

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.