel good abusing or killing somebody. The mood goes into the mind. It's like this chair:

I'm sitting in it and so nobody else can sit here.'

QUESTION: 'In reality, we have been wandering around in order to come back to our 'starting point', our origin. It's just that we need different amounts of time, isn't it?'

LOO-ANG POR: 'Yes, but those who don't know completely lose direction. They agree to be slaves to the whole thing. They let the defilements have tremendous power.

In reality, defilements are nothing! There is no self in them.

There is nothing powerful about them. When we know things as they are, the impurities line up to confess, no need to search for them. This makes us realize what convention is.

We see that this is the suffering of RUPA, this is the suffering of NAMA,

this is the disease of RUPA and of NAMA, the convention of RUPA and NAMA.

We are just the watcher and they come and show themselves.

When we have sharp eyes or wisdom-knowledge, insight-knowledge or awareness and wisdom (SATI-PANYA), we will see. I don't talk from the scriptures, I talk from nature.

I don't know what is written in the scriptures but I would like to say it like this:

'When you feel uncomfortable, you don't have to suffer; not getting what one wants doesn't have to be suffering'. You should view it like this.

Whatever the body is like, there doesn't have to be suffering.

Whatever feelings arise, there doesn't have to be suffering.

This is because we change their direction: we take suffering as a lesson rather than a punishment. When we examine it, we'll see it crystal clear.

We see it clearly from RUPA-NAMA to the suffering of RUPA and NAMA, to the disease of RUPA and NAMA.

'Seeing', here, doesn't mean knowing intellectually or having a view about it; it is a real discovery and the result is that conditions can no longer fool us. One has no more doubt, even if they arise a hundred or a thousand times.

We see their nature, we use nature to understand things.

We should be grateful for suffering and anger because we have been their servants since we were small; now that we see the disadvantages we 'return' these things to nature.'

QUESTION: 'After you had final knowledge, you helped villagers with their way of living, you were active preserving the forest and you went to teach meditation abroad.

Did L.P. TEE-AN support you in doing these things or did he want you to stay with him?'

LOO-ANG POR: 'He supported me. But the way I see it is that for those who go to the monastery there is no problem; as for those who are not yet thinking to go to the monastery: I see them from another angle.

The monastery where I stay (SUGATO forest monastery, Chaiapoom province) may be different from Wat Sanahm ny (the monastery where L.P.TEE-AN used to stay, close to Bangkok). Lots of people used to go to Sanahm ny monas-tery – that's good.

At Wat pah SUGATO I help the villagers. I established a center for children, because there was a need for it. At first I didn't teach DHAMMA because the people there didn't understand me. In order for them to understand me I had to live with them and prove myself. I found something to do; I can't be idle.

To just teach DHAMMA wouldn't reach them; I had to teach in another way.

I taught the villagers to plant trees and care for nature.

Sometimes I would help little children and poor people. Some people say that I should go and stay in Bangkok; why do I stay in a forest like this?

I think that there is no problem in Bangkok: people are already going to the monasteries. But what about those people who have no intention to go? It is necessary for them too (to come into contact with the DHAMMA). And so, I use my life in this way.'

QUESTION: 'It seems that it is more difficult where you are than in the city because you have to struggle with people's ignorance.'

LOO-ANG POR: 'It's very difficult, I have to fight with people's views. That's a heavy job and the results are few. But now it's a little better. The people in the area come from different places and backgrounds. Some had been in prison, some were refugees and were without a future. It's impossible to make people from other places love our country in the same way we do. Sometimes people would chase and kill each other like buffaloes.

In the past, the monastery was full of gamblers.

The first year I was there I would clean the meditation hall and collect a whole pile of whiskey bottles.

One part of my life is about looking after and preserving nature; nature has been destroyed so much already. We have to try to nurture and care for it.

I have to teach the villagers and make them understand.

They have to realize the importance of nature and the forests.

Another part of my life is to teach the DHAMMA, to teach meditation.'

ANSWERS
TO SOME QUESTIONS
AND SOME EXPERIENCES
IN TRAINING
IN AWARENESS

QUESTION: 'Talking about not clinging – when somebody who is used to saying whatever he or she likes gets angry and abuses someone, they let go and feel alright. It seems as if such a person doesn't feel troubled about it. But in fact there is a kind of clinging, isn't there?'

LOO-ANG POR KAMKEE-AN: 'In such a case, one is completely overwhelmed by defilements, that is not letting go! Rather, the defilements are satisfied, having eaten to their hearts' content!'

QUESTION: 'But they don't have any suffering it doesn't make them feel uncomfortable'.

LOO-ANG POR: 'Defilements get to a point where they are full. Swearing at someone makes one feel good, right?'

QUESTION: 'Sometimes we do things that are not so good like being angry and reacting in a heavy way, but if we don't think about it we feel alright. Others, who are good people with ideals usually think about their actions. Is that good or bad? Thinking about one's actions is more suffering than not thinking about them'.

LOO-ANG POR: 'It is good because one looks after one's virtue. There is still suffering but one recognizes the difference between one's own and another's goodness and badness.

One knows what the results of different actions are because one reflects on them, stepping into other people's shoes. Then, one should learn to let go and take the experience as a lesson, the good ones as well as the bad ones'.

QUESTION: 'I've heard a monk say that a practitioner is like someone who learns to drive a car: at first it's awkward and quite difficult'.

LOO-ANG POR: 'It's like that. Learning to ride a bicycle is the same: at first it's hard to keep in balance, sometimes you want to make a right turn but instead you make a left.

Or you see an obstacle in front of you and you try to avoid it but you run right into it. It takes a lot of sweating and quite some time before you find your balance. But what's it like when you've trained yourself? Easy, everything is automatic, no matter where you go you're fluent and skilled'.

QUESTION: 'It's really hard to train like that! Isn't it better to not train at all?'

LOO-ANG POR: 'Well, then you can't ride! If we don't train our minds we will be servants of circumstances and desires.

This will make one go up and down throughout one's life'.

QUESTION: 'What was your experience like when you first set out to practice, did you have obstacles or was it easy?'

LOO-ANG POR: 'Oh, it was really awkward and difficult.

At first, I felt very uncomfortable and fed up: 'Why do I have to sit here and practice like this?' The mind was raising objections like this all the time. But I challenged myself and kept on training.

When I had trained myself more and had fixed on awareness more continuously the mind's arguing began to diminish. There was more awareness and it was more continuous.

After that, I found the way; when awareness became awakened, I really found the way.

I saw RUPA and NAMA,

I saw the three characteristics; I saw the states of the body and the mind arising. My life during that period was nourished with joy. The mind didn't wander, there was really clear awareness that was independent.

But at first, it was a real hassle, I had to put a lot of effort into it and I felt uneasy and burdened.

Actually, I've trained in the method of using the mantra BUD-DHO before. I practiced with that until I was skilled at it. But I still got angry, I couldn't deal with suffering.

When I trained in developing awareness it was very hard in the beginning because there was still opposition in the mind.

However, when I continued to make effort and awareness became crystal clear I got to know that this method is actually not difficult and bears lots of fruit. Afterwards I felt that the method of mantra recitation is much more difficult'.

QUESTION: 'How do you mean 'more difficult'? Do you mean that there is more opportunity for the mind to wander off?'

LOO-ANG POR: 'No. When I trained at 'BUD-DHO' I was just beginning. But when I could do it I felt that I was still stuck, I was still besieged with agitation and worry.

Later, when I switched to this method it was easier than the recitation-method. I'm somebody who likes to train himself and so I didn't have to force myself a lot. I had confidence in learning from my experiences.

'Never mind if others don't do it but I have to be able to train myself and do what is right!'

This is how I thought at first and this spirit backed me up all the way.

I once asked LOO-ANG POR TEE-AN, 'Since when have you been practicing like this?' He said, 'I was 45 at the time'. Myself, I was 30 years old and so I challenged myself thinking, 'People's abilities probably don't differ that much'.

I further asked him, 'Are there any people who have developed awareness with you and didn't get any insight?'

LOO-ANG POR TEE-AN said: 'No, there aren't'.

And so I had confidence and didn't think about it a lot.

I determined to put forth effort by being aware through walk-ing meditation and knowing the postures in a continuous way.

I didn't have much chance (time) to sit and ask questions like you have. I didn't use the method of looking for information.

Actually, I did have questions but I used to learn from experiences more.

In those days, LOO-ANG POR TEE-AN taught to be aware through using the rhythmic meditation.

'Be aware simply like this. Know like this'.

He instructed to really do it and he didn't sit around to explain a lot of questions as you're doing these days. He just presented the method in order that we go ahead and practice it.

Only once in a long time would he drop by to check on you.

At one time he asked, 'How is it going?' I answered, 'Nothing is going' (Nothing is happening).

He disappeared.

The next day he came again and advised, 'Don't think about this and that; just be aware, fix on awareness. See the movements of the body; do it continuously!'

He would only say a few words.

He came to give me advice for some days. Some days he would come and talk. Some days he would show me things.

Sometimes I didn't yet understand his advice but I determined to continuously put forth effort. I tried to continuously be aware of the postures. Sometimes I would be aware, sometimes I would lose it, alternating from one to the other.

It took me a full month to understand the state that LOO-ANG POR TEE-AN was talking about.

When SATI became prominent awareness was awakened and established. It felt like I had really found the path of life!

I wasted a lot of time because I was attached to my old way of practicing. My mind used to be still and peaceful when reciting the word BUD-DHO. It was cool and comfortable.

I was stuck. I thought that that way was better than this way of developing awareness.

I remember that many people went to practice with LOO-ANG POR TEE-AN and they would practice intensively for a week or two and got results.

But it took me a full month because I had views and opinions'

QUESTION: 'I once trained myself doing walking meditation and rhythmic meditation but after a while I returned to watching the breath at the same time because I have trained in ANAPANASATI (awareness of breathing) before'.

LOO-ANG POR: 'Sometimes it happens like that. It's ordinary because one has a familiarity from the past'.

QUESTION: 'Right. As soon as I try to not watch the breath and concentrate on the hands at every movement, I get a headache'.

LOO-ANG POR: 'That's no good'.

QUESTION: 'Is it possible to use the same principles (of developing awareness that LOO-ANG POR TEE-AN teaches with watching the breath)?'

LOO-ANG POR: 'I tried that out and applied it when I first set out to develop awareness.'

Having done ANAPANASATI awareness was not clear, not the same as establishing awareness this way. Awareness of movements of the body in the various postures is very clear. And it is easier to focus on. SATI stands out. One really becomes awake.

After the mind has been established and awakened, one is able to acknowledge with continuous awareness both the refined movements of the breath, the movements of the body in both the coarse and the refined postures, as well as being able to use a 'mantra' in practicing.

There is no problem at all. No matter how subtle the breath may be, one sees the movements clearly because one's mind is awakened and is well cultivated, having learned how to focus on and establish awareness.

In 1975 I followed LOO-ANG POR TEE-AN to Wat Chollapratahn (near Bangkok).

The abbot, jowkoon PANYANANDA, entrusted us with the training of all the young monks in meditation. That year Ven. KHEMANANDA (now a lay teacher) spent the rains-retreat there too. He also taught meditation, so we divided the task up between us.

Ven. KHEMANANDA taught ANAPANASATI as is taught by his teacher Ajahn BUDDHADASA. LOO-ANG POR TEE-AN and myself taught the development of awareness using the rhythmic and walking meditation. At that time Ven. KHEMANANDA didn't yet understand LOO-ANG POR TEE-AN.

After the first month of the rains, three newly ordained monks asked to change and come and train to develop awareness with L.P.TEE-AN. They sneaked away from Ven. KHEMANANDA. L.P.TEE-AN instructed them. Those three monks were very determined: they managed to focus on awareness and make it stand out. This gave rise to joy and confidence and they invited their friends to give it a try too. Ven. KHEMANANDA got to know about this. He was surprised that the young monks were so serious about developing awareness and so he came to check it out and ask some questions. In the end, Ven. KHEMANANDA tried L.P. TEE-AN'S method to develop awareness and was satisfied with the changes that took place in his mind.

Since 1975 Ven. KHEMANANDA has been an important teacher helping to train and teach the cultivation of awareness according to the teachings of L.P. TEE-AN.

He has also helped to spread the teachings and come to an understanding with scientists and young people at all sorts of teaching institutions about cultivating one's own mind.

As a result, government officials and young students have come to try developing awareness more and more'.

QUESTION: 'How can we solve the problem of wanting to follow the breath and watching movements at the same time? I find that this is really hard to do.'

LOO-ANG POR: 'Well, one has to be diligent in aiming for awareness. Make yourself comfortable and try to be aware. You don't need to make all-out efforts or force yourself.'

When you lose awareness while watching the breath, then let go at first. Never mind if the mind goes off sometimes.

On realizing that your mind has wandered off, you come back again to a new moment of awareness and (so doing) you put down the thought or object that made you lose awareness.

Train to bring up awareness. Do it at ease. Don't go and force yourself, wanting things to be like this or that, because the more you force yourself the more the mind thinks and goes into turmoil. Be aware continuously.

When you have awakened awareness the wandering of the mind will disappear by itself.

QUESTION: 'In watching the movements, do we have to see the various postures at each moment?'

LOO-ANG POR: 'There is no need to determine to see the various postures. Just train to be more and more aware and when awareness becomes awakened, this 'awakeness' of the mind will see the various postures more clearly by itself.'

QUESTION: 'At first, I tried to watch the movements with every move in an intensive way.'

LOO-ANG POR: 'That's not the way to do it. Just train to bring up more awareness, making it more continuous. However you move, let the mind be aware of it see the process of moving continuously.'

When your mind starts to think of this and that or some mood arises, don't get annoyed or try to stop it, don't be interested in what's happening – rather, turn back to being aware, 'wake up' awareness.

First, train in establishing awareness. When awareness is 'awake' and established, it will be easy to see thought and to keep up with the arising moods, not being caught up in them.

Awareness will be clear and it will happen by itself.

QUESTION: 'When I first tried, I tried to concentrate in order to not follow or think anything else.'

LOO-ANG POR: 'Don't concentrate, it will give you a headache!'

QUESTION: 'From your experience, do you find that focusing on the breath gives good results?'

LOO-ANG POR: 'There are (good) results when one does it in the right way.'

QUESTION: 'But I doubt whether there will be progress or not. As far as I have practiced there was peace but no more than that – I'm still as caught in moods as I was before.'

LOO-ANG POR: 'Peace is SAMATHA, it is just the basic stage. It is a state of mind. In developing awareness, one doesn't get peaceful (not that kind of peace). When awareness is awakened it turns into VIPASSANA.

It is wisdom-knowledge: it sees the body and the mind. The walking meditation and the rhythmic meditation, moving the arms about, is a method, it is an exercise to focus on awareness. We take the movements of the body to be a sign (NIMITTA) and a base. It is the foundation for 'waking up' SATI and making it continuous.

When we have established awareness we will see what's going on in the body and the mind as it is.

Just the awakeness of the mind, the state of having SATI-SAMPAJANYA that is completely awake,

is enough to bring happiness and normality to your life. The result of awakened awareness is wisdom-knowledge.

This means to see all things as they actually are in reality.

The kind of seeing that is important to guide life to the overcoming of suffering and all kinds of dis-ease and dissatisfaction is to see thought and views, to see the process of proliferation in oneself.

We see this and we are really faced with suffering. We really see the states, characteristics and the arising and passing in our minds. It is a seeing through SATI-SAMPAJANYA that is established and awakened.

No matter what state or condition we see, we can abandon it. We abandon things in stages, for example various views and opinions. We really see these things’.

QUESTION: ‘Does this mean that training in ANAPANASATI cannot lead to insight?’

LOO-ANG POR: ‘It can. If we don’t wallow in watching the breath until we become peaceful.

Train in watching the breath with SATI, being aware of it.

Whether you’re watching the long or the short breath, watch with awareness.

Awaken awareness and remember that you focus on the breath in order to arouse SATI and train the mind to have recollection and awareness that is more awake, not to let yourself follow and be caught up in the passing thoughts and moods. We develop awareness in order to live our lives with awareness. We depend on awareness and awakesness to work with the mind. To see thought, to see one’s various views and opinions. We see it so that we can diminish them, abandon them, let go of thoughts and put down various moods that we used to be deluded by. And so we must be careful that we don’t train the mind for any other purpose’.

QUESTION: ‘There is a book of Ajahn BUDDHADASA which teaches not to train in ANAPANASATI just to make the mind peaceful but in order to see RUPA-NAMA and the three characteristics’.

LOO-ANG POR: ‘Right! He teaches to reflect on the three characteristics and see one’s mind, to see what’s happening in one’s life. He doesn’t teach people to get stuck in peacefulness.

Peace and coolness are very delicious; I have been addicted to it. It’s like drugs.

The trained mind is cool and still. I certainly was immersed in those states. When I went to work on the fields I wanted it to be evening quickly so I could go back home and practice meditation in my room. I would make the mind peaceful. I was really attached to it’.

QUESTION: ‘I used to practice mindfulness with breathing but I only got as far as peacefulness;

I didn’t know what to do next’.

LOO-ANG POR: ‘There are two kinds of peace: one is stillness, the mind is peaceful and secluded, but the other kind is peace because we have SATI-SAMPAJANYA and are awake.

Moods and thoughts cannot enter and become powerful in our minds.

Life is free from complexity and turmoil; this is peace due to our ability to establish awareness. We don’t let the mind think and proliferate following thoughts, beliefs and desires that we are familiar with. We know how to allay ourselves from delusions, attachments and conceits.

This latter kind of peace is therefore the kind of peace that can be used. It should be developed, one should train to have and be it. One should practice to keep up with one’s mind more.

In your case, you have practiced ANAPANASATI before, so just continue with it but be careful! Don't immerse yourself in concentrating until you get stuck on peace and calm. Try to practice with awareness and awakeness.

See the movements of the breath more and more clearly together with the mind waking up more and more.

The breath is one thing, that which sees the breath is another thing, something that stands out.

When intuitive awareness (SATI-SAMPAJANYA) is awakened, the seeing or knowing of thoughts in time with their arising, will happen by itself.'

QUESTION: 'What I did before was to follow the breath.

Sometimes the mind would think of other matters and as soon as I realized that I lost it I would come back to the breath. Sometimes peace would arise after a while'.

LOO-ANG POR: 'Alright. Next time, as soon as you realize that you're getting peaceful, change your posture.

Try to wake yourself up and watch the breath again. Or you change to focusing on a more coarse posture such as walking. You have to try to arouse awareness, don't just let it stop with the arising peacefulness'.

QUESTION: 'Sometimes when there is peace, the mind dives down and it is hard to pull it away – awareness is all gone'.

LOO-ANG POR: 'Yes, that is an obstacle You should change the posture, get up and do this, do that.

Rub your face, rub your body. Make sure that you wake up and bring back awareness'.

QUESTION: 'As we're practicing a lot of thoughts that we don't intend to think tend to come up and the mind jumps around like a monkey. When we have practiced with awareness, does that kind of thinking stop altogether?'

LOO-ANG POR: 'If awareness really sees it, it will stop.

When one is aware and awake, it will really stop.

But when starting off to train we have to have a sign to exercise with. What is recommended are the movements of the body. They are the base for establishing awareness.

When we first start off we shouldn't immediately concentrate on or watch our own thoughts and moods.

That is being too hasty. When we have a sign to help us focus on awareness such as the breath, the postures or movements, we have a way to exercise.

We can see the states, conditions and movements of the breath and of the body. Determine to be aware continuously. As soon as your mind thinks of something, know abreast of it.

When you're careless and thought arises - as soon as you realize it, those thoughts will stop, they won't go on.

We still do our main duty, that is to say, we continue being aware. Train yourself like this when you begin to practice. Establish awareness and make yourself able to awaken it.'

QUESTION: 'But a lot of times we are still restless which means that there is often a lack of awareness.

The mind likes to think about the same old things, the thoughts that we've stopped many times.'

LOO-ANG POR: 'That's ordinary, we're still absorbed with those matters. We've been immersed in those things for a long time. We didn't use awareness and wisdom to reflect on the various problems, and so that's the way it is. Never mind. It's natural for the mind to wander. Realize it and come back. Come back to being aware again.

No matter how many times you lose it, it doesn't matter. When we're more skilled and we can arouse awareness to be more awake and more clear, the jumping around of the mind will vanish by itself. So determine to train yourself!

QUESTION: 'But LOO-ANG POR, just to know abreast of thought is not enough! It won't be long and one forgets oneself and new thoughts will arise, more proliferation. It goes on incessantly, going round and round in circles.'

LOO-ANG POR: 'When we're determined to put forth effort and train to focus on awareness, we will know abreast of objects and thoughts more often. We clarify awareness: we know when we lose awareness. This 'knowing' will mature into a sense of being awake that stands out. It is not like the sleepy kind of awareness that we used to have, sometimes knowing, sometimes not knowing.

Our lives are carried away by mental objects but we begin to realize it, we cultivate awareness and we become more awake. We can part with the whirlpool of thoughts and desires. We gradually get more skilled at doing that.

In the end, our recollection and awareness will be awakened and established – that is the foundation of awareness (SATIPATTHANA). One sees the body, the mind and the movements of various things as they really are.

The 'seeing' develops until it becomes the great foundation of awareness. That's what happens finally.

But before we mature up to that point we first have to face obstacles and train to understand and go past them.'

QUESTION: 'When we know abreast of the various thoughts they stop by themselves, is that right?'

LOO-ANG POR: 'Right. The stream of confusing and chaotic thoughts will stop because of this very awareness.'

QUESTION: 'It has been said that by just knowing, defilements shrink up, that is to say, if we are aware defilements will stop. I don't understand how this works.'

LOO-ANG POR: 'SATI has power, its function is to know thoughts and all kinds of desires. It is like a boxer: every time that there is realization it conquers.

Originally we let the mind go where it wants, however it thinks, whatever it wants to possess and be: we follow all these things with our thoughts. It is a habit and not a clever one. To realize that we are really caught up in thinking and dreaming, only being interested in our own minds, comes to a point in our lives where we have a nasty problem, suffering arises and we feel heavily burdened and tense.

Then, we go and train ourselves, we develop awareness.

We turn away from the world of thought that we were so familiar with and absorbed in. We train until we are skilled in awareness and we are awake.

The world of thought that used to be so real and serious starts to dissolve. Feelings of anger, dissatisfaction, jealousy, feeling fed up or whatever feelings that used to be powerful, begin to disintegrate at the moment that we know how to establish awareness.

This is because we turn our minds away from the way we used to use it - for unwise thinking according to our wants.'

QUESTION: 'If the fruits of training the mind in Buddhism are as high as that, then why do many meditation centers still teach concentration in order to become peaceful and pacify defilements by holding them down, which is a way of practice that is very well-known?'

LOO-ANG POR: 'It is taught because peace and knowing how to suppress one's defilements and craving, not disturbing others, is a good thing. But we should realize that it is not enough because it cannot solve the problem of suffering. Defilements and craving still exist, still arise. The mind is still 'hot'. We can suppress them but when they have too much strength lots of problems will ensue.

To sum up: the kind of SAMADHI where one sits still and in peace is a good thing but it is not enough if we wish to truly bring about a change in our lives.'

QUESTION: 'Do the words 'following thought (with knowing)' and 'knowing thought' mean the same thing or not?'

LOO-ANG POR: 'There is a difference. Following thought means to watch it by going after it. The mind thinks of something and proliferates into likes and dislikes and so on, and we follow those thoughts, we know the picture.'

QUESTION: 'You mean one follows thought and gets stuck and caught up in it?'

LOO-ANG POR: 'That's right. We think about some matter and we follow those stories. What fun that is!

The more one 'watches', the more one thinks. The more one thinks, the more one is caught up.

One watches and watches but one is under the power of those thoughts.

Or one watches and sees but is not able to bring those thoughts to a halt.

(Focusing on) knowing thought, on the other hand, means that we know abreast of the mind as soon as it thinks up something. 'Oh, thinking again!' One knows in time but one doesn't intend to follow anything.

One keeps on being aware.

Whatever kind of work we do, we continue being aware with the work we do.

We're not interested in following thoughts and moods.

We take our work and our posture as the important principle.

As for watching and following thought: if awareness is not well established, it will be difficult to step out of what we're watching. But the method to establish awareness and waking up will make the mind see by itself.

It will clearly see the stream of proliferating thought and one's own desires.

On seeing it one really lets go.'

QUESTION: 'I've read in a book to follow thought.'

LOO-ANG POR: 'Actually, it might mean what I've explained but they express it in another way.'

QUESTION: 'I still don't understand how we can watch our own thoughts because as soon as we watch thought, it stops.'

LOO-ANG POR: 'It's like this: I once taught an old monk, he was determined to practice and said he would stick with me indefinitely. A few days later, after the meal, he brought his bowl and shoulder bag out and took leave of me. I asked him, 'Where are you going?' He said, 'I'm going back home.' I said, 'Hmm, what is it that has led you to come and say goodbye to me?' He answered, 'Thought. Thoughts are saying that I should go home.'

I then said to him, 'A few days ago you asked to stay with me indefinitely and today you want to go back already. Do you see it, how thought deceives? Is it true or not?'

One moment it makes you come and the next it makes you go; are you going to follow everything thought tells you?' The old monk put his things down and after a while he said, 'It's true, I really follow what thought says!'

As soon as he regained his awareness he went back to his hut and continued to practice.

Do you see what I mean? This is the result of following one's thoughts. One completely loses one's direction.'

QUESTION: 'When the old monk came he (also) followed his thoughts, that is, he came because of desire – is that so?'

LOO-ANG POR: 'Yes, he came out of desire, but having come, I instructed him to be aware and keep up with thought.'

Sometimes desire is a good thing, sometimes it is bad. It can be both, so know it in time. Know in time your desires to come and go. Don't be careless and get fooled easily. Train in awareness. Otherwise you will lose your way, going with your thoughts. Don't be carried away by them!'

QUESTION: 'What do the four great foundations of awareness consist of?'

LOO-ANG POR: 'The word 'great' (MAHA) means so much that it is more than you can use. A millionaire wouldn't use it up in his or her entire life. It is an enormous amount. According to the scriptures there are four foundations of awareness, namely; the foundation of the body, of feelings, of mind states, and of mental objects. But when we talk in terms of practice, we can summarize these as training to establish and awaken SATI-SAMPAJANYA, to see the body and the mind as they really are.'

The body is RUPA; see the movements of it. Be fully aware, awake and ready. No matter what state or condition the body is in, our minds see and realize it clearly. As for feelings, mind states and mental objects: it all boils down to thought. See these things at their source, at their cause – namely at the mind, at the movements of thought!'

And so the genuine principles of practice urge us to start off with the body. We take the body to be a sign to train in awareness. We take the postures and work as our base for training in awareness. This is the beginning of the training. This is called working with the body. The main objectives are to be experienced in living and being with intuitive awareness, to know how to establish awareness in daily life and to wake up to reality.

We used to drift along and be fooled by all kinds of thoughts and desires, and now we change and turn into one who is aware and awake on a regular basis.

Whatever kind of work you do, know how to use awareness and focus with awareness.

At first we must put forth quite a bit of effort because we go against the stream of thought and old habits to indulge. The BUDDHA therefore advised to train and establish awareness first.

No matter how we lose awareness, when we realize it, be aware of your body, the posture or the movements. Take this as your standard. Don't let yourself drift along with thoughts and moods that sneak in. They will make you fed up and irresolute. Whatever you're thinking, know how to put things down and return to your main job: to be the one who is aware. Train to be the one who knows how to put down thoughts and moods that you're familiar with and used to be absorbed in. Be the one who knows how to use awareness and is in control of it most of the time.

Train and practice at ease; don't expect to get knowledge or anything else whatsoever. The results of training to work with the body like this will make you skilled at knowing your own moods in time. You will know how to establish awareness and you will know how to put down thoughts and moods that are sully your mind.

As we know how to awaken and establish SATI-SAMPAJANYA we begin to become more independent than before when we used to be sullied by moods. We used to be too soft or too heavy etc. but now we begin to become more composed and the mind gets more refined. We see things according to reality, we see our own body, mind, moods and thoughts – really knowing abreast of them.

'Oh, I think like this, I have these beliefs, these intentions. There is as much anger as this, I get deluded to this extent.'

We see our own mind states, moods, thoughts and beliefs in a really fair light. It is a straightforward kind of seeing that comes from the awakened mind. Our meditation shifts from the level of focusing on the body to the level of 'working with the mind'. Seeing the various states and conditions, seeing the mind in the mind, seeing the stream of thought and our own beliefs and desires according to our habits in a straightforward way, gives rise to wisdom-knowledge. One knows oneself; one knows how to 'unbind'; one knows how to put down views and opinions. We drop all those things we think, are attached to and cling to in a way that we had never thought of and had never seen before.

We put things down and abandon things depending on the wisdom-knowledge of seeing the mind in the mind* This makes us able to release ourselves from objects of mind and alleviate old character tendencies.

Our lives become more awakened and free; there is more awareness in our daily lives, we gradually integrate it.

QUESTION: 'In using awareness in daily life – when we need to think about something how does awareness help with that? Or do the thoughts just stop?'

* The expression 'seeing the mind in the mind' (or the body in the body etc.) was used by the BUDDHA, in the MAHASATI-PATTHANASUTTA and refers to a direct and actual experience in the present rather than a viewpoint about it or an analysis.

LOO-ANG POR: 'The kind of thoughts that arise by themselves are called 'stealthy thoughts'. Our desires to have things go one way or another push them into being. One is absorbed in them and forgets oneself.

It is thought that dashes up from wants. When we are aware, the stream of this kind of thinking will come to a standstill. As for the intention to think about something, we use reflection with awareness.

For example, yesterday I had many things to do and I had to consider what to do first.

This is intentional thinking, using awareness. And so thinking that arises on its own and (intentionally) making use of thought like this are two different things with different causes. Thought that arises on its own is something that should be known. In living and working and so on, we should know how to use recollection and awareness in deciding what is appropriate and what is not.

Having considered something, that's the end of it. Therefore, someone who is experienced in establishing awareness and is in control of awareness in his or her life, is able to use the power of mind and the power of thought in an unrestricted way. Such a person is really able to reflect and enjoy his or her life and work.

DHAMMA ROUTE

Throughout the time that we spend together here, may you determine to train yourself depending on the postures of walking meditation and rhythmic meditation while sitting.

Move your hands and arms as has been instructed and see and be aware of getting up, walking, sitting and other movements of the body in the various postures.

Fix on awareness, build up awareness and stay with awareness a lot. Be aware when your mind thinks of this and that and goes to other objects because it will abandon the watching and seeing of the present, existing posture.

Know how to put down thoughts and moods, pull yourself away and come back to watch and see the movements of the body.

Train yourself to be skilled at this point. Establish awareness properly.

Take this way of practicing to be your work, depending on this body as the base. See **RUPA** moving and see **NAMA** moving.

These actions (of body and mind) are **KAMMA** (intentional).

Train to see the basics of life.

The first aspect of life that we will really see is **RUPA** and **NAMA**.

See it like this. Know which part is **RUPA** and which part is **NAMA**.

RUPA is this body of ours that moves to and fro in the various postures, such as walking and sitting.

NAMA is feeling and thought, that which orders the body to move this way and that, it orders one to love, to be angry, to be delighted and to be sad. It orders one to go here and there.

All of that is the state of **NAMA**. all of it is a movement of the mind.

This is called **NAMA** acting.

In reality, to get to see **RUPA-NAMA** and to be able to differentiate between them, takes rather a long time.

This is because our minds are used to thinking, they are used to being carried away by moods.

Whatever object arises, completely takes one in; a thought of anger arises and one becomes angry; whatever one indulges in, one gets overwhelmed by.

But as soon as we fix on being within limits and establish awareness, those moods that used to be so powerful now express a reaction.

Some people do walking meditation for a little while and get sleepy.

Some people practice the rhythmic meditation and become restless, their minds go all over the place. They struggle hard and feel uncomfortable, burdened, they have headaches and tight feelings in the chest. There are these troublesome things that come up all the time, they are obstacles.

Understand this to be ordinary.

Don't be annoyed, uncomfortable and burdened by those various manifestations.

Establish awareness, hold on to awareness well.

Whatever states or conditions arise during the practice of meditation, recognize them, see them.

Have crystal-clear awareness. Recollect what your main duty is.

It is to cultivate awareness and to see the body as it is moving in its present posture. This is the foundation.

As for thought or any moods that come to interfere:

regard that as ordinary, take that to be objects that change according to the habits of the mind that hasn't yet been trained.

Alright, when it arises, it arises, but our main duty is to establish **SATI**

Be aware, arouse awareness in order to see the body, always see the states, conditions and whereabouts of the body as it is moving about as clearly as possible.

Know how to put down thoughts and moods

that are (continuously) changing, don't let them be obstacles.

This point right here, might be a big issue for some and not a big deal for others. Characteristics and conditionings tend to vary according to previously accumulated habits.

Sometimes the thoughts and moods that interfere are quite powerful.

They might make one's mind think in line with them

until one is fooled and forgets oneself.

The mind wanders away, it gets really fascinated with those things.

NEVER MIND. When we realize it and are newly aware: be careful.

Come back to fix on awareness and keep on practicing.

The state of the mind wandering off and lacking awareness, the mind feeling uncomfortable and burdened, arises a lot when we first set out to train ourselves to develop awareness.

It is the same for everyone. Because, originally, we are used to thinking all sorts of things according to our own (untrained) minds. Therefore it is going against the stream of our old habits to try and establish and arouse awareness.

So, it is ordinary that there are various obstacles.

In the beginning, we must depend on devotion and put forth a lot of effort to train and establish awareness so that one gains awareness. Be determined to make effort with walking meditation and sitting, doing the rhythmic meditation.

Make movements with the body and train a lot to be aware.

Never mind if the mind loses awareness and thinks of this and that **100** or **1000** times.

Regard yourself as somebody who is still new at the training.

Inspire yourself. Try and do the best you can.

Keep establishing awareness consistently.

When you lose it, you start again;

you lose it again and you start once more.

The state of delusion and forgetting often, and then being able to re-establish awareness, makes one begin to be able to differentiate and one gets to know what one's heart and one's real character are like. One begins to understand how to adjust one's own mind to be aware. One knows how to put down changing thoughts and moods.

These experiences teach one to re-establish **SATI** faster and clearer. Awareness becomes more and more prominent as long as one tries and puts forth effort.

We now begin to really discern our states of mind: the states that are conditioned by thoughts and moods, and the state that is governed by awareness.

We have more ability to know our own moods in time.

And there is more awareness as well as 'awakeness'.

The conditions – of feeling uncomfortable and oppressed, of doubt and confusion, of restlessness and giddiness and of feeling fed up – (that used to be there) gradually begin to fade out with each moment that our **SATI-SAMPAJANYA** begins to awaken more and more.

Until finally, when we really have aroused awareness and a sense of 'being awake' firmly, we see the existing **RUPA** and **NAMA** clearly. That's it! We now get to know about life! We get to know suffering (**DUKKHA**), the suffering of **RUPA** and **NAMA**.

We will understand that **RUPA** or the body is a lump of suffering. It consists of parts that are always moving and changing. One really sees the unfolding of the various states, conditionings and processes of the body clearly.

Breathing is suffering: it is a conditioning, it is **DUKKHAM**, it is an ordinary state that happens by itself.

Swallowing saliva, blinking the eyes, opening the mouth, eating, lying down, taking a shower, putting on clothes and so on, is all **DUKKHAM**: they are ordinary conditionings of the body that happen by themselves.

Most people have never seen the states of the body and the course that it takes, according to reality, like this.

And then, through ignorance, we create another kind of suffering to mess up our lives, namely **NAMA-DUKKHA**.

NAMA that we have not trained yet, **NAMA** that thinks according to what one likes, wants and desires, **NAMA** that is still full of attachment, concocting up thoughts and views based on a self: this is another kind of suffering that we don't know about yet. This is a kind of suffering that is something unfortunate in our lives, that we have never studied or tried to understand.

This **NAMA** has never been trained, has never treated **RUPA** nor one's own life fairly.

But as soon as we see, train and refine ourselves and we know how to arouse and establish awareness, waking ourselves up, the very quality of **SATI** acts as 'the judge'.

It is the most honest court.

The kind of suffering that doesn't arise from **DUKKHAM**, from the natural state of the body: awareness discerns it. Awareness brings it to a halt.

Nobody can stop **DUKKHAM**, the ways of the body and of life.

Those states just happen, we have to be aware of those conditions, to acknowledge, deal with them and look after them so that there is a state of normality and happiness for as far as conditions allow. But the suffering that is due to thought, that is due to **NAMA**, that is due to all kinds of wants and desires, is a state that is something untoward: it arises because of our thinking and our beliefs. This is what awareness sees.

It stops and pacifies (that kind of thinking). Awareness knows how to put down and pull oneself away from thoughts in those circumstances. Awareness really acts as the judge because when one is aware and awakened, it really treats **RUPA** and **NAMA**, and one's mind, fairly. One's life begins to be different from how it used to be.

Before, one used to be a slave of moods and desires, and one used to 'fall in the trap of thought' all the time. Thoughts, speech and all actions used to be dictated by moods, by one's own character, every moment, every time. But now the time has come to wake up and establish awareness!

Our body then has more freedom: one doesn't have to be under the power of desire anymore. Like if one was addicted to cigarettes and betel nut and used to roam around and booze. One has been a slave all the time of desires to have and be on the sensual plane. As soon as one is awakened through **SATI**, one abandons that sort of behavior at once.

Awareness knows how to differentiate and it knows how to properly reflect, it really sees things. 'Oh, this clearly is suffering! How could I indulge in those things and be such a fool?' The things that one used to wallow in and be intoxicated with, really drop off our minds. There is no more desire for cigarettes, betel nuts and booze. One completely does away with those things.

For example, myself: I used to be someone who believed in superstition and I trained myself until I was an occult healer. I used to calculate auspicious occasions. I had all sorts of amulets and what not: a complete mess! Before I could go to sleep I had to recite all kinds of verses and chants. My room was full with 'sacred and holy' objects. Flowers, incense, 'blessed' water and so on. I used to chant incantations for at least an hour. Whenever I traveled somewhere I had to figure out the omens. What time to set out, in what direction etc. Going to the forest, I first protected myself from fierce animals with spells. There was really a lot of stuff!

And then I met *LOO-ANG POR TEE-AN*.

I trained to develop awareness with him at the **BUDDHAYANA** forest, Ler-y province, in 1966. For a full month I trained and strove, before I was able to establish awareness and arouse a state of being 'awake'. The various things that I used to think about, believed in and practiced by way of different ceremonies dropped off. They really dropped off me! **SATI** was crystal-clear and I realized: 'Oh, it really is because of thought and my own firm belief that I indulged in those kind of views for many years'. I was really going over the top at that time. Now I knew how to be aware, how to train and strive: doing walking meditation and rhythmic meditation. I practiced in the same way as you are doing here now. I trained in awareness, I trained and trained. From being carried away through thoughts and moods, I gradually became more aware and awake; awareness became more clear by itself. After there had been an upsurge of being aware and awake, I felt that my life had revived and strengthened, it was really more dynamic! I felt that my mind was happy and at ease. Many conditions certainly were more distinct than before.

It felt like a mountain or a heavy weight that had been weighing down my mind for ages had been lifted off my life, almost completely.

I understood what old people meant when they said:

‘Heaven is in the heart, hell is in your own mind’.

This took on a profound meaning for me.

Awareness stood out. It felt as if being aware and awake happened by itself. I didn’t have to support it as much as when I first started out.

Whatever I thought, said, did, the movements of the body, doing walking meditation: I really did all of it with awareness.

I saw states, processes and the proceedings of the things

I thought and did, in a refined way.

Regarding the thoughts and beliefs that I used to cling to, moods of love, like, anger and delusion: in fact, they didn’t disappear from the mind in one go. It just felt that they had diminished a lot. They were not powerful, they were no longer the boss like before, when I couldn’t establish awareness yet.

Desire and ambition were still there, latent. They still showed their faces, once in a long time. Sometimes I would still think about this and that (without awareness).

Even though I could establish awareness and was well aware and awake, I still felt that I didn’t have complete freedom from love, like, anger and delusion.

LOO-ANG POR TEE-AN warned to be careful of those things, to be careful of thought and to be careful of the defilements of a practitioner of insight meditation, namely, being stuck on refined states of mind, such as too much joy, too much delight, too much peace and coolness, stuck on images that would appear, stuck on knowledge of this and that.

All these things one should be careful of and not heedless, forgetting oneself and being fooled by them.

And so I had to put forth more effort but I felt that it wasn’t as difficult and burdensome as in the beginning.

This latter part of the practice could be called 'working with the mind'. For the method I still used the posture of moving the body as a base, this is the 'sign' for fixing on awareness. But now I felt more at ease. I would do the walking meditation in a leisurely fashion and I would move the hands and arms in a relaxed and agile way. I was aware and saw the existing states and conditions of the body. The movements were very clear. There was no laziness or feelings of wanting to quit. There was no boredom, no uncomfortable feelings or dissatisfaction. And there was no confusion as before, at the beginning. But there were some occasions that my mind thought about things. It would reflect and analyze certain matters. These states would arise on their own. This would complicate things. Some of the things that I would think about I felt were important.

For example, I would explain the **DHAMMA** (in my mind) to someone I cared for, such as my friends or my family. Sometimes I would investigate and try to find an answer to a **DHAMMA** question. I felt that each matter that I reflected on was important. And so, at times I would forget and just get caught up in thinking. The various thoughts that would appear at times were old habits. They were cankers flowing outward (**ASAVA**), they were manifestations of views and opinions, they were thoughts and beliefs in various forms of myself. They would spring up sometimes. Therefore, during the time that one is working with the mind and one sees the states of mind and one's own thinking, one really needs to be aware and awake and to be able to establish awareness. One has a perspective.

No matter what one is thinking about and no matter how important it may seem, always be aware clearly and see those conditions arising. When one is careless and thoughts come up, and even when one starts to think: see it and know it in time. But don't be careless and get mixed up in thinking and let it turn into an issue to the point one completely forgets oneself.

We must take awareness as our perspective, awareness should always stand out. Then, one can really let go and put down those images without grasping or paying attention to them.

Always come back to being aware.

Regardless of how powerful, delightful or awful thoughts may be: establish awareness and make it into a foundation.

When thoughts arise, let them be there (but) see their characteristics. Just be clearly aware and don't get mixed up (with thought).

Neither encourage nor obstruct thoughts. Do it like this.

Hold on to this (principle).

It won't be long and those thoughts will stop on their own.

They will fade and disappear by themselves.

They will turn into 'rising images'.

Just watch, see and know their temporary rising and passing.

In the end awareness will still be as stable and prominent as it originally was.

Actually, the method here is the same as when we first trained to establish awareness.

The only difference is that in the beginning of our training in the development of awareness we put emphasis on establishing awareness, on breaking through the encirclement of the various objects, and so we give emphasis to focusing on the movements of the body. We do this exclusively in order to have a foundation or 'sign' in training in the setting up of awareness.

We create awareness because in the beginning of our training, states of mind and moods still have power.

We are still accustomed to thinking, and this gives rise to some kind of mood that we are familiar with from the past.

So we are not yet interested in watching and seeing thought as we are in the later stages of 'working with the mind', because one who is not able to establish awareness is like someone without a place to stand.

One easily loses one's footing and slips.

When we watch thought or powerful moods we get drawn into feelings of like and dislike, we tend to get carried away with things that look as if they're easy to watch.

We can't yet differentiate between the object and awareness. Even though we know and see that we experience a certain condition, we are still not able to give it up and put it down. For this reason, one is taught to make effort with one aim, namely to train in order to be able to establish awareness, to be aware and awake, to be ready, including all things – this is the priority. Make use of the postures and movements of the body as signs and exercises to train in focusing on awareness.

No need to be very concerned with thought or your state of mind. When we get to the point where we have established awareness, the mind is awake and we have a perspective on life – that's it! – now we have the ability to face thought, to see thought, to see the mind, to see the stream of our own thinking in a straightforward way without our minds slipping and sliding, getting caught up in thoughts.

Therefore, only someone who knows how to set up awareness will be successful in working with the mind, someone who arouses both awareness and a sense of being **awake**.

This period is important for getting to know oneself in a straightforward manner. One comes to know how to let go and put down one's moods, thoughts, beliefs and conceited opinions, really becoming absolutely free.

What kind of character and disposition did we used to have?
What kind of things did we think about and believe in?
To what extent did we have moods of love, anger and delusion?
We will really see our minds [mind-states] clearly as they occur, in a simple way.

From the conditionings of mind that come up in thoughts, turning into moods, issues and various matters – periodically or momentarily, **NYANADASSANA** [knowledge and vision] arises, one really gets to know oneself.

'Oh, this is how I think; I get angry this much; this is what I believe in'. One will see conditions one by one, according to the thoughts that appear momentarily, relying on 'the perspective of life', the main principle: knowing how to establish awareness, being in control with awareness and being awake.

The mind doesn't flow and comply with the moods and thoughts. Wisdom-knowledge will arise within us and we will be able to reflect and differentiate between desires and reality.

We will know how to let go, we will know how to put down thoughts, put down delusion, put down images and moods that proliferate.

We can pull ourselves out of thoughts and beliefs we used to cling to and were firmly convinced of.

Clinging is loosened and one returns to awareness that has never been so striking before.

Views and opinions of all sorts get 'demolished' more and more. One after the other. And in the end our minds are made smooth. Our minds don't go back to creating suffering and problems through concoction anymore. It has all been demolished!

Proliferating thoughts (**SANKHARA**), that used to be so powerful and used to create heavy suffering in our lives and our families, are finally done with, their 'poison' is really gone!
Life is smooth!

One is able to conduct one's life with intuitive awareness (**SATI-SAMPAJANYA**) as the prominent factor.

One is able to be creative and perform one's duties and obligations as one should. One is calm, composed and endowed with discretion.

One is able to reflect and discriminate A from B.

One is really absolutely free and independent!

Well, what I've said today was an introduction and a pointing to a line of practice to train oneself.

I have made known the teachings of the **BUDDHA** and done the duty of a Buddhist, I have done what a **BHIKKHU** [monk] should do.

There is this saying of the **BUDDHA: ‘AROGAYA PARAMA LABHA’** – ‘being free from disease is the greatest gain’.

This refers to what I’ve been talking about, it refers to our lives, it refers to this method [of practice].

In the old days, the monks would go all over the country and propagate the teachings on the end of suffering in the market place or wherever many people would gather.

It is the highest gain.

It is eternal life.

I think that I have performed my duty in a complete way and have satisfied the request of the abbot of this monastery [this talk was given in a branch-monastery in the South].

May all of you who have lent an ear take up what has been said for contemplation and put the various reflections and perspectives into practice.

Determine to train and cultivate yourself, so that you will attain the paths and fruits of practice according to your aspirations.

GUIDANCE

TO TRAIN ONESELF

We must use our lives to train ourselves diligently, we must take ourselves to the ultimate and final goal. This is called an excellent life.

If we don't train ourselves, it is easy to get involved in things, for example, if there is suffering we suffer until we die.

So we have to train diligently in order to overcome doubt, worry, sadness, anger, desire, delusion etc.

This is called 'following a good example'.

The characteristics of our thoughts are the same, they don't differ much. Whatever one is familiar with, one thinks about that, following our disposition and character.

The environment has an influence on our lives. For example, someone is born in a good family but the environment is no good and it gives that person information that is no good: the result is that that person receives bad information.

A bad past leads life to delusion and bad actions.

This is a law of nature.

There are certain states of mind that we shouldn't surrender to, such as doubt and worry, because we still have a way out.

Try to reflect on the examples that good people set.

The *BUDDHA* for instance: He is the founder of a religion, the Enlightened One, the one who clearly understands the world. We should study His example so that we will understand why the *BUDDHA*, the *DHAMMA*, the *SANGHA*, religion, merit, heaven and *NIBBANA* really do exist.

If we still have doubt about this, it means that we still have suffering.

We must understand these matters clearly and go beyond doubt. If one still tries to figure these things out, still doubts and worries, one still suffers. These things should be understood clearly and doubt should be done with because there are teachers that can teach us how to know and see these things.

In the past, I heard that *LOO-ANG POR TEE-AN CITTASUBHO* was a teacher who taught how to clearly understand merit and evil, heaven and hell, and the paths and fruits of practice. Since I had doubts about practice I went to study with him. When I first set out to practice, I still held on to views and opinions and didn't accept certain things that *LOO-ANG POR* taught.

I would use reasoning to contradict his teachings and consequently like and dislike would arise. These things are hindrances that prevent knowledge and understanding from arising in practice.

Therefore, when a teacher gives advice, one should first study and try it out through practice.

LOO-ANG POR TEE-AN taught me to develop awareness, which I had never come across or seen before. He taught me to have *SATI* and to be diligent in building up lots of awareness. Awareness, as I had learned it as a child and at the time that I was studying the *DHAMMA*, meant to recollect.

I had trained in awareness with other methods, for example the kind of meditation where one sits with eyes closed and recites a 'mantra' in order to make the mind peaceful.

I used to do it that way.

Everybody seemed to be teaching like that: to sit with the back so straight that one starts to sweat and one gets back aches.

Some people are very serious and force themselves.

That's the way that I used to do it - I trained in this until the mind became peaceful and happiness arose which was pleasant.

When I trained with *LOO-ANG POR TEE-AN*, he taught me to be aware and not to go for peacefulness.

He taught not to control thoughts but to just know indifferently, which was certainly a strange way of teaching.

Before I could catch the awareness in practicing, there were definitely many things that snared me.

Sometimes, I fell back to my old practices and as soon as I would raise my arms to do the rhythmic meditation I would go back to being peaceful and stay with happiness, because that was more convenient than diligently knowing.

An old man of over 70 practiced together with us.

He advised me not to just sit there being peaceful - because that is not useful at all - but rather, to be diligent in building up the quality of knowing (to be aware while making movements).

He kept guiding and looking after me.

In the end I asked myself,

'What's the point of being fooled by thoughts?

That's just an old habit.

Let's train and be diligent in building up the quality of knowing!'

One has to control oneself by determining that, 'If I get lost in proliferating thoughts, I will try to be aware by making use of objects to know, such as movements of the hands'. As soon as one turns up the hand, one really feels it, one really sees it by oneself. Whenever the hands move, one is aware.

When one can catch the feeling of moving more and more often, proliferation gradually diminishes.

In this way, I got a foundation and really saw results.

Previously, I used to think about the future and the past, but now concoction would stop on seeing thought and I would stay with the present, stay with the movements.

One really knows the movement of turning up the hand; one doesn't have to wait for even a second.

One knows again and again: one really knows many times.

When there is truly a lot of knowing, one becomes diligent in building up the quality of knowing continuously - just as when one keeps diligently working and gets lots of work done.

So, if one really catches the quality of knowing and one is really diligent in building it up, one gets plenty of 'knowing'.

It is useful to have lots of 'knowing' because whenever one gets lost in thoughts, going all the way into the past or the future, the quality of knowing pulls one back so that one doesn't easily flow with thought. Whenever one is swept away with proliferating thoughts, one immediately comes back; one is really able to come back!

We're able to train and give rise to the quality of knowing in the various postures; for example, while doing walking meditation or making movements with the arms.

Whatever you take hold of, know it! The breathing: know it! Just have only this quality of knowing and you will have a foundation.

Before, I used to stay with the breathing. I would recite a mantra and seek peace, I would force myself to be peaceful.

It is useful to practice like that because one gets peaceful and understands what peace is.

But when I reached this state (of knowing), I understood that the state of being aware and awake is something different from peace altogether.

Awareness gives rise to 'knowing'; one doesn't stay with peace.

When we blink our eyes, we can know; when we swallow saliva, we can know; moving a finger, we can know; breathing, we can know.

Whenever we touch something, we can know. These are examples.

Therefore, creating this quality of knowing is a kind of art.

It can be created in all postures and movements. All it takes is that one puts forth effort to know what's happening within one's body.

It is comparable to having a set of tools that one uses to build up lots and lots of 'knowing'.

If one does it in the right way, diligence arises.

There is an old saying that says that it is as easy as rolling a boulder downhill. But if one doesn't do it in the right way, it is as hard as rolling a boulder *uphill*.

When one does it right, one gets a foundation and one becomes diligent to practice and build up awareness, without anybody having to tell one: one tells oneself and creates plenty of 'knowing'.

One becomes diligent to know in using one's daily life, always trying to find ways to be aware.

Even though at times people or friends cause us to get lost, we make effort to avoid that.

We are careful to take the chance to know for ourselves the things that arouse knowing - nobody has to tell us.

It's like working: when we do it right we are diligent and fluent, but if we don't do it right it's like banging our head against a brick wall.

We know and see for ourselves what delusion is like and what knowing is like. We know and see what the advantages and disadvantages of knowing and delusion are.

And so, we prevent and deal with things automatically.

One has the answers oneself and doesn't have to ask anybody.

If there is a lot of knowing and one knows for long periods of time, one will see the conditions of the body because the quality of knowing is the one who watches the movements.

However, this doesn't mean that one will see this immediately because sometimes, as the body is moving, instead of just seeing the body, there are things that make us get lost, for example, feelings that arise due to unintentional thoughts or various moods, either coming from the body or the mind.

These things incite us to get lost but we don't. These things are there but now we have seen that *they are just feelings*.

People who have trained in meditation before, will just meet with coarse feelings and the refined feelings that exist in the body and the thinking mind, they won't see.

If we build up the quality of knowing until it is the boss, it will be able to distinguish delusion from knowing, even though delusion (proliferation) was in charge before.

We will be able to pass through subtle feelings without having to get involved. It compares with traveling and passing through various villages: we leave this and that town behind us and pass through without getting involved.

But someone who easily loses awareness is incessantly interested in the thoughts that come up, reasoning in every way, and loses a lot of time by thinking. Like, dislike and all the rest of it arise.

This is someone who is not determined to 'walk the path'.

The **BUDDHA** said that 'Someone who is heedful is awake when others are asleep; such a one leaves foolish people far behind, just as a well trained horse leaves a horse without strength behind'.

Not getting involved with proliferating thoughts that arise is like this, one moment of knowing is to be removed one moment from not-knowing, from delusion.

One gets further and further removed and one becomes skilled in knowing – it is easy to know.

Before, it was easy to get lost, but when one trains oneself it becomes easy to know!

The feelings and the various thoughts that make the body move are *NAMADHAMMA*. When the quality of knowing sees this, one understands the body.

Before, the quality of knowing wasn't there yet and one had not yet discovered that it is thought that orders the body around.

One assumed that there was a self that was moving.

But when one understands *RUPA* and *NAMA*, one understands that *RUPA* is something solid, composed of many things; one knows heat, cold, hunger and pain because of *RUPA*.

NAMA is the mind - feelings and thoughts - it receives and knows all kinds of things.

There are innumerable conditions that arise together with the mind.

Anger, worry, desire and delusion are some examples of coarse ones.

They make the mind run wild and it takes them to be self.

Actually, they are not self but one doesn't know that they are conditions of mind and so one acts following them until those various conditions give rise to a sense of self, of 'me' being like that.

But when 'the knowing' watches and sees them, one understands that they are only just conditionings of the mind, and one can let go.

To sum up: the body that is alive is a lump that consists of two things, namely, *RUPA* and *NAMA*.

At this point one knows how to separate *RUPA* from *NAMA*.

And so one clearly realizes the relationship between *RUPA* and *NAMA*. This may be called the arising of insight-knowledge.

It is a really clear realization: Reality doesn't deceive!

This point can be taken as a universal standard - teachers cannot deceive disciples and disciples cannot deceive teachers about it.

Whoever comes to this stage, no matter what nationality one has or language one speaks, one will see like this!

Having seen it, there is no more problem, no more doubt:

one abandons and puts things down, right there!

When we have our eyes open we can see all sorts of things,

for example, we see that this is a rock, that is a tree

and that is a snake creeping over there. It's good to see: if we

don't see it's dangerous, but when we see we're safe.

But seeing with the eyes can still be deceptive because it is not
a realization. Realizations don't deceive; rather, they set one free.

There is security in realizations:

to see is to make an end of one's burden.

When the quality of knowing sees *RUPA* as a lump of suffering,

It creates the feeling of having pity on the body because the
body doesn't know anything - it just does its duty.

It gives us signals of what is dangerous, for example heat and
cold, so that we can do something about it.

We didn't see this before, and so we thought that 'I' am hot
and 'I' am cold.

But now we see *RUPA* and so we 'know' how to solve the
problem.

The body is suffering already as it is, it is just a lump of suffering.

One has to breathe, has to swallow saliva, has to blink the eyes, has to stand, has to lie down, has to eat, has to go to the toilet etc.

When we give it more work to do, such as smoking cigarettes, it is a burden for *RUPA*, we make it suffer even more.

The mind is the same. When we're angry, we give the body suffering.

This is oppression that works from both sides, from the side of the body as well as from the side of the mind.

This kind of relationship between the body and the mind is not appropriate at all!

When there is 'the knowing' or the state of watching, peace arises.

And *RUPA* and *NAMA* relate to each other in the right way.

Before, I used to think that I didn't have suffering, because I didn't do anything bad – that was because I didn't know what suffering was.

Whoever thinks like this can be taken to be crazy, crazy with 'self'.

So, in the past, I didn't understand myself.

Likewise, 'having' or 'being' anything, as well believing one's own thinking, is dangerous because one understands that to think like that is good and one doesn't see that there is any problem to be solved, one assumes that things are like this or like that.

One knows through thought, one 'is' through thought, one sees through thought and one gets and attains through thought: when one is not in contact with the present.

When we're faced with facts that contradict what we thought, We don't have a way out of suffering or out of our ideas, constructed in the past.

If one knows the suffering of *RUPA* and *NAMA*, one will understand that they are really lumps of suffering.

Pain and sickness are conditions of the body; this is called the disease of the body.

Anger (for example) is a condition of the mind; this is called the disease of the mind.

When we don't know this, we cling to all kinds of things and create suffering in the mind, such as love, hatred, anger, desire and delusion.

When we 'wake up' from the disease of body and mind, we see the suffering of *RUPA* and *NAMA*.

It is as if this quality of knowing opens the door and we can see through. 'The knowing' is like an eye.

Before, we had our eyes closed and didn't see; there was only just 'getting caught up' with all sorts of conditions. But now, the quality of 'seeing' arises because there is 'knowing'. This is called training oneself. This is the way that I have trained myself. It is really the guideline for people.

It makes one see the convention of body and mind, for instance fame, possessions, money, children, husband, wife, land etc.

The world is full of physical and mental objects that are convention, inside as well as outside. One sees this penetratingly.

It is as if the power of wisdom-knowledge sees that these things are conventions of *RUPA* and *NAMA*, diseases of *RUPA* and *NAMA*, *RUPADHAMMA* and *NAMADHAMMA*.

Before, we didn't see these states and so we got caught up in all kinds of conditions.

Knowing convention makes one feel light.

In the past, I used to go for all sorts of things: superstition, verses, chants, and I believed in rituals.

On performing some of them fear would arise, others would make me bold, doubtful, happy or sad. I ended up with nothing because it's all nothing but convention.

A thing is sometimes assumed to be likable and sometimes not likable - it can change - and we go for it all!

When I came to see *RUPA-NAMA* and convention, I felt light. It is not like ordinary seeing, but when one sees, suffering disappears.

The gross kind of suffering, such as suffering that comes from foolishness, delusion and stupidity, really disappears.

It compares to having finished one's studies: one is able to read and write, doesn't get stuck, has enough knowledge and is able to stand on one's own feet.

What I'm talking about is a universal standard, it is a fixed formula, just like mathematical formulas: $2 \times 5 = 10$, not 11.

When all this knowledge arises one knows what other people are saying, one knows the objects that one looks at: there is just knowing and joy. It is insight, because one now has the eye that sees the *DHAMMA*.

It is fun to watch: whatever one looks at, one hits it on the spot.

Both material and mental phenomena, inside as well as outside: whatever happens to the body and the mind one knows immediately and one leaves it behind without hesitation. Before, when something would come in contact with the mind the mind would ripple. Now the mind doesn't ripple; rather, the object that comes into contact with the mind is set free.

When I was still a layman, I went to practice *DHAMMA* at the **BUDDHAYANA** forest, in Ler-y province.

I had to use a wooden platform from a nearby monastery and I bought a plastic sheet to make a roof. Tattered monks' robes were used as walls because in July there is plenty of rain. As I was practicing, somebody told me that I should understand *RUPA-NAMA*, because he saw me practicing for a long time without understanding it. Some people said that they knew: just practicing for a week, and they knew *RUPA-NAMA*! But I practiced for two whole weeks and still didn't know it. I thought to myself, 'I really have to see it in my mind, I'm not going to just remember others' words or figure it out with my own thinking'.

That's how *LOO-ANG POR TEE-AN* taught, he taught to practice and see it for oneself.

Next, I thought, '*LOO-ANG POR TEE-AN* used to say that he had made large offerings to the monastery, including building a ceremonial hall, all by himself. But I am a poor man, I didn't do all that.

I probably don't have a chance to realize the *DHAMMA*'.

These thoughts made me feel inferior and doubtful.

Then I thought: 'But I've done some good things, maybe not as much as him, but I've made merit, built a monk's hut and I am not a bad person, I don't have any stains of wickedness. I've always been virtuous because my parents are Buddhists and taught me to do what is good and that's what I've been doing all the time'.

Especially when I studied superstition, I had to keep precepts:

I couldn't gamble. My character was like this.

Reflecting like this made me a bit proud of my past because

I was not an evil person but why didn't I know the *DHAMMA*?

I asked *LOO-ANG POR TEE-AN*, 'Are there any practitioners who don't get any knowledge after having practiced?'.

LOO-ANG POR TEE-AN said: 'That has never happened'.

'It seems that I am the first one, because after two weeks I still don't know anything', I remarked.

LOO-ANG POR TEE-AN walked up to me and grabbed my hand.

I said, 'You have made merit and made offerings, but I have never done as much of that as you; I guess I don't have the merit to know'.

He answered, 'Never mind, don't worry. Are you practicing sincerely?' I said, 'I really am, Loo-ang Por'.

LOO-ANG POR TEE-AN said, 'Practice here for one month.

How much money do you get for one month's work?'

I answered, 'I get 1000 baht a month'. In those days I was a hired hand, making doors and windows for houses.

This was building work, skilled labor, and I would get at least a thousand baht a month.

Next he said, 'If you practice for one month and you don't get any knowledge, I will give you 1000 baht;

I really promise you that!

But you have to practice sincerely!'

From then on, I was energized in practicing.

Practicing in those days, I would sometimes get lost in criticizing certain monks, thinking that they didn't have the same virtue as me because I saw them playing and joking. Sometimes they told me to go and look for bamboo-shoots or to climb a tree and collect fruits.

I asked myself, 'Is this called 'practicing *DHAMMA*'?'.

It made me think about leaving. But having reprimanded them in my mind, I no longer looked at others.

Instead, I only watched and listened to *LOO-ANG POR TEE-AN*.

I didn't pay attention to others and create a mess and a burden for myself.

So, I made a firm resolution to build up awareness, to build up *SATI*.

After practicing *DHAMMA* for less than 20 days, I had an experience and lots of knowledge arose.

When practicing in the right way, it becomes as easy as rolling a boulder downhill. But when doing it wrong, it is like rolling it uphill.

Doing it in the wrong way is just a burden: there are many things that one doesn't like and then one goes and thinks about them.

One is thinking, reasoning, liking and disliking like a madman, and this makes one not attain the *DHAMMA*.

Building up the quality of knowing, or awareness, is not something one can 'think up', rather, one has to practice in order to know.

In the past I had been an occult healer and had verses and chants.

When I built up the quality of knowing that stuff just dropped off. I didn't do anything about it; I wasn't the slightest bit reluctant to give it up. There was no more foolishness, delusion, attachment to rituals, and playing around with witchcraft and sorcery in my mind from that moment onwards.

I used to think that I was a magician, able to heal the sick.

An invulnerability chant has to be recited until one feels that one's body swells up and becomes so big that it squeezes against the walls or until one perceives a razor blade as a blade of grass. Then one has reached the end of the recitation.

To do this well, one has to recite often; magic chants depend on recitation, they depend on training in psychic powers.

Sometimes I would chase off ghosts: I would cut off their heads with a sword, making a loud sound. I've done that for many people.

When I built up the quality of knowing, I stopped doing all that stuff.

One day as I was practicing, *LOO-ANG POR TEE-AN* came walking over and asked how I was doing. I answered him without being afraid of anything: 'I know *RUPA-NAMA* now'.

LOO-ANG POR TEE-AN said, 'If you get understanding from practicing in this way, then do more of it. Try to keep up with thought, watching it. (This refers to unintentional or sneaky thoughts).

If no thoughts occur, then watch the movements of the body. Whenever thoughts arise, be in time to watch!'

LOO-ANG POR taught me to work with the mind, to watch both the body and the mind with awareness, to watch and see suffering - suffering of *RUPA* and of *NAMA* – to watch and see physical and mental phenomena and convention of *RUPA* and *NAMA*.

When proliferation arises one shouldn't give it priority.

One should do one's duty of watching the movements of the body and the thoughts in the mind. One shouldn't give attention to thoughts that come up by themselves. Build up awareness that is in time with the thoughts arising. When one knows the thoughts in time, one doesn't incline to go with the arisen thoughts.

So, it is our duty to build up awareness. When one builds up more and more awareness, in the end it suddenly meets up with thought.

It is as if one opens the door and collides with thought.

At the moment a thought is about to come up, we are lying in wait at the door: as soon as the thought arises – whack - we know it in time.

It's like a surprise, and the thought fails to establish itself.

This makes one see how wild concoction is (sneak-thoughts) and it makes one see the origin of suffering.

This is not like ordinary knowledge, it appears in an electrifying flash:

I definitely have seen thought clearly!

Before, we got carried away with thoughts (*SANKHARA*), which are the cause of suffering.

We wandered here and there with thought and we got lost in it; one is not free because of thought.

To give an example: a thought arises and one becomes afraid, one starts to think about something and one proliferates defilement

and craving. We didn't see this clearly before.

When I came to practice with *LOO-ANG POR TEE-AN*

I clearly saw how bad mental formations are.

It's like a dog chasing a deer: we were able to follow and keep up with the things that deceived.

It is comparable to somebody who plays tricks: they have fun in deceiving people but as soon as we see what they're doing and we keep up with their tricks, we then know that it is nothing at all.

They really can't deceive anyone who realizes what is going on.

There are two kinds of thinking, namely: 1. Unintentional thinking:

this is illusion, it makes one get lost; on thinking one is led along the wrong path.

2. intentional thinking: never mind about that;

one deliberately thinks about something well, one makes use of thought and having finished thinking, that's the end of it.

Intentional thinking is crystal clear, it
makes one understand merit, demerit and the nether realms -
one experiences these things clearly.

I can 100% guarantee that by understanding like this, one closes
the door to the lower realms. One can be said to be a human
being.

In the past I was still just 'a person', because I didn't see
convention,

I didn't see *RUPA-NAMA*.

But when I could keep up with thought I stopped being merely
a person. I had more happiness than before, I no longer played
about like before – it was as if I had reached the shore, to some
extent.

If one compares it to a trader, I was a trader in diamonds
and got heaps of money.

Previously, I was like a trader in kapok or fiber crops. What a
mess, what a hassle! And I got only a little money, a little
happiness and a little merit. I thought I would get merit from
others or from doing this or that – just mind stuff!

There is a shift that takes place in the mind on seeing thought.
To go and proliferate as before makes one's hair stand on end.

To see thought helps one to behave differently than before.

I really saw it crystal clear.

To suddenly meet up with thought makes an end to coarse behavior.

Everything that is unjust disappears. It is like bowling: the pins all tumble over, one after the other.

Suffering is comparable to fruits up in a tree. When we shake the tree just a little the fruits fall down, but not all of them.

Foolishness, crude forms of suffering and anger, desire and delusion

are affected, but not a lot: they are just shaken up a bit.

Being a human being means to be someone with virtue.

When there is virtue, there is normality, there is peace.

SAMADHI refers to the mind that is in order.

When there is order, there is no mess and the mind becomes 'tame'.

Wisdom means to know all around, to know how to solve things within oneself, to know how to liberate oneself and not to sink down, being caught up with all sorts of conditions, but to be free.

This is how I knew, and later I understood other things as well, such as angels.

To be an angel is to have a moral mind, not daring to act or think in bad ways.

I understood Buddhism and I understood the three characteristics of all conditioned phenomena (namely, that they are impermanent, without intrinsic value and not self).

Seeing *RUPA-NAMA*, seeing the conditions of body and mind, and seeing all things as they really are, is like having a magic eye.

One sees that all things are impermanent: it is like seeing the place to dispose of the conditions of body and mind, one used to cling to.

The mind becomes clean because there is no rubbish lying about in it; there are no smuts of love, regret, anger, suffering, obtaining, losing, winning or failing.

This state of mind is called, seeing the three characteristics.

Merit is to have an upright mind. Religion exists within us.

Evil has to be abandoned at the body, speech and the mind.

If one still thinks, talks and does bad things, to take refuge in the *BUDDHA*, *DHAMMA* and *SANGHA* by reciting a formula is useless.

I didn't know this before, I thought that thinking was something refined, that whatever one thinks, nobody sees it.

But in seeing it I know that unintentional thoughts are gross, they are dirty, and because of that I don't dare to think.

When one doesn't dare think, how is one going to talk and act?

So whatever is bad, I don't dare do it, not even to think it.

This is called being an angel because one is established in the morality of angels.

The kind of angels that one can really meet and see are the angels that arise in the mind, that is, one is afraid of evil, one doesn't dare to perform what is bad.

As for the conventional angels, they refer to kings and important people who have happiness and ease, without much suffering.

On reviewing the previous stages, from seeing *RUPA-NAMA* onwards, it appears as if *RUPA* and *NAMA* encourage us, they don't leave us. The three characteristics don't leave us.

They are like a stack of provisions, or reserve players at a sports event. In other words: they are a big army.

Seeing the stages all the way through gives us encouragement.

One knows, sees and understands the three characteristics and it is as if they keep following one continuously.

To be an *ARAHANT* refers to the mind that is utterly pure.

When one enters the stream (that leads to *NIBBANA*), the angels come to praise one. It is only human beings that are able to reach the path, fruits of practice and *NIBBANA*.

Therefore, human beings are considered to be the uppermost beings.

It says in the scriptures that being born as a human being is a great gain. In the state of being human, the mind really rises higher.

It is not just a matter of having two arms, two legs and a head on top of the shoulders. That is still not a sure thing: it might be a spook, a giant or a hungry ghost.

But practicing up to this stage, one really is a human being!

When one walks to the plane at the airport there are certain conveniences. On walking to the door the door just opens up for us, no need to open it yourself.

Going up, there is a conveyor that takes one's suitcases, one doesn't need to carry them oneself.

A *BRAHMA* god doesn't have four faces, as some will have it; rather, this refers to the qualities of loving kindness, compassion, sympathetic joy and equanimity.

When I understood like this it made me think of those who don't know yet. I wanted people to know and see. I thought of this and that person. I thought of my father: my father has died. I thought of my mother. Alright! I'm going to teach my mother! I'm going to teach my brothers and sisters!

What I've been saying may not be all of it, but if one really studies and practices, one will know many things and doubt will come to an end.

It will make one see right and wrong; this is called realization. One will shift from being 'a person' to being a human being with morality.

Training and practicing until there is realization will give one sufficient understanding about angels, about *BRAHMA* gods, about virtue, firmness of mind, wisdom, religion, merit, demerit and Buddhism.

One won't have any doubts, even about such matters as visions, ghosts or whatever it may be.

The mind will be steadfast, not attached to any ceremonies.

Everything comes to a conclusion within oneself, and so one stops searching for teachers.

The teaching (by the *BUDDHA*) that says to associate with the wise and not to associate with fools, refers to oneself: one's own body and mind (which are wise or foolish).

To love one's parents means not to lead oneself to do bad things and get into trouble.

Respecting teachers isn't just a matter of bowing to them, rather, one should revere their goodness.

Don't try to find angels outside of yourself: they exist inside us.

The *BUDDHA*, *DHAMMA* and the *SANGHA* exist within oneself.

A good person is someone who respects him or herself.

When one pays respects to a *BUDDHA*-image, one doesn't bow to the cement, bricks or stone - that is just convention.

Know that to be externally reverential, one should have a 'Noble One' inside. That is to say, a moral mind, a supreme mind.

There is an old saying: 'The malicious mind is a ghost, the righteous mind is a Noble One'.

At one time, about 40 or 50 people came to practice with *LOO-ANG POR TEE-AN*, lay-people as well as monks.

Some people had all sorts of reactions - some people cried. I've never had those kinds of problems.

Even when some visions did arise, I'd see and understand it.

It is like having eyes, one looks and one sees according to reality.

For example, one sees mosquitoes swarming around, one sees a snake coming, one sees thorns, one sees an overgrown path in the forest or one sees a cleared path.

One sees similarly in the mind: one knows what to do and so there is no more doubt anymore.

No more doubt about the teaching of the *BUDDHA* and the Noble Ones, about what convention and ultimate reality is, about visions, about what tranquility-meditation and insight-meditation is.

One has experienced it plainly and there is no wavering.

One doesn't go and search anywhere else anymore: one has enough knowledge. Abandoning evil and doing what is good is really to be done right here! At our very body and mind!

One sees the mind that stealthily thinks. It is full awareness that tells us so, it sums things up for us:

that is sufficient knowledge and understanding.

Once, I did some teaching together with somebody who taught a different style of meditation. That teacher taught to create an image in the mind. But the group of practitioners who had developed awareness, was aware and didn't think up a mental image, they didn't get attached to a sign.

They weren't stuck on all kinds of ceremonies such as the ceremony to cut off **KAMMA**, by using cloth, incense and other things.

These types of rituals are finished with, they stopped doing them. They have stopped looking for teachers that teach one to know anything other than awareness because the real thing is right here!

One identifies with the qualities that one puts in one's mind.

If you care for your children and love your husband or wife, then don't create suffering for yourself and don't be a bad person.

If you are a bad person, you suffer. Your parents are worried, they have problems because of us.

Loving one's children and wife is not just a matter of thought, rather, one should behave in a good way, don't be someone who makes trouble. All this depends on oneself - religion is within oneself.

When we are good people, how could we do bad things and end up in prison?

That there are such things as the law, prisons, police, the army and weapons, is because there are bad people.

If there were no bad people, why would we have to have those things? Why would there be soldiers and policemen?

Why would there be prisons? If we behave well, we don't oppress ourselves, and how can we trouble others?

May you really see and realize this.

Some people with whom I used to practice together with - I don't know what they understood. They practiced as if they knew the *DHAMMA* but their actions, speech and demeanor looked off.

It compares to going to elementary school and not getting good marks, not being able to read.

One is not allowed to go to the next class, one has to stay where one is because one's actions indicate that there are still things that one doesn't know. This is called, 'not getting good marks'; one doesn't find the way and so can't proceed.

If one really finds the way, one doesn't back up.

Just seeing the three characteristics, is enough to pass the grade.

One doesn't get involved in conventional forms; one is able to liberate oneself in a good way.

It makes one incline and flow in the direction of being without suffering. One practices continuously.

It seemed as if practice was shortened; it was not as difficult as before. Before, it was as if the body moving was one thing, and the mind thinking, another thing.

It seemed that the 'one who saw thought' would pull things back and solve the problem.

But now, I don't have to solve any problem: only just watching, and everything comes to an end.

The state of watching means to watch whenever something arises; just watching and one passes onwards, continuously.

So, I came to understand, I came to see that this is the path to overcome suffering, this is the living of the spiritual life.

The state of watching is not stained by anything at all because one doesn't get caught up, one just watches.

And so, one is not involved, one is able to pass onwards all the time through seeing in a pure way.

The state of neutrality means that one is not caught up in happiness or suffering. There is just watching: one sees happiness, one sees suffering, one sees knowing, one sees not-knowing, one sees peacefulness; whatever happens, one sees all of it!

One sees inside and outside oneself - not getting caught up.

Even when people abuse, blame or praise us:

we just watch what happens.

Whether it's cold, hot or one is hungry: there is only just watching.

This state of watching makes one extremely nimble, it makes one pass onwards.

Having reached this point one has a very high degree of agility.

Like a car driving on a deserted road, there is no need to be careful.

But when one gets to a road that is not deserted, a road where there are people, one is able to immediately use awareness and wisdom;

one doesn't run away from society.

Compare it to driving your car in the city: one knows which one the highway is and which are the minor roads; one knows the red lights and the green lights; one knows the crossroads and one knows what's happening on the right and on the left. This makes for safety: this state of watching doesn't get stuck and no accidents occur.

There is such a thing as 'mental traffic', for example having thought something, there is concoction until a mood arises.

But when awareness and wisdom are there one passes it conveniently. Similar to a car passing – it's easy! There is no traffic to get stuck in; it's like a highway, freeway or expressway. It's the same thing with training cows or buffaloes to pull a cart, some cows that have been well trained come walking over as soon as one raises the cart up, no need to force them, no need to tie them with ropes, no need to beat or whip them: they are ready to pull the cart home or to the barn.

They are able to avoid stumps all by themselves and they know where to turn right or left.

The state of watching sees. When one sees often, one becomes more and more experienced until one is a champion.

Compare it to a sportsman or woman who has played until he or she is skilled at what they do.

Or an artist who has performed many times.

A professional worker has to be skilled likewise; they must be able to use their tools to create a beautiful and artistic house.

Developing awareness is the same: if one trains and practices a lot, one becomes so skilled that awareness turns into **MAHASATI** (full and automatic awareness).

Talking in terms of power, **SATI** has lots of power.

It is similar to flooding water that is able to sweep along the rubbish from the banks of a river or stream.

The power of wisdom-knowledge is the same; when there is lots of power, one doesn't have to make effort.

It's comparable to a tractor: it clears the land completely.

Wisdom-knowledge is like that.

For this reason, the things that are dirty, the things that are corruptions of the mind, that are stuck in one's character until the attachment to them as being 'me' is as hard as a diamond, become as soft and gentle as silk, because purity of mind has arisen.

The three fetters of (1) self-view, (2) doubt and (3) attachment to precepts and practices are not just things in the scriptures; they exist in all of us!

The 84.000 teachings in the *TRIPITIKA*

(ancient Buddhist scriptures) exist in us, here!

They are to be found in this fathom long living body.

The nature of our actions depends on our minds.

One may be a spook, a giant, a devil, a hungry ghost, a human being, a person, an angel or whatever:

it all depends on our very minds.

The state of watching and seeing doesn't get caught up, there is just watching and seeing continuously.

In the end, self-view diminishes, that is to say, the ego diminishes.

The state of watching continuously is the state of normality; therefore, virtue arises within one.

It helps to destroy anger, desire and delusion, which presently exist in us. Actually, those are the gross defilements; they are still there, but not fully, not 100%.

A worldly person has 100% anger and gladness; when awareness has been developed, gladness and sadness gradually diminish.

This indicates the quality of awareness.

We both have moods of liking and disliking, wanting and not wanting.

The state that clearly sees those moods indicates whether one is a Noble One of low or high caliber. One can measure it with this.

One shouldn't measure it by external forms or characteristics, such as whether one is ordained, how long one has been ordained, whether one is famous and has a title - which means in the world being this or that - that's not it.

Rather, it's a matter of how level the mind is: how much does it go up and down? Is there much variation?

If one still goes overboard with laughter when one is glad it means that one has 100% gladness.

This is called 'still being a worldly person'.

The state of seeing is like this. It doesn't get caught up in anything, but it is neutral, it is 'normal', and therefore, it is real virtue.

To determine to observe precepts is 'external' virtue; one looks after it in order to live together in society – which is a good thing.

As for the real training in virtue: it is the kind of virtue that 'melts' and 'digests' the defilements, so that the mind doesn't go up and down because one sees them and so they can't remain.

Doubt and attachment to rituals are abandoned

because one understands that everything is dependent on our actions - it is not an external matter.

This state of watching, seeing and not being caught up, is a formula; it is a guide in living one's life. It gives us this guidance; one doesn't have to recite or remember anything.

The quality of '*BUDDHO*' doesn't arise from reciting the word. '*BUDDHO*' means 'to know, to be awake and to have a joyful mind'.

In whoever the state of knowing, being awake and joy arises, that person has '*BUDDHO*' in his or her mind.

And it will protect and look after us, so that we don't fall into harmful states of mind. Just as the saying goes: 'The *DHAMMA* will inevitably take care that a practitioner does not fall into bad states'.

The *DHAMMA* yields results if one really knows and sees the way that should be known and seen.

The more one studies, the more one sees clearly.

Confidence will arise as well as deep devotion to the *BUDDHA*, the *DHAMMA* and the Noble *SANGHA*.

The state of realization and clear knowing is *VIPASSANA* (insight).

So, insight is not about seeing colors and lights, heaven and hell, externally. Heaven and hell exist in our very minds.

One shouldn't pray to angels to come and help one in this and that way; that is appropriate for someone without a refuge, who hopes to find an external refuge in an illusory way. Being an angel means that one's mind has a sense of shame of wrongdoing.

If everybody were to have this quality there would be no need for prisons in our country because everyone would protect themselves and no one would create suffering for others.

So, seeing clearly in this way makes one abandon self-view, doubt and attachment to rites and rituals; it means that one turns around and solves problems within oneself.

This state of watching makes one pay respects to the qualities of the *BUDDHA*, rather than to a golden image; it makes one pay respects to the characteristics of the *DHAMMA*, rather than to books; and it makes one pay respects to the virtuous qualities of the Noble *SANGHA*, rather than to robes and a shaven head. The meaning of the word '*pra*' (monk) is 'an excellent person', someone with a good heart, that is to say he or she doesn't get angry, doesn't desire and doesn't get deluded.

The kind of thoughts that say, 'He insulted me, I won't give in!', don't exist in someone like that.

There is just letting go, and understanding arises, clear seeing, until there is no anger.

Getting and losing, happiness and suffering, praise and blame, are ordinary things in the world. Nobody can be their owner.

And it is the same with sights, sound, smell, taste, bodily sensations and mental phenomena: they are things of the world, they belong to the world, they are not ours!

Even sight, sound, smell and taste have a worldly flavor to them.

People don't know or understand it like this and so they always have a sense of lacking something, for example, one is a slave of desire.

The state of watching and seeing makes one feel satisfied; there is a sense of 'enough'; there is no lack of anything, no shortage – and how are we going to suffer?!

Therefore, when there are virtuous qualities in all of us we don't get deluded, we abandon evil, do what is right and our minds are pure.

The state of watching helps to cut down on things and it makes us understand. It makes us able to overcome suffering.

What it comes down to is 'a handful of *DHAMMA*'.

(The *BUDDHA* once compared His teachings to a handful of leaves).

So, understanding the *DHAMMA* is not something difficult for someone who has reached this state of watching.

This is true regardless of whether one has studied or not, because attaining the *DHAMMA* is not connected at all with studying.

Rather, it is a matter of training oneself to let go of what is bad, to do what is good and to purify the mind – that is what *DHAMMA* is!

Awareness or the perfection of awareness is not to be found in books or scriptures: it exists inside us.

Don't be afraid of the ghosts outside - the ghosts are in your mind!

In the *SUTTA* (discourse) on auspiciousness, the *BUDDHA* said:

'Not to associate with fools, to associate with the wise, and to revere those that should be revered – these three things are the highest blessing'.

A fool here, doesn't refer to Mr. A or Miss. B.

Gamblers, flirts, people who go to bars and nightclubs, people who drink etc. are called external fools.

But the real fools are inside of us – they are our thoughts!

If we think harmful thoughts, our harmful thoughts may lead us to anger, desire or delusion, they may lead one to defilement and craving. What does it mean to associate with the wise?

It means to have good thoughts in our minds!

For example, when some problem arises, we let go and don't dwell on it. Never mind - it is just the way it is!

This is a wise person.

Trying to not have anybody tell us off or blame us, is impossible.

But if we have good thoughts and think in the right way, and we know how to let go, we 'associate with the wise'.

It doesn't mean to get attached to this teacher or that monk or getting deluded to the physical form of the *BUDDHA*, as was the case with the monk *VAKKALI*, who kept following and staring at the *BUDDHA*.

The *BUDDHA* saw that this monk was getting lost and so He taught him that: 'Whoever sees the *DHAMMA*, sees Me'.

The monk *VAKKALI* then determined to practice the *DHAMMA* and finally, he realized the *DHAMMA*.

This is the way that I see and understand this matter of not associating with fools and associating with the wise; one should see it broadly, in all its aspects.

It is comparable to light that radiates outwards: that way one knows completely and all around.

It is not a matter of sitting with eyes closed and knowing,
but one knows at the time one's eyes are open!

Wherever one goes, one knows; one knows as one is living one's
life as usual, being aware at the same time.

The **BUDDHA** said that whoever is aware continuously
is like someone who lives in comfort at home with one's parents:
there is warmth, kindness and one is safe.

What I'm saying comes from my own experience in training
myself. It may not be elaborated in detail, but when you really
determine to practice you will have your own experience. You will
know the taste of it yourself and learn plenty of 'lessons'.

We must experience and see things for ourselves,
we must let go ourselves, we must be liberated ourselves.

Once we have a foundation we will find the path; this is a law
of nature. *The state of watching, the state of knowing or
awareness ,compares to being at home with our father and
mother.*

Of course then we are safe, we're free from all possible dangers
because our parents protect us.

This befits the saying: '*SATI* and *SAMPAJANYA* are things that are of great assistance'. *SATI* is recollection (or mindfulness) and *SAMPAJANYA* is realization or full awareness.

The state of watching is something superb because there is emancipation, there is safety, there is cleanliness; purity appears; it is lofty virtue, lofty firmness of mind and lofty wisdom.

The state of watching helps support us to understand the conditions of body and mind, to know convention as convention, to know the suffering of *RUPA-NAMA*, to know the disease of *RUPA-NAMA*. And so, a transformation takes place in the mind: one becomes a human being and one who is virtuous. '*PUBBE GATE PUNYATA*' means 'having done good things in the past'.

For example, yesterday or today we've done something good.

The words 'in the past' don't refer to before we were born or a previous lifetime. 'In the past' here means actions done earlier on, such as yesterday, last week or last year.

So if we have received good directions the results will be good and our minds will become more and more pure.

The mind of a virtuous person goes back to nature.

His or her body and mind are in a state of 'normality'.

The process of knowing more and more takes us to the stream of liberation. It doesn't flow backwards: it goes in the direction of the path and fruits of practice, it goes towards being a Noble Individual, namely a Stream-enterer, a Once-returned, a Non-returned and an *ARAHANT*.

The state of knowing is like a warrior who is backed up with support and so keeps enlarging his territory until he is in charge and has power. Therefore, wild behavior can't remain – the army of the *DHAMMA* is there.

It is like a warrior who is victorious: there is awareness.

The state of watching and seeing is the victory of the warrior.

One practices right at this point. Nothing can obstruct; there are no enemies that can resist and so one is fluent.

The state of watching makes the cankers of sensuality, 'being' and not-knowing, unable to remain. These cankers are refined defilements that ferment in the sub-conscious until they become habitual.

The state of watching stops the enemies, or if they don't stop, they'll dry up.

It is like custard-apples: some stay on the tree, all shriveled up.

The 'enemies' (defilements) surrender and don't fight anymore.

The quality of knowing makes us watch concoctions in a dignified way; one is not a servant of thoughts anymore, as one was before.

When proliferation starts to come up, begins to stir, the thoughts will stop when the quality of knowing sees it. It will just give up completely.

When there is realization, there is nothing that can deceive!

Wherever there is suffering one is able to dig it all up.

It's similar to water and oil: even a little bit of oil will always float on top of water. The *DHAMMA* is the same: it is always on top of what is not *DHAMMA*. This is a law of nature.

Suffering, again, is the same: it cannot be on top of non-suffering.

One could compare suffering with water and non-suffering with oil.

I'm just comparing all the time, but when you really practice you will see clearly and have realization for yourself.

There won't be any suffering and you won't think about suffering because you regard it as unclean. Just like someone who has clean clothes on: how can they let dirty things soil it?

In case something soiled it, they would brush it off immediately. It is as if in the past we were dirty. That's why we let anger and suffering stay with us for days on end: we had never met the intrinsic purity and cleanness of the mind.

But when we discover the cleanness and purity of the mind we no longer allow dirty things to be there.

The suffering of clinging to the ego is a refined kind of dirtiness. Originally we didn't know that, but as soon as we really know that this is dirty, we pass through and overcome it.

In this way, we're able to erase the ego and make it fade out.

This state of watching leads to justness and when justness arises, one has a proper standard; one takes it as a principle and a guideline or compass for living one's life.

The state of watching and seeing makes us cross over the cankers of sensuality, 'being' and ignorance or whatever states are the cause for wanting to 'be' and have – the mind is liberated continuously.

In the scriptures it is mentioned that a Stream-enterer and Once-
returner (first and second stages of Enlightenment) are people
who still get 'reborn', that is to say, after death they are reborn in
order to strive to be an *ARAHANT* (fully Enlightened one) in the
future.

But I understand the word 'rebirth' to mean thought, interest or
whatever causes interest. When one has overcome that, one
doesn't go back and think about things many times.

For example, the eye sees a form or the ear hears a sound: as
soon as one perceives it in one way or another, one reaffirms it
and thinks about it again and again until, for example, craving
and lust arise.

For a Non-returner there is only one life (this one), which refers to
thoughts that sneak in just once, and they won't go back to think
about old stuff. They have realization and power: having thought
once, it fades; they don't return to it and so there is no 'rebirth'.

The word 'birth' doesn't mean being born from mother's womb;
that kind of birth happens only once; everybody knows that.

But 'being born' here, is the birth and death of *NAMA-RUPA*
(in other words, the endless arising and passing away of the
feeling of self).

The **BUDDHA** said: 'Before I attained insight-knowledge, I wandered around through **SAMSARA**(the round of transmigration), for countless lifetimes; I searched for 'the house-builder', *that is to say: craving, the thing that creates 'being'*. *Being born is suffering each time!*'.

The words 'countless lifetimes' stand for the arising and passing away of **NAMA-RUPA**.

The collected birth stories of the **BODHISATTA** (a being striving for **BUDDHA**-hood), refer to this.

It doesn't mean that the **BUDDHA** was born as a rabbit or whatever in previous lifetimes, but there is nothing wrong with that explanation.

The 'birth' of a Non-returner is a thought arising which they immediately leave behind and annuls, so that nothing remains.

It doesn't have value for him or her and no **KAMMA** is created.

Such a one is not a servant of thought, they are free.

They relate to things as being 'me' or 'mine', only very little.

Those things drop off.

We discover and see these things without anybody telling us.

It is the quality of knowing that tells us. It informs us of what is right and what is wrong, all by itself. One really sees clearly! The four *JHANA* (meditative absorptions) have various factors; the first *JHANA*, for example, has five factors.

JHANA are hard to understand, one has to see them for oneself. One is capable of generating them; they make one get stuck because of their attraction, they give one a sense of happiness which is called 'worldly happiness'.

But the happiness that is beyond the world is without allurements. When the state of seeing arises the mind becomes more and more liberated and it leads to ultimate purity.

A change takes place, namely, one is released from all *KAMMA*. The words 'me' and 'to see' are separated from each other! There used to be always 'me' - deep down there was still a self in the mind - but after practicing fully they become separated and can't be connected again.

It is as if form, feeling, perception, volition and consciousness drop off and shatter like a bottle or a glass: they become unusable.

At this stage of practice it is necessary to have a teacher.

Let me tell you some of my experiences about this level of practice.

That day after the midday meal I didn't get up from my seat.

I kept sitting until all the other practitioners had got up.

LOO-ANG POR TEE-AN saw me sitting and asked me,

'What's up?' I told him what results had come in my practice.

He said, 'You're a fool! When those things drop off

and are separated, why don't you come back to awareness?'

Then I understood what *LOO-ANG POR TEE-AN* meant

when he would teach that there is inevitably knowledge

(meaning final knowledge) when the mind is liberated.

When I got back to my hut I put the kettle and my cup down,

feeling proud of myself. After a little while, it happened again:

when I looked right at the spot, I understood that when the mind

is liberated there must be knowledge of that fact.

These things depend on each other.

It really is the state that is beyond birth, aging, sickness and

death.

It is like the five *KHANDHA*, form, feeling, perception, volition

and consciousness fail to work.

In the past these five things diligently performed their duties, but now,

they dropped off, shrunk up and stopped altogether.

They were ready to return to nature.

But one's life must go on and so one must keep being aware continuously; whenever one forgets or gets lost, one should come back to awareness.

When one practices in the right way it can not be otherwise.

Having come to this point, it made me think back to my parents:

It was worthwhile that they raised me!

Their son was born in order to reach this final goal!

This point really is 100% nature -

one really is beyond birth and death!!!

It is like Ajahn **BUDDHADASA** (a very wise and famous teacher from the South) says: 'Dying before death'.

(The ego or sense of self dies before physical death occurs).

If we regard practicing **DHAMMA** as a sport, it is a sport that doesn't die because there is nothing that is born, ages, gets sick and dies. This is how I understand and know it.

Anybody can find and see it in the same way, it is not limited by one's nationality or language and it has nothing to do with having studied or not.

Determine to practice! If you are aware of raising your arm - that's good enough! This is the excellent path, it really is the no. 1 path, it is the way to understand one's life.

I have trained myself like this, trained until the final goal!

What I'm saying is not based on just thought but I've seen that this is a law of nature.

My words may not be exactly in accordance with academic learning: don't make anything out of it, that it is right or wrong in this and that way. Don't use reason to contradict things, even though that may be 'right'; rather, take these words as advise to study, to know and see.

May whoever has knowledge and vision about this help to spread it out, not in order to oppress anyone but to help bring about confidence in the teachings of the *BUDDHA*, so there may be firm conviction that the *BUDDHA*, *DHAMMA* and *SANGHA* really exist.

A sincere practitioner will get results; he or she will really know and see, and will really get rid of suffering in this lifetime.

It is the genuine Norm of life; it is the essence of friendship.

Nothing changes: there is just straightness. May your life culminate in this point and see that your life is just processes and conditions.

'Processes' means: the body has to eat and go to the toilet, it has to lie down and sleep, it has to talk: these things have to be performed according to worldly conventions.

Use your life in the ordinary way, like this, don't be angry or suffer until you die.

Teachers in the past used to say, 'Don't think that it is this or that person who is talking about the *DHAMMA*; don't have faith in the person who talks and don't write them off either.

These days, the faith of Buddhists is rather poor. People tend to have faith in this teacher or that *LOO-ANG POR* and go to an extreme.

But as soon as something happens to shake their confidence they are heart-broken and disappointed – this is not right!

We should have confidence in the *DHAMMA*;

we should use the *DHAMMA* to develop the quality of our lives.

Don't be attached to 'my' teacher and 'my' *LOO-ANG POR* because that kind of faith doesn't lead to progress, rather, it is faith that makes one shrink back!

When you understand like this, experiment with practice and take your actions as the criterion.

When you do that and you see results, there will be confidence.

It is not that one has faith because someone says the right things, faith because of someone's character, disposition and demeanor: this kind of faith is dangerous because it is not the confidence as was taught by the *BUDDHA*.

At one time, after the *BUDDHA* had expounded the *DHAMMA*, He asked *SARIPUTTA* (the monk who was His chief disciple), 'Do you believe what I'm saying?'

Venerable *SARIPUTTA* replied, 'No, I don't'.

The monks who were sitting there all criticized Ven. *SARIPUTTA*, saying, 'He doesn't even believe the *BUDDHA*!', and they protested in the midst of the meeting.

Next, the *BUDDHA* asked Ven. *SARIPUTTA*, 'How do you see things?'

Venerable *SARIPUTTA* respectfully addressed the *BUDDHA*, saying, 'I do not believe the Master, because what you have elucidated I know, see and have realized already. Therefore I do not have any doubt on this matter and there is no need to believe anybody anymore'.

Then, the *BUDDHA* spoke to the monks:

'Take ven. *SARIPUTTA* as your example!'

And so, one should experiment and practice with teachings until one IS *DHAMMA*.

If one still has anger and suffering it means one is unable to solve the problem. Anger and suffering are not selves, but it is us who get lost.

If we didn't get deluded, there would be no anger and no suffering!

ONLY TWO THINGS EXIST IN OUR LIVES, NAMELY, KNOWING and DELUSION.

Do we spend more time with knowing or with delusion?

We have to reflect on this for ourselves.

If we still stay with delusion, we'll have to experience suffering and anger, for example – that's only natural.

If we stay with the quality of knowing, we won't have anger or suffering.

How can we stay with 'knowing'?

I have a method for all of you to try out, study and practice with.

I'm not just telling you stories.

I'm able to arrange a place and food for you,
you don't have to pay for anything.

This is because there are people with faith, who have offered money for food, for people who are interested to come and practice.

In one year, as much as \$1.000, in one month about \$100.

To lead retreats is my job, which I do fully, as skillfully as I can.

I will be there as your friend.

This age is the golden age.

The *BUDDHA*, the *DHAMMA*, the Noble *SANGHA*, the paths, the fruits of practice and *NIBBANA*, really exist!

You can experience them in your life!

If you are aware, it means that you have the sprout of Enlightenment!

The **BUDDHA** is not separate from awareness;

this is the sprout of Enlightenment, that will grow up later on.

May all of you be assured that you really are able
to discover the Truth in your life.

To sum up: training oneself means to train in developing
awareness. Awareness is the standard. It has the highest
effectiveness, up to the point that one is able to reach the state
of being 'the watcher'.

Awareness makes the mind pure; it is the path;
it is the whole of the practice.

Someone who is aware has achieved being 'the watcher'
in the right way.

As it says in the scriptures (the final instructions of the **BUDDHA**):

*'As long as **BHIKKHUS*** live in the right way,
the world will not be void of **ARAHANTS**'.*

* This **PALI** word means 'monk', or literally 'one who begs for alms',
but also has the meaning of 'one (anyone) who sees danger
in defilement'. Actions done through defilement – by body, speech
and mind – have bad results, which, in turn, lead on
to more defilement, more actions and so on and on

Don't think of this matter as being very difficult for you,
because you're able to do it! You're able to BE it!

When one lives in the right way, one doesn't get caught up
following one's proliferating thoughts.

Instead there is neutrality: no gladness and no sadness.

The state of watching takes one to this point,
the point where there is no happiness and no suffering,
no love and no hate, no like and no dislike.

On reaching this state one is beyond the world,
it is called *LOKUTTARA*.

As for the word *LOKIYA* (in or of the world),
it means that one has a sense of self because of one's
concoction; there is like and dislike, one goes for happiness and
suffering, and one takes on gladness and sadness.

If one practices in the right way the mind will settle by itself.

'Living in the right way' doesn't mean that one has to stay in a
forest, but if one has continuous awareness it is called
'living in the right way'.

It is not necessary to go off to the forest, to sit with eyes closed and walk in a very concentrated way – that's not it!

*It's just a matter of being determined and attentive,
of making **SATI-SAMPAJANYA** constant,*

There is no need to implore somebody else to come and help one.

One practices by oneself, one is aware oneself, one reminds oneself, one solves problems oneself and one will live without suffering.

To give you all a blessing, I would like to say: 'May you know anger for the last time, may you know suffering for the last time'.

Don't be angry until you die, don't suffer until you die, because that is not a supreme kind of life, rather, it is punishing yourself.

IN MEMORY OF

LOO-ANG POR

TEE-AN

We recognize when there is no 'knowing'. For example, we see feelings: we didn't ask for them to arise, they arise by themselves.

They arise in the body, *RUPA*, and in the mind.

We see them; we don't deny anything whatsoever. We don't deny what arises, anything that is connected with the body and the mind. This is the way that *LOO-ANG POR TEE-AN* teaches.

And so we follow what our teacher says. He is our example. He would teach and he was an example by his behavior: this is what we take as our standard.

We can learn through external means such as the movements with arms and hands; we can learn to feel the movements.

This is what *LOO-ANG POR TEE-AN* taught.

And further, he taught to see the various changing conditions, such as thoughts and feelings, and to not be caught in them.

For example, thought: to see thought,

not to 'go into' thought - to see the mind thinking.

He taught very clearly. But some people don't understand, the words are easy to say but when we practice, we can't do it.

We use thought in our practice, which only messes things up.

LOO-ANG POR TEE-AN said to know in a direct way.

See thought, don't be tangled up in thought. That is the right way! And having seen it, we return (to awareness of the body).

We should take an interest in the movements of the body; just doing that much can put a stop to thought. It's easy!

What makes things difficult is that we go and mess with thought. Whatever arises in the body or the mind:

it is our duty to be the watcher.

The function of awareness is to watch, not to deny anything. There are many things to watch, so we shouldn't get carried away with things.

Somebody who practices according to *LOO-ANG POR TEE-AN'S* method of being aware of bodily movements is one who has steadiness and clarity within.

To make a mess by thinking a lot, using reasoning, figuring out what is right and wrong and following one's likes and dislike, is not the way!

Practice directly, just be interested in this one thing!

(Awareness)

Fix on the movements. It is not hard to be aware; actually, it's easier than being caught in things.

Any sensation in the body will do, and one will be able to catch the feeling of awareness.

Make yourself skilled in being aware of the body: it is a training.

But make it clear - to know clearly is the first step - do it the right way and see clearly.

For example, we put our hands on the knees. We really know that our hands are on the knees. Whoever may say that we don't know, that's their business. Turning up the hand, we know. The objects that we know really exist.

They are objects that we experience for ourselves.

Raising the arm, we know; it is a clear knowing.

It is an answer or solution in itself. However we move, we know.

Besides this 'knowing', we see the feelings that arise, crystal clear.

We don't get caught up in feelings.

We see the feelings, and that is the solution!

Anything that arises in the body or mind, that we see clearly, is a solution in itself. One sees thought, for example, and thought cannot fool one anymore.

One sees feeling, and feeling can no longer fool one.

Every time that something arises, one is ready to respond.

One gets a foundation, a foundation that makes one pass on all the time. If one gets caught up in something, it stands out.

For example, one becomes happy or sad, and there is a self in those feelings. Or there is a self in thought: thought takes us to right and wrong, to like and dislike, and so it becomes a long story. But if we just see it, it is very short.

Just knowing it: 'Oh, I know already!'

Whatever thought it may be: it is just thought!

Whatever feeling it is that arises: it is just feeling!

It is not anything else. But when we are not aware, we don't know, we don't see it. And we are fooled by the convention in thought and feeling. If we catch on to the main principle, the development of awareness through using movements is extremely convenient.

The various postures are a big aid. There are many ways to 'escape'. There are so many occasions to find a path.

But if we go and think about practice, getting involved in what we like and dislike, then it becomes a long story.

For some people just ordinary thinking is already a problem and everything gets messed up.

But if one knows, there is no problem. We just simply see that the mind thinks. 'This is thought'.

Then, we can return to the movements.

We keep watching and wisdom arises; seeing the body and the mind gives rise to wisdom. But in the beginning, maybe nothing will happen.

But establish a foundation by making the movements with the hands and arms. The ability to watch will develop itself. A discovery will take place. One discovers that the body really is (just) *RUPA*, there is not any self to be found there. *RUPA* is part of nature and many conditions manifest in it.

Feeling, for instance, is a condition of *RUPA*.

Heat, cold, pain and hunger are conditions of *RUPA*, and so we solve these problems. Once we have a foundation and we see that they are conditions of *RUPA*, we become skilled.

Nothing is concealed for us any longer. The various conditions line up to show us what they are. They reveal themselves.

One knows all about *RUPA* now. This is wisdom-knowledge that penetrates all matters that are concerned with *RUPA*.

One has discovered all of it. At the moment that these things arise, one is able to solve the problem; one knows now.

Whenever feelings arise: it is their business. One understands this now. There is no self in feelings of hot and cold, or in hunger and pain. **In short: it's all just feeling!**

Wisdom-knowledge arises, realization: one penetrates the three characteristics of impermanence, valuelessness and non-selfhood.

The result is **ZERO**. This means that nothing remains of *RUPA*, there is no more self in *RUPA*: it has all been given (back) to nature, according to reality.

This realization could be called a discovery, a seeing, or one might call it liberation (*VIMUTTI*).

As soon as one sees clearly, liberation takes place automatically.

Just as when we see a snake, the snake doesn't bite us.
Or when we see thorns, we won't step on them.
The state of seeing is the most excellent thing; it is sufficient;
it is virtue, firmness of mind and wisdom in itself.
The state of seeing is insight meditation in itself.
The various conditions don't delude us.
We're smart in the ways of *RUPA*; they disclose themselves.
Nature teaches us. It teaches us what impermanence,
valuelessness, non-selfhood, heat, cold, happiness, suffering
etc. are like. This is wisdom. One understands all things.

NAMA, or the affairs of the mind, are the same:
when one sees *RUPA* one will inevitably see *NAMA*.
One sees that they are a pair: they are both movements in
a person who is not dead. These movements, especially
thoughts, can be poisonous and dangerous if we don't know
and understand them. Then it becomes a big deal. But the
bottom line is that it is all just *NAMADHAMMA* (mental
phenomena).

Someone who is still alive tends to think.

. And thought is not anything mighty. But in particular,
unintentional thoughts make up a long story if we are not
aware. It is the birthplace of
many, many things.

Defilements, craving, lust, anger, desire, delusion, love, hate
and so on. All these things are rooted in thought.

There are two kinds of thought: stealthy thought
and intentional thought.

Intentional thoughts (naturally) come to an end.

Nobody wants to intentionally think.

But the sneaky thoughts are (like) rubbish.
They are *SANKHARA* (conditions, formations),
they are the cause of suffering(*SAMUDAYA*).
These thoughts arise by themselves, without us having
intention.

Mental conditions work very diligently.

The *BUDDHA* compared them with a potter: things that
arise from sneak-thoughts are like the shapes and forms that a
potter produces. Whatever pots and things the potter makes,
big or small, beautiful or ugly, they all have to break
(eventually).

Whatever arises from thought is not permanent and is not
self.

We are the ones who lose ourselves in them; for example,
a thought arises and we get angry. Anger is impermanent.
It is a condition; it is a cause for suffering to arise.

Whatever is a condition is impermanent.

One can foretell it (that the condition will pass away).

Face conditions with this fact! In this way, they won't
establish themselves. It means that we know in time.

It is like watching a conjurer: if we have sharp eyes and know
what's going on, we don't believe his tricks and it is not fun.

The more he performs, the clearer we see what he's doing.

We see the deception. What is happening in our minds
is just the same: we see what happens clearly.

We see the trickery (*MAYA*) of *RUPA-NAMA*,
of objective matter and all kinds of changing conditions.

We realize this. We don't go along with it. And so it stops.

We are free now! This really is topmost wisdom!

The method of developing awareness by making use
of movements

is a short cut, it is straight and suitable for everyone.

It is a universal principle.

Everybody has the same problem: as soon as we can catch the feeling of awareness, we all become 'one being'.

For example, if we are aware while sitting here, then we all are one 'person' (the feeling of awareness is exactly the same for everyone).

But when we are deluded, we are different people with different states of mind, feelings, thoughts and so on.

At one time, I went to teach meditation at Harvard University in the States.

There were many students there, I didn't teach anything much,

I just told them to do the rhythmic meditation for ten minutes so that they would know the sensations of bodily movements.

When they stopped I asked, 'Just now, where were you?'

Many of them answered that they were with awareness.

When we are with awareness we are one, we are the same.

This is something that is possible.

We are then beyond sects, nationality and language.

Among the people who were practicing there were Chinese, Thais, Cambodians and many other nationalities.

They were all very clever students:

this is one of the most famous universities in the world.

If one is not especially intelligent one can't study there.

In Thailand, we have a doctor who took ordination at *SUGATO* forest monastery (the place where *LOO-ANG POR* resides).

He got a Ph.D. at Harvard. He was the one to take us there.

He also gave the same answer.

Awareness is not male or female, it is not young or old, it has nothing to do with being a monk or a layperson.

Awareness is awareness.

To whom does awareness belong? It belongs to one who knows. Whoever knows immediately has awareness.

And what's it like to be aware? Well, there is no delusion!

Delusion diminishes in proportion to the amount of awareness one has. One can solve and avoid delusion and problems.

There are immediate results.

When one is aware one doesn't have to wait (for results).

Whenever we are aware, we get the results straight away.

No need to wait for an hour or tomorrow.

It is *PACCATAM* (to be experienced individually), right there!

We turn the hand up and we know, we raise the arm and we know. It is not like planting rice, pepper or whatever: that takes a year or half a year!

But with developing awareness one gets results immediately.

Whoever is very diligent will get lots of results.

But some people seem to be diligent in getting deluded!

This tends to happen because when we start focusing on awareness, thoughts are 'pushed to the surface'.

This deludes us in all sorts of ways.

So try to make awareness crystal clear. Don't let it be 50% awareness and 50% delusion. In developing awareness one needs to stay with things and to make things clear.

No matter what it is that we're training in: be in time and make it clear! Whether it is science, art, handicraft or meditation:

if we keep up with it and follow it through, we will understand.

Sometimes one can even know beforehand.

Knowledge about meditation is the same as other kinds of knowledge: try to make it very clear.

One half of awareness and one half of delusion is no good!

Some people are caught up in a lot of things while doing the rhythmic meditation. Some people even chat and joke with others while 'practicing meditation'. They just perfunctorily make the movements. There is no intention and no attention. This is not meditation, and there won't

be results.

We have to add intention to the movements.

We have to be attentive in order to know, this is called making effort. When delusion arises, we pay attention so that 'the knowing' arises. This is putting forth effort!

Effort means to have the attention to always be aware.

The attention that makes one know all the time could be called *SAMADHI* (firmness of mind).

When there is delusion and one makes effort to know, one changes delusion into knowing; this is called wisdom. *SILA*, *SAMADHI* and *PANYA* all come together at this point.

If we start off in the right way we'll do just fine and it won't take long. But if we don't start off in the right way we'll be confused and unclear. Even sleepiness is a big problem for some people, or restlessness.

One girl said to me, 'Oh, today, it was a real hassle, I had so many thoughts!' If we practice in the right way it's not like that, we can solve it in a finger snap! It is not difficult at all

to deal with thought, it's easy! Some people concoct up all sorts of things.

In 1968, there was an old monk doing the rhythmic meditation at the monastery in Boo hom village (*LOO-ANG POR TEE-AN'S* home village), there were just the two of us there.

Myself, I was walking up and down above him.

Every now and then, the sound of shoes slapping someone's head could be heard. I looked down and saw what was going on.

I asked him, 'What are you doing?' 'The mind keeps thinking, I don't know why it's thinking all the time' he said.

One's own thoughts are a big problem.

To the extent that one beats one's head with one's slippers!

For some people it is as if there is someone in one's head, thinking. Conditions are being concocted into states of mind and feelings of self.

There is no end to it! But if we see thought - whack - we can smile inwardly. We see delusion! This is the best lesson there is.

This is quite a profound experience and one kind of feels proud of oneself. Whatever it may be that arises that is not awareness, all of that is a lesson to us. There is nothing that is 'wrong'.

Even sleepiness is the same. Some people won't do anything about it, they immerse in drowsiness and nod in all directions.

When they close their eyes, they'll just fall asleep.

They are stuck in that state forever.

But when we take a good look at sleepiness, there is nothing difficult about it. It really can be solved and overcome.

Then there is no more problem.

But if we don't know how and we are unclear, if awareness is not firmly established, it turns into a big thing, sleepiness.

It makes one feel exhausted and there just isn't any energy.

Sometimes in addition tension and headaches arise.

We should try to wake ourselves up; if there is not a sense of being awake, then use different postures and look around you, look at the trees, take a deep breath and make awareness clear.

Then, it is not a big thing. It is refreshing to see sleepiness.

When one is caught up in sleepiness, one is lazy; it's the lazy mind that can only think of sleep. Laziness shrouds the mind.

It's the stubborn mind, just like a kid that is stubborn.

Whatever you tell it to do, it won't do it: it's just stubborn.

If we understand this, we are clever and nothing can fool us.

Thoughts can't fool us. In this way things become easier.

In our entire life, there are only just two things: knowing and delusion. Just these two things..

This is the conclusion: knowing and delusion.

The cause for sleepiness, defilement, greed, hatred, craving, lust, worry, happiness, suffering etc. is delusion. Delusion is the cause.

There is no method to practice with delusion. Don't even try it.

But the way to deal with delusion is by building up awareness.

Only *SATT* is able to clear up delusion.

Delusion is the biggest of the defilements.

If compared to the index finger, the middle finger

and the ring finger, delusion is the middle one.
If there is delusion, anger, desire, love and hate can arise too.
Therefore delusion is the mightiest - when delusion is present, one is ready to be angry, ready to desire etc.
One inclines in the direction of the various impurities.
The only method to do something about delusion is to be aware. It is very easy. It is the path.
One sees and discovers the path.
The method of developing awareness by making use of movements is applicable to everyone, regardless of sex, age, nationality and language.
It is a universal principle.
Whoever tries it out won't be able to deny it.
Nobody can deny it because it is a true principle.
We have *LOO-ANG POR TEE-AN* as our example, as our model. His life was exclusively devoted to (the development and practice of) awareness.
I'd tried out several methods when I found out about this one.
I was very satisfied with it. It was good enough for my life.

One time some westerners that were teaching their religion came to the place where I was teaching in the U.S.A., together with their students. They were standing outside the room I was in – about eight people.
They asked to interview me (through the translator).
I said, 'Alright'. They came in together with their disciples.
They stood there and asked me, 'What is it that you know? You come here to teach, so you what do you have to teach?'
I first told them to sit down. Then, I told them, 'I know myself'.

‘What does somebody who knows himself know?’ they wanted to know. So I told them to put their hands on their knees.

Know when turning up the hand, know when raising the arm.

This is ‘knowing oneself’.

They tried it out. They knew once, twice and on and on.

I said in English, ‘Aware, aware’.

They were satisfied. They confessed that at first they had lots of questions and had the intention to crush me.

But when they experimented like this, they understood.

‘Suppose one knows like this for a whole day, what will happen then? Or one month? Do you want to find out?’

This is what I know, other things I don’t know about.

You westerners are able to go to the moon but that kind of wisdom is worldly wisdom, it is not Enlightened wisdom.

Enlightened wisdom is to know in this way’.

They said they would try it out.

The next day, one of them brought his father and a chair too.

The father was quite old so he practiced sitting on a chair.

This is real stuff! It cannot be denied.

We don’t have to waste time. This is a true principle of life.

Everybody who is sitting here has a body, *RUPA*,

we’re all the same in this respect.

There are feelings: heat, cold, pain, hunger etc.

For example, the condition of the weather in this monastery we all experience in the same way: it’s a little bit cool.

The weather here is not the same as in Buriram province, where I was yesterday. It was really hot there, I was sweating all the time.

But here it's really nice and cool, refreshing.

The cold or hunger, we experience in the same way.

Pain, also, is the same for us all.

But are we keen-eyed enough to let wisdom arise?

All wisdom arises from things connected with *RUPA* and *NAMA*. Wisdom is to thoroughly understand conditions (*SANKHARA*), the conditions of *RUPA* and *NAMA*.

It is not a matter of knowing external things.

That is not the wisdom of the *BUDDHA*, the wisdom of the *BUDDHA* is to know like this.

The wisdom of the *BUDDHA* knows about liberation and how to not suffer.

No need to mention things like ceremonies and rituals.

What is important is to have this kind of knowledge.

This is what *LOO-ANG POR TEE-AN* teaches us.

Regardless of what kind of person you may be, it is the same for everyone. Awareness is not male or female and it doesn't matter whether you are a monk or a layperson.

It is the same (quality of) knowing! It is not as if awareness of a monk is one thing and awareness of a layperson is another.

This is the principle of being one, of all life.

There are no exceptions. It is not a sect, it doesn't belong to a certain nationality nor is it connected with any language.

It is one and the same for everyone! Nobody can deny that.

One shouldn't differentiate between Christianity, Islam and Buddhism.

Or divide people into this and that sect. That's not right.

When anybody has this quality of knowing, one immediately experiences the universality of awareness.

But when there is delusion, many, many conditions can arise.

One might be somebody's enemy,
but when there is 'the knowing': never mind.
The *BUDDHA* compared awareness to living with one's
parents at home. Whoever is aware is on one's father's
property.
One's home is a safe, comfortable and warm place.
When one is deluded, it is as if one is homeless, desolate and
deserted. But the one who knows feels warm, there is
nothing arising for him or her: there is no fear, no happiness,
no suffering.
Life is zero, life is void. There isn't anything.
In the end, one takes 'not having anything' as one's refuge.
Not having and not being anything.
Taking 'nothing' as one's shelter.
There is nobody who is happy, there is nobody who suffers:
there is just the seeing (of these things as conditions).
There is just discovering the affairs of the body and mind.
But one doesn't identify with those things.
One just sees and sees. Speaking in terms of 'being',
one could say that one is the watcher.
There are things to be watched all the time.
That is to say, for someone who is not dead yet.
Inside of us, things appear continuously.
And outside of us, also. So we don't have to waste time.

We are very fortunate; we have come together in order to
practice. This is a good model, we get a good example
from our friends here and we get to hear *DHAMMA* talks,
which are a good lesson.
Practicing here, we get experience. We listen and we practice.
This is just perfect!

Don't think that I'm special, I don't have any knowledge,
I just know myself. I don't know about other people.
But I succeed in escaping (from suffering).
My birth as a human being has not been wasted.
No matter how long life may last for, there won't be any
problem.
I stay right here, right here, watching.
Being the one who sees and watches continuously.
What arises is seen all the time.

I have talked about things that can be verified, it is not talk
about things up in the sky. These things can be proven (to
be true), they can be experienced by all of you.
This is the truth, this is reality! This is really studying life.
Liberation is to be found right here!
The method of practice is like this.
We are all able to practice, without exception.
I have the opportunity to meet with you
and be your spiritual friend.
I don't keep still, I go from here to there.
I just went to talk to students who are addicted to drugs
in Buriram province.
The Ministry of Education checked and found out
about this drugs problem and tries to take care of it,
relying on the monastic community.
So I went over to help out.
It is a good thing, they are determined to practice.
This practice is real. Don't go and doubt about it.
This is a genuine life principle. The foundation of religion,
of the overcoming of suffering, of liberation, is right here!
It is to be found in every *RUPA* and *NAMA* (i.e. in everyone
of us).

Everybody has determination and purity of mind,
the mind inclines to the right direction.

May that determination and purity be the power for you
to meet the Truth (*SACCADHAMMA*),

that is to say the state beyond birth, aging, sickness and
death.

discover that in this lifetime.

May you all

POLISHING LIFE

WITH DHAMMA

LOO-ANG POR KAMKEE-AN spent five months at a monastery in the state of New York in 1994 and sent a letter-tape to monks in Thailand which was published, and is translated here.)

Let me entrust my friends with **DHAMMA**:

With the word 'friends', I don't mean people of the same age-group, who all like each other; what I mean is friends in birth, old age, sickness and death. Regardless of whether we like each other or not: we are all friends in this regard.

The atmosphere here at Joo-ang Yern monastery, Carmel, N.Y., is very good. It is a big forest monastery, shady, cool and peaceful, with all kinds of big and small creatures. I meet deer every day. Yesterday, I saw a mother with young: twins. Lovely! They walked up to me, as I sat still. They passed me by, about eight meters away; I didn't make a move. They came quite close and watched me; they seemed astounded and stamped their feet! It was good fun! The weather is nice and cool; it is comfortable.

The forest is big: all just big trees. It is extremely suitable for meditation.

I have never come across a place as suitable as this one!

When I think about practicing, I do think about my friends.

In Thailand, that means Kong Kah mountain monastery and **AKALIKO***forest garden, which are places that are used for practicing meditation.

THE FOREMOST KNOWLEDGE OF HUMAN BEINGS

The knowledge of meditation is an important knowledge; it is the foremost knowledge of human beings. If we human beings don't study about meditation our life does not have value and there will be problems throughout our lives.

Our lives as human beings are the results of the past.

Much information has been accumulated - it's a complete mess!

There is both right and wrong, foolishness and delusion in the body and the mind.

This is because our body is the result of the past, the result of our life in the past.

Using body and mind in the wrong way compares to a second-hand car.

Our body and mind are just like a second-hand car that has been used for a long time; it has been damaged all over and is in a state of bad repair. Being aware is like repairing it, like cleaning away the past and returning it to its normal state.

Awareness is like a garage for fixing up life and bringing the body and mind back to normal.

This is called 'meditation'. Meditation is making things better; it doesn't mean reciting a mantra: meditation is fixing things up.

Making the body and mind better, more normal. Whatever is not normal is cleaned up and discarded. What remains is normality: this is meditation!

THE METHOD OF MEDITATION

The method of developing meditation, especially the method of developing awareness as taught by *LOO-ANG POR TEE-AN*, is a way that is straight; it is a shortcut: it is extremely appropriate.

* 'Not limited by time' (and space), 'timeless' or 'immediate', one of the five characteristics of the teachings of the **DHAMMA**.

I have never heard of anybody teaching like this. Previously, I studied all about meditation; I practiced with closed eyes and recited a mantra until the mind became still and peaceful. I would sit in peace for one or two hours; I was attached to the peace and happiness. Sometimes, visions would appear; sometimes I would use magical verses or imagination to help the meditation. I played with these visions and imaginations but I was attached to the peace and happiness. I valued it highly and cherished it a lot; I dearly loved the peacefulness. Wherever I went, I would think about it: when I was in the fields, I would think about my meditation-room, I wanted to sit in peace.

Some days I really had an appetite to meditate: as soon as I got home I would have dinner and go into the meditation-room; before I had sat down properly, I was already peaceful! It would happen in an instant. It was bliss. I practiced like this for over ten years.

I was stuck. I thought that I was doing the right thing but when I met *LOO-ANG POR TEE-AN*, I was told to sit with eyes open, to make movements, to be aware and to be diligent in 'knowing'. A strange teaching!

Sometimes, I couldn't accept it and I didn't like to make movements with the hands and arms; it wasn't as good as sitting there in peace!

When I first trained myself with *LOO-ANG POR TEE-AN* there was conflict and I had lots of reasons for it too. But as soon as I determined to train, and practiced a lot, things became clear.

This is building up the quality of knowing, it's not thinking, it's not sitting there being peaceful. The eyes are open, so one is aware. Be aware a lot!

This is a straight method; it goes straight to awareness!

Awareness is the development of the *DHAMMA* and this is the way to have lots of awareness! This has nothing to do with reciting words inwardly.

Meditation is to build up much awareness. 'To develop' means to do it a lot, to have a lot of awareness. This is how I understand it. Before, there was peace; I used the method of recitation, but recitation - whatever word it may be that one uses - is not meditation!

REAL LIFE IS THE PRESENT

Meditation means to be diligent in 'knowing', knowing directly, in a straight way.

The things to be known are there; the body (for example) is an object to be known.

Why is it that we must always focus on 'knowing'?

Because our minds instinctively rush out ahead and rush backwards; there is just future and past. For this reason we create movements in the various postures, all the time, in order **TO BE NOW.**

NOW IS WHAT REAL LIFE IS. REAL LIFE IS NOW.

So we practice with that. Go inwards with the quality of knowing. Directly and straightly. Know meticulously. Make it very clear; don't let there be vagueness.

Make the posture that you're in clear, break it up in stages, moment by moment, so that it becomes clear.

It is similar to training in writing: at first one writes the A and the B precisely and clearly, in detail. First, one should write the characteristics of the letters clearly.

One shouldn't start off writing indistinctly. This is the same: creating movements, creating a form can be watched clearly; it is not blurred.

When we watch the breath, sometimes, we fall asleep; it's easy to lose oneself in it.
And closing the eyes makes matters even worse!
It is not natural to close the eyes and so one drops off to sleep even faster.
In making movements with the arms and hands, we don't close our eyes.
As with learning how to write, the movements are extremely meticulous.
'The knowing' enters into the movements, in the most direct and straight way.

ON WATCHING THE BODY ONE SEES THE MIND; ON WATCHING THOUGHT ONE SEES DHAMMA

At first, we talk about watching the body, but we'll see something else too: feelings. With eyes closed one won't see them; or one will see them indistinctly, not clearly and one won't understand them. But when we look and watch, we will see clearly. We will see pain, tiredness and the pleasant and unpleasant feelings of the body. These are feelings that exist. So we see feelings by watching the body. When one continues to watch, one will see the thinking mind. The mind does exist. By watching the body, one goes on to see the mind thinking. And when one sees thought, one sees mental phenomena (*dhamma*) that arise from thinking. One sees thought that cooks things up, rather than just thinking and that's the end of the matter. One sees that these are *dhamma* that arise in the mind; this is how wholesome and unwholesome states arise, cleverness and foolishness. One sees this by oneself, one sees that these things really exist. Altogether there are four kinds of things. Instead of watching the body and only seeing that much, one comes to see feelings, the mind and mental phenomena arising. One sees things that are there and exist in their own right.

SEEING THROUGH THINKING, SEEING THROUGH KNOWING AND SEEING THROUGH DISCOVERING

Before, I didn't know: I thought that all those things were 'I'.
We tend to think that all of it is self, that they are mine.
And so, one gets involved, one gets stuck, one is deluded and one relates to things in the wrong way. All of it is 'I'!
But as soon as one really sees it, one sees that these things are nature, they are things that exist in nature. As soon as one sees that, one puts things down, right there.
In this way, things just pass by. It is as if it is no longer one's business anymore (to get involved in it). One sees reality, things that really exist.
Feelings really exist; they have their own ways.
The mind that thinks is one thing; that which knows and sees is another thing.
Whatever arises in the mind, that is a pair with the mind, whatever phenomena, wholesome or unwholesome: those things do exist and one sees them, one discovers and sees, one suddenly meets them. Having discovered them, one 'passes' them now.
We can say what they are, that they are this and that, and we can pass on.
We watch with awareness, we watch continuously, we watch the body continuously, we are aware of the body incessantly. When we watch, we see.
Sometimes, we watch the body and we see thought.

The movements are one thing; thoughts going out, are another thing, and awareness is still another thing. When one looks, that's the way it is.

It is comparable to there being three (separate) things: 1. Awareness, 2. The movements, 3. Thoughts going out.

When one watches a lot, one sees, one's vision becomes sharp.

The state of watching develops and grows; it knows and it sees.

It is quick, swift; it keeps up with things.

This kind of 'eye' knows in time, it knows in time what's happening.

One keeps watching and the awareness that is abreast of things suddenly makes a discovery.

It is seeing through discovering, not seeing through thinking or seeing through knowing. Seeing through knowing and seeing through discovering is different.

Seeing through thinking is far apart; seeing through knowing comes a bit closer; but seeing through discovering meets things in an immediate way.

The posture of sitting and the movements we make, are solid objects; they are **RUPA**, **RUPADHAMMA** (physical phenomena).

What orders the body to get up, sit down, walk and move, are **NAMADHAMMA** (mental phenomena). In other words, it is the mind that knows things.

In actuality, these things are nothing other than just the body and the mind.

BODY/MIND - RUPA/NAMA

The words 'body and mind' are limited, but the words '**RUPA-NAMA**' are terms that indicate mastery. There is mastery just as with learning how to write: at first, one just knows how to write the A, the B and so on, but when one continues to study, one becomes proficient: one can put the letters together and words are formed - it becomes language that can be used.

This is the same; one sees **RUPADHAMMA** and **NAMADHAMMA**.

There is just this much! The body, from the top of the head to the soles of the feet, is a 'lump'. As for **NAMA**, it can't be touched but it has power; it orders the body around to do this and that. It is the boss; the body is the servant.

This is an old saying (in Thailand) that we all know, but we don't see it through discovering. When we do see it, having discovered it for ourselves, the truth is revealed: **NAMA-DHAMMA** are the boss; they are in charge and tell **RUPA** what to do. We see this now. The **DHAMMA** (in Thai pronounced in the same way as the word 'tum' which means 'to do') refers to nature that exists by itself. It is as it is.

As for the word 'tum': **RUPA** and **NAMA**, they act, they do good and evil; it is because of this body and mind. If the mind thinks in good ways, there will be good actions; if it thinks bad things, it will do those things; it will link up with **RUPA**. If the mind thinks bad thoughts, the body becomes bad as well and it turns into evil.

If the mind thinks good things, it will order the body to do good things.

The result is wholesome and meritorious.

One sees now that the cause, the principle, the foundation, is to be found here! Good and bad actions are rooted here! One sees that it is like this.

One becomes clever and skilled in this way.

It is as if one is told something, as if something is revealed, it is as if something opens up and one can look inside.

The nature of people's lives is like this, it is right here!
Life is just this much! Whoever it may be, men, women, what-ever nationality: life is just body and mind or **RUPA** and **NAMA**.
Doing good and doing evil comes from this point!

RUPADHAMMA: CHANGING CONDITIONS

This much is still not enough, one will still see more deeply.
One sees that **RUPADHAMMA** are nature; the nature of **RUPA** is to be formed as a solid lump, according to nature.
There are changing conditions in **RUPA**, such as heat, cold, pain and tiredness.
Before, we used to regard these things as feelings; but now, we see sharper than that: now, we don't just see them as feelings; we see them as changing conditions.
There are plenty of conditions of the body; hunger is one of them. They are conditions, changing conditions of **RUPA**.
If there are no conditions of **RUPA**, then those things cannot remain. Nothing will be left of them. Both heat and cold, for example, are signs that indicate dangers for the body, so that the problem will be solved. It must protect itself; this happens by itself.
When **RUPA** and **NAMA** interact, sometimes there is something wrong, and nature tells of the dangers. When it is hot, one goes in the shade; when it is cold, one gets a blanket or makes a fire; when hunger arises, one finds something to eat. But sometimes there is hunger and it is not just hunger: something, which is a matter of **RUPA**, turns into suffering, a condition of **RUPA** becomes suffering, and it turns into a personal matter (I am hungry).

NAMADHAMMA: CHANGING CONDITIONS

NAMA is the same: it is the mind, which is (a part of) nature.
The nature of **NAMA** is the nature of the mind; it is like that.
But there are certainly a lot of conditions of mind: thoughts etc.
They are called **JETASIKA** (things that arise with the mind).
The mind itself isn't anything but it thinks this way and that, it knows this and that.
Sometimes things arise because of thought.
Defilement, craving, lust, anger, desire, delusion, happiness, suffering, like and dislike - which are conditions of mind - arise through concoction.
They are conditions of **NAMA** that exist; these things are related, they are connected.
Before, we thought that all those things were self: anger is me; happiness is me; suffering is me. But in reality they are changing conditions of **NAMA**.
As soon as we see this, we have a foundation, we have a base, and there is normality.
Before, those things were problems: our bodies and minds were the results of problems, of misunderstanding. As soon as one understands, the state of normality arises.

THE BEGINNING OF WISDOM

One sees the stream of **DHAMMA**, of normality; there is realization, there is wisdom.
To know like this, is a level of wisdom. It is like turning up something that was overturned or opening something that was closed.
One really sees **RUPADHAMMA** and **NAMADHAMMA** clearly.
This wisdom spurs us on to watch and see all the time; this stream of wisdom informs us.

It is comparable to going to the airport: when one goes to the plane, everywhere doors open automatically and the footpaths are convenient. The stairs roll up or down, no need to do anything: it is comfortable. Going to the toilet, the water starts to flow as soon as one sticks out one's hands in the sink. It is convenient. This kind of wisdom is similar: it urges one on to watch and see and it becomes easy and convenient in line with the amount of wisdom one has.

Just watching the body, makes one see. The eyes are sharp, they have been developed. Just like an artist: one watches something and that's the end of it, finished!

One sees right and wrong straight away.

Sometimes, even before one sees it, it has ended already!

It is powerful, it has power. It is a level of wisdom-knowledge.

Just doing this much, and wisdom-knowledge arises! One is able to clearly know and penetrate things by practicing like this.

SEEING SUFFERING: THROWING OFF A HEAVY BURDEN

Keep watching the body with awareness and there will be progress in the development of awareness. Awareness will see the suffering of **RUPA** and **NAMA**. **RUPA** is a lump of suffering: one must breathe; one must swallow saliva; one must lie down and sleep; one must get hot and cold; one must eat and one must go to the toilet.

This really is suffering of **RUPA**; it is a lump of suffering.

One awakens to suffering and has pity on RUPA.

Before, I was addicted to cigarettes, wherever I went, I carried cigarettes with me; I always had a cigarette in my mouth.

When I saw suffering I had compassion for **RUPA**: smoking just dropped off!

To breathe in and not to breathe out is suffering; to breathe out and not to breathe in is suffering; to eat and not go to the toilet is suffering. This really is the suffering of **RUPA**.

How could one add more on top of that by making it do this and that?

The hands can't stay still; they restlessly move about. This makes one see suffering, a lump of suffering. I felt so sorry for **RUPA** that tears flowed.

How did it manage to survive through these last 30 years? Before, I really didn't know all this. On seeing like this, some parts of suffering just dropped off.

It is like shaking a fruit-tree: a lot of fruits will fall down easily,

but others don't come down: one has to pick them or use a long pole.

There was still suffering, comparable to being in debt \$100 and one has already paid off \$70-80. Or compare it to carrying a weight of 100 kilograms and one loses at least 70 kilo.

The parts of suffering that dropped off really had an effect:

it really was the stream of liberation from suffering.

CONCORD BETWEEN RUPA AND NAMA

This kind of wisdom sees **RUPA** and **NAMA**; it sees the suffering of **RUPA** and **NAMA**.

The suffering of **NAMA** is to think and feel sad. It refers to worry and anxiety.

The suffering of **RUPA** is similar to that of **NAMA**.

I didn't know this before; I used to take on suffering: the more suffering, the more I would grasp on to it.

Suffering would stay with me the whole day, sometimes a few days.

I would create it with thought, (I would think to myself): 'He insulted me, he always does that, I'm not going to give in', and so on. These kinds of thoughts are like rubbish; they are stains in the body and the mind. They are the results of information that is not to one's liking. **NAMA** is not being used properly. The results are no good.

NAMA acknowledges wrong information.

It is comparable to a second-hand car that is full of dents made by collisions: (in the mind) there are stains of love, of hate, of happiness, of suffering, of getting and of losing.

There only seem to be stains and marks.

As soon as I saw the suffering of **NAMA**, I felt compassion. I saw with wisdom that I wasn't using the mind in the right way.

There is a poisonous snake in the mind that makes trouble for the body, and the body creates trouble for the mind.

But when awareness arises, there is concord, there is a sense of neutrality between them. Actually, a lot of harmony arises between body and mind. Body and mind no longer oppress each other; there are no more problems. Now, I know! There is realization.

I see the suffering of **RUPA & NAMA**, and the next stage is to see the disease of **RUPA & NAMA**.

The disease of **RUPA** refers to sickness, pain, fevers and dangers of the body.

The disease of **NAMA** refers to impurities of the mind, craving etc. that defile the mind and make it dirty.

The disease of defilement, of craving, of happiness, of suffering, of love and of hate 'kill' one (that is to say, they 'kill' the normality of mind).

This is the way it is. When I saw things like this, it was as if I was cured from a disease: just as if I went to the doctor with a stomachache and took medicine for it.

It really was like that!

Seeing like this made me overcome and be liberated from problems.

KNOWING RUPA AND NAMA ACTING - RELIGION IS THE INDIVIDUAL

Then I understood that the actions of **RUPA & NAMA** are good

because of this **RUPA & NAMA**; they perform bad actions because of this **RUPA & NAMA!**

Whether it is right or wrong depends on this **RUPA & NAMA!**

And I understood religion: religion is the individual! An individual means: a body and a mind!

People from all nationalities have a body and a mind. Religion is the person!

A person acts in a good or a bad way through using **RUPA & NAMA**.

One abandons evil with **RUPA & NAMA**.

RELIGION IS YOUR LIFE!

If one still acts, speaks and thinks in bad ways, one may recite the formula of taking refuge in the **BUDDHA, DHAMMA** and **SANGHA** (*Buddham saranam gacchami* etc.),

but one won't be a religious person. This is just religion according to registration; one hasn't yet experienced what (real) religion is.

I understood things like this. 'Oh, real religion means the individual!'

Religions teach people to do good and to refrain from evil; this is what religion is!

Knowledge enters into this, it is like a stream. One keeps reviewing things, such as

RUPADHAMMA and **NAMADHAMMA**.

One sees the conditions of **RUPA & NAMA**: whatever arises with **RUPA**, is a condition of **RUPA**; whatever arises with **NAMA**, is a condition of **NAMA**.

They are not permanent; they are rubbish.

Before, I grasped them, grabbed hold of them, I clung to conditions as being self: heat was self, cold was self, hunger was self.

Before, I took those things and made them into a problem; I made all those things into suffering. Actually, it is good to be hungry; one should be thankful to hunger.

Heat is the same and so is cold.

If there was no hunger, things would become impossible, one would die!

Before, I took it to be suffering but when I knew like this, I felt grateful. This is not a matter to suffer over; it is just as it is.

One sees the conditions of **NAMA** in the same way: anger and suffering are things to throw out!

SEEING THE THREE CHARACTERISTICS

One sees that those things are not permanent; one sees the three characteristics.

Seeing the three characteristics is like having a magic eye.

The magic eye arises, and the three characteristics appear like a garbage bin.

The conditions of **RUPA & NAMA** are like rubbish that one throws in the rubbish bin.

This is the way it is. If you don't see this yet, then remember this,

so that you will be able to use it when the time comes.

When there is anger, then regard anger as impermanent; likewise with suffering: suffering in the mind is not permanent. Throw them in the rubbish bin!

Deposit them with the three characteristics, hand them over to the three characteristics.

Before, there was lots of rubbish all over the place, it was the result of the past,

it was second-hand stuff. When one throws these things away, it becomes cleaned up.

On seeing what religion is, it is like being liberated from this mess. All this accumulated stuff gradually drops off. This is really the way it is!

One sees that religion is the individual and one sees that the three characteristics are not just concepts in a book: one sees them in the body and the mind.

The three characteristics are not mere words; one can't explain them.

The words 'to see' point to actually seeing things that really exist.

On seeing, one is liberated; it is similar to having a shower: one becomes really clean and pure! How do you feel when you haven't had a shower yet?

It feels sticky and messy doesn't it?

But when we've had a shower, dry ourselves and we put on new, clean clothes, we feel clean, light and pure; we experience what it is like to be clean. This is what it's like!

CONVENTION - CONVENTIONAL NORMS

Let me entrust the **DHAMMA** to my friends: really practice and purify yourself!

Keep seeing, keep watching. I don't mean watching with the eyes.

Keep practicing with the movements of the body.

We do walking-meditation and the rhythmic-meditation.

We keep knowing, we keep watching.

We have to practice with the body and the mind in order to see religion.

We continuously watch and we will see; things will reveal themselves.

It is as if a door opens for us and we can see. One sees convention, conventional norms. There is both physical and mental convention.

Material things, fields, wife, husband and children and so on, are material objects, solid things. This kind of convention, we might call 'true according to convention'. Mental convention is thought that gives value to things as 'good', 'not good', 'likable', 'not likable' etc.

We assume things (to be like this or that), and we take convention (too) serious. The world is full of convention! We live in convention! Our whole life is convention! Fame and titles, material objects, possessions, houses and whatever it may be: it is convention! We assume this and feel brave; we assume that and we are afraid; we even get angry because of convention! It is a big mess! There is so much of this convention!

OBJECTIVE MATTER, ULTIMATE MEANING AND CHANGING CONDITIONS

There is what can be called objective matter, ultimate meaning (*PARAMATTHA*) and changing conditions. In- and out-side of oneself.

Trees, mountains, the earth, the sky and the weather, are examples of the external. We create them through convention.

Originally, they are just nature; and then we go and assume them to be this and that. Internally, there are suppositions of 'flesh, skin, hair' and so on.

The eye, ear nose tongue, body, mind, and their interactions with form, sound, smell, taste etc. are a kind of objective matter.

Both internally and externally, there is objective matter, ultimate meaning and changing conditions. Many of them are connected with living beings and their lives; the world is full of them!

This is what one realizes and comes to know: one understands and sees convention. Before, I depended on thought to create magical verses, to create what is good, what is wrong and I even created merit by using thought.

In the past, I created all merit from outside, by thinking; sometimes,

I would think to get something good from other people or from material things.

I took refuge in external things, such as charms and talisman.

I would do good actions and make merit depending on others, thinking that others would be able to give me merit, believing that to do like this and that would be meritorious.

It's just thought! It's convention! The various conditions and magical chants are (nothing but) convention. I didn't know this before, but when I understood convention, all this (magical) stuff lost its allure.

Before, (as a magical healer) I used to teach people to depend on me, but now I must look after myself: one does what is good and what is bad by oneself.

I don't get lost; convention doesn't fool me anymore!

Now, for me, all words, all abuse, is just convention, praise as well as blame.

It is convention that people use but we go and take it serious.

When those things are on top of us, they can control our minds.

As soon as I understood this, I suddenly felt so light. This knowledge is very expansive, it is like something opening up and seeing the scenery.
One watches and one really sees; on seeing the truth the mind becomes good.
It's not just gladness: it is goodness.

THE EXPRESS WAY, THE FREE WAY

Sitting here, a deer comes up to me. It is watching me. The weather is just great at Carmel, U.S.A. The atmosphere is good, the state of watching is fluent, it is very convenient.
One watches all the way from the beginning.
One sees, starting with the body and then the feelings.
It is an eye, a magic eye: it watches and watches. It is a magic eye indeed!
The beginning stages are supportive, they are like cheerleaders that back one up; it makes things easy and convenient.

It is as convenient as the roads in America!
It is like a freeway, a highway: there are no traffic jams, one can always keep going, one passes easily and doesn't get stuck. These freeways are very big: eight lanes on each side and they don't drive slowly, as in Thailand! At least 100 kilometers an hour.
But one has to be careful of wild deer; they put up signs: 'watch out for wild deer crossing the road'.
One day, as I was sitting in a car going to Long Island, I saw nothing but forest for three hours and I saw a car that had collided with a deer.
They've made signs of a wild deer crossing the road, they don't have signs of cows and buffaloes, as in Thailand. Their freeways sure are big and wide!
If one practices in the right way, it is convenient. It is right view.
When right view arises, everything becomes easy. One can go on, go through. It is like that from the beginning; one steps on the right path and things become fluent, the mind is in a good state. To have the mind in a good state is to have merit.
To experience the 'good' mind, the 'light' mind, the mind that sees reality, this is what merit is all about!
Seeing like this is to close the door to the bad destinations, one is no longer foolish - one has become smart! Why get angry? One knows now. One doesn't get caught up in bad states of mind, one just watches.
As awareness increases all the time, one becomes more and more skilled in it and fluent, even though it is the same old awareness.
When we do something (often), it can become an art.
A craftsman uses his old saw or knife, but he is skilled and gets better and better.
If we were to use his saw or knife, we couldn't do the things he can. It is an art.
Athletes are the same: they play for a long time and they become artists; they are fluent and they can be champions.
A boxer, for example, when he trains for a long time, can win.
Knowing the beginning stages is like a cheerleading team; it gives support to make progress and not to regress.

SEEING THOUGHT - BEING A HUMAN BEING

If one practices in the right way and there is right view, right aspiration will arise, and then right action, right effort and so on.

Energy arises and one will see things continuously. One watches and watches and watches..... and suddenly, one will see thought!

When one sees thought, it happens 'accidentally'.

Before, one saw it also, from the beginning of seeing the mind, seeing *DHAMMA*; seeing *RUPA-NAMA* is the same.

But now, one is suddenly confronted with thought: one really sees it, one sees thought.

Before, one saw it too, but not clearly. It was indistinct; one saw it as a stream.

But now, one really sees it clearly, one really contacts it. It is hard to express.

Thought is something gross, something unjust.

On seeing thought, one doesn't just see it and that's all: as soon as one sees thought, the thought 'collapses'; the grossness and its 'not-being-just', cease to be.

The unintentional thought stops, it comes to an end.

Before, we didn't know thought, but when we see it, the mind rises up.

Of this one might say: one has now become a human being!

The mind is on a higher level than before; there is a victory.

There is no burden; it has put it down. That's what it feels like.

It really is hard to describe.

I'm now talking about it too fast; before one has such an experience, it takes quite a while: many days or many months.

One knows incessantly and the mind progressively rises higher.

One could talk in terms of the mind rising up or in terms of the mind being purified, being cleansed. When one sees thought, one realizes that one is now 'a human being'.

Being a human being is this, it is this state!

One sees and understands what angels are: they are not anywhere 'out there'.

To be an angel is to have a sense of shame of wrongdoing;

One can under no circumstances do, speak or think evil things.

The body, as well as speech and the mind are clean.

This is what it means to be an angel.

To have a sense of shame to do what is bad, is something that others cannot see.

But one sees it oneself. Before, the mind could think whatever it liked,

all sorts of crazy and wrong thoughts. But on seeing like this it is as if there is virtue.

One sees what angels are. I used to think that they lived in the sky and sometimes I called for them to come and help me. Well, these days, angels are supporting me! They praise me.

The door to the realm of the hungry ghosts, hell-beings, thick-headed demons and the animal realm has been closed for sure!

I can guarantee that I won't get 'reborn' in any of those realms.

Now, the mind is as high as the mind of an angel, a Brahma-god or a divine being.

'Oh -, a human being is like this!' The *BUDDHA* said that to be born as a human being is a great gain, it is an excellent thing!

INTEGRATED VIRTUE - KNOWING THE PATH TO FOLLOW

One can stand on one's own feet at this point! There is virtue now!

Once there is virtue, one knows. It is the training in virtue.

It is integrated virtue, the kind of virtue that goes in the direction of the paths and fruits of practice. One may as well say that there is virtue, firmness of mind and wisdom.

Virtue helps, gives more energy; the power of virtue, firmness of mind and wisdom help even more. One sees and understands the path.

Watching all the way through; this state of watching, watching and seeing, and when seeing, not being caught up: **THIS IS THE PATH!**

One sees and understands this; one gets a foundation here.

When one knows the basic stage of **RUPA-NAMA**, one 'falls in the well of knowledge', and joy and analytical knowledge arise, which are defilements due to insight.

One sees **RUPA-NAMA**, then the three characteristics, convention, and one falls in the well of knowledge: there is so much reflection in the mind!

But I depended on **LOO-ANG POR TEE-AN**, who taught us in the mornings and evenings.

He said: 'Watch, watch well; when you see suffering, don't be the one who suffers; when there is happiness, don't be the one who is happy; when peace arises, don't be the one who is peaceful. Know and see these things, don't get caught up in them!'

I got a good foundation from the beginning, it supported me.

It's like a young student that goes to a good school: he or she gets support and is able to learn well.

I saw the path: it has been the path all along. This path aided me to go to higher levels, comparable to studying at a high school and then at a university.

Sometimes my fellow-practitioners at that time said that they knew **RUPA-NAMA**, but from their actions, behavior and speech one could see that it wasn't so.

They still quarreled, they still did things without awareness, their minds still concocted things up and they acted without clarity. This indicated that they didn't know yet.

When one reaches this point (of seeing **RUPA-NAMA**), how could one think or do like that? Just thinking is already something defiled, and to then speak or act so that one is a burden and quarrels arise, would be impossible.

When there is a high level of practice - not just using reasoning and memory - then one sees the path. It is the whole of the practice!

One becomes experienced at seeing **RUPA-NAMA**, just like the craftsman using his old saw or knife to become an artist.

When one is fluent, this is the path; it is the whole of the practice.

It is purity, that is to say the state of watching, watching and seeing, and on seeing not being caught up. This is purity; it is the highest virtue, the highest firmness of mind and the highest wisdom.

The aggregates of **SILA**, **SAMADHI** and **PANYA** are close together, so much so that there is nothing that is soiled. One feels clean, like someone who has put on clean clothes.

One won't let anything soil one's clean clothes.

Stains will be seen clearly because one's clothes are clean, and so dirt and dust can't remain (it will be brushed off immediately).

THE DIAMOND OF THE DHAMMA - BEING A NOBLE ONE

To look inward is a diamond; it really is a diamond! It is the diamond of the *DHAMMA*. I rarely talk about this. Wherever I go, I talk about being the watcher, watching and seeing, and on seeing not to 'be'.

This is the direct way to destroy (identification with) conditions.

This is the diamond that 'melts' down or drills a hole in the fetters*.

How can the ego remain? Self-view is about the ego, and so is attachment to precepts and practices (the first two of the fetters).

The state of watching and seeing, and having seen not 'being', is very swift.

If you don't have any knowledge, then know this matter first and practice with it; it is a short cut.

The way I see it is that this is putting one on the right track. Just catch on to this!

Don't be foolish and get lost - **see!** And on seeing, don't go and get caught up (with what you see).

Just pass by, keep passing things. This is the freeway! This is the path!

It is the most convenient for practicing: one doesn't waste time, doesn't get stuck or hooked. Don't sit with closed eyes, that's crazy! See what's there!

Happiness and peace for example, see it and pass on.

Those fetters are unable to stay. The first three fetters just fall apart.

And one really becomes a Noble individual**. This is the exalted mind, the good mind.

At this point, one can know for sure, without a shadow of a doubt that one is a Noble one.

Being a Noble one happens at this point. The door of the good *DHAMMA* is right here.

The state of watching, seeing and not 'being' is the door to the Truth!

The Noble **SANGHA** arises at this point!

This is not being a Noble one through convention; it is more than just reciting the words of the ordination- procedure - that is convention!

Being a monk is real in the conventional sense but being a Noble one arises at this point.

The point of destroying the fetters and the ego.

This realization is for the extinguishing of suffering, or the taming of defilement;

it brings about coolness; one doesn't cause any trouble or danger, neither for oneself nor for others. Impurities are 'melted down' and 'digested'.

There is no more 'me' and 'mine'.

This is due to the power of the knowledge from the beginning stages upwards: seeing the three characteristics, convention, and suffering.

That knowledge is a powerful support to make progress in a dignified and bold manner.

Whether it is the three, five or ten fetters: they all fall apart! There is an enormous energy that causes one to penetrate through. It is the aggregate of *SILA*, *SAMADHI* and *PANYA*; it is supreme virtue, supreme firmness of mind and supreme wisdom.

It is complete purity: the body doesn't do anything bad; speech doesn't say anything bad and the mind doesn't think anything bad.

It is purity; it is the whole of the Buddhist way of life.

* Subconscious impurities of mind – ten were listed by the *BUDDHA*.

** The destruction of the first three fetters is the realization of the first stage of Enlightenment. (there are four stages altogether)

KNOWING JHANA AND NYANA

The cankers of sensuality, 'being' and not-knowing, which are part of one's character, drop off, as well as defilements such as foolishness, anger, desire, delusion and belief in all sorts of rites and rituals.

They drop off by themselves; one doesn't do anything with them.

It is comparable to shaking a tree that has fruits in it: the fruits come down by themselves.

But some fruits, one has to pick oneself or get them down with a long pole.

This state is like the simile that *LOO-ANG POR TEE-AN* gave of the leech.

A leech is sucking our blood; if we pull it off, it will come off, but with difficulty: one side of it comes loose but the other side is stuck.

But there is a method for this: when we mix some kerosene with tobacco and squeeze it onto the leech, it will drop off by itself. In the same way, there is a method to let defilements such as the latent tendencies, the three cankers or whatever name they may have, drop off.

It is not difficult. It happens in a finger-snap. Just like a leech.

It's like some custard apples that shrivel up and become black, up in the tree.

In the same way, one knows and sees sensual desire, desire for forms and desire for what is formless.

One understands the *JHANA*; the first, second, third, fourth and fifth.

Each *JHANA* has a certain number of factors: four, three or two.

This is the level of refinement, the level of purity, of not being stuck.

Until one is not stuck or attached at all: it is zero.

Zero means that there is no value. Let me tell you, it is life where 'I' doesn't have value; nothing is left of it (of the sense of self). **Zero!**

THE UNLOCKING: THE FIVE AGGREGATES STOP WORKING

The development of awareness reaches the state of watching.

NYANA or wisdom-knowledge is fixed and 'burns things up'; nothing can stand in its way.

Purity reaches its perfection. It is natural, it is the law of nature.

I don't know how it happened but 'the lock' gets unlocked; it is as if something falls off, as if something snaps.

One could say that the five aggregates, namely, form, feeling, perception, volition and consciousness drop off.

Before, they worked together, it was their job to do so; but now, they stopped working, they've come to a halt and they have returned to nature. Everything has gone back to nature. It's all finished, it has stopped. There is nothing left.

It feels as if there is nothing left to do. The goal of life has been reached.

There is vision of the unborn, the non-aging, non-sickness and the deathless.

The *BUDDHA*, the *DHAMMA*, the paths and fruits of practice, *NIBBANA* and the Noble *SANGHA* really exist!!!

This reflects back to my father and mother who painstakingly raised their children.

It is natural for parents to do that. They do so in order to let life reach its final destination. Well, it has been worthwhile!

This happened at the time of having the midday-meal.
Usually I didn't have a midday-meal because *LOO-ANG POR TEE-AN* said that he wanted us to practice continuously and effectively in developing awareness.
And so I asked my friends for the opportunity to not get involved in the various activities.
In case I would not show up for the meal for over seven days, then to come and check on me. But if I would fast for two, three days then there was no need to come and ask what was going on. If I wanted to eat I would come and if I didn't want to eat I wouldn't come.
That's what I said.
That day, I came for the meal. I had the meal together with *LOO-ANG POR TEE-AN*.
As I was eating, I watched myself: there were just processes!
A hand with five fingers taking a lump of rice and putting it into the mouth was just a process! Talking, eating, sleeping: they are all just processes!
They are not intentional actions (*KAMMA*). IT WAS REALLY UTTERLY FINISHED!
After the meal, the other monks all left but I kept sitting there.
LOO-ANG POR TEE-AN asked me, 'What's up?'
I told him, 'I've come to the end of things, *LOO-ANG POR*, there is nothing left'.
LOO-ANG POR TEE-AN said, 'It's an art, isn't it?'.
'Yes, it is, *LOO-ANG POR*!'
Next, *LOO-ANG POR* said, 'Just practicing this much and you get these results!' 'Does the *BUDDHA* really exist?'
'Yes!' 'Do the paths, fruits and *NIBBANA* really exist?' 'Yes, they do!'.
'Is there a Noble *SANGHA*?'. 'Yes, there is!'

HELPING PEOPLE TO GET RID OF SUFFERING IS ONE'S DUTY

Then, he said: 'Teaching people to know like this is better than making merit by building a monastery, a ceremonial hall or material things.

We have to work together, doing our duty to teach people to overcome suffering'.

This is the profound past of my life.

I remember a big tree that gave lots of shade; my hut was on the East side of the monastery. The *BUDDHAYANA* forest monastery.

It was there that my life changed.

These memories are deeply imbedded in my heart.

May you listen to these words with earnestness; don't bother about who it is that is speaking the words.

THE ART
OF KNOWING
DIRECTLY

I bow to the triple gem [the BUDDHA, the DHAMMA and the SANGHA] I pay respects to the senior monks and all my colleagues in the DHAMMA.
May all lay-practitioners prosper in the DHAMMA.

You've come here to listen to words: if you remember the words having listened to them, then you will receive something that is fake. But it is necessary to speak and teach.

Talking in order to give rise to knowledge and memory is easy, it's easy to teach and understand.

There are teachers all over the place. All of us sitting here now [at a monastery where a retreat is held], have knowledge of good and bad, of right and wrong.

Everybody knows that, for example we know that anger and suffering are no good. We know that but we still suffer and still have anger.

Now, in real teaching we have to teach ourselves, we have to teach ourselves to [really] understand.

We might learn some things from others, it will make it easier to remember, but real teaching we have to do ourselves.

In talking today we are all friends, spiritual friends.

On this occasion we all become fellow-practitioners so that we can meditate and practice together.

This is a good thing and it is right.

In real teaching we have to teach ourselves.

Even talking and listening are practices in themselves, practices in developing awareness.

Don't be united in anything other than developing awareness; be aware – pure awareness.

Be aware in a straight and direct way, straight and direct SATI.

Feel the body directly, in a straight way.

Be fully aware: don't let there be anything in front or behind.

This is called really teaching [oneself].

Let awareness move around: let it be with the body, with RUPA.

And let awareness see the mind.

When there are thoughts don't prevent or obstruct anything, give awareness the full opportunity [to see].

As for the body: know directly and straightly, know purely.

Use and search for whatever ways that makes you have awareness within your body.

Make it direct and straight, know immediately.

But some people don't do it like this; before, I was the same myself:

I didn't know directly and straightly.

I reserved it and knew other things and there were thoughts. Why do we do it like this? One goes and uses reasoning, figuring out what is right and what is wrong. 'Like this is right'.

There is like and dislike. Why do we practice like that?

What's the point of knowing this and that?

For example, when we are aware, we ask ourselves, 'Am I aware or not'? Is this SATI or not? Is this kind of knowing, awareness?

Or is it thought?

Sometimes we're thinking and we don't know what awareness is and so there is a division all the time.

Reasoning and perceptions of right and wrong come to interfere with practice and so one doesn't practice fully.

KNOW, KNOW, KNOW, KNOW, BE AWARE

When you start off practicing you shouldn't use reasoning and think about what is right and wrong. Don't do it like that!

Know directly, using whatever method that makes you be aware of either the body or the mind.

Don't concentrate.

Don't think about right and wrong before you experience right and wrong, don't think about 'being and seeing' before you actually 'are and see'.

That's not it! It is wrong when something is wrong, it's right when something is right, you are when you are and you see when you see.

Be aware directly, don't concentrate and don't use reasoning.

You shouldn't think, from now on there is no need to think.

When there is awareness of the body and the mind for a long, long period, seeing automatically occurs.

This is not called thinking, it is called discrimination (DHAMMA-VICAYA) or 'orderly reflection' (YONISO-MANISIKARA), it differentiates and wisdom-knowledge or wisdom arises by itself.

This is called practicing directly, for example we raise the arm or we turn up the hand: just know it directly.

Feel your arm moving, feel your hand moving, feel the movements.

Actually, this method that we're practicing was different before, in the past it was not practiced as we do now.

But LOO-ANG POR TEE-AN adapted it, making it more practical.

In the past it was called the method 'moving- stopping' (in Thai: 'ding- ning').

One would put the hands on the knees, turn up the hand and think or inwardly recite: 'moving' (dting), and when a movement would come to an end: 'stopping' (ning) – dting, ning, dting, ning..... They would use it like a mantra, a word to keep reciting mentally. This is not direct, it's not straight.

There are still these words that obstruct [the immediate experience of the movements].

LOO-ANG POR TEE-AN developed this method by not having any recitation: just feeling directly, being aware without using words, just feeling.

Doing it like this, one knows, knows, knows.

The characteristic of 'feeling' is to know specifically but it is not 'a poking kind of knowing'.

One knows, knows, knows, knows, knows.

(LOO-ANG POR demonstrates it at the same time)

Know like this, don't fix on things.

Some people know in a concentrated way, they concentrate and follow the movements: this makes awareness into something with a time-span [whereas awareness should be momentary – moment by moment by moment].

Doing it like that, it becomes into a practice in tranquility-meditation [which it should not be].

That may well make one feel uncomfortable and discontented, or stiff [in the chest area], sleepy or all tense.

To know directly is to know in a cheerful and clear way.

Knowing, knowing.

In one sequence of movements one knows fourteen times. This is pure knowing!

Don't let there be any separation, let the quality of knowing really contact the body. Let them really come into contact with each other!

When one knows in this way, one will become skilled, one will become skilled for sure!

When there is experience, experience, experience, for example our hand often comes into contact with something, we are bound to become skilled.

I used to be a little bit of an artist as a musician.

It is an art in itself to contact with one's fingers the holes of a flute or the hammer of a xylophone.

The fingers contact the holes of the flute and the most melodious sound is brought out.

But when we push too hard it is a kind of concentration and the sound will not be as good.

If we go and count the holes in the flute we can't play well, because the finger movements have to be just right in order to produce the right tone.

Being aware and contacting the body directly and straightly is an art.

There is no need for reasoning, know in a pure way!

Know in a sober and clear way.

When you really make contact with the feeling it is an art, you will be skilled in it and you will know crystal clear.

To really contact and feel the body is not just ordinary knowing, it is development in itself.

We might compare it to having a livelihood: when we're not doing it right we waste a lot of energy.

When we know the [movements] through reasoning, through concentrating or by forcing ourselves, then we waste lots of energy.

Some people put forth effort doing both the [formal] practice of sitting and walking meditation and their faces go all sour, they're all tensed up – that's too heavy.

When we do it in the right way it is not heavy, rather, it is light, comfortable and we feel cheerful.

Doing it like that one tends to forget the time.

But some people force themselves too much – that's neither straight nor direct.

Awareness is happiness and justness from the beginning, it sorts things out for us by itself and it makes one feel and recollect clearly, step by step.

BE IN THE MIDDLE – WATCH INSIDE AS WELL AS OUTSIDE –
DON'T GO IN, DON'T GO OUT

When I was a kid I used to go with my mother to plant melons and beans. When the rains would start and my mother would plant the seeds, she used to say:

'If people eat it, it is merit; if birds eat it, it's a gift; if birds eat it, it is merit; if people eat it, it's a gift'.

This [attitude] makes one feel at ease.

But without this attitude we may do things thinking this way and that about making a profit or making a loss.

This is wasting energy. Sometimes we even count the days: 'I've practiced so many days already and I still don't have any knowledge. Some people do know, it's so easy for them'.

One gets bogged down in thought like this and one cooks things up. The result is that it is our thinking, our delusion that is practicing DHAMMA!

We practice but we still get deluded!

We know and then we don't know; we stay with 'the knowing' and then we are without 'the knowing'; we're doing it wrong and then we do it right.

When one is caught up in thought how is one going to see thought? It is like being inside a cave.

When I first started to practice, LOO-ANG POR TEE-AN told me to go inside my hut and said, 'Close the door'.

'It's closed, LOO-ANG POR'.

He asked, 'Do you see outside?' 'I don't'.

'What do you do in order to see inside as well as outside?'

'Open the door, LOO-ANG POR'.

'Alright, open the door'. I opened the door and stood in the middle of the entrance.

LOO-ANG POR TEE-AN asked, 'Do you see outside?'

I said yes. 'Do you see inside?' 'Yes'.

'This is the way to do it, do it like this!'

Having said that, he disappeared.

What does it mean? It means to know directly.

Don't be caught up [in thought], don't go for it, don't BE it.

Don't be the one who is wrong or right, the one who gets or doesn't get. If it is like that it's like there is a screen preventing us from seeing, there is no directness, no straightness.

There is no openness and nothings is revealed.

JUST AWARENESS: NOT WANTING, NOT BEING

Try it out, knowing directly. Take one step at a time.

Know directly, don't figure out what is right and wrong, don't go for attaining and not-attaining: there is nothing to attain, there is nothing to not-attain.

There is nothing right and there is nothing wrong.

If there is just pure awareness there is no right and wrong, there is no 'knowing' and there is no 'not-knowing', there is only just pure awareness.

Give awareness the full opportunity. Just as with planting rice: if we don't plant it well, it won't come up.

It's the same with chilies, eggplants and fruits: they need to be planted properly.

But if we know how to plant these things it will be just right and there will be a balance; the roots will sprout and the plants will establish themselves.

If we plant them in the wrong way the roots won't flourish and they may break; the wind blows and they shake about. We have to keep replanting them and the end result is that they don't grow well.

Try it out. I'm teaching you so that you will practice, I'm not talking just to give you information.

We have come here and so we must try and practice.

Practice directly and straightly

At one time I returned from Singapore and I stopped over at Haht Yy [South of Thailand]. Somebody brought a westerner to see me.

This westerner said in a straightforward way: 'There is no need to teach me anything, just tell me what to do!'

I know many things already so it's better to tell me what to do rather than to teach me things'.

What do you think of that!?

I feel that that is very good! So I told him how to start.

KAMMA means action! It means to feel!

Do you know the movement of turning up the hand?

Do you know the movement of raising the arm?

Know, know and know!

I had him practice like this for half an hour and after that I showed him how to do walking meditation.

Know every step that you walk. Whenever he took a step I knocked him with my hand on his arm: 'Know like this, know like this!'

Knowing, knowing, feeling.

I had him walk for half an hour and then called him over and let him do the rhythmic meditation in the sitting position again.

He got into contact with SATI, with awareness of the body. I asked him, 'Just now, you were aware of the body, did your mind think of other things?' 'No'.

One is right here, one knows right here.

'Have you ever known like this for a long time, let's say for a whole day?' 'Never'. 'What about one hour?' 'No, never'. He just learned about this now.

This is how I taught.

This point is the point that we [as Thai-Buddhists] are lacking in.

We are not lacking at other points, it is this point!

This is the point where Buddhism comes into being!

The BUDDHA, DHAMMA and the SANGHA arise right here, that is to say their qualities.

We have to give rise to them right here, this is their birthplace, the birthplace of the state of 'being BUDDHA' that knows, that goes in and knows.

Don't destroy this state.

And so we have opportunities, we have places such as this one; it is not as if we practice because it is the fashion!

We don't advertise that we do anything else.

To perform rites and rituals, make merit and offerings and so on is not the right way.

To do it right in line with real awareness one has to practice, practice like this.

We have to spur each other on to practice, to live like this.

The activities of Buddhism have to start off with this method, we can't deny it.

We need places and the environment and we have to persuade each other to come and practice like this.

In the mornings and evenings there are DHAMMA- talks as well as practice; this gives good encouragement.

And so we come together to practice in this style.

What I'm saying now is not for memory, it is for practice!

Putting it into practice in our bodies and minds, coming into contact with ourselves.

When I use the word 'SATI', we know, we feel it at the same time that we hear it.

The things I talk about exist in us, they are there, in all of us.

The more I talk, the more we see ourselves.

What do we see? We see what I'm talking about.

For example, feeling: we all feel, even when we don't do anything in particular.

When we are skilled we don't necessarily have to make movements with the hands and arms: we just sit there.

Feelings are there already: the blinking of the eyes can be felt, breathing can be felt.

The quality of knowing that knows the blinking of the eyes, is feeling, it is SATI. The quality of knowing that knows breathing, is feeling, is SATI.

Even when we don't do anything special, there is awareness, no matter where we are, even when we just sit there, there is awareness.

SPIRITUAL FRIENDS - INNER SAGES -
THE PATHS AND FRUITS OF PRACTICE

May the words I speak be your spiritual friend (KALYANA MITTA);
awareness is our spiritual friend.

Associate with these things; associate with the sages;

I don't mean to associate with this or that person;

that is good also, those are the external sages, but the real sage is
within: awareness!

Try to associate with awareness for seven days.

To know directly and straightly is called: 'associating with the sages'.

Do you see that?

When the BUDDHA expounded the first discourse
(DHAMMACAKKHA PAVATANA SUTTA) to the group of five
disciples, the Brahmin KONDANYO opened his 'DHAMMA-eye'
[reached the first stage of Enlightenment].

He was the first monk-disciple of the BUDDHA.

A few days later, the other four* also opened their eyes.

The BUDDHA pointed to and talked about the two extreme modes of
practicing which should not be followed through (KAMESU KAMA
SUKHALLIKANU YOGO and ATTA KILAMATANU YOGO).

The path is THE MIDDLE WAY, the path for the mind to walk;
the path of the mind is called MAGGA.

MAGGA [or the Path] is this awareness.

* VAPPA, BHADDIYA, MAHANAMA and ASSAJI.

Awareness or the quality of watching, of seeing, of knowing, is called the Path.

Whoever is always aware is walking the spiritual Path.

The Path is a vehicle; it is as if one rides in a vehicle that leads one onwards.

As the BUDDHA mentioned the Path, KONDANYO was practicing in awareness.

Finally, the BUDDHA presented the ANATTA LAKKHANA SUTTA [the discourse on the characteristic of 'not-self'], as follows:

'Is form* permanent?' Answer: 'No, it isn't'.

Does something that is impermanent have value or not?' 'It doesn't'.

'Should something that is quality-less be clung to [as a self or oneself]?' [obviously not].

This way of teaching by the BUDDHA [by inquiring], is not telling people, rather, people see for themselves.

This is teaching in order to see; in actual fact, one teaches oneself.

Another person can teach one to know but in order to BE, one has to teach oneself.

Can you do it now? Do you have awareness within your body yet?

Try again. When walking: feel it, feel it.

Sometimes thoughts come up. What do you do when that happens?

Well, be aware! Be aware! Focus.

Know the body, as it is moving. When there is awareness, are there still thoughts coming up?

* In the same way with the other four aggregates of feeling, perception, volition and consciousness.

Can you solve the problem this way? Can you change thoughts into awareness? You can.

As soon as awareness arises, the thoughts stop.

So, know the movements of the body well.

A thought comes up one time and one knows [the body] one time.

This knowing is the right way to teach oneself. Teach yourself often.

The more thoughts the better!

But some people are interested whether the thoughts are right or wrong. They think that thinking is wrong. On thinking, see the thought – there is no right or wrong, there is just seeing, seeing thought, knowing thought. As soon as one feels that there is a thought, everything comes to an end.

On seeing thought, skill arises.

The state of seeing thought, seeing it often, is an art.

It is like seeing somebody's face: when you see somebody for the first time, you might forget again but when you see somebody many times you become familiar. This not just ordinary knowing; you know his or her character, what kind of person this is, whether you should connect with him or her or not.

Some people see thought and think that it is wrong, when a thought pops up, it's wrong. This is wrong understanding! That's not right.

This is similar to that time that I was up at the monas-tery on top of the hill at Boo hom village, (LOO-ANG POR TEE-AN'S village) in my early days of practice.

LOO-ANG POR TEE-AN wanted me to stay there at that time.

There were many people practicing.

I was doing walking meditation with another monk, he was lower than me because it was a hill.

When he got tired he sat down and then I heard these strange slapping noises – pat, pat.

He slapped his own head with his slippers!

I walked over and asked, ‘What are you doing?’

He said, ‘The mind thinks all the time, I don’t know why, it’s crazy!’

This is not seeing thought anymore: he got caught up in it for sure!

He was punishing himself for it.

Doing it like this is to go in the wrong direction.

It is like planting rice and pulling it out again: they won’t take root, there won’t be results.

Therefore, when thought arises don’t consider it to be good or bad, just see it directly.

Thought is useful: we’ll get to see it. There is nothing wrong with it.

Thought arises – that’s good, we’ll see it and be aware of it!

Knowing it in a cheerful way.

On seeing happiness you go: ‘Hmm’; on seeing suffering: ‘Hmm’; heat: ‘Hmm’; cold: ‘Hmm’.

This is VIPASSANA [insight] in small ways.

This is being a meditator!

If you are the one who is right or the one who is wrong, then you are ‘have taken birth’ and you are caught up – you are still deluded.

There is no ‘knowing’. This quality of knowing is completely neutral.

It can be applied to anything; it is absolutely fair and can be used with everything.

We're not looking for faults: I don't like wrong, I like what is right; I like 'knowing', I don't like not 'knowing' – it is not like this! If it's like that, the quality of knowing will not prosper; it gets cut and divided up, it gets separated all the time.

Do you understand what I'm saying? Have you realized this? When you know are you satisfied and when you don't know do you feel sad? When it's wrong you feel ill at ease and when it's right you feel good.

In the past, I've asked people, having short interviews* with them at SUGATO forest monastery.

A lot of people used to come to practice.

I asked a girl how things were going. She said, 'Today it was a real hassle, I don't know what I was thinking, I was all tense. It wasn't like yesterday. Today I was really in a mess!'

I said to her, 'This is not the way that a meditator talks, try saying it another way'. She thought for a while and then said: 'Today I saw the mind thinking, I saw it being tense'. Hmm, that's the way to talk! In the first version she was caught up but in the latter she saw it, she became smart. The words 'I am' are no good, the words 'I see' are fine. Do you understand?

What is it like for us here? Being or seeing?

This is the point of separation. Insight (VIPASSANA) does the separating, at this point. Things are melting, being digested, dissolving into emptiness. Until there is no self.

* Especially when people do intensive retreats, a teacher would come and ask about practice and give advice, individually, once in a while.

The way to arrive at the Path and fruits of practice is by this way.
This exists within us. It shows us the way.
The Path is sure: the Path is to watch, to see.
The things that arise with the body or the mind, they arise so that we can watch and see. Do you see?
Especially in the mind, there are lots of things that come up for us to look at. Has there been any gladness these last few days?
Did you see it? Have you ever seen happiness?
Have you ever seen suffering?
These things come up for us to see them.
What about satisfaction? Have you seen it? Dissatisfaction?
This is the Path.
If one sees then there is the Path. The middle way.
The way to get to the Path and the fruits of practice is right here.
At the point of seeing and not being caught up.
Things arise in order for us to see. Some people may experience tension – do you see tension?
Some people may experience dullness – do you see dullness?
Others may see thought. Do you see it?

ONE CANNOT GRASP HOLD OF THE MIND –
THERE IS JUST SEEING AND SEEING

Develop this state of watching and seeing a lot.
Develop the quality of seeing a lot. See the body moving, see the raising of the arm, see the lowering of the arm. Know and see.
Knowing and seeing. When things arise that we don't want, things that we didn't intend: see that also.

For example, thought: we didn't ask for it, it just arose.
When we see thought, thought comes to an end.
When we fix our awareness, the quality of knowing does not fail,
as we might think. It is good to have thoughts arising.
This way we get to see them, see the mind thinking.
Sometimes many things come up: happiness, for example,
and one is smiling inwardly.
Don't grasp it, don't BE it. Establish yourself on the specific
characteristic of a meditator: watching, seeing and not 'being'.
This is not wrong and this way you won't waste time.
But some people get caught up and waste lots of time.
They get caught in joy, calmness, visions, defilements due to insight,
analytical knowledge and all sorts of things. They fall in the 'well of
knowledge' and know this and that. One wastes lots of time this way.
There is no need to know all that but see it.

It is like coming here by car from another province:
on arriving here there is no need to teach about the things that one
has seen as one passed through.
But some people will stop and rest when they get to a nice shady
tree; others get sunburned. They get caught up and grasp onto the
states that they come across.
Just pass through! Don't want anything.
Some people want this and that; right and wrong.
This is desire: I want, I want. This is not right.
Especially when it comes to the mind: one cannot grasp hold of it,
there is just seeing and seeing.

WHEN THERE IS REAL SUFFERING
THE DHAMMA BECOMES VALUABLE

Maybe some people don't understand. Never mind. I'll just talk anyway. When you're in a bad way, you may search for it and it may be useful at that time.

Yesterday I talked with LOO-ANG POR JARUN, he said, 'With what I'm saying I'm not giving people knowledge now - that may not be possible - but in another **20-30** years from now, people may come to realize it or when they are down and out, because they have heard these teachings they may look for a way out and practice until they know'.

For example, I say: 'Don't be caught up, watch!'

Maybe, when we bear great hardship, we suffer and it hurts a lot, that we recollect what I said:

'Watch, watch it'. And then we watch. The state of watching will probably help to solve the problem. When we come into contact with the state of watching, we might be released and liberated [from that condition]. We may be able to let go and put things down.

At present there may still be plenty of excitement for things - maybe we want this and that - there is no suffering yet.

But when suffering arises DHAMMA will be valuable.

So I'll talk just in case, so that you may hear it.

But actually it is not beyond us to practice and that is why we meditate. Intention is what classifies beings.

Let's start from here. We watch the body, really feel and make contact with it. Sometimes, as we're watching the body, something comes to interfere and it makes us lose it, it incites delusion. Thought for example, or drowsiness and the various hindrances*.

It is our chance to see them, to see that which is wrong and that, which is right. See both right and wrong.

This is called: having arrived on the Path.

The things that make us deluded, such as the hindrances and proliferating thoughts will be seen by us.

But some people go and get caught up in them.

These things are not without value: they teach us valuable lessons when we get deluded.

But some people judge delusion, considering it to be wrong.

This is a cause for failure in practice.

It is not like that! When there is delusion we give rise to 'knowing' – this is a valuable lesson!

In this way we get experience: the moment delusion is there once, we have one valuable experience.

When many thoughts arise that induce delusion – or sleepiness – we know, and we relate to these things in the right way.

These things then have value for us.

It is like learning at school: the teacher teaches when the children make a mistake. He or she teaches how to write the letter A.

* Five hindrances are listed by the BUDDHA, namely
sensual desire, ill will, sloth and torpor, restlessness and worry,
and doubt and uncertainty as the last.

When a child writes an E, the teacher sees that it is wrong and corrects it.

This way the children learn to correct their mistakes at the time that they make them. This is valuable.

But if a child makes a mistake and the teacher doesn't teach it is bad fortune for that child.

We are the same: when there is something wrong and we are the one who is wrong: this is our misfortune.

But when something is wrong and we see it and we solve the problem: this is our good fortune!

Mistakes are teachers! But what someone else says is wrong is another thing.

As we practice here, we know our own mistakes.

Whenever we see something wrong, we change it into right. When we see suffering, we change it into no suffering. When we see anger, we change it into non-anger. This is up to us. Others can't help us with it. Others do not see the thoughts in our minds.

But we can see it.

Other people don't see the anger, desire, delusion, defilements, craving, lust and torpor in our minds,

we have to see it ourselves. We might see these things in other people a little bit from external expressions but there is nothing we can do about it.

But when we see these things in ourselves we can solve it. Try it out! Don't think you are powerless. As soon as sleepiness comes up one yawns and drops off to sleep!

This is called ‘falling for it’. If you get easily sleepy, then find some way to do something about it, don’t just give in to it.

Fight it a bit! Try looking up to the sky or the top of a tree, look around you, look far away in the distance.

Imagine it is daytime – that’s not the time to lie down!

This is the time to practice; nighttime is the time to lie down. If it doesn’t disappear then get up and wash your face or take a shower – fight it a bit!

Don’t sit there nodding about. If that is the case, you’ve really lost it! We have to be awake!

Open your eyes [fully] and be aware. You can do it!

It can be changed, it can be solved.

MEDITATION MEANS TO DO GOOD A LOT

[The prefix] ‘PATI’* means ‘to come back, to return’ or ‘to solve’.

It is not a matter of doing sitting and walking meditation all day long but never solving the problems.

One thinks for an hour or two while ‘practicing’ – that is not putting forth effort. It is laziness.

A practitioner is one who changes wrong into right, delusion into non-delusion. Whenever there is delusion: change it immediately – this is useful!

When something is wrong: change it, know it immediately, practice!

To practice is to change.

* The words PATI-PATTI in Pali language, and ‘patti-but’ in Thai, mean ‘to practice’.

Meditation means to do good a lot. Make that which is harmful into something good. This is called meditation.

What is goodness? Awareness that we're training ourselves in is goodness. Perform this kind of goodness and do it a lot.

Recitation is to keep a certain word in the mind, for example, 'Bud-dho', 'Samma Arahant' etc.

In the past, I learned verses. I had to recite in order to become invulnerable. That is recitation.

Sometimes we use the wrong word: we may call the recitation of the word 'Bud-dho' meditation. It is not.

It is recitation. As for the word meditation, it means to cut off, to just be aware, to feel movements with SATI.

Now is the time to practice, I've already explained how.

Know what arises, don't know at any other place.

In the beginning of the training know at the body, not anywhere else.

Take the body as the sign.

Consider the body as the material or tool to produce awareness.

The body is part of nature.

When one sees the body, one has to see the mind too.

A person consists of a body and a mind, and so this is what we learn from. These are our scriptures.

The Path, the fruits of practice and NIBBANA are right here.

The hell realm, the hungry ghosts and the thickheaded demons are to be found right here.

Realize this! Don't be fooled by things.

Don't let the body or mind fool you!

THIS MIND CAN BE DEVELOPED TO THE END, UNTIL THERE
IS NO MORE SUFFERING

To be aware is to study. Awareness or SATI will become skilled in the ways of the body and mind.

It is right here where you will finish your 'studies'.

Students study at various institutes, when they finish they have what you call a Ph.D. But awareness is the real study!

The word 'study' means to integrate.

One sees SILA, SAMADHI and PANYA.

It is awareness that studies the body and the mind until it is skilled.

It could be called 'full knowledge'(PARINYA). As I said this morning,

there are three kinds of 'full knowledge': 1. YATAPARINYA:

full knowledge by way of recognition, 2. TIRANAPARINYA:

full knowledge by way of clarification: this is RUPA, this is NAMA, this is suffering of RUPA, of NAMA, this is disease of RUPA, of NAMA, this is convention, constitution and ultimate meaning.

3. PAHANAPARINYA: full knowledge by way of abandoning.

Some things in the mind can be absolutely abandoned, completely changed.

The mind can be developed, don't think it is a hopeless job. As I said before, someone who is angry is at the end of one's rope. If not, then there is no problem – just normal. The state of watching is normality. Normality is the spiritual inheritance. Complete normality, until there are no more changes.

Until it is stable. Attain to this state! You have the right to!

The thing that leads one to normality is the state of watching, watching and seeing, and having seen not being caught up.

The mind returns more and more to normal, it becomes pure.

The pure mind does not get concocted.

This is the spiritual life. The spiritual life doesn't mean a shaven head and yellow robes. The living of the spiritual life is this. Awareness.

Knowing a lot, knowing often, being aware often, and the mind will gradually get purified. When the mind is pure and stealthy thoughts come up, it doesn't want them – they are wrong.

When anger arises it doesn't want it even more – it is wrong!

Restlessness, defilement and worry: that's not it! That's not normality! The mind is like that: if it is not right, it doesn't want it.

The mind sees and solves; it sees and doesn't want.

But some people don't know, they'll take on everything! They go for happiness, delusion, like and dislike. They get caught up in all things!

This one mind can be caught up in thousands of things! Then there is no freedom. No spiritual life. No purity. No normality.

This way of practicing of us, has definitely not changed for over 2500 years; it still stands up to verification, it is a science because it stands up to verification.

THE RELIGION THAT WILL LEAD THE WORLD IS BUDDHISM

These days, scientists say that the religion that will lead the world is Buddhism. Women will lead society, men will be followers.

Buddhism will be the leading religion.

Especially this method of using movements through the rhythmic meditation is very popular with educated people everywhere, both in Thailand and abroad.

The reason for this is that it can be experienced, it is because we teach people what is true.

Try it, raise your arm, do you feel it? This method of knowing challenges people, it can be proven, there are results. It is not limited to sex, age or nationality.

It can be used and contacted by all. This is the most universal method!

It is our good fortune that 30 years ago it was LOO-ANG POR TEE-AN who set the fashion.

It is most appropriate to every sex and age group.

As LOO-ANG POR TEE-AN used to say: 'Don't take age to be an obstacle, awareness is the same for all'.

Therefore, I say that it is appropriate, that it is universal. It is not important whether one is male or female, whether one is educated or not. Just be aware - that's all there is to it.

Nowadays it is getting popular. I have taught in many countries, I let people test it out. And everyone accepts it. It is real. It is a science. The body and the mind really exist, SATI really exists.

When awareness comes in to know the body and mind, then all things are stopped or 'tamed'. This is the result of being aware of the body and mind. This is the most complete development of life: all suffering disappears, one gains good health and [even] the economy becomes better.

JUMP WHEN YOU FALL OF THE LADDER!

Before I came here I gave a talk at Mukdahahn province.

I talked about the same thing.

I'm not boasting but since I've been practicing I hardly ever get sick, my health is really excellent. That is because of the development of life and I'm looking after it. The DHAMMA will protect one.

The DHAMMA inevitably looks after the practitioner.

So don't doubt. We try to be aware; there is no beginning and ending [as with this retreat that started on **20-1-1996** and ends on **28-1-1996**].

Try to understand, experience awareness and when you go back home, watch. Watch yourself while sweeping up, washing clothes and doing the dishes.

Prepare yourself, it may be useful. Jump when you fall of the ladder*. This may turn into an art. Now, we're not falling of the ladder yet, we're not using this knowledge yet. But it is good to know about it now.

Maybe when the time comes we'll use this knowledge so that we don't get our skull cracked. Maybe it will be a kind of sport.

LOO-ANG POR TEE-AN used to say that it really is like that. Now, we are still alive, the breath still goes in and out. But when the time really draws near, this knowledge may be our close friend.

LOO-ANG POR TEE-AN said that even though we don't have realization now as we practice, but about **10** to **20** minutes before we die we may get it, it may be useful.

* This is a simile for dying.

During the rains retreat last year, my uncle died. Before he died I went over for a chat. He was a DHAMMA practitioner, he practiced up to the final stage.

He said that now he was fine, he could control everything.

Whatever I asked him he could answer.

But if you're not in control, then don't be downhearted.

Don't cry and don't think of other things. The present it right here!

It is here where one is not caught up in anything. One is watching things. But if you don't have control you may be dumbfounded.

Whatever arises is an object. Children, don't be alarmed, just watch, just watch it. Right now, father is watching it: there is nobody who is born, nobody who gets old, nobody who is sick and nobody who dies. This is investigation; it is safe, there is just seeing.

But some people are not like this: I told you before about this grandma who had been fishing all her life; her children held her hands but she struggled to get free because she was delirious and imagined that she was torturing fish. This is a hungry ghost or a hell being!

What a pity to be born as a human being and waste your life like this.

PROVING THE FACTS

Where have we been these last five, six days? Some people may have been with their children, some people may have been angry with this or that person.

Don't go out! Stay right here! Stay with the movements of the hands. Watch out, you'll become delirious! Prepare yourself like this. When the time comes, there should be peace.

'Consciousness', they call it. Now, we are still stuck, but we know.

It goes out: come and stay right here. This will give rise to skill.

You get stuck and you know.

This is the state that is not born, doesn't age, isn't painful and doesn't die. It is not a place or a house somewhere.

It all starts off with awareness, it leads us to safety. And in the end it leads us to the Paths and fruits of practice.

Every moment of awareness is a step.

The mind goes out and we feel, we feel. Know a lot, enter into things with the quality of knowing.

Both merit as well as virtue and generosity, and even liberation are to be found at this point.

Awareness has already cut off a number of things: when we are aware we pass through evil, through revenge, there is no enmity, there is no ill will, there is no love and no hate. Do you see that awareness leaves these things behind? Awareness knows, knows and knows. It is the end of revenge, the end of danger; it is beyond everything. Is this real or not!?

This is genuine, this is real. Don't let anyone fool you. These days we get fooled a lot. Some people threaten us with hell and fool us with heaven – this is all external stuff!

Try this out and prove it! Don't believe me; everybody should prove it for oneself.

Make contact with awareness and prove the facts for yourself!

I'm talking about the possibility, I'm your spiritual friend.

Whether what I'm saying is right or wrong, you have to see for yourself. Practice today, do the rhythmic meditation. Be devoted to just this, with your whole heart. Do it fully. Whether you do walking meditation or do the rhythmic meditation, sitting under a tree: try to arouse awareness.

Little 'knowing' will turn into knowing more. This is our inheritance, our noble treasure. Build it up – you're still alive!

Don't wait until you're dead: build it up now!

Alright, what I've said comes from the way it is, it's not coming from memory.

The things that I've been talking about exist in everybody who is sitting here.

With good intentions towards all beings that are determined, may all good qualities and the goodness that we have performed be the power that will support and send you to the realization of the way it is, which is safety and immortality – no birth, aging, sickness and death.

THE EXCELLENT PATH

FOR HUMAN BEINGS

We can learn the ‘course of humanity’ by using the body and mind as our scriptures, that is, to try and be aware while using the body and the mind.

To study and watch, to know and see, by using the method of developing awareness as taught by *LOO-ANG POR TEE-AN CITTASUBHO*, namely the rhythmic meditation of moving the arms and the walking meditation.

To intentionally make movements, in order to first see the body, which is coarse, and later on, to see the mind or to see thought, concocting things up.

Let’s compare developing awareness with a child learning how to write: when the teacher writes an A or a B on the blackboard, the child remembers it and can write it too.

Studying and knowing about the body and the mind is similar: first, we have to train in awareness to see the body and mind clearly, then we will be able to use awareness well.

We practice the rhythmic and walking meditation in order to clearly know with awareness the movements of the body.

When we see the movements of the body clearly, we will see the mind clearly also. We don’t have to go and look for the mind but we depend on watching the movements of the body (which will automatically take us to the movements of the mind).

Keep watching the body all the time; try and watch with intention; acknowledge the feeling that arises at the time the body is moving, for example while doing the rhythmic and walking meditation.

In one day, one can know many, many times.

While being aware of the movements of the body, sometimes there may be many things that delude one, for example thoughts that arise unintentionally. Usually this happens when we’re doing our best to develop awareness.

Take it to be a lesson, an experience that comes to teach us something: to come back again to the body and re-establish awareness with the movements of the body.

Delusion teaches us to not be deluded.

For people who are peaceful by nature, it is easy to be aware and to have **SATI-SAMPAJANYA**.

The practice of meditation places much importance on awareness and always feeling oneself, realizing one's actions, because **SATI-SAMPAJANYA** is able to change what is bad into good, and what is wrong into right.

One who is aware tends to do what is good because awareness is the source of **SILA, SAMADHI** and **PANYA**. So, we find a method to study and understand our minds by watching both the body and the mind.

When we are skilled at watching the body and mind with awareness and we clearly understand the body and the mind, we will know what merit and evil is, and what 'religion' means. We will come into contact with virtue, firmness of mind and wisdom: we don't just think about it: we experience it! This is a law of nature. Therefore, make effort to always watch and see the body, knowing and seeing it through the mind contacting it.

It is just like a teacher writing something on the blackboard for the students to see: first we have to make an effort to watch.

Determine to watch until you won't forget.

Before, the A and the B were on the blackboard, but now, we contact the A and the B in our minds because we've paid attention.

Watching the body and mind with **SATI** compares with a computer that records information.

When we put information in our minds by regularly training in watching and seeing, we evolve.

This makes us see the body and mind as it really is; understanding and knowledge about our bodies and minds will arise until the 'course of humanity' is finished. This is called realization. *Realization compares to stepping out of the darkness: we see our own minds and we don't get caught up in various manifestations.*

We see physical and mental things for what they are, we see the nature of both the body and the mind and we see what kind of physical and mental manifestations there are (for example heat, cold, like and dislike).

If we don't see clearly, we yield to **NAMA** and **RUPA** and their conditions, and we are under the power of proliferating thoughts. But when we are fully aware, we escape from that power. It is like solving a mathematical problem: one is able to do it when there is nothing hindering the mind. So, to come to understand the body and the mind is like finishing the 'basic course' completely.

Before, we used to be caught up with the conditions of mind. For example, being the one who is hot, when feeling hot; being the one who is cold, when feeling cold; being the one who is hungry, when feeling hungry, or being the one who endures pain, when feeling pain. We were 'the one who is caught up' with all those manifestations. This is called to yield to conditions, letting them be the boss. When awareness arises, those things cannot be the boss any longer because we see that they are just conditions of the body and mind. Anger, for example, is a condition; it is not permanent and it doesn't have any essence.

To see like this, is therefore comparable to the arising of a magic eye that receives and knows the expressions of the body and the mind. 'The magic eye' means to be fully aware and to see that **RUPADHAMMA** and **NAMADHAMMA** are subject to the 3 characteristics (of impermanence, valuelessness and non-selfhood). Then, we're able to let go of body and mind. This is similar to *not* having a whole lot of rubbish scattered all over the place, as we did before. Whatever happens to the body and the mind, we 'throw' all those conditions of body and mind into the 3 characteristics of **ANNICAM**, **DUKKHAM** and **ANATTA**. Before, we had lots of garbage which was a hassle, there were stains of suffering, stains of anger, of desire, of delusion, of love, of hatred, of heat and cold. But now, we don't have all that rubbish anymore! *It is merit to see impermanence or to see the three characteristics.* Merit here, refers to seeing the conditions of body and mind and to be able to use the body and mind in one's life, in the right way.

Evil is to not know the conditions of body and mind, it is compared to darkness. Such a person is considered to be uncultivated, both the body and mind are undeveloped because one allows proliferation to be in charge. This makes one hold onto anger, lust and delusion. Sometimes one lets anger be there for several days.

When we clearly see and realize the body and the mind like this, we are no longer uncultivated: we are high class people. Religions deal exclusively with people: they are teachings about the body and the mind. We all have a body and a mind. Both merit and evil can be found within us, in our actions. When we practice up to this point, **RUPA** and **NAMA** or the body and the mind, treat each other in the right way. Before, the body and the mind were oppressing each other all the time, for example when hot or cold feelings would arise in the body, the mind would suffer; or when anger would arise in the mind, the body would be uncomfortable. They would oppress each other all the time. But now, we see the body and the mind relating to each other in the right way because awareness is there to watch them. When we know this much, we have a foundation in practice and we make continuous progress.

It is similar to passing elementary school with good marks and thus having the opportunity to study in high school. Having a foundation means that we're fluent in watching proliferation arising – this makes us see the concoction that's going on. When the state of 'seeing' arises, we don't get carried away with the proliferation that arises. This 'seeing' is an important principle because it is able to smelt and digest all of the defilements. This compares to studying well and being able to read and understand the meaning. From the state of continuously watching, we come to see convention and suffering. The state of watching gives rise to fluency, it is like having a good tool; it makes us proceed on 'the road of life' all the time and we don't get to a blind alley.

Not seeing suffering or the suffering connected with the body and the mind makes us grasp on to it, all of which is a burden. When we see clearly, some types of suffering drop off immediately because we see the world as being full of convention, some of it are material things; others are mental. Even language is convention, the world is full of it. It is called the conventional norm.

In the past, I learned many superstitious chants; I used to sit and recite them at night. I had verses for making 'holy water', for going into the forest, for dressing, for eating, for leaving the house and for catching cows and buffaloes: for all of it! It was over the top! The happiness I got from it was little, if any. It is like a trader in kapok or fiber: he or she gets little money. In terms of merit it is little merit and it is not lasting. But now, I'm no longer a trader in kapok or fiber: now I'm a trader in diamonds and I get loads of money! Seeing convention makes one able to completely give up on those verses. For example, the chants about the **108** virtuous qualities of the **BUDDHA**, belief in various ceremonies, invulnerability verses, which one has to recite until one feels that one becomes big and one's skin becomes tough. These things I have completely discarded. Instead lightness of body and mind arose. I realized what convention is. Whatever somebody does, I understand it; whoever does right or wrong: I know. When I 'fell into the well of knowledge', I saw all things in the world as being full of 'objective matter, ultimate meaning and changing conditions'. I saw that all things have causes and are conditioned.

For example, I saw that sometimes an object can be supposed as good, as bad, as likable or as not likable. Ordinary people assume words like 'love, hate, like, dislike, beautiful, ugly'; they take this person to be 'good' and that person to be 'not good'. This is all quite ordinary, but it makes one not free in seeing. This is called: knowing convention, the norm and ultimate meaning.

On knowing these things the mind is set free
because the state of seeing clearly has arisen.
'Falling in the well of knowledge' means to know in all postures
and all movements; one knows while walking, while sitting,
while seeing, while hearing etc.
This is called the arising of wisdom-knowledge.
It leads us out of the various problems.
Seeing clearly supports our continuous progress: one comes to know
what virtue is, what firmness of mind is, what wisdom is.
One really makes contact with merit; it is not like before
when we just had ideas about it.
I can assure you that the mind that really experiences merit doesn't
fall in hell, is not a hungry ghost and is not a thick-headed demon
because one knows what is right and wrong.
To experience merit is therefore useful.
To come into contact with evil teaches one to let go of it.
It is similar to having stepped on a thorn:
when we see thorns, we don't step on them as before.
So, really making contact with merit is for
the extinguishing of suffering, for peace and for liberation.
When we stay with virtue, we experience virtue; there is normality
in both the body and the mind: the body is in its normal state
and the mind is in order; the mind doesn't go up and down,
it doesn't run wild.
The state of normality of the body and mind is virtue,
firmness of mind, and wisdom – thorough understanding –
arising, which keeps purifying the mind and sets it free.
Knowing the causes and conditions makes one not stupid,
not deluded and one is able to contact **SILA, SAMADHI, PANYA**.
This is called the training in virtue;
it is the virtue that arises from the path of practice.
The state of watching and then seeing,
and having seen, not being caught up,
is the genuine path to overcome suffering.
When one watches continuously, the mind
will be purified; it is the living of the spiritual life.

This is the way to come in touch with virtue.
Always stay with this state; it is the training in **SILA**.
It is the virtue that melts and eats up the corruptions of mind
and one is able to let go of evil, do what is good and purify the mind.
It can be taken that the training in virtue is really advantageous.
It is not the kind of virtue that one recites in a ceremony.
Right now, in carrying on with one's life, one can find virtue.
One is then someone with real virtue.
SILA makes the body, speech and mind 'normal'.

At this stage, we have really become a human being and really closed
the door to hell and the evil destinations because we know the path,
we know virtue, firmness of mind and wisdom through experience.
It is not knowing through memory, thinking or figuring things out.
Rather, we meet and see, we experience **SILA, SAMADHI &**
PANYA, we experience the Noble path and the spiritual life
(BRAHMACARIYA), which is purity.

Before, it was as if there was more than one person inside:
one person was the watcher, one person was the thinker
and the one who made movements was still another person.
But now, in the state of watching all three come together as one.
The state of watching arises when developing awareness
with the movements of the rhythmic and walking meditation;
it makes it easy to know and see the movements of the body
and the mind (the concocting thoughts).
In the past, proliferation would control us completely
and that would give rise to sleepiness, restlessness, doubts etc.
But with awareness, we are able to conquer proliferation
and those mind states no longer exist anymore.
This compares to traveling on a highway; when we pass this town
and that village, where do we get to and what is it like beyond there?
Well, nobody has to tell us: we know, see and experience that
for ourselves, naturally.

Next, one comes to know, see and experience what angels are.
Angels are people who are ashamed of doing anything that is evil.
They don't dare to think evil thoughts, speak evil words or do evil
things.

Before, I used to understand that angels were up in the clouds;
I thought that there was a heaven up there.
It's alright to believe that, but those angels cannot help us.
The kind of angels that arise within us refer to having a sense
of shame of wrongdoing: one doesn't dare to think, speak or act
in evil ways – one doesn't even dare to think!
This is what angels are! Angels are within us,
so we don't have to bow to them, we don't have to pray to them.
I had never thought like this or known like this, and so I would like
people to study and come to know it, to practice with it.

One day, as I was doing walking meditation, I thought to myself: 'This
person probably doesn't know, that person probably doesn't know'.
I thought about my parents, my relatives; I wanted them to do
walking meditation, I wanted them to sit down and build up
awareness. I thought with loving-kindness and compassion;
I wanted to help them.
Walking on the excellent path makes us go beyond being a man
or a woman, being a hungry ghost, a demon or a devil:
one becomes a human being, one who has a superior mind.
Someone with virtue, who lives one's life according to the
Noble path: one abandons what is evil and does what is wholesome.
One's mind is like that of the gods.

One knows merit and evil, and one genuinely understands Buddhism.
This is what the excellent path leads us to see and understand.
Religion exists in people's very hearts if those people
refrain from evil, perform only good actions and their virtue is pure.
But if one still thinks in evil ways, it can be taken that
one hasn't reached Buddhism, even when one recites the words:
'BUDDHAM, DHAMMAM, SANGHAM SARANAM GACCHAMI'
(I take refuge in the **BUDDHA, DHAMMA** and **SANGHA**).
Religions teach people not to have suffering,
religions teach people to do good. If one is still suffering,
one is not reckoned as one who has reached the religion.
One's life might become blemished, it might go downhill.

When we arrive at religion we relinquish evil and do only what is right
This compares to someone who does certain things until he or she
makes a living with it and is stable in it.

He or she is able to depend on it in order to live his or her life.

This is how we experience things.

The state of watching – watching and then seeing – and when
seeing, not being caught up – is the most concise action.

It is like the **DHAMMA** is really in our fist, we don't have to do a lot.

Before, I was in a mess: I clung to ceremonies, clung to others
and believed in rituals.

I was even afraid of my own thoughts,

because with thoughts come doubt, fear, love and hate.

But when full awareness arose, I wasn't like that anymore
because I determined to only just 'watch'.

It was as if my life came down to just doing that much.

Studying and practicing until one reaches the state of watching
and seeing, and not getting caught up, is the point of completeness,
the point where all things come together.

It is the diamond of the **DHAMMA** because one is able to smelt the
fettors (ten deep rooted and subconscious tendencies in the mind).

Seeing **RUPA** and **NAMA**, seeing suffering, seeing convention and
seeing the mind proliferating, gradually diminishes the ego.

The mind gradually turns into one of a human being,
which means that there is morality as a refuge.

The way to hell and the bad destinations is closed off
because one refrains from evil, only does what is good
and really makes the mind pure.

The door of the truth is opened; the mind is free because
one can destroy the ego.

One abandons the first three fettors, namely:

personality view, doubt and attachment to precepts and practices.

At this point, the mind changes and comes to see and understand.

Before, it was as if the ego was hiding by the door.

But now, the watcher keeps a watch over the door.

As soon as the ego appears, it is discovered and the ego falls apart because it can't endure verification.

It could be compared to a tree that has fruit: as soon as one shakes it a bit, some fruits will fall down.

And in the same way, greed, hatred and delusion, and those three fetters that are deeply instinctive and are conditions that arise from the body and the mind, drop off and disappear.

The mind that changes into a Noble one, is the superior mind that is able to destroy the ego.

When one experiences this, the ego drops off and is finished with.

It is as if wholesomeness and unwholesomeness or dirtiness and cleanliness are separated.

Being a Noble one is to have this kind of excellent mind, this is how the mind changes.

It is not a matter of changing clothes or changing one's words;

it is not a matter of ordaining using this or that ceremony:

that is just convention, that is being a monk* through convention.

But when one is a Noble individual, one is far removed from suffering and defilement. Suffering and defilement are the enemies of life.

The ego with its attachment is an enemy of life

because wherever there is ego, it is like having stains: stains of losing, of winning, of happiness, of suffering, of getting, of losing etc.

When one can relinquish the ego, it is like having a dilapidated car that gets fixed up and restored to its normal condition:

the body and the mind are the same.

The path of **DHAMMA** takes us to this point.

It is the excellent path, it is number one,

it is the superb path of life.

When reaching this point, one experiences what it is

to be a Noble one.

The mind that makes this shift, is a diamond of **DHAMMA**;

it is the doorway to Truth.

* The word 'PRA', in Thai, means 'monk', but the deeper meaning, according to the **PALI** language, is 'Noble one'.

As we chant in the evenings:

‘The **SANGHA** that is born from the good **DHAMMA**,
is endowed with such virtuous qualities as practicing well’.

*Being born from the good **DHAMMA**, is right here;
the Noble **SANGHA** is born right here; it is born from developing
awareness until one reaches the very state of watching and seeing,
and on seeing not being caught up!*

This state of watching is the path; it is the spiritual life.

If one compares it with a road, it is a smooth highway.

Lust, irritation, conceit and attachment to views and opinions,
that one used to have and was caught up in, dry up.

Comparable to fruits that are – all shriveled up – still in the tree.

Purity arises: it is high **SILA**, high **SAMADHI** and high **PANYA**;

It is the aggregate of virtue, firmness of mind and wisdom,
and they get better all the time.

The body doesn’t do anything bad; speech doesn’t say anything
bad and the mind doesn’t think anything bad.

One is separated from evil and one gets further and further removed
from ‘enemies’.

Suppose, before, we were driving very slowly along a bumpy road
full of holes: as soon as we get to the smooth highway,
we can drive at ease and we don’t get stuck, we can keep going.

One becomes skilled at being in the state of watching –
seeing because of watching, and on seeing not being drawn in –
it becomes more and more an art.

Whatever one does: if one is an artist, one can do it excellently.

For example a painter who uses just a single pen or a single brush:
he or she is able to fluently produce an image of a mountain.

It is a magical thing that improves continuously.

I try to bring up comparisons through using convention
because the Truth is sometimes hard to put into words.

When the state arises where there is supreme virtue, firmness of mind
and wisdom, the supreme spiritual life and supreme purity,
one abandons the various things that used to intervene,
both in the body and the mind – it changes altogether.

Whatever passes, whatever one experiences:
one really knows and sees it for oneself.
It is like when we finish something: we know that it is finished.
One reflects on the **DHAMMA** that one knows and sees
and liberated one: how did it arise?
There is more and more a sense of separation, and reflection,
happiness and joy arise. It is comparable to being pulled along
by a current, going to the sea: one doesn't have to make any effort.
Or it is like a strong man: he is able to lift up weights immediately.
It is the same with the paths and fruits of practice: from the first stage
of Enlightenment upwards. It is smooth and refined.
This can destroy the ego, and the defilements starve.
At this stage, no perception arises and there is no (deluded)
identification; it feels like it's hard to think and get carried away.
To go back and think in ways that make one 'be' something or other,
makes one's hair stand on end.
Anyway, neither the mind nor the body would be caught up in it.
The corruptions of mind shrink back.
One can no longer think like that. Old perceptions have disappeared.
It is as if one is born anew.
Having arrived at this point, it seems as if the ego is gone.
There is nobody left. The self has been burned up
by knowledge. It is like shriveling up.
It is the ending of all perception. The mind is free.
It is as if a state arises that is parted and disconnected;
it looks vague and indistinct.
The five aggregates that one used to cling to, that were the germ,
now don't get anything to eat and so they starved
and a separation takes place.
Before, form, feeling, perception, volition and consciousness would
work together, but they would each have their own function.
Now, they 'dried up'; everything shriveled up,
as if they had become loose and come apart.
Sometimes I would still be deluded enough to connect them,
but they wouldn't hold together, even when connected:
there were only just processes.

All speech and all thoughts were purely just processes only. It was the end of proliferation in life: the finish of craving and attachment. When reaching this state, one knows that the paths, the fruits of practice and **NIBBANA**, really do exist. One knows that non-birth, non-aging, non-sickness and non-death, really do exist. *LOO-ANG POR TEE-AN* knew this matter, right at this point! The **BUDDHA**, the **DHAMMA**, the Noble **SANGHA**, the Paths, the Fruits and **NIBBANA** really exist!

We are really able to be liberated in this lifetime!

Teaching people to know this matter can be taken to be the greatest thing in the life of human beings.

It is better to teach people to reach this final goal than to teach generosity because this leads to the end of suffering, the end of 'being'. This is the most excellent thing!

If this state arises, then help to support this teaching.

If there is nobody to talk about it, there won't be anybody to listen to it and the **DHAMMA** will completely disappear.

I consider talking about the Truth to be my profession.

When one takes the Truth as one's profession, one has to talk. If nobody shows people how to practice, it will be the end of the Truth. If you are interested to study and practice, I will arrange food and a convenient enough place, a hut or a meditation hall for you to use so you can try out training yourself.

Before, I used to live out in the country, far from civilization.

When many people would come to practice, there would be a problem. Sometimes there would be a deficiency of things which would make it inconvenient for the practitioners.

But at present, I have a place and if you're interested, I will look after things, I will be your friend as far as I can: we will share happiness and suffering; don't suffer by yourself!

I'm sure that I won't lead you along the wrong path because I have discovered the path to some extent.

When seeing suffering, one discovers suffering;
when seeing something that is wrong, one overcomes what is wrong
and when one discovers the path, one can reach the final destination.

No matter whether you are ordained as a monk or not: I have a place prepared for you! If you have suffering: don't do anything else! I really have found the way out!!! It is the number one way!!! Reflect on this, but you shouldn't just use reasoning. You shouldn't create conflicts or just have (blind) faith; don't be averse to anything. These words are just words: once they have been received, they might disappear, but if you're interested: try out to practice. If you read these words and immediately confidence arises, it is not right: first, practice! If, having practiced, results arise, then be confident. If, having practiced, there are no results, then find another method.

Meditation is something that has to be tried out through practice. When one experiences it by one self, one's actions will sort things out or destine the course of one's life, by themselves. It is not a matter of figuring things out or memorizing: one must put things into practice and one must experience things for oneself. Being aware is to develop the **4** foundations of awareness. Anybody who turns up the hand or makes other movements and is aware of it, is practicing in the right way because awareness is the 'sprout' of Enlightenment, that is, it makes wisdom spring up. One must start of from this point of making use of movements. *It really is the birthplace of the 4 foundations of awareness.* This really is the excellent path. It is called: '**EKA MAGGO VISUDDHIYA** – THE EXCELLENT PATH FOR PURIFICATION'. '**BUDDHA**' arises from building up a lot of awareness; one has to do that oneself and practice oneself. The method of developing awareness as *LOO-ANG POR TEE-AN* teaches is really up to date. The more diligent one is in building up awareness, the more one knows, sees and understands one's life. Awareness is with us all, as long as we have a body and a mind. To have awareness is the treasure of a human being: it is the same for all of us, without exception. No matter what country you live in, what nationality you may have or what language you may speak. Be aware, just raising the arm – feeling it, is already good enough!

THE MAGIC EYE

Let's build up the magic eye,

Try putting your hands on your knees; you know where your hands are at this moment.

Next turn up your right hand on its side in a right angle with the thumb on top. You know and see it, don't you?

Then lift your right arm up straight, about 30cm. This, you know and see also. Then you put your right hand on your belly button.

You know this too. You see this too. Next turn up your left hand, which is still on your left knee, so it is on its side.

You know this, don't you?

Then lift up you left arm to an appropriate height. You know it again. Then cover your right hand with your left. Again, you know and see. You know and see exactly where your two hands are.

Know it directly. Don't know it by focusing on it, know it in a fresh and spontaneous way.

Don't close your eyes; cast your eyes not too far away and don't stoop over too much. Be aware of your hands. After that, raise the right hand a bit above the left one, you again know it.

Whenever you move your hands, know it.

Have intention and attention to be aware.

Then move your right hand out to the side.

This you know and see too. Really knowing, really seeing.

Next, lower the right hand to the knee (on its side). Again, you know. Then you turn over your hand so that the palm is on the knee. You know. Know it each time.

Then raise your left hand to the chest. Again you know.

Move the left hand out to the side. Do you know it?

Lower the left hand to the knee. Know and see it again.

Overturn the hand on the knee. Really know and see it.

Know what's happening with your body, with your hands.

Make your hands into signs, physical instruments that produce awareness. Know like this for a long time. Become aware like this for a long time, find ways to know and see all the time.

Besides this, you may change the sitting posture into the walking posture to build up awareness. Walk back and forth.

The walking distance should be about eleven paces.

Know and see, just as with the hand movements.

Whenever you take a step, know it, every time, know every step.

Don't concentrate. Know each time as a separate movement.

It is as if we count one, two, three, but DON'T COUNT.

Don't inwardly repeat "right, left". Don't recite any mantras.

Just to be aware of the movement is enough. Know it directly.

One shouldn't use reasoning or follow feelings of like or dislike.

Experience the movement in a pure and spontaneous way.

Don't be tense or overly determined. Let the mind be at ease,

cheerful and clear. Be diligent to know. Keep finding ways to

know, always. Things that can be known really exist.

Wherever the hand moves: really know it!

This is not knowing through thinking, it is knowing through

experience. We build up awareness with intention.

Be diligent to know many times, to know a (whole) day, many

days. When you first set out, you might lose awareness

sometimes. Never mind! It doesn't matter. Start again.

You can know anew.

Have you ever been with this knowing for a (whole) day?

If you had time to train yourself to be aware like this for a week,

would that be a good thing ?

So far, in our lives, have we been with awareness or without

awareness?

We must change the posture with awareness. Don't just change as soon as a thought comes up to change. Beware of thoughts to change the posture, don't let thought guide you.

Let yourself be guided by awareness.

Find ways to know and see like this more and more.

We determine to watch. We know the body.

Various conditions may arise that make us lose awareness.

Determine to watch the body as it is moving.

But there will be things that make us deluded.

For example feelings: painful feelings arise by themselves, they are conditions of the body. We don't go and look for them; they arise by themselves.

See them, don't be caught up in them. Don't let there be a 'self' in feelings, they are feelings by themselves.

WE HAVE THE MAGIC EYE NOW, WE ARE THE WATCHER NOW, and WE ARE NO MORE THE ONE WHO IS CAUGHT UP.

Whatever arises, we look. There is no 'I' in feelings. Watch and see. They are there, they exist by themselves like that.

Whatever comes up, we are the watcher. That there is pain and aches is called VEDENA (feelings) in DHAMMMA-language.

In ordinary language, we call it happiness and suffering.

They are there, they exist together with RUPA (the body).

This kind of suffering can not be solved, it can only be diminished. Relate to these conditions in the right way.

Don't get caught in them.

They are not a self that should be grasped or held onto in any way.

This is the magic eye. We see now that things are just like that.

That is the way that they exist. Whether one knows or doesn't, that is how they are. It is their nature to be like that.

They are conditioned like that. There is not any self.

Next, one will see the mind that thinks, without having to look for it. The mind thinks by itself. It stealthily thinks by itself.

We see it again. Don't get entangled in thought.

Don't look at thought through thought.

We possess the magic eye now. We just watch on and see things continuously. Then we return to look at the body.

See the body as it is moving this way and that.

As we're moving the hands with intention, as we're doing walking-meditation or when we're not moving our hands, when we're in another posture: watch it and see it.

Become skilled in watching and seeing.

There is just the one who is watching, one doesn't become the one who gets caught up in things.

Before, we got carried away with the various conditions.

We would lose ourselves with pains and aches, with the heat and the cold, with hunger etc. But now, we know how to separate:

the body is one thing and the feelings of pain, the aches, the heat, the cold, hunger etc. are another thing.

The stealthy thoughts about them, is yet another thing.

The kind of thoughts that we don't intend to think. We see this now.

Don't believe all of those stealthy thoughts! Don't go and follow all those sneakily arising thoughts. Don't let them fool you!

Mistakes will arise from it.

There are two kinds of thought: one is thought that we intend to think, another is thought that stealthily arises by itself.

When we determine to watch the body, thoughts about this and that will arise. Don't be fooled by them. Don't let there be a 'self' in thought. Look at the body that is moving, here and now.

Deliberately make movements. Depend on the body as a sign, as a foundation, as a refuge. Just as when we stick to a post in the middle of flowing water.

When we let go, we get swept away.

Then we struggle to get hold of the post again.

This is just the same: when unintentional thoughts arise, don't get deluded by those thoughts but come back to watch the body, as it is moving, right here.

This is the magic eye. To watch like this. Be skilled in it and familiar. First stay with the body; you shouldn't go and mess with thought. It is just like reading a book: the more we read, the more we get involved in it, because we remember and we understand.

Unintentional thoughts are one thing, deliberate thoughts another.

Whenever 'sneak-thoughts' come up, we are aware.

It is as if we oppose the stealthy thoughts.

Whenever thoughts arise: know it in time! It means that we are teaching them. We can laugh at and ridicule the thoughts.

As soon as we see the 'sneak-thoughts', they stop.

Those thoughts have no intelligence, they don't have power.

But when we don't keep up with them, they become mighty and they pull us along with them.

Sometimes there are various manifestations that arise together with thought and they become a mind state. For example, restlessness or sleepiness. Or an uncomfortable, irritating mood arises. The mind gets concocted in various ways.

Don't surrender to these things. Watch them.

We now have the magic eye.

Whatever happens to the body or our mind, we watch the whole lot. It is fun to watch, fun to see.

There isn't much to it. Really look, more and more, and the conclusion will be that there is only just body, feelings, mind and mind-objects that arise with the body and the mind.

Pains, aches, heat, cold, hunger etc. are a pair with the body, they are conditions of the body. The mind that thinks of this and that is a pair with restlessness, doubt, sleepiness etc.

These things are conditions of mind. Watch them, see them.

We have the magic eye now. The more we look, the more we see clearly. Watching and seeing is experience, it is a good lesson.

The state of watching leads to skill: whatever we see, we realize.

Before, we never discovered these things, we never saw. But when we discover and see these things often, we see clearly, just like seeing a person: we remember his or her face and we know his or her character: that is a good person or a bad person, we know how to associate or not associate with him or her. We see what is what.

The body, feelings, the mind and mind-objects are just RUPA and NAMA (materiality and mentality).

That which sits here and walks, is RUPA. Thinking this and that, is NAMA. These two things live together, one cannot separate them: when they get separated, there is immediate death.

The magic eye really discovers and sees this, so one realizes and truly sees things as they are. Materiality is a lump, but it is affected by heat and cold. Know heat, cold, hunger etc.

Feelings and thoughts that make us get up, walk and move, that know, are mentality. These two things are together: sitting here is RUPA, thinking about something is NAMA.

The magic eye truly meets with and sees this, one realizes it.

Before, we didn't realize it. We were deluded for a long time.

We lost ourselves in the various conditions of body and mind.

We gave in to those manifestations that order things around, they make us laugh, make us cry, make us love, hate and follow greed, aversion and delusion. We think that all of it is 'us'.

We are slaves, serving the various conditionings, we surrender to those conditions that order us about.

RUPA, the body, is a lump which is a slave of NAMA.

Whatever the mind compels the body to do: it does all of it!

It says to get drunk, to smoke, to take a gun and shoot oneself, to hang oneself. to swallow poison: it does all of it!

Just the body itself can't do anything, it can't do anything right or wrong. In moving the hands about, what is it that orders it?

What is it that orders it to get up, to walk, to sit, to laugh and to cry, what is it that commands it?

Right now, we discover and see who the instigator is.

In fact, it is NAMA, who is the boss. RUPA, the body, is the servant.

The magic eye comes to discover and see this.

It discovers the truth.

The truth is disclosed. RUPA is part of nature by itself but it is subject to conditions such as heat, cold, pain, sickness and so on.

Feeling and thought make it get up, walk and move.

NAMA is that which knows things. These two things live together, as said before. The magic eye sees into this. Things are revealed.

RUPA is a DHAMMA (natural phenomenon) in itself like that and there are various manifestations that are a pair with RUPA, for example pain, sickness, heat and cold.

NAMA cannot experience it but it has power.

It is cruel and unfair to RUPA. The body is already suffering.

The body, by itself, has the nature to be subject to all sorts of circumstances such as pain, aches, heat, cold, hunger and so on – these are conditions that happen to the body. And in addition we go and have happiness and suffering on top of that. If the body doesn't feel heat and cold or hunger, it isn't a body.

This is just the way it is.

Before, we didn't see things like this and we used to create suffering for ourselves with those conditions, we used to have a 'self' in those conditions.

When we come to realize this, we just let them be conditions, over there. We don't create suffering as we did before. They are not a self.

Before, when we were hungry, we suffered. We suffered because of the heat and the cold. We took the affairs and conditions of the body to be suffering in the mind and we took the affairs and conditions of the mind to be physical suffering.

Both RUPA and NAMA are not fair to each other.

We assume that there is a self in all those things.

As soon as we discover this, we let things be nature.

There is no self in conditions.

We can put things down and let go.

Some things, we diminish; some things, we know;

others, we let go of, we don't take them to be a self, as before.

Know how to clarify and separate things. The ego really disappears.

Now, we have gone beyond suffering, to some extent.

NAMA is feeling and thought, it is part of nature and it has different conditions that go with it, just as RUPA.

For example sneak-thoughts that cook up greed, hatred and delusion, uncomfortable feelings of dissatisfaction – they color the mind (NAMA).

They are not the mind, but they arise together with the mind.

The magic eye sees clearly that those things are conditions of the mind, they are not the nature of the mind, they are just conditions only.

When we don't realize it, they are a big deal. They have destroyed many, many people already. People who assume that there is a self in conditions, that it is 'I' who is angry, I am the one who is angry and so one follows anger until people come to ruin and a problem arises for society.

The magic eye clearly sees into this matter and can really distinguish between those conditions and the mind.

Originally, the mind abides in normality and is pure but the various manifestations that arise in the mind make the mind defiled and dirty.

This is similar to clouds that obscure the moon: darkness appears and one doesn't see reality.

It is like the saying of 'ANGULIMALA' (a bandit who lived at the time of the Buddha and became His disciple): 'Before, I didn't have realization, I was heedless and blind. But now, I am no longer heedless as before, I have overcome blindness just like the moon that is freed from clouds'.

The magic eye knows how to separate further the various conditions that happen to the body and mind. They are things that are not permanent. Greed, hatred and delusion, for example, are not permanent. We can no longer follow them. Especially stealthy thoughts – a thought comes up and greed, hatred and delusion arise, it turns into defilement and craving, into lust, proliferation, into 'becoming' and 'birth' (of self) – they arise and pass away.

As soon as we have the magic eye that realizes abreast of the various conditions, it catches them easily. They are no big deal. We see that it comes down to the causes of either knowing or being deluded.

There is only just awareness and delusion: if we are aware, everything is normal.

Awareness is the grandfather and grandmother of goodness and rightness, it is the birthplace of virtue (SILA), firmness of mind (SAMADHI) and wisdom (PANYA).

MOHA is delusion, it is the grandfather and grandmother of everything that is unwholesome, it is the birthplace of anger, greed, delusion, of proliferation leading to suffering.

When we are aware, that is, when we have the magic eye, it is just as if we are the owner of a house: we look after the house, when the house has an owner, things are normal and safe.

The stealthy thoughts are cruel, they make the mind into a 'prostitute'. The mind without anyone to look after it, without an owner, can think anything. That's how it was, before, when we didn't have the magic eye yet: we didn't see it.

But now, we see it: one feels ashamed. When thoughts sneak in, we know in time. It is as if we teach them. It is a good lesson, a good experience. It is like teaching children: when a teacher teaches schoolchildren, the teacher teaches whenever the children do something wrong; the teacher solves the mistake for them and they become clever. This is a lesson that is very valuable.

May you give a lot of attention to this point, this point of right or wrong; right here is the weak point.

Whenever there is something wrong, when we don't see it, the mistake will expand without limitation and it becomes so familiar that it turns into habit and one can become shameless: doing what is wrong without any shame.

Now we have the magic eye and we see the unintentional thoughts. Before, we didn't know, but now we know the stealthy thoughts in time. As soon as we see them, they stop.

So we have taught them, we have taught the mind.

If there is no watcher, one gets fooled by thoughts.

But now we are the owner of the house, we look after the house.

Before, it was easy to get deluded by thoughts, but now it is easy to know because we have experience and know in time, we realize that they are conditions and we know their characteristics: we know what their nature is.

The magic eye sees clearly that the different conditions that arise with RUPA and NAMA, are not permanent, not sure.

They are just like rubbish: they are impermanent, valueless and they are not any selves. So we don't cling to them as being any self: we throw them in the rubbish bin, that is to say, the three characteristics.

(The three characteristics of impermanence, valuelessness and not-self, are like a rubbish bin).

Impermanence, valuelessness and non-selfhood belong to greed, hatred and delusion, those things are rubbish.

We now have and see the place to discard them.

It is like having a rubbish bin in front of your home. When we have a bin, our home becomes clean.

Now, we don't have rubbish, as we did before. Before, we had rubbish all over the place: there were stains of love, stains of regret, stains of loss, stains of gain, of desire, anger, delusion – we were filled with these things. But now, it is really clean!

The state of watching and seeing, and on seeing not getting caught up in it, is like a garage to repair cars: things really get back to normal, without traces.

Let's compare it with a second hand car: it has been used a lot, it has bumped into things and is completely dilapidated. Now, it goes to the garage. Awareness is the garage. The state of looking and seeing, of not being caught in things, is the mechanic.

This restores the body and mind back to normal. It really does! It becomes brand new! It really overcomes its previous state!

We stop searching for teachers, we are fully confident because we really make a discovery, we know the direction to go in, we open our eyes.

It is comparable to learning how to read: as soon as we can read a little bit and understand what is right and what is wrong, we know how to solve, how to uncover things.

To solve problems can be taken to be an art, to change wrong into right, to change suffering into no suffering.

To be diligent in turning bad matters into good ones, is what mind- development is. On seeing a mistake, one corrects it immediately.

Be enthusiastic about rectifying, altering badness into something good; what is wrong can really be changed into right and we can do it! It arises so that we can set it right.

Realize and really see clearly into RUPA and NAMA. What is their nature? What are their conditions? We don't give in, like before.

We are free, we can liberate ourselves.

This is really a principle of life: we can really solve problems and be liberated.

At one time, I felt joy and happiness for several days, I reviewed the state that I had seen and met with. I wasn't sitting there thinking, I had discovered and seen it. Having experienced it, I kept on doing walking-meditation and developed awareness.

It was DHAMMA-VICAYA (circumspection), YONISO-MANASIKARA (orderly reflection), not just thinking.

The mind was good. I had never seen this before. Some kinds of suffering disappeared; doubt really disappeared. My life changed:

I really transcended previous states of the mind. One may call it VIPASSANA-NYANA (insight knowledge).

Talking about this: it is a profound experience of life, from the past.

Let me talk about it a little bit: When I was still a layman and I was developing awareness, LOO-ANG POR TEE-AN walked over to me and asked how I was doing.

Well, I told him without feeling afraid in any way:

'I know RUPA-NAMA, LOO-ANG POR'.

LOO-ANG POR protested: 'People who don't know RUPA-NAMA are crazy'. I immediately answered: 'Yes, before, I was really crazy, but now, I'm no longer mad'.

LOO-ANG POR TEE-AN walked back and forth under the shady trees, where I used to practice.

I was sitting there and I wanted to talk but I restrained myself.

I listened to LOO-ANG POR: if LOO-ANG POR TEE-AN didn't say anything more, I would talk to him.

LOO-ANG POR TEE-AN said: 'Knowing RUPA-NAMA is just that much, it is not useful'. Straight away, I answered: 'It IS useful, LOO-ANG POR, I really got rid of a lot of suffering, a lot of stupidity has really disappeared, I'm finished with doubt, my life has really changed from before. I never knew or saw like this before, the things that I know and see are real!'.

I wanted to say many things but I restrained myself.

This compares to having thousands of dollars in your pocket: when someone says that we don't have money, how could we believe it?

The money really can be used.

I waited for LOO-ANG POR to say something: if he didn't say anything, I still had many things to say, I felt confident.

LOO-ANG POR TEE-AN said: 'It is useful, but only a little bit, similar to a frog that has never come across water: when it finds some water in a coconut shell, having struggled to find it, it can play and drink, but it's only just (a little) water in a coconut shell. If it's happiness, it's only a little happiness, if it's knowledge, it's only a little knowledge: there is still much more water in a pond.

Your knowledge is just a little bit of basic knowledge.

Do you really know?'. I answered: 'I really do'.

I was still a layperson at that time and I had never known or seen (anything) before.

'If you practice more, wouldn't you know more than this?'

'Yes, I will keep practicing without wavering, I won't practice any other way'. LOO-ANG POR TEE-AN taught many things, he said to do the RHYTHMIC-MEDITATION and walking-meditation faster than before.

Work with the mind, watch the body with SATI (awareness), watch the mind with SATI; watch the mind with the mind.

Watch and see suffering, watch the suffering of RUPA and NAMA; RUPA-DHAMMA and NAMA-DHAMMA, the disease of RUPA and NAMA, the convention of RUPA and NAMA.

One is very confident; the path reveals itself.

It is like demolishing a house: we know what to take apart, what to do first and what later, things go in one direction.

It is similar to having found a path: we can walk easily, conveniently and comfortably.

We watch and we see suffering, we see the suffering of RUPA and NAMA. RUPA has a lot of suffering, it is waiting for us to look at it, from breathing in and out, swallowing saliva, blinking the eyes, to standing, walking, sitting lying down, eating and making bowel- movements: they are ways of the body to relieve and diminish suffering. The body is a lump of many kinds of suffering, so many that it I am not able to describe all of them.

On seeing like this, one feels sad and has pity on the body, until tears well up.

Before, I smoked cigarettes. How can one still burden the body by giving it cigarettes to smoke? I stopped smoking.

This insight spreads effects to anger, desire and delusion which create suffering for the body. The mind is suffering as well.

We see the suffering of RUPA and NAMA.

The body and mind affect each other, they don't treat each other in the right way. For example, heat, cold, hunger and pains, create suffering for NAMA, until one is unable to sleep at night, unable to eat and sometimes diseases, pain and even paralysis arise because one thinks a lot.

All kinds of stomach disorders arise.

Let me give an example: at one time, I went to teach the DHAMMA in the North, three monks came with me. We traveled in an orange car. We had to sit in the back, squeezed together. It was summer and the weather was very hot. The driver stopped for a long time but didn't turn on the fan. The other monks complained that it was unendurable. One could see the suffering on their faces: they were sweating. I was sitting on one side and said inwardly: 'I can endure it, never mind, it's just like this'.

Someone who doesn't understand nature, nor the conditions of body and mind, is punished with agitation, there is suffering in the mind; there is a self in the agitation, one loses oneself in the agitation – until there is suffering.

If we have realization and know how to separate RUPA and NAMA, they don't have to affect each other.

When we realize this, justice arises between RUPA and NAMA.

The state of seeing, the awareness that watches, is neutral: justice arises.

Awareness is the source of all goodness, the 'market'

of goodness.

Justice has to arise from us first::

it would be difficult to find justice externally.

The magic eye sees like this and it is just as if RUPA and NAMA are not going to oppress each other anymore.

They go their separate ways – from that moment onwards until now. We realize the nature of RUPA, we know what the conditions of RUPA are, we realize what the nature of NAMA is, we know what the conditions of NAMA are like.

We review the things that we know: this clarifies things and we can really be free!

This penetrates down to the diseases of NAMA and RUPA.

The diseases of the body and the mind are innumerable: this gives rise to a strong feeling of disenchantment for suffering.

One clearly sees suffering and is able to get out of suffering.

The body and the mind act, they do good or bad, because of this RUPA-NAMA; they abandon evil and do what is right, because of this RUPA-NAMA. Real confidence arises about this!

Another thing is RUPA-DHAMMA and NAMA-DHAMMA:

it is their nature; it happens by itself: nature reveals itself.

Wherever there is suffering: all of it is revealed.

We know all around.

Now, we see the state of life; it is a principle. There are right and wrong principles. Before, we used to believe all sorts of thoughts, for example, knowing what merit is through thinking. Thinking according to what people say, thinking that one gets merit from this or that, from something external.

Sometimes, making merit is just a matter of rituals and praying, something external, and the fear of doing evil is just thoughts about falling in hell or becoming a hungry ghost, a demon.

But now that we have discovered and seen things, we abandon what is evil and do what is good; that's what we use the body and mind for.

Doing good has a good result; doing evil has an evil outcome.

This is what religion is: religion means oneself. Not thinking, doing or speaking evil things. If anybody still thinks, does or speaks evil, it means they are still without religion, even though they may say: 'BUDDHAM SARANAM GACHAMI, DHAMMAM SARANAM GACHAMI, SANGHAM SARANAM GACHAMI'.

(I take the BUDDHA, DHAMMA and SANGHA as my refuge).

This is talking like a parrot; those people still don't have a religion.

Merit or wholesomeness is the mind that is good, the mind that has realization, that really sees things, that is wiser than before.

The magic eye sees like this, it experiences things like this; there is no need to ask anybody whether one gets merit or one is doing evil.

It is similar to having eaten one's fill, do we go and ask someone whether we are full yet?

We can answer that ourselves: there are no questions, only answers. Others can't give the right answer, we have to answer ourselves.

When there is watching, seeing arises; when on seeing, there is no being caught up, it is liberation, it is right there.

The various kinds of suffering let us know. Relate to it in the right way: some kinds have to be diminished, others have to be known.

Before, we didn't have realization, we thought that all of it was self.

In reality, things are ' JUST LIKE THAT '.

It takes a lot of trouble and misunderstanding to come to this insight.

When the magic eye is there and one really sees it, one REALLY AWAKENS FROM SUFFERING.

This is called 'BUDDHO'. (Literally, the AWAKENED ONE).

Now, we have reached Buddhism: the mind knows and awakens from suffering, it is not asleep, it is not deluded, it is not heedless; it is disenchanted with the mass of suffering of the body and the mind.

Greed, hatred and delusion, don't have a foundation any more.

One sees the path, sees proof: what is true and what is false.

The magic eye clearly sees like this and joy arises; it is just like we have completed some job successfully: it is only natural to feel proud.

The truth is revealed, nature teaches, the time has come.

One penetrates convention, which is very different from these words.

It is an appearance, like light destroying darkness.

That's what happens, at that time.

Convention can not remain; it is seen and penetrated.

One inclines to the direction of freedom from suffering, one might say. Whatever goes in the direction of suffering and delusion collides and goes to pieces – that's what it's like !

Seeing convention means to see that things fall in the hands of 'I'; all kinds of stupidity and delusion abide in the forest of convention.

That's what the magic eye sees, nothing can conceal it.

This really dismantles foolishness and illusion from the mind.

Both body and mind are really light. Similar to carrying a heavy load many days, a long way: when someone takes the load off our shoulders, we feel so light that we can hardly stand on our feet.

The mind is so light and empty that it seems that our feet don't touch the ground when walking, body and mind really feel light! Stupidity, foolishness and delusion are shattered, even before we've started to use reasoning, they just drop off.

It is like spotting a wild animal: as soon as we see it, it sees us and it runs off without us even chasing it away.

There is an enormous amount of convention, the world is full with it.

I'm not able to describe all of it. Material things, words, fame: convention takes it all in.

It is real in the ways of convention but not real in the sense of ultimate meaning (PARAMATTHA).

There is a self in all of this convention: my love, my hate, my gain, my loss, my likes, my dislikes, mine, yours, I'm better than you, you're worse than me; I, I and you, you – it's full of it, until it becomes clinging, and discord, arguments and fights arise between mine and yours. One loses oneself in convention.

One thing is assumed and liked by some, but disliked by others; sometimes we say 'good', sometimes we say 'no good' .

Having made a supposition, there is fear, or there is boldness.

There are all sorts of conditionings, inside as well as outside; the world is full of them. It covers the minds of those who don't have realization and don't genuinely see.

In the past, I was a superstitious healer, I had learned many, many incantations. I used to recite them all night. Still, that wasn't enough.

I had to recite some chants as the occasion arose. If somebody wanted me to chase off a ghost, I had to chant the verses for chasing away ghosts. If I didn't recite, I wouldn't be fluent.

Some incantations, I had to recite until I became as big as the room and my skin became tough; if on reciting, I didn't become big and my skin didn't become tough, I couldn't stop and should recite more fluently.

I was really going for it; I thought I was a special person but in fact it was all just madness.

In the past, I had tattoos all over my body, but they were red, you can't see them. If they had been black, I probably would be a statue of foolishness!

All this, has fallen in the well of realization, of really seeing clearly; it cannot remain: there is only incisiveness. This turns into analytical knowledge: knowing and thinking a lot. I knew in this fashion for many days, sometimes I wouldn't be aware of movements; I would just sit there thinking. It is a kind of joy and happiness that is hard to describe; I never knew like this before. When there is realization and real liberation, one goes for the knowledge and happiness.

But I had heard LOO-ANG POR TEE-AN teach after the morning and evening chanting, which I applied to my practice. He taught that

‘When there is knowledge, don’t be the one who has knowledge; when there is happiness, don’t be the one who is happy; watch and see it, don’t be the one who is caught up’.

This is an excellent principle; it is a formula that lets one pass anything. One could compare it to a freeway, highway or expressway : one can pass all the time; there are no traffic-jams. Whatever one meets and sees, that thing tells us what the truth is.

Both rightness and mistakes tell us. One sees suffering and so one can be liberated from suffering. On seeing what is wrong, one knows what is right; seeing one’s foolishness, cleverness arises.

One really experiences and sees it. The state of watching and seeing is something excellent; there is liberation in it.

For example, we see a snake: we don’t get bitten by the snake.

We see suffering and delusion and we become clever, not stupid anymore and there is confidence.

Seeing convention, objective matter, ultimate meaning (PARAMATTHA) and changing conditions, as I described earlier: before, I would derive something good from other things, externally. But on really seeing and clearly knowing things as they are, it is like life is under our control and we use the body and the mind in the right way, so that we proceed to the complete ending of suffering.

This accords with the words of the Buddha, who said :'One who studies and practices will really know and see the DHAMMA that should be known and seen, in proportion to one's practice; the results of practice are not limited by time'.

The magic eye watches from the beginning; it is supportive because one is clever. It is comparable to studying at school: a kid is clever and finishes elementary school; he or she enters high school and because of being clever, he or she studies on at a University.

Or compare it to a skilled workman: he has his good, old saw, hammer and chisel; he's been using it for ages until his work is an art, it is superb and he is well-trained – that's how it is.

There is cleverness from the beginning, from seeing RUPA-NAMA;

On seeing, one doesn't go and 'BE' it. This truly is the way!

On this path, one passes everything; it is the genuine path, one really has discovered the path.

It is the realm of victory of a warrior, one may say.

We are from 'CHAYAPOOM' province *, which is a region but the realm of victory of a yogi lies in being the watcher and in not being caught up in things easily.

See it, don't be it! Whatever it may be that comes up that is connected with the body or the mind: do your duty of being the watcher; don't go and be it!

LOO-ANG POR KAMKEE-AN, as well as most people in the audience live in the province ' CHAYAPOOM', in Thailand, which translates as : 'the realm of victory'.

This is the genuine magic eye; it makes a difference: life is brand- new, compared with before. It could be compared, as I said before, with a car that gets completely fixed up. Now, it is back to normal and can be used; it really has gone beyond its old state.

The magic eye leads one to watch and know. Whatever one sees, is all purely the truth; things that really exist in this body and mind.

It is not a matter of sitting there thinking, knowing and seeing through thinking, like this and like that.

Rather, we develop awareness continuously, we do walking-meditation: this is not called thinking.

The body, the mind and 'the knowing' come together in the state of watching, it is wisdom-knowledge that knows penetratingly by itself.

This is the power of wisdom-knowledge.

We watch and are well aware; whatever we see passing, whatever we are free from, we know ourselves.

And we know how we liberated ourselves.

The things that we have discovered are like cheerleaders, just as with sport events.

Or they are like provisions, these things that we have seen. This state of watching is a fundamental principle, from the beginning (discipline) through to the end.

It is a very high level, just like studying well: having finished elementary school, one goes on to high school and then easily up to university. That's the way it is.

There are also people who don't know; they say that they know many things and they can talk well but the way they express themselves shows that they don't know: their actions and the way they talk indicate ignorance. They just know from memory.

This is not high class and they don't get anywhere.

Recently, there was a project to ordain more than ten boys as novices, during the summer, and then to let them study further at a high school. They stayed for a year and then one of the novices was sent back to the monastery. They said he couldn't read. He had finished elementary-school but couldn't read.

No matter how they tried to help him, it didn't work. So they sent him back.

He couldn't go, even though he had somehow managed to get through elementary school. He didn't make it.

Some practitioners of DHAMMA may be like that: they can't make it; they are still fooled by conditions, they are seized by MARA (the personification of evil). The state of looking and seeing, and having seen, not to be caught up, lets us really go through, it really sets us free: we see suffering and we really escape from suffering. The beginning stages, from discovering RUPA-NAMA onwards, liberate ourselves continuously: things are erased until zero remains. One can not go back.

We really have a foundation. Five minus five really leaves zero. Having seen the body, feelings, the mind and the mind objects from the beginning, we have discarded them.

At that point, we're already in a different world.

Then, we see convention, objective matter, ultimate meaning and changing conditions, and the various conditions drop off.

On seeing impermanence, valuelessness and that there is no self, we throw things out so that everything is all gone and it is clean, there is no disorder anymore.

Cleanliness and dirtiness teach us. Heaviness and lightness teach us.

How can we let things become dirty again?

It is like things continuously are brought down to zero.

When one does something for a long time, one naturally becomes skilled in it.

When one practices awareness until one reaches the state of watching and knowing the body and mind, one becomes skilled in the ways of the body and the mind: it is easy to be undeluded, easy to know because one has victoriously crossed over a mountain that obstructed one, namely the NIVARANA-DHAMMA (the(five) hindrances).

There is readiness to see thought; one is tuned in to stealthy thoughts. One is faced with them, suddenly.

They come through a door and the state of watching is already at that door. One hits them on the spot. The sneak-thoughts are at the end of their tether: they are destroyed – that's what they deserve!

Before, we saw them too but we saw them glossed over, now, we see them openly and in time.

They can not be concealed again.

It is as if the state of looking is the judge and the sneaky thoughts are the accused who confess because there is evidence. They surrender and can't escape. The truth appears: there is no way to deceive or cover things up any more – they have lost completely.

Stealthy thoughts are the origin of suffering. Conditions have deceived us for a long time; we only just found out now.

This may be called a victory in life; it was a profound experience in my past. Let me talk about it a bit.

At that time, I was sitting in my hut, close to LOO-ANG POR TEE-AN'S hut. This hut was made from the wood of a coffin, the paper was still stuck to the planks.

It was made into a small hut.

This really is the profound past of my life.

At the BUDDHAYANA forest (a monastery in LER-Y province), almost 30 years ago, people were practicing very diligently.

After the meal, we would take our bowls mindfully back to our huts, we would look after ourselves.

When sitting in the hut, we would leave the door half open, that's what LOO-ANG POR TEE-AN told us to do.

Someone who closed the door of his hut, was assumed to be taking a nap in the daytime. When LOO-ANG POR would come by, he didn't dare to knock on the door, being afraid that the person inside would be asleep.

These are meaningful memories of my life.

The magic eye discovers and sees the stealthy thoughts and the sneaky thoughts are the loser, they fall apart. It is a bit like bowling: I saw on television how the ball scatters the pins about. It is similar to that: the whole region falls over; they affect each other.

The 'I' that used to exist in sneak-thoughts disperses like a little wave

It is similar to seeing convention: suffering, foolishness and doubt drop off. Anger, desire and delusion are pacified until hardly anything remains of them. That's what they deserve! ANUSAYA (latent tendencies), habits, stealthy thoughts and proliferation shrink back; it is the destruction of everything that is not right; there really is no lingering to all that.

Thoughts that arise stealthily are very dirty.

Before, we could think anything, and we did: thinking without any sense of shame, caught up in stealthy thoughts like a madman.

But now, we see that unintentional thoughts are very dirty, very gross.

If we compare it to an offender: this is the no. 1 culprit; as for actions of body and speech: they are culprit no. 2.

I used to think that thought is something refined, before.

Whoever doesn't see it can think anything.

Thinking completely shamelessly, thick skinned.

Now, we see the sneaky thoughts as the root cause, that is to say, delusion (MOHA).

It is the grandfather and grandmother of everything that is bad.

Because of thought there is concoction, anger, desire and delusion; defilements arise: craving, lust, ill will etc.

I have said many times that there are two kinds of thought, namely, intentional thought: this is VIJJA (knowing), it is wisdom.

Stealthy thoughts (the 2nd kind) are AVIJJA (not knowing), delusion.

When seeing like this, it is as if the mind has escaped from fog and clouds: the mind is pure.

When thinking, one thinks specifically and orderly about a particular matter: one thinks with a pure mind, there are no moods interfering.

Life is crystal clear; each thing is exact.

One may as well say that the mind has been tamed, it doesn't rebel and it is not wild (as before).

There is a change in the mind, at this point. The mind is on a higher level than before. At this stage, I could say to myself that I am a human being. Before, I used to be a man who would have ups and downs. I would be affected by everything, the mind would get carried away with all kinds of conditions.

But now, it can no longer be like that.

This is what it means to be a human being.

Being over-serious and tense, the mind that goes up and down: these conditions are worthy of being fed up with;

I feel ashamed of those states of mind.

Putting it another way: at that time, I was an angel because I had a sense of shame towards myself: I didn't dare to do, say or think bad things.

Even though somebody else might not see it, I would see it myself. I am ashamed of evil, of unwholesome things.

Angels came to help me: not the angels in the sky, outside of me; this kind of angel came to support me; it helped me not to have troubles and suffering.

I was a god, because I had only loving-kindness, compassion, sympathetic joy and equanimity.

The mind was full with love and kindness, without limitation.

The mind was stable, not shaken, like a solid rock that doesn't tremble in the wind.

Now I have a home. I am the watcher

It is a victory that is safe.

It is the peak of being a human being.

I closed the doors to bad destinations: I can guarantee that I'm not going to be a hungry ghost, a thick-headed demon, a hell being or an animal.

Now, I have a refuge, life is stable. I am definitely a human being: the mind is exalted *, like someone who is on a high place: he or she is able to see people who are lower.

We've trained the mind and it really is finished with its wicked tricks.

The mind is exalted. Being born as a human being is a great gain.

It is a great gain because we can train ourselves to be aware until there is no more sneak-thinking to be found.

This arises from training oneself; it is not as if we are a human being as soon as we are born.

When one takes ordination as a monk, a senior monk asks in the ceremony: 'Are you a human being?' The candidate answers: 'Yes sir, I am a human being'.

* The word for 'human being', in Thai, which is derived from PALI (the language spoken at the time of the BUDDHA), literally means: 'a person with an exalted mind'.

Before you can be a monk, you have to be a human being.

One has to train oneself well, until the mind changes,
then one has a foundation and one has the right to ordain.

One doesn't act, speak or think in evil ways.

I dwelled in the state of normality for many days before I knew that I had SILA (virtue). I knew it after I had it. I saw it because it was there; it is not knowing through thought: I made contact with virtue, SAMADHI (firmness of mind) and PANYA (wisdom).

Both the body and the mind are in a state of normality.

Normality of body, speech and mind, is what virtue, firmness of mind and wisdom is.

The body is normal. The mind doesn't have highs and lows.

Wisdom is to understand conditions thoroughly,
from knowing RUPA-NAMA onwards.

One overcomes proliferation; really being liberated from it:
it doesn't come back again.

It is like we have a good job and enough money: there is no hardship as before, no more struggle and endurance.

Virtue, firmness of mind and wisdom, together with the angels and gods, all come to aid.

Someone who is angry, who has desire, is deluded or is suffering, is a poor person. It is like that.

Even though I was doing walking-meditation and building up awareness, it all came together in just being the watcher and the knower. It is the same 'seeing'.

This is the eye that sees the DHAMMA.

At this stage, one has escaped from danger, on one level.

The hindrances, delusion and restlessness don't come to bother one, one is going towards having virtue, firmness of mind and wisdom, fully.

The state of watching and seeing, and on seeing not being (caught up), is the path; this is what it means to live the spiritual life.

Purity arises, virtue is pure. The six senses (i.e. the eye, ear, nose, tongue, body and mind) become composed by themselves.

One doesn't have to sit with the eyes closed in order to get away from something.

While doing walking-meditation or standing, one can have a mind that is firmly established (SAMADHI).

One advances to the state where there is only just watching. One is no longer a servant of conditions. There is the UNCONDITIONED (VISANKHARA), this is something different, it's another world.

Sometimes, I would review the stages of practice that I had passed, the principles that I had discovered: how I was liberated in stages.

It's like going on a long journey: one passes this town and that village, leaving them behind, which indicates the direction of the goal.

Let me give a comparison: At one time, I traveled to the South to give DHAMMA- teachings. The distance is about 1500 km. A driver took me there. He said it would take about 12 to 13 hours.

I thought it would take longer because an air conditioned bus, leaving from Bangkok, takes 15 to 16 hours.

From Chayapoom province to Bangkok is nearly 400 km.

It wasn't very long and we were past Bangkok,
having the midday meal. The driver drove quite fast.
This really indicates the direction our destiny is in.
We reached the place in the South as the driver had predicted.

This is just the same: practicing DHAMMA is like that.
When one practices in the right way, it is like rolling a boulder
down the hill or like sitting in the right bus: it will take us to where
we want to go. It is really safe, one really experiences merit and
wholesome things, one really shuts the door to bad destinations,
one really continuously overcomes dangers.
Entering into this state of looking is life summed up,
leaving just a handful. There is nothing messy, as before.
Life is simple, without burdens.

This state of watching is the diamond of the DHAMMA,
it penetrates down to the SAMYOJANA (fetters); it is the point
where the door of Reality is opened nothing can obstruct it.
Whoever trains him or herself in this state of watching, will pass
through everything. It really is the way; it is the living of the
spiritual life. One is able to destroy the ego.

SAKAYADITTHI, VICIKICCHA and SILABBATAPARAMASA (the first three of the ten fetters: the tree that a SOTAPANNA - one who has reached the first of the 4 levels of Enlightenment-abandons), cannot remain because of the state of watching and seeing, and on seeing, not to go and be.

The destruction of the ego is another level of coming down to 'zero'. The mind certainly undergoes a shift, compared with before. One respects oneself. One really is a Noble one *.

One is more excellent than before.

I used to hear LOO-ANG POR TEE-AN teach that there are three levels of goodness, namely: good, better and best, that's how he taught.

One truly can be a Noble one!

This state is the meaning of 'a Noble one'.

In the evening chanting, there is a passage that says that the SANGHA is born from the good DHAMMA and practices well.

The word 'PRA' in Thai, means 'monk', but the deeper meaning, according to the PALI language, is 'Noble one'.

The SANGHA is not born through ordination chanting,
that is just convention: it is true in the ways of convention.

The community of monks that is born from the good DHAMMA
is beyond convention.

It is universal: both men and women can be Noble,
it has nothing to do with nationality, language or age.

To be born from the good DHAMMA means one trains oneself:
to be aware until one reaches the state of watching, this is the
door of the good DHAMMA.

When the state of watching is well cultivated one is far from
enemies, far from defilements.

When compared to traveling, one goes further and further away.

One leaves anger, desire, delusion and suffering behind one.

This is called a Noble individual because one is far apart
from those things.

One could say that 'being' or 'losing oneself' in those things,
has ended. To stir up the mind to be angry, have desire, be
deluded or suffer again, is not possible. It is like being violated.

Suffering is wrong; it is non-suffering that is right.

One can neither suffer nor does one take it on.

Not even a tiny bit.

This is the Noble individual, the one who is removed from enemies.

Suffering is an enemy to life.

One is far away: one is not stained; there is supreme SILA, supreme SAMADHI and supreme PANYA.

There is complete 'NORMALITY', which is the standard of life, one may say. It is the freedom of life. It is nature. Nature is what remains.

Proliferation is all gone: it has turned into purity.

One steps towards victory; the time has come.

Things have become easy: whatever we watch and see, finishes.

There is nothing stuck in our minds – zero! Things drop off; we don't want them; there is only emptiness.

Taking the mind as measure: when one has desires, it shrinks up all the more, it is all the more deficient; but when it is empty, the more full it is, the more perfect, the more sufficient.

It is like the saying of 'RATTAPALA', who was an ARAHANT (fully Enlightened one). He said: 'The world is by nature, unsatisfying; there is no fulfillment and people are slaves of desires and defilements.

Nobody can ward off the world; nobody can be above the world'.
The world is: form, sound, smell, taste, touch and mental objects.
The eyes, ear, nose, tongue, body and mind are never content.
Who can find fulfillment and satisfaction from form, sound, smell
and taste? And whoever hopes to be in control of happiness
and praise, will be disappointed.

Don't claim to be the owner of things because when things are
separated from us, you will suffer, feel bad and be broken-
hearted.

We have the opportunity to become skilled in studying our life:
it is the art of extinguishing suffering.

It is like walking on a smooth path, not bumpy.

Now we have come to a point where it could be said that there is
friendship in our lives; it is the standard for our lives; one cannot
return to that state of bumpiness anymore. It is genuine
experience.

This is not just sitting there thinking about it!

When reaching this point, things come together as one.

It is the state of watching, it is wisdom-knowledge.

As I said before, this is being far away from enemies,
one really has overcome enemies.

The ego has really been nullified.

Irritation, conceit, holding to views, sensual desire, desire for forms, formless desire and clinging, have all come to an end; the cankers of sensuality, being and ignorance have been destroyed.

It is the knowledge of 'explosion': finished, the whole lot of it! Whatever is not DHAMMA has all disappeared.

Life has tuned into 'the spiritual life'. Really pure and liberated. The body doesn't do anything bad; the mind doesn't think anything evil, and speech doesn't say anything that's no good. They have been pure for a long time.

All defiled actions have dried up without anything remaining. It is like a dried out fruit that, all black and shriveled up, still hanging in the tree: it doesn't have any effect on the tree, it doesn't have any seeds and it can not grow up anymore, even when planted.

I bring up some comparisons because the truth is hard to express.

Purity and perfection are powers.

They make things easy, just like rolling a boulder downhill.

There is supreme virtue, supreme firmness of mind and supreme wisdom: the aggregates of SILA, SAMADHI and PANYA.

There is security and one enters the realm of the Noble ones.

It is the superb path, the exquisite path.

It is not knowledge, it is not reasoning: it is beyond reasoning.

It is as if things are dispelled: there is reflection on the DHAMMA;

it is dispelled and joy and happiness remain; that also is

dispelled and the knowledge of equanimity is what is left;

that is dispelled and there is not any self anymore.

It is the remainderless extinction of perception:

one cannot find any perception, not even a tiny speck of it.

Talking about emptiness: this is emptiness;

talking about fullness: this is fullness.

It is full of nothing and it is void of all kinds of 'having and 'being'.

It is comparable to a flood: the flowing water sweeps the rubbish away from the streams and canals until it is all gone:

one attains to the knowledge and fruits of practice.

It is nature, it is the law of nature. It is like green bananas

ripening and becoming yellow, the astringent taste turns into a sweet taste.

This is nature, this is the law of nature;
it has nothing to do with reasoning.

One doesn't know exactly how the lock is opened: it is the DHAMMA, it really is the law of nature and it is beyond speculation.

It is as if the body, feelings, perception, volition and consciousness have a job, they have their duties and they are diligent at doing their duties. But it is a job that is bound to fail, just like little children playing with sand: they are diligent to build sandcastles but it won't be long and they are destroyed.

But now they work together, they stop together, they come to a halt at the same time and everything returns to nature.

The body, feelings, perception, volitional formations and consciousness go back to nature, there is a separation, they go their own individual ways.

At first, one still tries to connect them but it is no use:
it is like trying to connect two different things with each other:

It may look like they are connected but they are not, they are separated: they have returned to nature and they can't become one in the same way that a rope that has been cut can't be put together.

There are just 'movements' left. It is the end of self.

There isn't anything further to do.

I reviewed the stages of practice; I was quite skilled in them.

It is the art of life, more so than any form of art in this world.

It is the state that is beyond birth, aging, sickness and death;

it is the final destiny of life: all forms of life must reach this point.

It has been worthwhile that my parents have raised me,

that was in order for me to come to this ultimate goal, right here!

It has been worthwhile, alright!!!

This is not sitting there, figuring things out.

To be in that state, is not the same as knowing it.

When life has come to this point, everything falls in place,

The only thing left is just movements (of body and mind).

Insight, the fruits of practice and NIBBANA (coolness),

really exist.

The BUDDHA, the DHAMMA and the Noble SANGHA really exist. Non-birth, non-aging, non-sickness and non-death, really exist.

The magic eye induces you to watch, see and know many things, up to the last goal of life.

I'm just summing it up, I don't give a lot of details, just the states that can be found in our bodies and minds.

I'm talking about us, people: from the beginning of building up awareness with the body and the mind; both the body and the mind are objects for awareness.

Then, we come to the state of watching and one is the one who sees, not the one who is caught up.

One continuously discovers things about the body and the mind.

One has realizations and sees clearly.

There is nothing that is concealed or hidden.

On seeing what is wrong, one overcomes it; on seeing suffering, one overcomes suffering.

I would like to make this known, so that you may all try out studying and practicing it, developing 'the knowing' a lot. When you see that there is a mistake, solve it; when you see that it is right, develop it.

I'm talking here, as a Buddhist. We practice in partnership, everybody is responsible for building monasteries, making merit and being generous. Some people donate money to build a monks hut or erect a meditation hall: this makes it convenient to practice.

Others establish a fund to provide for food.

In this monastery (Wat pah Sugato), there is such a fund, quite a large amount; so we don't have to worry about food.

Then, there is the DHAMMA, the teachings: when you put them into practice, you will be able to truly know and see those things that should be known and seen. And the results will come, regardless of time and place, one will know and see the DHAMMA in accordance with one's practice.

I have the intention to be your friend and I am sure that I won't lead you along the wrong path.

There are many places (lit. institutes), all over the place, where one is able to study. We take it (practicing DHAMMA) to be a profession.

The details and solutions, you will experience and see when you put forth effort to be aware.

Really be aware of the body and the mind, as I have been introducing since the beginning.

Be diligent in knowing; don't go into the kind of peacefulness where you don't know anything, where the mind is under the power of delusion. Sitting in peace is laziness of the mind. To pay attention and to have the intention to be aware, is diligence of the mind.

Therefore, being diligent can turn into the great foundation of awareness (MAHASATIPATTHANA).

When you have a lot of awareness, delusion diminishes or exhausts.

Awareness gives rise to virtue, firmness of mind and wisdom.

When there is awareness, the six senses automatically become composed.

Awareness creates merit and one can let go of evil and unwholesome things. Awareness makes one understand what religion and Buddhism really are.

One gets answers from being aware and one will experience all things, wholesome things as well as unwholesome things.

There are no questions, there are only answers.

One has to answer oneself, others can't give the right answer.

One will get the answer to the questions: 'What does non-birth, non-aging, non-sickness and non-death mean?' and

'What is the great foundation of awareness?'

A staff of teachers gave LOO-ANG POR TEE-AN the title:

'PRINCIPAL TEACHER OF DEVELOPING AWARENESS, IN THIS AGE'.

There is happiness in sitting with the eyes closed and the mind peaceful, as long as one abides in peace. But as soon as one comes out of that peaceful state of mind, there is still anger, desire and delusion. The senses are not yet steadfast: one still evades things.

In developing awareness according to the standard of the foundations of awareness, one must be diligent to know, to build up the quality of knowing a lot. Don't enter into peacefulness to the extent that one doesn't know anything.

Know in time the proliferation in the mind, until you can control the arising of mental formations.

Developing awareness is like looking after oneself.

One sees the movements of the body and one sees the stealthy thoughts in the mind. Always be aware in time.

As soon as one becomes aware that a thought has sneaked in, the thought will stop, it is just as if we teach the mind.

When the mind gets taught more and more often, the mind becomes tame and it is easy to not have sneaky thoughts, it is easy to know.

It all comes together in 'the knower, the watcher'.

Teaching oneself is valuable at the time that one is caught up in stealthy thoughts and one discovers that one is being deluded.

This is a very good lesson, a very good experience.

It is only awareness that is able to see delusion.

It is definitely not the kind of peace that doesn't know anything: peace under the influence of MOHA.

Rather, it is awareness that makes one gain liberation. As soon as there is awareness, there is liberation there also. For example, one sees a snake and the snake doesn't get a chance to bite us. When awareness has been developed until one is skilled in it, one arrives at the state of seeing. This is the eye that sees DHAMMA, that sees suffering, and therefore, one goes beyond suffering.

According to the principles of the four Noble Truths: one sees suffering and gets out of suffering, is liberated from suffering. Seeing the origin of suffering, seeing the cessation of suffering and the path leading to that cessation, works in the same way.

In practicing DHAMMA –no matter what technique it may be– it must be a way to develop awareness, to be aware.

If there is no awareness, it is not called: 'practicing DHAMMA'.

To develop awareness is a universal principle: no matter what religion you may hold to, what nationality you may have, whether you're male or female, young or old: if you breath in and out, turn up the hand or raise the arm and you're aware of it: we're ONE, we're the same. We know in the same way. This is where religions meet, at this point. Awareness has nothing to do with rituals. Awareness is awareness. It belongs to the one who is aware. Don't view it only as a form.

Awareness is not the breath or the rhythmic meditation, these are only just ways to build up awareness.

When we plant rice, we must wait as long as half a year to get results

But in developing, or planting awareness, we don't have to wait for even a split second: we know immediately. Breathing in, we know straight away; breathing out, we know straight away; raising the arm, we know straight away, it is to be known individually, we know it ourselves, we see it ourselves.

We don't have to ask anybody; we can answer this ourselves.

Developing awareness is to work on the 'perfections' (ten qualities that the BUDDHA accumulated before He was Enlightened).

It is the birth place of all goodness.

Awareness is compared (by the BUDDHA) with the footprint of an elephant: all wholesome things come together in awareness.

Awareness is the real life, it is the present.

If the present is good, the future is good.

If the present is good, the past is good.

Tomorrow exists but no one sees tomorrow, one can only see the present. The meaning of 'past lives' does not refer to before we were born physically.

PUBBE GATAPUNYATA – an individual who has performed good actions, previously. 'Previously' is the present: one doesn't have to dive into Mother's womb and try to correct bad actions, done in previous lifetimes.

The teachings of the BUDDHA are 'PACCATANG' (to be known by each person for him or herself), so one should be able to know and see, at this time. One does a good action, now; one abandons what is wrong, now.

Whoever is aware abandons what is wrong, does what is good and purifies the mind (these three things are the teachings of the BUDDHA, summed up in the 'OVADAPATI-MOKKHA' – a short but important exhortation by the BUDDHA). All of this can be found in us.

Awareness is the body, speech and the mind; morality, the mind well established and wisdom, arise at the body, speech and the mind.

Awareness is the source of merit and wholesome things; merit and wholesome things arise at our very body, speech and mind.

Awareness is where Insight, the fruits of practice and NIBBANA are born. These things are to be found in the body, speech and the mind.

Awareness can close the doors to the bad destinations; the bad destinations arise from the body, speech and the mind. To be aware is to be respectful to Buddhism.

When one is aware, one doesn't say, think or do bad things; there is no suffering and one doesn't oppress others or oneself.

Whoever is aware has respect for one's parents and one's teachers.

In having respect for and loving one's parents, children, wife, husband, brothers and sisters, one is not a bad person, one does not speak, act or think bad things and one doesn't have suffering; one doesn't create it for oneself, nor for others.

To love and have respect doesn't mean to worry and think until one can't sleep at night, when one loves, one should be able to sleep.

Don't think a lot and suffer until you're unable to sleep: sicknesses will arise from it! You have a hard time yourself and others, who have to look after you, are also burdened.

To develop awareness is to make progress in all aspects of life: your health will be good; the society will be good; the environment will be good; even the economy will be good because of awareness.

It changes what is bad into good and what is wrong into right.

It changes suffering into non-suffering.

And it even changes greed, hatred and delusion into non-greed, non-hatred and non-delusion.

These are the results of awareness.

When there is a lot of awareness, delusion will be reduced to the smallest amount and danger will come to an end.

Life will enter the Deathless state, it is eternal life, beyond birth, aging, sickness and death.

And this can be found in this very life!

When everybody is aware, all people in the world will live together in peace and coolness in the twinkling of an eye and everybody without exception will be happy.....

SUPPLEMENT

THE METHOD TO

DEVELOP AWARENESS

AS TAUGHT BY

LOO-ANG POR TEE-AN
CITTASUBHO

THE RHYTHMIC MEDITATION

**Sit upright, the hands resting on the knees and the eyes open.
One may move the eyes as is natural. It is not necessary to fix
them on one point or to look down.**

First movement

**Slowly turn up the right hand and feel the sensations
that arise in the arm and the hands as you do so.
When the movement is completed, be aware that you stop.**

Second movement

**Raise the arm half-way the body; be aware of the feeling.
Pause for about a second before moving on and know
the point where the arm comes to a halt. Relax.**

Third movement

Move the hand in a straight line to the abdomen, experiencing the movement with awareness, but don't concentrate; just acknowledge the feeling. Then stop.

Fourth movement

**Turn up the left hand. While moving the hand, you know that it is moving; when stopping, you know that you are stopping.
Don't verbalize this in your mind.**

Fifth movement

**Raise the left arm half-way up, contacting the sensation of it.
Do not count the movements or recite any mantras or words
internally; just feel it. It is very simple.**

Sixth movement

Put the left hand on top of the right hand. Do you feel the movement? Also notice the hands touching each other and the coming to a standstill of the move.

Seventh movement

Re-establish awareness as you're moving the right hand to the chest. Every movement and pause is an opportunity to re-new your awareness. Touch the chest.

Eighth movement

Move the right hand out, to the side and let it be there for a moment, knowing the movement as well as the stopping. Do the movements feeling at ease.

Ninth movement

**Lower the right arm to the knee with the hand upright.
Just be aware of one movement at the time; one moment
at the time – from moment to moment to moment.**

Tenth movement

Turn down the palm of the hand. Keep the eyes open all the time. Don't fix or focus on one particular part of the body; just know what's happening with it.

Eleventh movement

**If stray-thoughts made you lose awareness,
just come back to this movement of rubbing the left hand
up to the chest and of stopping there before moving on.**

Twelfth movement

Move the left hand over to the side, experiencing the beginning, middle and end of the movement clearly. Fully aware, without the mind labeling or fabricating.

Thirteenth movement

If sensations arise in other parts of the body, such as breathing, the eyes blinking etc., be aware of that also as you're lowering the arm to the knee.

Fourteenth movement

When you turn down the hand, you are again in the same position that you started from, and from there you continue with a new cycle, continuously.

DEVELOPING AWARENESS IN DAILY LIFE

In developing awareness, one should practice much and often.

One can do it while sitting, lying down, and even while riding in a car or boat.

For example, when we sit in a car or a bus, we can put our hand on the knee and turn the hand up and down.

Or, if we don't like doing that we just touch the thumb with the fingers, gently and slowly rubbing them against each other, or alternate the movements of making a fist and opening the hand, continuously.

This makes us awake (and aware).

To practice 'all the time' means to feel and be aware – while washing clothes, cleaning the floor, doing the dishes, writing and buying and selling etc. Just to 'feel' is enough.

But the moments of awareness accumulate little by little.

It is like having a cup, a bucket or some kind of container: whenever it rains, the little raindrops fall into the cup or bucket, collect there and in the end the container is filled.

Developing awareness in daily life is the same: we are aware of the movements of the feet and hands.

When we lie down we make a fist and stretch out the hand repeatedly until we fall asleep.

When we wake up we continue.

Practice like this a lot.

This is called developing awareness.

TWO
DHAMMA-
FRAGMENTS

(A) INSTRUCTIONS

(B) THE STRAIGHT
WAY

INSTRUCTIONS (given at *BUDDHAMANDALA*)

The formal practice is really a formula in itself. One lifts up one's hand and one really knows. Raising the hand, one knows; lowering the hand, one knows; moving the head, one knows. No need to ask anyone. It is to be experienced for oneself in the moment. We know and see ourselves. We don't have to wait for even a split second. Turn up the hand and know, raise the arm and know - it is immediate. This is the real thing! What is real has to be verifiable; it is not a mind-made image. Don't go and think that it should be like this or that - just try it out and really experience it. Be aware.

If you make the movements just right, one movement takes about one second. So in fourteen seconds you complete one cycle of fourteen movements - that is 'knowing' fourteen times! An hour is 3600 seconds - if we know every time, then that is 3600 moments of awareness, using the form of the rhythmic meditation. That's a lot!
When there is 'knowing', there is no delusion.

Suppose we stay with awareness for two whole days, or as the *BUDDHA* said: 'Whoever has *SATI* with the body and mind continuously for either one to seven days, one to seven months or one to seven years, will get one of two results, of which the highest is the attainment of *ARAHANT* ship (one who is far from enemies [impurities], one is a Noble One, life is smooth, there is no danger).
The *BUDDHA* challenged us with this. This is where we as Buddhists are lacking. Not anywhere else. Look at this park (*BUDDHAMANDALA*): everything is huge! Thailand is a Buddhist country and all building projects get constructed. Except for awareness!

Being with the body and the mind - there is not much of that yet. And so we're working on this.....

What happens when we are aware of the movements of the body and the thoughts in the mind?

Try out to experience awareness. Steep the body and the mind in awareness - what will happen?

Be aware for ten minutes, twenty, thirty, an hour.

Anybody who knows for an hour or two will know the difference between knowing and delusion. We will be able to make a choice, the mind will choose and take what is right. Delusion is not right. Awareness is right.

The body can look after itself: when it is hot we take a shower; when it is cold we put on more clothes; when it is hungry we find something to eat; when it is tired we take a rest or a sleep. But the mind doesn't look after itself, unless it has been trained.

It takes on suffering, it goes for anger, love, hate, like, dislike and so on. Sometimes it wants suffering and delusion! Some people go and buy delusion, they look for things to indulge in. They cannot remain still. Some people have never trained themselves.

But when we train in awareness we can come into contact with it. Then we will be able to sort things out. We will side with awareness.

But when we have never trained we don't know how to do that and the mind will jump all over the place.

If we train in awareness for one day or two days, the mind will come to look for awareness because awareness is just. Delusion is not. Anger and suffering definitely are not just. We will know what to choose.

The mind will choose what is right and safe.

Now, when we don't train we don't have this ability, we can't do it and we don't know.

Everybody has knowledge, has finished studies and is capable of making a living, but the mind hasn't yet come into contact with the justness of life.

We know what is right and wrong according to reasoning, for example we know that anger and suffering are not good, we know that but we still get angry even though we know that it is not good. That kind of knowledge is not good enough.

One has to experience things. Reasoning is still convention, it is still not 'right'. Sometimes people kill each other because of reasoning.

But in practicing *DHAMMA* we experience things, we steep ourselves in awareness, we don't use reasoning, it is beyond reasoning, it is ultimate - reasoning is still convention that is dependent on conditions.

But ultimate reality is not reasoning, rather, it is a clear and evident experience. Seeing anger and non-anger has nothing to do with reasoning.

Anger is not right. Non-anger is right.

When we have experience we know that delusion is not right and that non-delusion *is* right.

When we have experience we don't have to ask anybody. There are no questions in reality, there is nothing to ask, there are only answers and one has to answer oneself, not somebody else.

This is ultimate reality, the truth.

And so, we are practicing with this. We've tried it out for three, four days already. Testing and proving it.

We use the body and the mind for this.

What's going on there? You shouldn't think and 'see' before you actually see, be 'right' or 'wrong' before you're actually right or wrong.

Sometimes we turn to thought to find an answer: it may not be right!

It all depends on how we think, we can all think according to reason, but thought does not last. Really meeting with 'knowing' and delusion is not thought. As soon as delusion arises we are aware.

That's not reasoning; one dives into it!

Whenever there is anger: be aware and anger will disappear. That's it. Our minds rise higher and become more pure - there is more experience, more lessons.

We don't have to ask each other what is real.

Experience and try it out yourself, dive into it.

Soak the body and mind in awareness.

Try and add awareness to the body.

We have a form of practice, using intention.

Everybody, put your hands on your knees. Try.

Who is the one who knows where the hands are?

Are you absolutely sure that the hands are on the knees? Suppose I tell you that your hands are behind you, do you believe me? Yes or no? No?! Why not?

Because you see and know. Who is the one who sees?

Do you see it yourself or is somebody else seeing it for you?

What is it that sees that the hands are on the knees? The eyes? Close your eyes, do you still see that the hands are on the knees? So it is not the eyes!

That which knows that the hands are on the knees is called **SATI**. The word '**SATIPATTHANA**' means 'the foundation or establishment of awareness'.

Establish the hands on the knees and be aware of them. Turn up the right hand. This is not the same as when it was still flat on the knee, is it? Are you sure?

Raise the arm up a bit. Don't tense up or concentrate.

Do it lightly and know. Now move your [right] hand to your abdomen. Then turn up your left hand. Raise the arm. Now put your left hand on top of your right.

Do you feel what's going on? Where are your hands?

You know. Slide the right hand up to the chest.

You know. Move it out to the side. You know, don't you? Come down to the knee with the hand on its side. Then turn it over. Do it at ease, smiling inwardly. Don't say it is difficult. Move your left hand up a bit. Know. Move it to the side. Know. Lower it to the knee. Know as it comes down. Know as you turn it over. Each time there is awareness.

If we would count we would get fourteen times: fourteen movements, fourteen moments of awareness. Make it into a rhythm but don't count. Know, know, know. Know each second. Don't do it too slow. When you lose it come back. Feel the hands. Don't lose it, don't concentrate, don't count. Know each time, as separate movements. This kind of knowing is not a continuous state, that would be tranquility meditation and one won't see thought because it doesn't arise. But this kind of knowing is just knowing for a moment, from moment to moment. We are not afraid of thought: we'll get to see whatever arises and we'll return to awareness.

Awareness is not thought, it is an experience. It is not memory. Even though the mind thinks at times, we know. Whenever thoughts arise that we didn't intend to think - thoughts that arise by themselves - don't follow those thoughts. Come back to the body (the hands); the mind goes off over there but we return to the movements. Don't lose yourself in thought; when you do, or you lose yourself in painful feelings or tiredness, then try to come back, come back to the movements.

The meaning of practice is 'to come back'. Find a point to establish awareness. It may slip off again and again but we come back again and again. It gets better and better.

It is like a baby trying to stand: as soon as they fall over, they will try again. They fall again and they try again. This makes babies firm: training in walking and sitting makes them strong. Don't help them, let them get up by themselves. Tell them, 'Get up, get up'. Don't go and help them.

We are the same: when we lose it we come back. Come back to the place to establish awareness: we have fourteen such places. Keep doing that.

It's only ordinary that someone who has a job to do has some obstacles. People who work have aches, pains, tiredness and sweating but they keep on working. Or farmers who are out in the sun, they have to continue planting rice, no matter what. Developing awareness is the same: sometimes we have aches and we're tired but don't let that stop you from making effort. Just know it and come back.

Some people work at an office for hours on end: they had to train in that also.

When aches arise one has to adjust oneself. Don't let those feelings have power. Don't let them stop you practicing. To see them and to come back is to build up patience and strength in itself.

It is to accumulate experiences and 'lessons'.

Sometimes we may get sleepy: try to wake yourself up! Stir up awakesness. Whatever method works, there is no fixed way. You might get up and walk, you might look up in the sky, you might rub your face with your hands or wash your face.

Don't give in to the extent that you just forget about awareness. It is good to train with this, sleepiness will teach us. Delusion and suffering will teach us.

Whatever arises we use for training in awareness. Sleepiness, aches, delusion and thoughts, all are objects for awareness. They are all teaching us.

We get plenty of 'teachings' because awareness is that which solves the problems of body and mind. Awareness is truth! It relates to the body and mind differently than for example, medicine. For a specific disease such as a stomach ache one has to use a specific medicine. Awareness can be applied to all affairs of body and mind. Sleepiness, delusion and thought make us aware. Developing awareness is really extremely convenient!

Everything is an opportunity to know. Blinking the eyes and breathing can be known. Apart from the formal rhythmic meditation, you can train with this and with that. Sometimes too much formal practice can make one weary. We should change the posture then. Adjust yourself a bit. If we have been in the same posture for too long we should make some change. Start anew. Make awareness prominent. A movie maker doesn't stay with one scene for too long.

If sitting for a long time makes you sleepy then get up and walk so that the quality of knowing becomes clear. Don't let sleepiness and delusion become clear! Keep adjusting. Do it a lot and awareness will become distinct and 'big'. It has power now, it is easy to know. When we can't do it yet, it is easy to be fooled. When delusion is mighty it is a burden and so we try to train anew and make awareness precise and clear.

Don't just go through the movements of the rhythmic meditation, do it with awareness. If you're not aware then don't make movements. Do it slowly, be attentive. Jack up your heart, make it firm. Know, know. Really know, don't just go through the motions. This will make you familiar and it will be easy to know. It is possible to understand the **DHAMMA** and have realization fast.

To know 50% and be deluded 50% is not a good way to start off and drowsiness will be a problem.

Some people are habitual nodders. You must be awake! Be aware and smile inwardly. Be at ease, set your face, your body and your heart at ease, don't think that it is difficult. Make yourself comfortable in practicing.

We don't focus on what is right and what is wrong.

Whatever happens is alright, never mind.

A bit of delusion? Never mind.

Enjoy yourself.

Being overly careful makes the mind heavy and then it's easy to become dull.

But if you practice in a carefree way, it is fun to 'know'.

THE STRAIGHT WAY

May all of you be attentive and intentionally build up awareness by using movements. Try it out, test it out, experience it. If we are aware of movements for a long time, awareness will abandon that which is no good; to be aware is to do that which is wholesome

and when there is awareness the mind will gradually become clean, peaceful and pure. The mind will be like a still lake without the wind blowing. The mind doesn't ripple: there are few objects of mind because of awareness. Awareness is what cleans them up and brings about a natural balance in the mind.

SATI is awareness, it is nature, it is your friend. It makes the mind normal. When the mind is normal it thinks only little. Because awareness makes it feel the present all the time.

When there is awareness the mind is pure.

The purity of mind is what normality is.

When the mind is normal, it is like still water.

One can see fish in water that is still.

One can see all sorts of things in the water.

We can even see air bubbles of little fish.

That is because the water doesn't ripple - we can see everything clearly. We can even see the reflection of our face in the water.

LOO-ANG POR TEE-AN said that at the time that he was still practicing, it was as if somebody gave him a push when a thought came up. Oops, what was that?

Another thought, and another 'woops'.

Then, he saw it: the mind thinks! It is thought!

The reason things happened like this was because the mind was dwelling in normality. As soon as a thought would come up, that would make a big difference.

Thought is something coarse. Before I didn't know that. I thought that the body was gross, but I no longer see it like that.

When the mind dwells in a state of normality for one, two or three days, the mind is pure, there isn't anything making it dirty.

The mind experiences this pure awareness.

Before, there would be thoughts and the mind would be soiled by them - there was no 'knowing' at that time. I have been with thought for 20 - 30 years. But when there is good **SATI**, the mind comes into contact with awareness, comes into contact with purity and normality. One could compare it with clean clothes. Or, compare it to being an adult: before we were children and didn't know right or wrong, didn't know about cleanliness and dirtiness. On seeing mud we would go and play with it. And we didn't feel disgusted. But when one grows up to be an adult, one sees and knows about things.

The 'mature' mind, that is, the normal mind, the pure mind, experiences awareness and on seeing thought, it perceives it as something out of the ordinary, as something gross.

LOO-ANG POR TEE-AN said, 'A thought popped up like a sudden flash'. When one sees thought clearly, one [automatically] opposes it. One sees it just like seeing air bubbles of fish in the water - the water ripples [because of the bubbles] and we know. Even when it ripples a tiny bit, we still know, because normally the water is still.

When your mind is normal, contacts with normality for three, four, five days.....
Some people may experience it to some extent.
A thought arises and we see it once. A second thought comes and we see it a second time.
We see thought. When there is thought, we know, when there is no thought, we know.
When we watch, the mind becomes 'the watcher'.
We can watch anything.
The mind is one, it is supreme.

The act of watching goes straight into things, one could say it is people's weak point, one gets hold of that point. One has a point to watch from. When thoughts come: watch! If we just watch and see - that's the end of all the endless proliferation!

The state of watching and seeing could be called liberation, it could be called 'letting go', it could be called **SILA**, **SAMADHI & PANYA**, '[insight] knowledge', **JHANA** (absorption) or 'the Path'. The state of watching is the thing that is most right. It can solve all things that are connected with the body and mind, that are connected with the world that exists in Obody and mind. It deals with form, sound, smell, taste as well as the eye, ear, nose, tongue, body and mind.

The mind thinks; as soon as it thinks we know. The thought disappears. Seeing thought is wisdom. Seeing proliferation and changing it into peace: this is emancipation.

Changing conditions (**SANKHARA**) into the unconditioned (**VISANKHARA**).

Changing hot into cool: **NIBBANA**.

It is not difficult to do that but if you make it difficult, then it is. If you say it's easy, then it is. Some people may experience **NIBBANA**, get a taste of it, in little ways.

Maybe you'll come in contact with liberation or freedom or something like that.

For example, one day, there might be thoughts arising - proliferation - and as soon as there is awareness, it drops off, it is let go off, it has been put down.

You understand it. You realize what it is.

Your very thoughts!

Don't think that there is something [to realize] outside of this. Whatever you may meet that is external: that's not it! Don't fool yourself. Don't look for results far away. A wise man looks at what is close by [as a Thai proverb says]. Anger, desire and delusion are over here. Don't depart from awareness, watch things with awareness over here.

Now, the mind is alright, it is normal. It won't be long and it thinks again. We watch that. Watch it clearly. Become familiar in watching, and skilled. Be a champ in watching.

It is good to see suffering. To see suffering is the most excellent thing. Clearly seeing the suffering of *RUPA* and *NAMA*. Suffering gives rise to '*BUDDHA*'. If there was no suffering, there would be no *BUDDHA*. Don't be the one who is suffering: see it! To see suffering is to be the *BUDDHA*, a little *BUDDHA*. The *BUDDHA* is the One who knows, the Awakened One, the joyful One. It doesn't mean a person, rather, it is the quality of knowing, of being awake - that is the *BUDDHA*. The state of seeing is a quality, it is the standard of life, it is the Path. But the state of 'being' [caught up] is ill fortune, it is bad luck. One can 'be' all things: one can be the one who is hot, cold, hungry, good, not good, or whatever. The state of seeing, on the other hand, is the inheritance of spirituality. In the beginning of the development of awareness one must do it with intention, intentionally moving the hands and feeling it, feeling it. When you do it a lot, you'll come to love it.

If you experience awareness, you'll love it with your whole heart! You feel satisfied and joyful. You feel that you don't want anything else in life. It is right here, fullness of heart is right here!

In the beginning some people may not yet be fluent and not yet see the value. They practice half heartedly and don't really make contact. But when you make contact with awareness at the hand moving, you will become familiar with awareness. It is not ordinary awareness: when you do it a lot, it turns into 'responsibility', it is a protecting, it is caring.

If we try to experience awareness, love will spring up, we won't be fooled again, we don't want anything else, we are content and we love this method, we are satisfied with it. We were born for this state of awareness.

Once we have experience with this method, we are safe, utterly pure and we don't have problems or suffering. We are diligent to experience awareness and a whole heap of stuff comes to an end.

I'm talking about things that are possible. Everybody can try it out - to build up and experience awareness - and you will come to know the facts for yourself. May you all participate in studying this matter because I really can't do your practice. Awareness is not something to flatter or extol people with, as some public speakers do concerning merit. I have been speaking on the **DHAMMA**, I haven't spoken about anything else. **DHAMMA** is nature, ordinariness.

The things that I have spoken about are things that exist in all of you.
I didn't talk about things outside of you.

Our duty is to put forth effort and try to develop awareness: being aware of raising the hand.
Be aware of the body; as for the mind: don't go and look for it: but when it thinks, then watch and know it.
Don't make it into your focus point:
just watch thoughts when they arise.

At first, try to be aware of the body. Walk and sit.
When the mind comes up with a thought: know and don't be caught up in it - see thought.
Then, return to awareness of the body.
This is the method that I'm teaching you.

I speak so you may hear.
You are the ones who are listening [reading].
Having listened, put it into practice.
If this is the way it is, then there is hope,
there is hope for Buddhism.....

Well. I guess this is enough.
I don't talk so much in order for you to remember,
I talk in order for you to see, to see clearly.
I talk in order for you to go ahead and do it!

**Developing awareness
according to the practice of**

Loo-ang por tee-an cittasubho

**WATCHING:
not 'being'**

**LOO-ANG POR
KAMKEE-AN
SUVANNO**

‘ตรงที่ไม่เป็นอะไร เป็นที่พึ่งอมตะของชีวิต’

**-‘not being anything’
is the immortal refuge of life -**

DEVELOPING AWARENESS
ACCORDING TO THE PRACTICE OF
LOO-ANG POR TEE-AN CITTASUBHO

**WATCHING:
NOT 'BEING'**

LOO-ANG POR KAMKEE-AN SUVANNO

WATCHING: NOT 'BEING'

**LOO-ANG POR KAMKEE-AN
SUVANNO**

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FOREWORD

Ideally, this book should be read in conjunction with the book 'NORMALITY', a translation of talks by the late Thai master *LOO-ANG POR TEE-AN CITTASUBHO*. That book contains teachings on how to develop awareness using movements of the body as the base, as was taught by the **BUDDHA** over 2500 years ago and recorded in the discourse on the foundations of awareness*.

There is also a full biography and several accounts of experiences in practice by disciples of *L.P. TEE-AN*.

One of the most outstanding of these disciples is *LOO-ANG POR KAMKEE-AN*, who is still active today.

He assures us that: 'I'm not lying, I'm not telling stories and I won't lead you along the wrong path'.

The present text is a collection of his talks given over the years and recorded and in some cases published.

-* The SATIPATTHANA SUTTA – the section on SAMPAJANYA.

L.P.KAMKEE-AN teaches in the style of his own teacher *L.P.TEE-AN*, in emphasizing the establishment of awareness, rather than an inwardly focused concentration.

Besides the formal practice he recommends the use of bodily movements and the movements of the mind in the context of ordinary, everyday living.

Putting aside for the moment any views that one may already have about meditation - that one has to make the mind one-pointed, that a certain level of concentration is necessary or that internal and external movements are hindrances, for example - will allow someone with an open mind and a kind of pioneer-spirit, to give this method one's best shot and see for oneself what awareness is about.

Then, one may discover, that ‘one-pointedness’ is to contact directly, come back and stay with only what exists in the present whatever it is - without any kind of proliferation; that the mind that is firmly established in awareness, every moment of the day, is what **SAMADHI** refers to; and that all movements - including movements of the mind (thoughts, feelings etc.) can be used to build up more awareness, until it becomes second nature to be aware.

LOO-ANG POR KAMKEEAN'S teachings are simple, practical and straightforward. This can be rather challenging and hard to accept for our modern minds that are so used to complexity.

Is it really so easy?

Well, one might respond, you don't have to *create* the *original* mind - which is not identified with anything - do you? The mind is already of the nature to know the present without any distortion - which is purity and peace in itself - but we don't let it shine forth.

The way to get into contact (and get familiar) with it is through awareness, because 'not-knowing' (the cause of all forms of delusion) cannot remain when there is 'knowing' (awareness).

The reader will meet with some repetition because the talks were given as spontaneous reflections freely offered to a living audience, rather than previously prepared discourses. They are presented as they are with the encouragement that such repetition be understood as an emphasis on what is important. Some things, one has to hear, read and above all, practice with many, many times, before one finally catches on.....

The translator

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**....See it, don't be it !
Whatever it may be
that comes up
that is connected with
the body or the mind :
do your duty of
being the watcher -
don't go and be it !**

A FINAL WORD

When the mind is well established in *SAMADHI* it is not a matter of just the formal practice anymore: the mind should be in *SAMADHI* while walking along the street and sitting in a car because the mind that is in *SAMADHI* is the mind that is disciplined and obedient. It is the tamed mind, the mind that is orderly. There is no need to train it any further. To go and train the mind that is already tamed is not right. I accept other methods of practice if they give rise to *SILA*, *SAMADHI* and *PANYA*. *SILA* is the state of normality, *SAMADHI* is the tamed mind that does not rebel, and *PANYA* is to thoroughly know all about proliferation. To know the body and mind as they really are and not be stuck in either of them.

The method I teach is the most skillful one, it is the way to develop the foundations of awareness. This type of practice doesn't make use of recitation and one shouldn't close one's eyes. We depend on movements in order to arouse *SATI*.

Whenever we move, we are aware.

When we walk a lot, we get a lot of *SATI*.

The method is as follows: put your hands on your knees and be aware of them. Turn up your hand and feel it.

Raise your arm and feel it. Bring the hand over to the stomach and feel it. More and more moments of knowing.

From ordinary awareness, *MAHASATI* arises.

It is as if before we just had a single dollar; we could hardly buy anything at all. But now we have more and we can buy whatever we want. We can buy a car – no problem.

We are a millionaire; our money never runs out.

Having a lot of awareness is called *MAHASATI*.

But before we have *MAHASATI* we must build it up.

It's not a matter of thinking and reflecting about it.

This is called developing insight meditation practice. Practicing **DHAMMA** is something that really yields results. It really brings about a change. The mind undergoes a change from how it was before. That's because there is 'knowing'. Until, in the end, one knows that one is liberated. One obtains life that is without birth, aging, sickness and death. I guarantee that one can really be beyond these things. This state is our inheritance; we all have the right to obtain it. The problem is just that we don't study this matter as it is. The way I see it is that nature, which has created us goes towards this point for sure.

When we first start to train we do it slowly. Never mind when we lose it sometimes. Especially these days, most of us are quite developed in thinking; the things around us incite us to think. It's so easy to think. We walk from home to work and back and we think all the time. We think when we sit in the bus. Even when we read a book the mind scrambles for something to think about. And so on your first day, it is like you're going crazy. But don't be discouraged, we can all do it – give yourself the chance.

I'd like to ask you a silly question:
'Is it a good thing that when we tread on fire it hurts a lot?
Is it a good thing that we feel pain when a mosquito bites?'
It would be dangerous if we didn't feel these things.
It really is good! This is called **VEDANA**.
Why do we have feelings? Why do we feel hot and cold?
Why do we get tired after doing a lot of work?
Feelings are good because they help us to look after ourselves. That is their nature. **VEDANA** don't punish us.

For example, sleepiness is good, it cautions us to take a rest. As far as the mind is concerned: don't think that it is a self. Thinking is just conditioning of the mind. It is just mind. Its nature is the same as that of a monkey: it can't stay still. It flows continuously in the same way a stream does. May you view it like this, that it is a condition of the mind.



Staying here, I come in contact with nature every day. So much so that nature and I are intimate friends. When I have to go out of the forest I feel like I'm without a home. On leaving the monastery I feel like I lack something. And on returning I feel a warmth, I feel cheerful and cool at the same time.

When we study the history of Buddhism we find that the **BUDDHA** encouraged the monks with these words: 'Go and stay in a forest, a cave, the foot of a tree or an empty dwelling'.

In those days, most people stayed in the forest.

The first monastery the **BUDDHA** established was the Bamboo Grove. I don't think the **BUDDHA** would have agreed to stay at a palace.

Examples of other places where the **BUDDHA** stayed were a coconut orchard and a mango park.

The place where the **BUDDHA** was enlightened and afterwards enjoyed the bliss of liberation was the root of a tree. The **BUDDHA** was born and enlightened, He taught and finally passed away in the forest.

And so the forest was the **BUDDHA**'s best companion.

But actually, there is no need to talk about the past; people who come here from the city all say that they feel so pleased and at ease here with nature .

Before, I didn't use a clock but I could tell the time depending on nature; I would listen to the sound of the wind, the sound of the falling leaves in the morning and in the very early morning I'd observe the colors of the leaves. Some trees inform us of the time and they tell us of danger, others indicate what season it is. Flowers, leaves, fruits and some vegetables let us know the season.

Various kinds of animals live in forests that are in a state of balance. I live here with snakes, squirrels, birds and mice. Usually in the cold season there are barking deer, wild boar and forest chickens.

Speaking of my own experience, I found the answer to the problem of life in the forest. I didn't sit in a hut. I walked in the forest and leaned against a tree when it happened. When I'm alone I like to go out into the forest.

I say that when we eat plants that already exist in nature, such as mushrooms for example which are a kind of herbal medicine, we don't need other medicines anymore. When we live in the forest we see the value of the forest. Nature just gives and gives.

The other day I came back from another province and found that some newly planted trees had died. I immediately checked on the others and rescued them. It's not much different than parents looking after their children.

If we as meditators really observe things, we will see all things as *DHAMMA*. Whatever we get involved with is a way to arouse awareness, and everything will be alright.

A SHORT BIOGRAPHY

OF

LOO-ANG POR

KAMKEE-AN

Loo-ang por Kamkee-an Suvanno was born at Norng rue-a village, Korngaan province on the twelfth of August 1936. His father's name was Samahn Lowchamnee, his mother's Hee-an Aampachah. They had seven children, L.P. was the third.

When he was ten years old the family moved to Chaiapoom province where they were engaged in farming. Shortly thereafter, his father passed away and he had to take responsibility for the work, taking his father's place.

At the age of 15 he was ordained as a novice but after about two years returned home to help his family.

He used to spend all day diligently working in the fields. The young Kamkee-an studied local animist practices, learning magical chants and verses and how to make 'holy water', chase off ghosts and heal sick people with herbal medicines. Because he was skilled in meditation he became a popular 'spirit doctor'.

During this time he observed the Buddhist precepts strictly and was able to control himself, not letting anger or other unwhole-some states overwhelm him. One time when all the buffaloes were stolen from the stable, he remained cool and composed.

After he was married at age 22 he continued to live and practice in the same way. At that time *L00-ANG POR* practiced meditation using the mantra *BUD-DHO*. He was able to enter blissfully peaceful states of mind but was still not satisfied.

Having lived the family life for 7-8 years, he started searching for a suitable teacher. In 1966 he heard about *LOO-ANG POR TEE-AN* who was then teaching in LER-Y province. The way of practice as taught by *LOO-ANG POR TEE-AN* was quite different from the way he had practiced before but he decided to give it a go.

Having practiced for one month he saw results and understood the heart of the teachings. He gave up superstition and magic.

Having left doubts behind him, he decided to take ordination of despite his remaining domestic responsibilities.

This was in 1965; he was almost thirty years old.

From this point on he was able to fully commit his time to practicing with L.P.Tee-an, and after three years a realization took place which changed his life permanently.

LOO-ANG POR followed *LOO-ANG POR TEE-AN* for many years and helped him spread the teachings, particularly when they spent a rains retreat together at a well-known monastery (Wat Cholapratahn) close to Bangkok.

When *L.P.TEE-AN* was invited to establish Wat Sanahm Ny in the outskirts of Bangkok, *LOO-ANG POR* was one of the pioneers to take part in building work and leveling the ground.

Then in 1976 he took leave to go and spend the rains at Wat Pah *SUGATO* in Chaiapoom province.

LOO-ANG POR KAMKEE-AN is now abbot of the nearby Golden Mount Monastery and looks after *SUGATO* Forest monastery as well as a remote monastery in a forest reserve called Wat Pah Mahawan.

He is the head monk of the region, has been given a title and is a preceptor (one who may give ordination). His main work is to teach insight-meditation and the development of awareness, teaching all over Thailand and on a number of occasions in America. In addition to this L.P.Kamkee-an is active in forest preservation and many projects in various fields of social development.

