

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**'.*

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\* 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.

