



POLISHING LIFE

WITH DHAMMA

LOO-ANG POR KAMKEE-AN spent five months at a monastery in the state of New York in 1994 and sent a letter-tape to monks in Thailand which was published, and is translated here.)

Let me entrust my friends with **DHAMMA**:

With the word 'friends', I don't mean people of the same age-group, who all like each other; what I mean is friends in birth, old age, sickness and death. Regardless of whether we like each other or not: we are all friends in this regard.

The atmosphere here at Joo-ang Yern monastery, Carmel, N.Y., is very good. It is a big forest monastery, shady, cool and peaceful, with all kinds of big and small creatures. I meet deer every day. Yesterday, I saw a mother with young: twins. Lovely! They walked up to me, as I sat still. They passed me by, about eight meters away; I didn't make a move. They came quite close and watched me; they seemed astounded and stamped their feet! It was good fun! The weather is nice and cool; it is comfortable.

The forest is big: all just big trees. It is extremely suitable for meditation.

I have never come across a place as suitable as this one!

When I think about practicing, I do think about my friends.

In Thailand, that means Kong Kah mountain monastery and **AKALIKO***forest garden, which are places that are used for practicing meditation.

THE FOREMOST KNOWLEDGE OF HUMAN BEINGS

The knowledge of meditation is an important knowledge; it is the foremost knowledge of human beings. If we human beings don't study about meditation our life does not have value and there will be problems throughout our lives.

Our lives as human beings are the results of the past.

Much information has been accumulated - it's a complete mess!

There is both right and wrong, foolishness and delusion in the body and the mind.

This is because our body is the result of the past, the result of our life in the past.

Using body and mind in the wrong way compares to a second-hand car.

Our body and mind are just like a second-hand car that has been used for a long time; it has been damaged all over and is in a state of bad repair. Being aware is like repairing it, like cleaning away the past and returning it to its normal state.

Awareness is like a garage for fixing up life and bringing the body and mind back to normal.

This is called 'meditation'. Meditation is making things better; it doesn't mean reciting a mantra: meditation is fixing things up.

Making the body and mind better, more normal. Whatever is not normal is cleaned up and discarded. What remains is normality: this is meditation!

THE METHOD OF MEDITATION

The method of developing meditation, especially the method of developing awareness as taught by *LOO-ANG POR TEE-AN*, is a way that is straight; it is a shortcut: it is extremely appropriate.

* 'Not limited by time' (and space), 'timeless' or 'immediate', one of the five characteristics of the teachings of the **DHAMMA**.

I have never heard of anybody teaching like this. Previously, I studied all about meditation; I practiced with closed eyes and recited a mantra until the mind became still and peaceful. I would sit in peace for one or two hours; I was attached to the peace and happiness.

Sometimes, visions would appear; sometimes I would use magical verses or imagination to help the meditation. I played with these visions and imaginations but I was attached to the peace and happiness. I valued it highly and cherished it a lot; I dearly loved the peacefulness. Wherever I went, I would think about it: when I was in the fields, I would think about my meditation-room, I wanted to sit in peace.

Some days I really had an appetite to meditate: as soon as I got home I would have dinner and go into the meditation-room; before I had sat down properly, I was already peaceful! It would happen in an instant. It was bliss. I practiced like this for over ten years.

I was stuck. I thought that I was doing the right thing but when I met *LOO-ANG POR TEE-AN*, I was told to sit with eyes open, to make movements, to be aware and to be diligent in 'knowing'. A strange teaching!

Sometimes, I couldn't accept it and I didn't like to make movements with the hands and arms; it wasn't as good as sitting there in peace!

When I first trained myself with *LOO-ANG POR TEE-AN* there was conflict and I had lots of reasons for it too. But as soon as I determined to train, and practiced a lot, things became clear.

This is building up the quality of knowing, it's not thinking, it's not sitting there being peaceful. The eyes are open, so one is aware. Be aware a lot!

This is a straight method; it goes straight to awareness!

Awareness is the development of the *DHAMMA* and this is the way to have lots of awareness! This has nothing to do with reciting words inwardly.

Meditation is to build up much awareness. 'To develop' means to do it a lot, to have a lot of awareness. This is how I understand it. Before, there was peace; I used the method of recitation, but recitation - whatever word it may be that one uses - is not meditation!

REAL LIFE IS THE PRESENT

Meditation means to be diligent in 'knowing', knowing directly, in a straight way.

The things to be known are there; the body (for example) is an object to be known.

Why is it that we must always focus on 'knowing'?

Because our minds instinctively rush out ahead and rush backwards; there is just future and past. For this reason we create movements in the various postures, all the time, in order **TO BE NOW.**

NOW IS WHAT REAL LIFE IS. REAL LIFE IS NOW.

So we practice with that. Go inwards with the quality of knowing. Directly and straightly. Know meticulously. Make it very clear; don't let there be vagueness.

Make the posture that you're in clear, break it up in stages, moment by moment, so that it becomes clear.

It is similar to training in writing: at first one writes the A and the B precisely and clearly, in detail. First, one should write the characteristics of the letters clearly.

One shouldn't start off writing indistinctly. This is the same: creating movements, creating a form can be watched clearly; it is not blurred.

When we watch the breath, sometimes, we fall asleep; it's easy to lose oneself in it.
And closing the eyes makes matters even worse!
It is not natural to close the eyes and so one drops off to sleep even faster.
In making movements with the arms and hands, we don't close our eyes.
As with learning how to write, the movements are extremely meticulous.
'The knowing' enters into the movements, in the most direct and straight way.

ON WATCHING THE BODY ONE SEES THE MIND; ON WATCHING THOUGHT ONE SEES DHAMMA

At first, we talk about watching the body, but we'll see something else too: feelings. With eyes closed one won't see them; or one will see them indistinctly, not clearly and one won't understand them. But when we look and watch, we will see clearly. We will see pain, tiredness and the pleasant and unpleasant feelings of the body. These are feelings that exist. So we see feelings by watching the body. When one continues to watch, one will see the thinking mind. The mind does exist. By watching the body, one goes on to see the mind thinking. And when one sees thought, one sees mental phenomena (*dhamma*) that arise from thinking. One sees thought that cooks things up, rather than just thinking and that's the end of the matter. One sees that these are *dhamma* that arise in the mind; this is how wholesome and unwholesome states arise, cleverness and foolishness. One sees this by oneself, one sees that these things really exist. Altogether there are four kinds of things. Instead of watching the body and only seeing that much, one comes to see feelings, the mind and mental phenomena arising. One sees things that are there and exist in their own right.

SEEING THROUGH THINKING, SEEING THROUGH KNOWING AND SEEING THROUGH DISCOVERING

Before, I didn't know: I thought that all those things were 'I'.
We tend to think that all of it is self, that they are mine.
And so, one gets involved, one gets stuck, one is deluded and one relates to things in the wrong way. All of it is 'I'!
But as soon as one really sees it, one sees that these things are nature, they are things that exist in nature. As soon as one sees that, one puts things down, right there.
In this way, things just pass by. It is as if it is no longer one's business anymore (to get involved in it). One sees reality, things that really exist.
Feelings really exist; they have their own ways.
The mind that thinks is one thing; that which knows and sees is another thing.
Whatever arises in the mind, that is a pair with the mind, whatever phenomena, wholesome or unwholesome: those things do exist and one sees them, one discovers and sees, one suddenly meets them. Having discovered them, one 'passes' them now.
We can say what they are, that they are this and that, and we can pass on.
We watch with awareness, we watch continuously, we watch the body continuously, we are aware of the body incessantly. When we watch, we see.
Sometimes, we watch the body and we see thought.

The movements are one thing; thoughts going out, are another thing, and awareness is still another thing. When one looks, that's the way it is.
It is comparable to there being three (separate) things: 1. Awareness, 2. The movements, 3. Thoughts going out.
When one watches a lot, one sees, one's vision becomes sharp.
The state of watching develops and grows; it knows and it sees.
It is quick, swift; it keeps up with things.
This kind of 'eye' knows in time, it knows in time what's happening.
One keeps watching and the awareness that is abreast of things suddenly makes a discovery.
It is seeing through discovering, not seeing through thinking or seeing through knowing. Seeing through knowing and seeing through discovering is different.
Seeing through thinking is far apart; seeing through knowing comes a bit closer; but seeing through discovering meets things in an immediate way.
The posture of sitting and the movements we make, are solid objects; they are **RUPA**, **RUPADHAMMA** (physical phenomena).
What orders the body to get up, sit down, walk and move, are **NAMADHAMMA** (mental phenomena). In other words, it is the mind that knows things.
In actuality, these things are nothing other than just the body and the mind.

BODY/MIND - RUPA/NAMA

The words 'body and mind' are limited, but the words '**RUPA-NAMA**' are terms that indicate mastery. There is mastery just as with learning how to write: at first, one just knows how to write the A, the B and so on, but when one continues to study, one becomes proficient: one can put the letters together and words are formed - it becomes language that can be used.
This is the same; one sees **RUPADHAMMA** and **NAMADHAMMA**.
There is just this much! The body, from the top of the head to the soles of the feet, is a 'lump'. As for **NAMA**, it can't be touched but it has power; it orders the body around to do this and that. It is the boss; the body is the servant.
This is an old saying (in Thailand) that we all know, but we don't see it through discovering. When we do see it, having discovered it for ourselves, the truth is revealed: **NAMA-DHAMMA** are the boss; they are in charge and tell **RUPA** what to do. We see this now. The **DHAMMA** (in Thai pronounced in the same way as the word 'tum' which means 'to do') refers to nature that exists by itself. It is as it is.
As for the word 'tum': **RUPA** and **NAMA**, they act, they do good and evil; it is because of this body and mind. If the mind thinks in good ways, there will be good actions; if it thinks bad things, it will do those things; it will link up with **RUPA**. If the mind thinks bad thoughts, the body becomes bad as well and it turns into evil.
If the mind thinks good things, it will order the body to do good things.
The result is wholesome and meritorious.
One sees now that the cause, the principle, the foundation, is to be found here! Good and bad actions are rooted here! One sees that it is like this.
One becomes clever and skilled in this way.
It is as if one is told something, as if something is revealed, it is as if something opens up and one can look inside.

The nature of people's lives is like this, it is right here!
Life is just this much! Whoever it may be, men, women, what-ever nationality: life is just body and mind or **RUPA** and **NAMA**.
Doing good and doing evil comes from this point!

RUPADHAMMA: CHANGING CONDITIONS

This much is still not enough, one will still see more deeply.
One sees that **RUPADHAMMA** are nature; the nature of **RUPA** is to be formed as a solid lump, according to nature.
There are changing conditions in **RUPA**, such as heat, cold, pain and tiredness.
Before, we used to regard these things as feelings; but now, we see sharper than that: now, we don't just see them as feelings; we see them as changing conditions.
There are plenty of conditions of the body; hunger is one of them. They are conditions, changing conditions of **RUPA**.
If there are no conditions of **RUPA**, then those things cannot remain. Nothing will be left of them. Both heat and cold, for example, are signs that indicate dangers for the body, so that the problem will be solved. It must protect itself; this happens by itself.
When **RUPA** and **NAMA** interact, sometimes there is something wrong, and nature tells of the dangers. When it is hot, one goes in the shade; when it is cold, one gets a blanket or makes a fire; when hunger arises, one finds something to eat. But sometimes there is hunger and it is not just hunger: something, which is a matter of **RUPA**, turns into suffering, a condition of **RUPA** becomes suffering, and it turns into a personal matter (I am hungry).

NAMADHAMMA: CHANGING CONDITIONS

NAMA is the same: it is the mind, which is (a part of) nature.
The nature of **NAMA** is the nature of the mind; it is like that.
But there are certainly a lot of conditions of mind: thoughts etc.
They are called **JETASIKA** (things that arise with the mind).
The mind itself isn't anything but it thinks this way and that, it knows this and that.
Sometimes things arise because of thought.
Defilement, craving, lust, anger, desire, delusion, happiness, suffering, like and dislike - which are conditions of mind - arise through concoction.
They are conditions of **NAMA** that exist; these things are related, they are connected.
Before, we thought that all those things were self: anger is me; happiness is me; suffering is me. But in reality they are changing conditions of **NAMA**.
As soon as we see this, we have a foundation, we have a base, and there is normality.
Before, those things were problems: our bodies and minds were the results of problems, of misunderstanding. As soon as one understands, the state of normality arises.

THE BEGINNING OF WISDOM

One sees the stream of **DHAMMA**, of normality; there is realization, there is wisdom.
To know like this, is a level of wisdom. It is like turning up something that was overturned or opening something that was closed.
One really sees **RUPADHAMMA** and **NAMADHAMMA** clearly.
This wisdom spurs us on to watch and see all the time; this stream of wisdom informs us.

It is comparable to going to the airport: when one goes to the plane, everywhere doors open automatically and the footpaths are convenient. The stairs roll up or down, no need to do anything: it is comfortable. Going to the toilet, the water starts to flow as soon as one sticks out one's hands in the sink. It is convenient. This kind of wisdom is similar: it urges one on to watch and see and it becomes easy and convenient in line with the amount of wisdom one has.

Just watching the body, makes one see. The eyes are sharp, they have been developed. Just like an artist: one watches something and that's the end of it, finished!

One sees right and wrong straight away.

Sometimes, even before one sees it, it has ended already!

It is powerful, it has power. It is a level of wisdom-knowledge.

Just doing this much, and wisdom-knowledge arises! One is able to clearly know and penetrate things by practicing like this.

SEEING SUFFERING: THROWING OFF A HEAVY BURDEN

Keep watching the body with awareness and there will be progress in the development of awareness. Awareness will see the suffering of **RUPA** and **NAMA**. **RUPA** is a lump of suffering: one must breathe; one must swallow saliva; one must lie down and sleep; one must get hot and cold; one must eat and one must go to the toilet.

This really is suffering of **RUPA**; it is a lump of suffering.

One awakens to suffering and has pity on RUPA.

Before, I was addicted to cigarettes, wherever I went, I carried cigarettes with me; I always had a cigarette in my mouth.

When I saw suffering I had compassion for **RUPA**: smoking just dropped off!

To breathe in and not to breathe out is suffering; to breathe out and not to breathe in is suffering; to eat and not go to the toilet is suffering. This really is the suffering of **RUPA**.

How could one add more on top of that by making it do this and that?

The hands can't stay still; they restlessly move about. This makes one see suffering, a lump of suffering. I felt so sorry for **RUPA** that tears flowed.

How did it manage to survive through these last 30 years? Before, I really didn't know all this. On seeing like this, some parts of suffering just dropped off.

It is like shaking a fruit-tree: a lot of fruits will fall down easily,

but others don't come down: one has to pick them or use a long pole.

There was still suffering, comparable to being in debt \$100 and one has already paid off \$70-80. Or compare it to carrying a weight of 100 kilograms and one loses at least 70 kilo.

The parts of suffering that dropped off really had an effect:

it really was the stream of liberation from suffering.

CONCORD BETWEEN RUPA AND NAMA

This kind of wisdom sees **RUPA** and **NAMA**; it sees the suffering of **RUPA** and **NAMA**.

The suffering of **NAMA** is to think and feel sad. It refers to worry and anxiety.

The suffering of **RUPA** is similar to that of **NAMA**.

I didn't know this before; I used to take on suffering: the more suffering, the more I would grasp on to it.

Suffering would stay with me the whole day, sometimes a few days.

I would create it with thought, (I would think to myself): 'He insulted me, he always does that, I'm not going to give in', and so on. These kinds of thoughts are like rubbish; they are stains in the body and the mind. They are the results of information that is not to one's liking. **NAMA** is not being used properly. The results are no good.

NAMA acknowledges wrong information.

It is comparable to a second-hand car that is full of dents made by collisions: (in the mind) there are stains of love, of hate, of happiness, of suffering, of getting and of losing.

There only seem to be stains and marks.

As soon as I saw the suffering of **NAMA**, I felt compassion. I saw with wisdom that I wasn't using the mind in the right way.

There is a poisonous snake in the mind that makes trouble for the body, and the body creates trouble for the mind.

But when awareness arises, there is concord, there is a sense of neutrality between them. Actually, a lot of harmony arises between body and mind. Body and mind no longer oppress each other; there are no more problems. Now, I know! There is realization.

I see the suffering of **RUPA & NAMA**, and the next stage is to see the disease of **RUPA & NAMA**.

The disease of **RUPA** refers to sickness, pain, fevers and dangers of the body.

The disease of **NAMA** refers to impurities of the mind, craving etc. that defile the mind and make it dirty.

The disease of defilement, of craving, of happiness, of suffering, of love and of hate 'kill' one (that is to say, they 'kill' the normality of mind).

This is the way it is. When I saw things like this, it was as if I was cured from a disease: just as if I went to the doctor with a stomachache and took medicine for it.

It really was like that!

Seeing like this made me overcome and be liberated from problems.

KNOWING RUPA AND NAMA ACTING - RELIGION IS THE INDIVIDUAL

Then I understood that the actions of **RUPA & NAMA** are good

because of this **RUPA & NAMA**; they perform bad actions because of this **RUPA & NAMA!**

Whether it is right or wrong depends on this **RUPA & NAMA!**

And I understood religion: religion is the individual! An individual means: a body and a mind!

People from all nationalities have a body and a mind. Religion is the person!

A person acts in a good or a bad way through using **RUPA & NAMA**.

One abandons evil with **RUPA & NAMA**.

RELIGION IS YOUR LIFE!

If one still acts, speaks and thinks in bad ways, one may recite the formula of taking refuge in the **BUDDHA, DHAMMA** and **SANGHA** (*Buddham saranam gacchami* etc.),

but one won't be a religious person. This is just religion according to registration; one hasn't yet experienced what (real) religion is.

I understood things like this. 'Oh, real religion means the individual!'

Religions teach people to do good and to refrain from evil; this is what religion is!

Knowledge enters into this, it is like a stream. One keeps reviewing things, such as

RUPADHAMMA and **NAMADHAMMA**.

One sees the conditions of **RUPA & NAMA**: whatever arises with **RUPA**, is a condition of **RUPA**; whatever arises with **NAMA**, is a condition of **NAMA**.

They are not permanent; they are rubbish.

Before, I grasped them, grabbed hold of them, I clung to conditions as being self: heat was self, cold was self, hunger was self.

Before, I took those things and made them into a problem; I made all those things into suffering. Actually, it is good to be hungry; one should be thankful to hunger.

Heat is the same and so is cold.

If there was no hunger, things would become impossible, one would die!

Before, I took it to be suffering but when I knew like this, I felt grateful. This is not a matter to suffer over; it is just as it is.

One sees the conditions of **NAMA** in the same way: anger and suffering are things to throw out!

SEEING THE THREE CHARACTERISTICS

One sees that those things are not permanent; one sees the three characteristics.

Seeing the three characteristics is like having a magic eye.

The magic eye arises, and the three characteristics appear like a garbage bin.

The conditions of **RUPA & NAMA** are like rubbish that one throws in the rubbish bin.

This is the way it is. If you don't see this yet, then remember this, so that you will be able to use it when the time comes.

When there is anger, then regard anger as impermanent; likewise with suffering: suffering in the mind is not permanent. Throw them in the rubbish bin!

Deposit them with the three characteristics, hand them over to the three characteristics.

Before, there was lots of rubbish all over the place, it was the result of the past, it was second-hand stuff. When one throws these things away, it becomes cleaned up.

On seeing what religion is, it is like being liberated from this mess. All this accumulated stuff gradually drops off. This is really the way it is!

One sees that religion is the individual and one sees that the three characteristics are not just concepts in a book: one sees them in the body and the mind.

The three characteristics are not mere words; one can't explain them.

The words 'to see' point to actually seeing things that really exist.

On seeing, one is liberated; it is similar to having a shower: one becomes really clean and pure! How do you feel when you haven't had a shower yet?

It feels sticky and messy doesn't it?

But when we've had a shower, dry ourselves and we put on new, clean clothes, we feel clean, light and pure; we experience what it is like to be clean. This is what it's like!

CONVENTION - CONVENTIONAL NORMS

Let me entrust the **DHAMMA** to my friends: really practice and purify yourself!

Keep seeing, keep watching. I don't mean watching with the eyes.

Keep practicing with the movements of the body.

We do walking-meditation and the rhythmic-meditation.

We keep knowing, we keep watching.

We have to practice with the body and the mind in order to see religion.

We continuously watch and we will see; things will reveal themselves.

It is as if a door opens for us and we can see. One sees convention, conventional norms. There is both physical and mental convention.

Material things, fields, wife, husband and children and so on, are material objects, solid things. This kind of convention, we might call 'true according to convention'. Mental convention is thought that gives value to things as 'good', 'not good', 'likable', 'not likable' etc.

We assume things (to be like this or that), and we take convention (too) serious. The world is full of convention! We live in convention! Our whole life is convention! Fame and titles, material objects, possessions, houses and whatever it may be: it is convention! We assume this and feel brave; we assume that and we are afraid; we even get angry because of convention! It is a big mess! There is so much of this convention!

OBJECTIVE MATTER, ULTIMATE MEANING AND CHANGING CONDITIONS

There is what can be called objective matter, ultimate meaning (*PARAMATTHA*) and changing conditions. In- and out-side of oneself.

Trees, mountains, the earth, the sky and the weather, are examples of the external. We create them through convention.

Originally, they are just nature; and then we go and assume them to be this and that. Internally, there are suppositions of 'flesh, skin, hair' and so on.

The eye, ear nose tongue, body, mind, and their interactions with form, sound, smell, taste etc. are a kind of objective matter.

Both internally and externally, there is objective matter, ultimate meaning and changing conditions. Many of them are connected with living beings and their lives; the world is full of them!

This is what one realizes and comes to know: one understands and sees convention. Before, I depended on thought to create magical verses, to create what is good, what is wrong and I even created merit by using thought.

In the past, I created all merit from outside, by thinking; sometimes,

I would think to get something good from other people or from material things.

I took refuge in external things, such as charms and talisman.

I would do good actions and make merit depending on others, thinking that others would be able to give me merit, believing that to do like this and that would be meritorious.

It's just thought! It's convention! The various conditions and magical chants are (nothing but) convention. I didn't know this before, but when I understood convention, all this (magical) stuff lost its allure.

Before, (as a magical healer) I used to teach people to depend on me, but now I must look after myself: one does what is good and what is bad by oneself.

I don't get lost; convention doesn't fool me anymore!

Now, for me, all words, all abuse, is just convention, praise as well as blame.

It is convention that people use but we go and take it serious.

When those things are on top of us, they can control our minds.

As soon as I understood this, I suddenly felt so light. This knowledge is very expansive, it is like something opening up and seeing the scenery.
One watches and one really sees; on seeing the truth the mind becomes good.
It's not just gladness: it is goodness.

THE EXPRESS WAY, THE FREE WAY

Sitting here, a deer comes up to me. It is watching me. The weather is just great at Carmel, U.S.A. The atmosphere is good, the state of watching is fluent, it is very convenient.
One watches all the way from the beginning.
One sees, starting with the body and then the feelings.
It is an eye, a magic eye: it watches and watches. It is a magic eye indeed!
The beginning stages are supportive, they are like cheerleaders that back one up; it makes things easy and convenient.

It is as convenient as the roads in America!
It is like a freeway, a highway: there are no traffic jams, one can always keep going, one passes easily and doesn't get stuck. These freeways are very big: eight lanes on each side and they don't drive slowly, as in Thailand! At least 100 kilometers an hour.
But one has to be careful of wild deer; they put up signs: 'watch out for wild deer crossing the road'.
One day, as I was sitting in a car going to Long Island, I saw nothing but forest for three hours and I saw a car that had collided with a deer.
They've made signs of a wild deer crossing the road, they don't have signs of cows and buffaloes, as in Thailand. Their freeways sure are big and wide!
If one practices in the right way, it is convenient. It is right view.
When right view arises, everything becomes easy. One can go on, go through. It is like that from the beginning; one steps on the right path and things become fluent, the mind is in a good state. To have the mind in a good state is to have merit.
To experience the 'good' mind, the 'light' mind, the mind that sees reality, this is what merit is all about!
Seeing like this is to close the door to the bad destinations, one is no longer foolish - one has become smart! Why get angry? One knows now. One doesn't get caught up in bad states of mind, one just watches.
As awareness increases all the time, one becomes more and more skilled in it and fluent, even though it is the same old awareness.
When we do something (often), it can become an art.
A craftsman uses his old saw or knife, but he is skilled and gets better and better.
If we were to use his saw or knife, we couldn't do the things he can. It is an art.
Athletes are the same: they play for a long time and they become artists; they are fluent and they can be champions.
A boxer, for example, when he trains for a long time, can win.
Knowing the beginning stages is like a cheerleading team; it gives support to make progress and not to regress.

SEEING THOUGHT - BEING A HUMAN BEING

If one practices in the right way and there is right view, right aspiration will arise, and then right action, right effort and so on.

Energy arises and one will see things continuously. One watches and watches and watches..... and suddenly, one will see thought!

When one sees thought, it happens 'accidentally'.

Before, one saw it also, from the beginning of seeing the mind, seeing *DHAMMA*; seeing *RUPA-NAMA* is the same.

But now, one is suddenly confronted with thought: one really sees it, one sees thought.

Before, one saw it too, but not clearly. It was indistinct; one saw it as a stream.

But now, one really sees it clearly, one really contacts it. It is hard to express.

Thought is something gross, something unjust.

On seeing thought, one doesn't just see it and that's all: as soon as one sees thought, the thought 'collapses'; the grossness and its 'not-being-just', cease to be.

The unintentional thought stops, it comes to an end.

Before, we didn't know thought, but when we see it, the mind rises up.

Of this one might say: one has now become a human being!

The mind is on a higher level than before; there is a victory.

There is no burden; it has put it down. That's what it feels like.

It really is hard to describe.

I'm now talking about it too fast; before one has such an experience, it takes quite a while: many days or many months.

One knows incessantly and the mind progressively rises higher.

One could talk in terms of the mind rising up or in terms of the mind being purified, being cleansed. When one sees thought, one realizes that one is now 'a human being'.

Being a human being is this, it is this state!

One sees and understands what angels are: they are not anywhere 'out there'.

To be an angel is to have a sense of shame of wrongdoing;

One can under no circumstances do, speak or think evil things.

The body, as well as speech and the mind are clean.

This is what it means to be an angel.

To have a sense of shame to do what is bad, is something that others cannot see.

But one sees it oneself. Before, the mind could think whatever it liked,

all sorts of crazy and wrong thoughts. But on seeing like this it is as if there is virtue.

One sees what angels are. I used to think that they lived in the sky and sometimes I called for them to come and help me. Well, these days, angels are supporting me! They praise me.

The door to the realm of the hungry ghosts, hell-beings, thick-headed demons and the animal realm has been closed for sure!

I can guarantee that I won't get 'reborn' in any of those realms.

Now, the mind is as high as the mind of an angel, a Brahma-god or a divine being.

'Oh -, a human being is like this!' The *BUDDHA* said that to be born as a human being is a great gain, it is an excellent thing!

INTEGRATED VIRTUE - KNOWING THE PATH TO FOLLOW

One can stand on one's own feet at this point! There is virtue now!

Once there is virtue, one knows. It is the training in virtue.

It is integrated virtue, the kind of virtue that goes in the direction of the paths and fruits of practice. One may as well say that there is virtue, firmness of mind and wisdom.

Virtue helps, gives more energy; the power of virtue, firmness of mind and wisdom help even more. One sees and understands the path.

Watching all the way through; this state of watching, watching and seeing, and when seeing, not being caught up: **THIS IS THE PATH!**

One sees and understands this; one gets a foundation here.

When one knows the basic stage of **RUPA-NAMA**, one 'falls in the well of knowledge', and joy and analytical knowledge arise, which are defilements due to insight.

One sees **RUPA-NAMA**, then the three characteristics, convention, and one falls in the well of knowledge: there is so much reflection in the mind!

But I depended on **LOO-ANG POR TEE-AN**, who taught us in the mornings and evenings.

He said: 'Watch, watch well; when you see suffering, don't be the one who suffers; when there is happiness, don't be the one who is happy; when peace arises, don't be the one who is peaceful. Know and see these things, don't get caught up in them!'

I got a good foundation from the beginning, it supported me.

It's like a young student that goes to a good school: he or she gets support and is able to learn well.

I saw the path: it has been the path all along. This path aided me to go to higher levels, comparable to studying at a high school and then at a university.

Sometimes my fellow-practitioners at that time said that they knew **RUPA-NAMA**, but from their actions, behavior and speech one could see that it wasn't so.

They still quarreled, they still did things without awareness, their minds still concocted things up and they acted without clarity. This indicated that they didn't know yet.

When one reaches this point (of seeing **RUPA-NAMA**), how could one think or do like that? Just thinking is already something defiled, and to then speak or act so that one is a burden and quarrels arise, would be impossible.

When there is a high level of practice - not just using reasoning and memory - then one sees the path. It is the whole of the practice!

One becomes experienced at seeing **RUPA-NAMA**, just like the craftsman using his old saw or knife to become an artist.

When one is fluent, this is the path; it is the whole of the practice.

It is purity, that is to say the state of watching, watching and seeing, and on seeing not being caught up. This is purity; it is the highest virtue, the highest firmness of mind and the highest wisdom.

The aggregates of **SILA**, **SAMADHI** and **PANYA** are close together, so much so that there is nothing that is soiled. One feels clean, like someone who has put on clean clothes.

One won't let anything soil one's clean clothes.

Stains will be seen clearly because one's clothes are clean, and so dirt and dust can't remain (it will be brushed off immediately).

THE DIAMOND OF THE DHAMMA - BEING A NOBLE ONE

To look inward is a diamond; it really is a diamond! It is the diamond of the *DHAMMA*. I rarely talk about this. Wherever I go, I talk about being the watcher, watching and seeing, and on seeing not to 'be'.

This is the direct way to destroy (identification with) conditions.

This is the diamond that 'melts' down or drills a hole in the fetters*.

How can the ego remain? Self-view is about the ego, and so is attachment to precepts and practices (the first two of the fetters).

The state of watching and seeing, and having seen not 'being', is very swift.

If you don't have any knowledge, then know this matter first and practice with it; it is a short cut.

The way I see it is that this is putting one on the right track. Just catch on to this!

Don't be foolish and get lost - **see!** And on seeing, don't go and get caught up (with what you see).

Just pass by, keep passing things. This is the freeway! This is the path!

It is the most convenient for practicing: one doesn't waste time, doesn't get stuck or hooked. Don't sit with closed eyes, that's crazy! See what's there!

Happiness and peace for example, see it and pass on.

Those fetters are unable to stay. The first three fetters just fall apart.

And one really becomes a Noble individual**. This is the exalted mind, the good mind.

At this point, one can know for sure, without a shadow of a doubt that one is a Noble one.

Being a Noble one happens at this point. The door of the good *DHAMMA* is right here.

The state of watching, seeing and not 'being' is the door to the Truth!

The Noble **SANGHA** arises at this point!

This is not being a Noble one through convention; it is more than just reciting the words of the ordination- procedure - that is convention!

Being a monk is real in the conventional sense but being a Noble one arises at this point.

The point of destroying the fetters and the ego.

This realization is for the extinguishing of suffering, or the taming of defilement;

it brings about coolness; one doesn't cause any trouble or danger, neither for oneself nor for others. Impurities are 'melted down' and 'digested'.

There is no more 'me' and 'mine'.

This is due to the power of the knowledge from the beginning stages upwards: seeing the three characteristics, convention, and suffering.

That knowledge is a powerful support to make progress in a dignified and bold manner.

Whether it is the three, five or ten fetters: they all fall apart! There is an enormous energy that causes one to penetrate through. It is the aggregate of *SILA*, *SAMADHI* and *PANYA*; it is supreme virtue, supreme firmness of mind and supreme wisdom.

It is complete purity: the body doesn't do anything bad; speech doesn't say anything bad and the mind doesn't think anything bad.

It is purity; it is the whole of the Buddhist way of life.

* Subconscious impurities of mind – ten were listed by the *BUDDHA*.

** The destruction of the first three fetters is the realization of the first stage of Enlightenment. (there are four stages altogether)

KNOWING JHANA AND NYANA

The cankers of sensuality, 'being' and not-knowing, which are part of one's character, drop off, as well as defilements such as foolishness, anger, desire, delusion and belief in all sorts of rites and rituals.

They drop off by themselves; one doesn't do anything with them.

It is comparable to shaking a tree that has fruits in it: the fruits come down by themselves.

But some fruits, one has to pick oneself or get them down with a long pole.

This state is like the simile that *LOO-ANG POR TEE-AN* gave of the leech.

A leech is sucking our blood; if we pull it off, it will come off, but with difficulty: one side of it comes loose but the other side is stuck.

But there is a method for this: when we mix some kerosene with tobacco and squeeze it onto the leech, it will drop off by itself. In the same way, there is a method to let defilements such as the latent tendencies, the three cankers or whatever name they may have, drop off.

It is not difficult. It happens in a finger-snap. Just like a leech.

It's like some custard apples that shrivel up and become black, up in the tree.

In the same way, one knows and sees sensual desire, desire for forms and desire for what is formless.

One understands the *JHANA*; the first, second, third, fourth and fifth.

Each *JHANA* has a certain number of factors: four, three or two.

This is the level of refinement, the level of purity, of not being stuck.

Until one is not stuck or attached at all: it is zero.

Zero means that there is no value. Let me tell you, it is life where 'I' doesn't have value; nothing is left of it (of the sense of self). **Zero!**

THE UNLOCKING: THE FIVE AGGREGATES STOP WORKING

The development of awareness reaches the state of watching.

NYANA or wisdom-knowledge is fixed and 'burns things up'; nothing can stand in its way.

Purity reaches its perfection. It is natural, it is the law of nature.

I don't know how it happened but 'the lock' gets unlocked; it is as if something falls off, as if something snaps.

One could say that the five aggregates, namely, form, feeling, perception, volition and consciousness drop off.

Before, they worked together, it was their job to do so; but now, they stopped working, they've come to a halt and they have returned to nature. Everything has gone back to nature. It's all finished, it has stopped. There is nothing left.

It feels as if there is nothing left to do. The goal of life has been reached.

There is vision of the unborn, the non-aging, non-sickness and the deathless.

The *BUDDHA*, the *DHAMMA*, the paths and fruits of practice, *NIBBANA* and the Noble *SANGHA* really exist!!!

This reflects back to my father and mother who painstakingly raised their children.

It is natural for parents to do that. They do so in order to let life reach its final destination. Well, it has been worthwhile!

This happened at the time of having the midday-meal.
Usually I didn't have a midday-meal because *LOO-ANG POR TEE-AN* said that he wanted us to practice continuously and effectively in developing awareness.
And so I asked my friends for the opportunity to not get involved in the various activities.
In case I would not show up for the meal for over seven days, then to come and check on me. But if I would fast for two, three days then there was no need to come and ask what was going on. If I wanted to eat I would come and if I didn't want to eat I wouldn't come.
That's what I said.
That day, I came for the meal. I had the meal together with *LOO-ANG POR TEE-AN*.
As I was eating, I watched myself: there were just processes!
A hand with five fingers taking a lump of rice and putting it into the mouth was just a process! Talking, eating, sleeping: they are all just processes!
They are not intentional actions (*KAMMA*). IT WAS REALLY UTTERLY FINISHED!
After the meal, the other monks all left but I kept sitting there.
LOO-ANG POR TEE-AN asked me, 'What's up?'
I told him, 'I've come to the end of things, *LOO-ANG POR*, *there is nothing left*'.
LOO-ANG POR TEE-AN said, 'It's an art, isn't it?'.
'Yes, it is, *LOO-ANG POR*'.
Next, *LOO-ANG POR* said, 'Just practicing this much and you get these results!'
'Does the *BUDDHA* really exist?'
'Yes!' 'Do the paths, fruits and *NIBBANA* really exist?' 'Yes, they do!'.
'Is there a Noble *SANGHA*?'. 'Yes, there is!'

HELPING PEOPLE TO GET RID OF SUFFERING IS ONE'S DUTY

Then, he said: 'Teaching people to know like this is better than making merit by building a monastery, a ceremonial hall or material things.

We have to work together, doing our duty to teach people to overcome suffering'.

This is the profound past of my life.

I remember a big tree that gave lots of shade; my hut was on the East side of the monastery. The *BUDDHAYANA* forest monastery.

It was there that my life changed.

These memories are deeply imbedded in my heart.

May you listen to these words with earnestness; don't bother about who it is that is speaking the words.