

IN MEMORY OF

LOO-ANG POR

TEE-AN

We recognize when there is no 'knowing'. For example, we see feelings: we didn't ask for them to arise, they arise by themselves.

They arise in the body, *RUPA*, and in the mind.

We see them; we don't deny anything whatsoever. We don't deny what arises, anything that is connected with the body and the mind. This is the way that *LOO-ANG POR TEE-AN* teaches.

And so we follow what our teacher says. He is our example. He would teach and he was an example by his behavior: this is what we take as our standard.

We can learn through external means such as the movements with arms and hands; we can learn to feel the movements.

This is what *LOO-ANG POR TEE-AN* taught.

And further, he taught to see the various changing conditions, such as thoughts and feelings, and to not be caught in them.

For example, thought: to see thought, not to 'go into' thought - to see the mind thinking.

He taught very clearly. But some people don't understand, the words are easy to say but when we practice, we can't do it.

We use thought in our practice, which only messes things up. *LOO-ANG POR TEE-AN* said to know in a direct way.

See thought, don't be tangled up in thought. That is the right way! And having seen it, we return (to awareness of the body).

We should take an interest in the movements of the body; just doing that much can put a stop to thought. It's easy!

What makes things difficult is that we go and mess with thought. Whatever arises in the body or the mind:

it is our duty to be the watcher.

The function of awareness is to watch, not to deny anything. There are many things to watch, so we shouldn't get carried away with things.

Somebody who practices according to *LOO-ANG POR TEE-AN'S* method of being aware of bodily movements is one who has steadiness and clarity within.

To make a mess by thinking a lot, using reasoning, figuring out what is right and wrong and following one's likes and dislike, is not the way!

Practice directly, just be interested in this one thing!

(Awareness)

Fix on the movements. It is not hard to be aware; actually, it's easier than being caught in things.

Any sensation in the body will do, and one will be able to catch the feeling of awareness.

Make yourself skilled in being aware of the body: it is a training.

But make it clear - to know clearly is the first step - do it the right way and see clearly.

For example, we put our hands on the knees. We really know that our hands are on the knees. Whoever may say that we don't know, that's their business. Turning up the hand, we know. The objects that we know really exist.

They are objects that we experience for ourselves.

Raising the arm, we know; it is a clear knowing.

It is an answer or solution in itself. However we move, we know.

Besides this 'knowing', we see the feelings that arise, crystal clear.

We don't get caught up in feelings.

We see the feelings, and that is the solution!

Anything that arises in the body or mind, that we see clearly, is a solution in itself. One sees thought, for example, and thought cannot fool one anymore.

One sees feeling, and feeling can no longer fool one.

Every time that something arises, one is ready to respond.

One gets a foundation, a foundation that makes one pass on all the time. If one gets caught up in something, it stands out.

For example, one becomes happy or sad, and there is a self in those feelings. Or there is a self in thought: thought takes us to right and wrong, to like and dislike, and so it becomes a long story. But if we just see it, it is very short.

Just knowing it: 'Oh, I know already!'

Whatever thought it may be: it is just thought!

Whatever feeling it is that arises: it is just feeling!

It is not anything else. But when we are not aware, we don't know, we don't see it. And we are fooled by the convention in thought and feeling. If we catch on to the main principle, the development of awareness through using movements is extremely convenient.

The various postures are a big aid. There are many ways to 'escape'. There are so many occasions to find a path.

But if we go and think about practice, getting involved in what we like and dislike, then it becomes a long story.

For some people just ordinary thinking is already a problem and everything gets messed up.

But if one knows, there is no problem. We just simply see that the mind thinks. 'This is thought'.

Then, we can return to the movements.

We keep watching and wisdom arises; seeing the body and the mind gives rise to wisdom. But in the beginning, maybe nothing will happen.

But establish a foundation by making the movements with the hands and arms. The ability to watch will develop itself.

A discovery will take place. One discovers that the body really is (just) *RUPA*, there is not any self to be found there. *RUPA* is part of nature and many conditions manifest in it.

Feeling, for instance, is a condition of *RUPA*.

Heat, cold, pain and hunger are conditions of *RUPA*, and so we solve these problems. Once we have a foundation and we see that they are conditions of *RUPA*, we become skilled.

Nothing is concealed for us any longer. The various conditions line up to show us what they are. They reveal themselves.

One knows all about *RUPA* now. This is wisdom-knowledge that penetrates all matters that are concerned with *RUPA*.

One has discovered all of it. At the moment that these things arise, one is able to solve the problem; one knows now.

Whenever feelings arise: it is their business. One understands this now. There is no self in feelings of hot and cold, or in hunger and pain. **In short: it's all just feeling!**

Wisdom-knowledge arises, realization: one penetrates the three characteristics of impermanence, valuelessness and non-selfhood.

The result is **ZERO**. This means that nothing remains of *RUPA*, there is no more self in *RUPA*: it has all been given (back) to nature, according to reality.

This realization could be called a discovery, a seeing, or one might call it liberation (*VIMUTTI*).

As soon as one sees clearly, liberation takes place automatically.

Just as when we see a snake, the snake doesn't bite us.
Or when we see thorns, we won't step on them.
The state of seeing is the most excellent thing; it is sufficient;
it is virtue, firmness of mind and wisdom in itself.
The state of seeing is insight meditation in itself.
The various conditions don't delude us.
We're smart in the ways of *RUPA*; they disclose themselves.
Nature teaches us. It teaches us what impermanence,
valuelessness, non-selfhood, heat, cold, happiness, suffering
etc. are like. This is wisdom. One understands all things.

NAMA, or the affairs of the mind, are the same:
when one sees *RUPA* one will inevitably see *NAMA*.
One sees that they are a pair: they are both movements in
a person who is not dead. These movements, especially
thoughts, can be poisonous and dangerous if we don't know
and understand them. Then it becomes a big deal. But the
bottom line is that it is all just *NAMADHAMMA* (mental
phenomena).

Someone who is still alive tends to think.

. And thought is not anything mighty. But in particular,
unintentional thoughts make up a long story if we are not
aware. It is the birthplace of
many, many things.

Defilements, craving, lust, anger, desire, delusion, love, hate
and so on. All these things are rooted in thought.

There are two kinds of thought: stealthy thought
and intentional thought.

Intentional thoughts (naturally) come to an end.

Nobody wants to intentionally think.

But the sneaky thoughts are (like) rubbish.

They are *SANKHARA* (conditions, formations),

they are the cause of suffering(*SAMUDAYA*).

These thoughts arise by themselves, without us having intention.

Mental conditions work very diligently.

The *BUDDHA* compared them with a potter: things that arise from sneak-thoughts are like the shapes and forms that a potter produces. Whatever pots and things the potter makes, big or small, beautiful or ugly, they all have to break (eventually).

Whatever arises from thought is not permanent and is not self.

We are the ones who lose ourselves in them; for example, a thought arises and we get angry. Anger is impermanent.

It is a condition; it is a cause for suffering to arise.

Whatever is a condition is impermanent.

One can foretell it (that the condition will pass away).

Face conditions with this fact! In this way, they won't establish themselves. It means that we know in time.

It is like watching a conjurer: if we have sharp eyes and know what's going on, we don't believe his tricks and it is not fun.

The more he performs, the clearer we see what he's doing.

We see the deception. What is happening in our minds is just the same: we see what happens clearly.

We see the trickery (*MAYA*) of *RUPA-NAMA*, of objective matter and all kinds of changing conditions.

We realize this. We don't go along with it. And so it stops.

We are free now! This really is topmost wisdom!

The method of developing awareness by making use of movements

is a short cut, it is straight and suitable for everyone.

It is a universal principle.

Everybody has the same problem: as soon as we can catch the feeling of awareness, we all become 'one being'.

For example, if we are aware while sitting here, then we all are one 'person' (the feeling of awareness is exactly the same for everyone).

But when we are deluded, we are different people with different states of mind, feelings, thoughts and so on.

At one time, I went to teach meditation at Harvard University in the States.

There were many students there, I didn't teach anything much,

I just told them to do the rhythmic meditation for ten minutes so that they would know the sensations of bodily movements.

When they stopped I asked, 'Just now, where were you?'

Many of them answered that they were with awareness.

When we are with awareness we are one, we are the same.

This is something that is possible.

We are then beyond sects, nationality and language.

Among the people who were practicing there were Chinese, Thais, Cambodians and many other nationalities.

They were all very clever students:

this is one of the most famous universities in the world.

If one is not especially intelligent one can't study there.

In Thailand, we have a doctor who took ordination at *SUGATO* forest monastery (the place where *LOO-ANG POR* resides).

He got a Ph.D. at Harvard. He was the one to take us there.

He also gave the same answer.

Awareness is not male or female, it is not young or old, it has nothing to do with being a monk or a layperson.

Awareness is awareness.

To whom does awareness belong? It belongs to one who knows. Whoever knows immediately has awareness.

And what's it like to be aware? Well, there is no delusion! Delusion diminishes in proportion to the amount of awareness one has. One can solve and avoid delusion and problems.

There are immediate results.

When one is aware one doesn't have to wait (for results).

Whenever we are aware, we get the results straight away.

No need to wait for an hour or tomorrow.

It is *PACCATAM* (to be experienced individually), right there!

We turn the hand up and we know, we raise the arm and we know. It is not like planting rice, pepper or whatever: that takes a year or half a year!

But with developing awareness one gets results immediately.

Whoever is very diligent will get lots of results.

But some people seem to be diligent in getting deluded!

This tends to happen because when we start focusing on awareness, thoughts are 'pushed to the surface'.

This deludes us in all sorts of ways.

So try to make awareness crystal clear. Don't let it be 50% awareness and 50% delusion. In developing awareness one needs to stay with things and to make things clear.

No matter what it is that we're training in: be in time and make it clear! Whether it is science, art, handicraft or meditation:

if we keep up with it and follow it through, we will understand.

Sometimes one can even know beforehand.

Knowledge about meditation is the same as other kinds of knowledge: try to make it very clear.

One half of awareness and one half of delusion is no good!

Some people are caught up in a lot of things while doing the rhythmic meditation. Some people even chat and joke with others while 'practicing meditation'. They just perfunctorily make the movements. There is no intention and no attention. This is not meditation, and there won't

be results.

We have to add intention to the movements.

We have to be attentive in order to know, this is called making effort. When delusion arises, we pay attention so that 'the knowing' arises. This is putting forth effort!

Effort means to have the attention to always be aware.

The attention that makes one know all the time could be called *SAMADHI* (firmness of mind).

When there is delusion and one makes effort to know, one changes delusion into knowing; this is called wisdom. *SILA*, *SAMADHI* and *PANYA* all come together at this point.

If we start off in the right way we'll do just fine and it won't take long. But if we don't start off in the right way we'll be confused and unclear. Even sleepiness is a big problem for some people, or restlessness.

One girl said to me, 'Oh, today, it was a real hassle, I had so many thoughts!' If we practice in the right way it's not like that, we can solve it in a finger snap! It is not difficult at all

to deal with thought, it's easy! Some people concoct up all sorts of things.

In 1968, there was an old monk doing the rhythmic meditation at the monastery in Boo hom village (*LOO-ANG POR TEE-AN'S* home village), there were just the two of us there.

Myself, I was walking up and down above him.

Every now and then, the sound of shoes slapping someone's head could be heard. I looked down and saw what was going on.

I asked him, 'What are you doing?' 'The mind keeps thinking, I don't know why it's thinking all the time' he said.

One's own thoughts are a big problem.

To the extent that one beats one's head with one's slippers!

For some people it is as if there is someone in one's head, thinking. Conditions are being concocted into states of mind and feelings of self.

There is no end to it! But if we see thought - whack - we can smile inwardly. We see delusion! This is the best lesson there is.

This is quite a profound experience and one kind of feels proud of oneself. Whatever it may be that arises that is not awareness, all of that is a lesson to us. There is nothing that is 'wrong'.

Even sleepiness is the same. Some people won't do anything about it, they immerse in drowsiness and nod in all directions.

When they close their eyes, they'll just fall asleep.

They are stuck in that state forever.

But when we take a good look at sleepiness, there is nothing difficult about it. It really can be solved and overcome.

Then there is no more problem.

But if we don't know how and we are unclear, if awareness is not firmly established, it turns into a big thing, sleepiness.

It makes one feel exhausted and there just isn't any energy.

Sometimes in addition tension and headaches arise.

We should try to wake ourselves up; if there is not a sense of being awake, then use different postures and look around you, look at the trees, take a deep breath and make awareness clear.

Then, it is not a big thing. It is refreshing to see sleepiness.

When one is caught up in sleepiness, one is lazy; it's the lazy mind that can only think of sleep. Laziness shrouds the mind.

It's the stubborn mind, just like a kid that is stubborn.

Whatever you tell it to do, it won't do it: it's just stubborn.

If we understand this, we are clever and nothing can fool us.

Thoughts can't fool us. In this way things become easier.

In our entire life, there are only just two things: knowing and delusion. Just these two things..

This is the conclusion: knowing and delusion.

The cause for sleepiness, defilement, greed, hatred, craving, lust, worry, happiness, suffering etc. is delusion. Delusion is the cause.

There is no method to practice with delusion. Don't even try it.

But the way to deal with delusion is by building up awareness.

Only *SATT* is able to clear up delusion.

Delusion is the biggest of the defilements.

If compared to the index finger, the middle finger

and the ring finger, delusion is the middle one.
If there is delusion, anger, desire, love and hate can arise too.
Therefore delusion is the mightiest - when delusion is present, one is ready to be angry, ready to desire etc.
One inclines in the direction of the various impurities.
The only method to do something about delusion is to be aware. It is very easy. It is the path.
One sees and discovers the path.
The method of developing awareness by making use of movements is applicable to everyone, regardless of sex, age, nationality and language.
It is a universal principle.
Whoever tries it out won't be able to deny it.
Nobody can deny it because it is a true principle.
We have *LOO-ANG POR TEE-AN* as our example, as our model. His life was exclusively devoted to (the development and practice of) awareness.
I'd tried out several methods when I found out about this one.
I was very satisfied with it. It was good enough for my life.

One time some westerners that were teaching their religion came to the place where I was teaching in the U.S.A., together with their students. They were standing outside the room I was in – about eight people.
They asked to interview me (through the translator).
I said, 'Alright'. They came in together with their disciples.
They stood there and asked me, 'What is it that you know? You come here to teach, so you what do you have to teach?'
I first told them to sit down. Then, I told them, 'I know myself'.

‘What does somebody who knows himself know?’ they wanted to know. So I told them to put their hands on their knees.

Know when turning up the hand, know when raising the arm.

This is ‘knowing oneself’.

They tried it out. They knew once, twice and on and on.

I said in English, ‘Aware, aware’.

They were satisfied. They confessed that at first they had lots of questions and had the intention to crush me.

But when they experimented like this, they understood.

‘Suppose one knows like this for a whole day, what will happen then? Or one month? Do you want to find out?’

This is what I know, other things I don’t know about.

You westerners are able to go to the moon but that kind of wisdom is worldly wisdom, it is not Enlightened wisdom.

Enlightened wisdom is to know in this way’.

They said they would try it out.

The next day, one of them brought his father and a chair too.

The father was quite old so he practiced sitting on a chair.

This is real stuff! It cannot be denied.

We don’t have to waste time. This is a true principle of life.

Everybody who is sitting here has a body, *RUPA*,

we’re all the same in this respect.

There are feelings: heat, cold, pain, hunger etc.

For example, the condition of the weather in this monastery we all experience in the same way: it’s a little bit cool.

The weather here is not the same as in Buriram province, where I was yesterday. It was really hot there, I was sweating all the time.

But here it's really nice and cool, refreshing.

The cold or hunger, we experience in the same way.

Pain, also, is the same for us all.

But are we keen-eyed enough to let wisdom arise?

All wisdom arises from things connected with *RUPA* and *NAMA*. Wisdom is to thoroughly understand conditions (*SANKHARA*), the conditions of *RUPA* and *NAMA*.

It is not a matter of knowing external things.

That is not the wisdom of the *BUDDHA*, the wisdom of the *BUDDHA* is to know like this.

The wisdom of the *BUDDHA* knows about liberation and how to not suffer.

No need to mention things like ceremonies and rituals.

What is important is to have this kind of knowledge.

This is what *LOO-ANG POR TEE-AN* teaches us.

Regardless of what kind of person you may be, it is the same for everyone. Awareness is not male or female and it doesn't matter whether you are a monk or a layperson.

It is the same (quality of) knowing! It is not as if awareness of a monk is one thing and awareness of a layperson is another.

This is the principle of being one, of all life.

There are no exceptions. It is not a sect, it doesn't belong to a certain nationality nor is it connected with any language.

It is one and the same for everyone! Nobody can deny that.

One shouldn't differentiate between Christianity, Islam and Buddhism.

Or divide people into this and that sect. That's not right.

When anybody has this quality of knowing, one immediately experiences the universality of awareness.

But when there is delusion, many, many conditions can arise.

One might be somebody's enemy,
but when there is 'the knowing': never mind.
The *BUDDHA* compared awareness to living with one's
parents at home. Whoever is aware is on one's father's
property.
One's home is a safe, comfortable and warm place.
When one is deluded, it is as if one is homeless, desolate and
deserted. But the one who knows feels warm, there is
nothing arising for him or her: there is no fear, no happiness,
no suffering.
Life is zero, life is void. There isn't anything.
In the end, one takes 'not having anything' as one's refuge.
Not having and not being anything.
Taking 'nothing' as one's shelter.
There is nobody who is happy, there is nobody who suffers:
there is just the seeing (of these things as conditions).
There is just discovering the affairs of the body and mind.
But one doesn't identify with those things.
One just sees and sees. Speaking in terms of 'being',
one could say that one is the watcher.
There are things to be watched all the time.
That is to say, for someone who is not dead yet.
Inside of us, things appear continuously.
And outside of us, also. So we don't have to waste time.

We are very fortunate; we have come together in order to
practice. This is a good model, we get a good example
from our friends here and we get to hear *DHAMMA* talks,
which are a good lesson.
Practicing here, we get experience. We listen and we practice.
This is just perfect!

Don't think that I'm special, I don't have any knowledge,
I just know myself. I don't know about other people.
But I succeed in escaping (from suffering).
My birth as a human being has not been wasted.
No matter how long life may last for, there won't be any
problem.
I stay right here, right here, watching.
Being the one who sees and watches continuously.
What arises is seen all the time.

I have talked about things that can be verified, it is not talk
about things up in the sky. These things can be proven (to
be true), they can be experienced by all of you.
This is the truth, this is reality! This is really studying life.
Liberation is to be found right here!
The method of practice is like this.
We are all able to practice, without exception.
I have the opportunity to meet with you
and be your spiritual friend.
I don't keep still, I go from here to there.
I just went to talk to students who are addicted to drugs
in Buriram province.
The Ministry of Education checked and found out
about this drugs problem and tries to take care of it,
relying on the monastic community.
So I went over to help out.
It is a good thing, they are determined to practice.
This practice is real. Don't go and doubt about it.
This is a genuine life principle. The foundation of religion,
of the overcoming of suffering, of liberation, is right here!
It is to be found in every *RUPA* and *NAMA* (i.e. in everyone
of us).

Everybody has determination and purity of mind,
the mind inclines to the right direction.

May that determination and purity be the power for you
to meet the Truth (*SACCADHAMMA*),

that is to say the state beyond birth, aging, sickness and
death.

discover that in this lifetime.

May you all

