

THE ART  
OF KNOWING  
DIRECTLY

I bow to the triple gem [the BUDDHA, the DHAMMA and the SANGHA] I pay respects to the senior monks and all my colleagues in the DHAMMA.  
May all lay-practitioners prosper in the DHAMMA.

You've come here to listen to words: if you remember the words having listened to them, then you will receive something that is fake. But it is necessary to speak and teach.

Talking in order to give rise to knowledge and memory is easy, it's easy to teach and understand.

There are teachers all over the place. All of us sitting here now [at a monastery where a retreat is held], have knowledge of good and bad, of right and wrong.

Everybody knows that, for example we know that anger and suffering are no good. We know that but we still suffer and still have anger.

Now, in real teaching we have to teach ourselves, we have to teach ourselves to [really] understand.

We might learn some things from others, it will make it easier to remember, but real teaching we have to do ourselves.

In talking today we are all friends, spiritual friends.

On this occasion we all become fellow-practitioners so that we can meditate and practice together.

This is a good thing and it is right.

In real teaching we have to teach ourselves.

Even talking and listening are practices in themselves, practices in developing awareness.

Don't be united in anything other than developing awareness; be aware – pure awareness.

Be aware in a straight and direct way, straight and direct SATI.

Feel the body directly, in a straight way.

Be fully aware: don't let there be anything in front or behind.

This is called really teaching [oneself].

Let awareness move around: let it be with the body, with RUPA.

And let awareness see the mind.

When there are thoughts don't prevent or obstruct anything, give awareness the full opportunity [to see].

As for the body: know directly and straightly, know purely.

Use and search for whatever ways that makes you have awareness within your body.

Make it direct and straight, know immediately.

But some people don't do it like this; before, I was the same myself:

I didn't know directly and straightly.

I reserved it and knew other things and there were thoughts. Why do we do it like this? One goes and uses reasoning, figuring out what is right and what is wrong. 'Like this is right'.

There is like and dislike. Why do we practice like that?

What's the point of knowing this and that?

For example, when we are aware, we ask ourselves, 'Am I aware or not'? Is this SATI or not? Is this kind of knowing, awareness?

Or is it thought?

Sometimes we're thinking and we don't know what awareness is and so there is a division all the time.

Reasoning and perceptions of right and wrong come to interfere with practice and so one doesn't practice fully.

## KNOW, KNOW, KNOW, KNOW, BE AWARE

When you start off practicing you shouldn't use reasoning and think about what is right and wrong. Don't do it like that!

Know directly, using whatever method that makes you be aware of either the body or the mind.

Don't concentrate.

Don't think about right and wrong before you experience right and wrong, don't think about 'being and seeing' before you actually 'are and see'.

That's not it! It is wrong when something is wrong, it's right when something is right, you are when you are and you see when you see.

Be aware directly, don't concentrate and don't use reasoning.

You shouldn't think, from now on there is no need to think.

When there is awareness of the body and the mind for a long, long period, seeing automatically occurs.

This is not called thinking, it is called discrimination (DHAMMA-VICAYA) or 'orderly reflection' (YONISO-MANISIKARA),

it differentiates and wisdom-knowledge or wisdom arises by itself.

This is called practicing directly, for example we raise the arm or we turn up the hand: just know it directly.

Feel your arm moving, feel your hand moving, feel the movements.

Actually, this method that we're practicing was different before, in the past it was not practiced as we do now.

But LOO-ANG POR TEE-AN adapted it, making it more practical.

In the past it was called the method 'moving- stopping' (in Thai: 'dting- ning').

One would put the hands on the knees, turn up the hand and think or inwardly recite: 'moving' (dting), and when a movement would come to an end: 'stopping' (ning) – dting, ning, dting, ning..... They would use it like a mantra, a word to keep reciting mentally. This is not direct, it's not straight.

There are still these words that obstruct [the immediate experience of the movements].

LOO-ANG POR TEE-AN developed this method by not having any recitation: just feeling directly, being aware without using words, just feeling.

Doing it like this, one knows, knows, knows.

The characteristic of 'feeling' is to know specifically but it is not 'a poking kind of knowing'.

One knows, knows, knows, knows, knows.

(LOO-ANG POR demonstrates it at the same time)

Know like this, don't fix on things.

Some people know in a concentrated way, they concentrate and follow the movements: this makes awareness into something with a time-span [whereas awareness should be momentary – moment by moment by moment].

Doing it like that, it becomes into a practice in tranquility-meditation [which it should not be].

That may well make one feel uncomfortable and discontented, or stiff [in the chest area], sleepy or all tense.

To know directly is to know in a cheerful and clear way.

Knowing, knowing.

In one sequence of movements one knows fourteen times. This is pure knowing!

Don't let there be any separation, let the quality of knowing really contact the body. Let them really come into contact with each other!

When one knows in this way, one will become skilled, one will become skilled for sure!

When there is experience, experience, experience, for example our hand often comes into contact with something, we are bound to become skilled.

I used to be a little bit of an artist as a musician.

It is an art in itself to contact with one's fingers the holes of a flute or the hammer of a xylophone.

The fingers contact the holes of the flute and the most melodious sound is brought out.

But when we push too hard it is a kind of concentration and the sound will not be as good.

If we go and count the holes in the flute we can't play well, because the finger movements have to be just right in order to produce the right tone.

Being aware and contacting the body directly and straightly is an art.

There is no need for reasoning, know in a pure way!

Know in a sober and clear way.

When you really make contact with the feeling it is an art, you will be skilled in it and you will know crystal clear.

To really contact and feel the body is not just ordinary knowing, it is development in itself.

We might compare it to having a livelihood: when we're not doing it right we waste a lot of energy.

When we know the [movements] through reasoning, through concentrating or by forcing ourselves, then we waste lots of energy.

Some people put forth effort doing both the [formal] practice of sitting and walking meditation and their faces go all sour, they're all tensed up – that's too heavy.

When we do it in the right way it is not heavy, rather, it is light, comfortable and we feel cheerful.

Doing it like that one tends to forget the time.

But some people force themselves too much – that's neither straight nor direct.

Awareness is happiness and justness from the beginning, it sorts things out for us by itself and it makes one feel and recollect clearly, step by step.

BE IN THE MIDDLE – WATCH INSIDE AS WELL AS OUTSIDE –  
DON'T GO IN, DON'T GO OUT

When I was a kid I used to go with my mother to plant melons and beans. When the rains would start and my mother would plant the seeds, she used to say:

'If people eat it, it is merit; if birds eat it, it's a gift; if birds eat it, it is merit; if people eat it, it's a gift'.

This [attitude] makes one feel at ease.

But without this attitude we may do things thinking this way and that about making a profit or making a loss.

This is wasting energy. Sometimes we even count the days: 'I've practiced so many days already and I still don't have any knowledge. Some people do know, it's so easy for them'.

One gets bogged down in thought like this and one cooks things up. The result is that it is our thinking, our delusion that is practicing DHAMMA!

We practice but we still get deluded!

We know and then we don't know; we stay with 'the knowing' and then we are without 'the knowing'; we're doing it wrong and then we do it right.

When one is caught up in thought how is one going to see thought? It is like being inside a cave.

When I first started to practice, LOO-ANG POR TEE-AN told me to go inside my hut and said, 'Close the door'.

'It's closed, LOO-ANG POR'.

He asked, 'Do you see outside?' 'I don't'.

'What do you do in order to see inside as well as outside?'

'Open the door, LOO-ANG POR'.

'Alright, open the door'. I opened the door and stood in the middle of the entrance.

LOO-ANG POR TEE-AN asked, 'Do you see outside?'

I said yes. 'Do you see inside?' 'Yes'.

'This is the way to do it, do it like this!'

Having said that, he disappeared.

What does it mean? It means to know directly.

Don't be caught up [in thought], don't go for it, don't BE it.

Don't be the one who is wrong or right, the one who gets or doesn't get. If it is like that it's like there is a screen preventing us from seeing, there is no directness, no straightness.

There is no openness and nothings is revealed.

## JUST AWARENESS: NOT WANTING, NOT BEING

Try it out, knowing directly. Take one step at a time.

Know directly, don't figure out what is right and wrong, don't go for attaining and not-attaining: there is nothing to attain, there is nothing to not-attain.

There is nothing right and there is nothing wrong.

If there is just pure awareness there is no right and wrong, there is no 'knowing' and there is no 'not-knowing', there is only just pure awareness.

Give awareness the full opportunity. Just as with planting rice: if we don't plant it well, it won't come up.

It's the same with chilies, eggplants and fruits: they need to be planted properly.

But if we know how to plant these things it will be just right and there will be a balance; the roots will sprout and the plants will establish themselves.

If we plant them in the wrong way the roots won't flourish and they may break; the wind blows and they shake about. We have to keep replanting them and the end result is that they don't grow well.

Try it out. I'm teaching you so that you will practice, I'm not talking just to give you information.

We have come here and so we must try and practice.

Practice directly and straightly

At one time I returned from Singapore and I stopped over at Haht Yy [South of Thailand]. Somebody brought a westerner to see me.

This westerner said in a straightforward way: 'There is no need to teach me anything, just tell me what to do!'

I know many things already so it's better to tell me what to do rather than to teach me things'.

What do you think of that!?

I feel that that is very good! So I told him how to start.

KAMMA means action! It means to feel!

Do you know the movement of turning up the hand?

Do you know the movement of raising the arm?

Know, know and know!

I had him practice like this for half an hour and after that I showed him how to do walking meditation.

Know every step that you walk. Whenever he took a step I knocked him with my hand on his arm: 'Know like this, know like this!'

Knowing, knowing, feeling.

I had him walk for half an hour and then called him over and let him do the rhythmic meditation in the sitting position again.

He got into contact with SATI, with awareness of the body. I asked him, 'Just now, you were aware of the body, did your mind think of other things?' 'No'.

One is right here, one knows right here.

'Have you ever known like this for a long time, let's say for a whole day?' 'Never'. 'What about one hour?' 'No, never'. He just learned about this now.

This is how I taught.

This point is the point that we [as Thai-Buddhists] are lacking in.

We are not lacking at other points, it is this point!

This is the point where Buddhism comes into being!

The BUDDHA, DHAMMA and the SANGHA arise right here, that is to say their qualities.

We have to give rise to them right here, this is their birthplace, the birthplace of the state of 'being BUDDHA' that knows, that goes in and knows.

Don't destroy this state.

And so we have opportunities, we have places such as this one; it is not as if we practice because it is the fashion!

We don't advertise that we do anything else.

To perform rites and rituals, make merit and offerings and so on is not the right way.

To do it right in line with real awareness one has to practice, practice like this.

We have to spur each other on to practice, to live like this.

The activities of Buddhism have to start off with this method, we can't deny it.

We need places and the environment and we have to persuade each other to come and practice like this.

In the mornings and evenings there are DHAMMA- talks as well as practice; this gives good encouragement.

And so we come together to practice in this style.

What I'm saying now is not for memory, it is for practice!

Putting it into practice in our bodies and minds, coming into contact with ourselves.

When I use the word 'SATI', we know, we feel it at the same time that we hear it.

The things I talk about exist in us, they are there, in all of us.

The more I talk, the more we see ourselves.

What do we see? We see what I'm talking about.

For example, feeling: we all feel, even when we don't do anything in particular.

When we are skilled we don't necessarily have to make movements with the hands and arms: we just sit there.

Feelings are there already: the blinking of the eyes can be felt, breathing can be felt.

The quality of knowing that knows the blinking of the eyes, is feeling, it is SATI. The quality of knowing that knows breathing, is feeling, is SATI.

Even when we don't do anything special, there is awareness, no matter where we are, even when we just sit there, there is awareness.

SPIRITUAL FRIENDS - INNER SAGES -  
THE PATHS AND FRUITS OF PRACTICE

May the words I speak be your spiritual friend (KALYANA MITTA);  
awareness is our spiritual friend.

Associate with these things; associate with the sages;

I don't mean to associate with this or that person;

that is good also, those are the external sages, but the real sage is  
within: awareness!

Try to associate with awareness for seven days.

To know directly and straightly is called: 'associating with the sages'.

Do you see that?

When the BUDDHA expounded the first discourse  
(DHAMMACAKKHA PAVATANA SUTTA) to the group of five  
disciples, the Brahmin KONDANYO opened his 'DHAMMA-eye'  
[reached the first stage of Enlightenment].

He was the first monk-disciple of the BUDDHA.

A few days later, the other four\* also opened their eyes.

The BUDDHA pointed to and talked about the two extreme modes of  
practicing which should not be followed through (KAMESU KAMA  
SUKHALLIKANU YOGO and ATTA KILAMATANU YOGO).

The path is THE MIDDLE WAY, the path for the mind to walk;  
the path of the mind is called MAGGA.

MAGGA [or the Path] is this awareness.

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\* VAPPA, BHADDIYA, MAHANAMA and ASSAJI.

Awareness or the quality of watching, of seeing, of knowing, is called the Path.

Whoever is always aware is walking the spiritual Path.

The Path is a vehicle; it is as if one rides in a vehicle that leads one onwards.

As the BUDDHA mentioned the Path, KONDANYO was practicing in awareness.

Finally, the BUDDHA presented the ANATTA LAKKHANA SUTTA [the discourse on the characteristic of 'not-self'], as follows:

'Is form\* permanent?' Answer: 'No, it isn't'.

Does something that is impermanent have value or not?' 'It doesn't'.

'Should something that is quality-less be clung to [as a self or oneself]?' [obviously not].

This way of teaching by the BUDDHA [by inquiring], is not telling people, rather, people see for themselves.

This is teaching in order to see; in actual fact, one teaches oneself.

Another person can teach one to know but in order to BE, one has to teach oneself.

Can you do it now? Do you have awareness within your body yet?

Try again. When walking: feel it, feel it.

Sometimes thoughts come up. What do you do when that happens?

Well, be aware! Be aware! Focus.

Know the body, as it is moving. When there is awareness, are there still thoughts coming up?

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\* In the same way with the other four aggregates of feeling, perception, volition and consciousness.

Can you solve the problem this way? Can you change thoughts into awareness? You can.

As soon as awareness arises, the thoughts stop.

So, know the movements of the body well.

A thought comes up one time and one knows [the body] one time.

This knowing is the right way to teach oneself. Teach yourself often.

The more thoughts the better!

But some people are interested whether the thoughts are right or wrong. They think that thinking is wrong. On thinking, see the thought – there is no right or wrong, there is just seeing, seeing thought, knowing thought. As soon as one feels that there is a thought, everything comes to an end.

On seeing thought, skill arises.

The state of seeing thought, seeing it often, is an art.

It is like seeing somebody's face: when you see somebody for the first time, you might forget again but when you see somebody many times you become familiar. This not just ordinary knowing; you know his or her character, what kind of person this is, whether you should connect with him or her or not.

Some people see thought and think that it is wrong, when a thought pops up, it's wrong. This is wrong understanding! That's not right.

This is similar to that time that I was up at the monas-tery on top of the hill at Boo hom village, (LOO-ANG POR TEE-AN'S village) in my early days of practice.

LOO-ANG POR TEE-AN wanted me to stay there at that time.

There were many people practicing.

I was doing walking meditation with another monk, he was lower than me because it was a hill.

When he got tired he sat down and then I heard these strange slapping noises – pat, pat.

He slapped his own head with his slippers!

I walked over and asked, ‘What are you doing?’

He said, ‘The mind thinks all the time, I don’t know why, it’s crazy!’

This is not seeing thought anymore: he got caught up in it for sure!

He was punishing himself for it.

Doing it like this is to go in the wrong direction.

It is like planting rice and pulling it out again: they won’t take root, there won’t be results.

Therefore, when thought arises don’t consider it to be good or bad, just see it directly.

Thought is useful: we’ll get to see it. There is nothing wrong with it.

Thought arises – that’s good, we’ll see it and be aware of it!

Knowing it in a cheerful way.

On seeing happiness you go: ‘Hmm’; on seeing suffering: ‘Hmm’; heat: ‘Hmm’; cold: ‘Hmm’.

This is VIPASSANA [insight] in small ways.

This is being a meditator!

If you are the one who is right or the one who is wrong, then you are ‘have taken birth’ and you are caught up – you are still deluded.

There is no ‘knowing’. This quality of knowing is completely neutral.

It can be applied to anything; it is absolutely fair and can be used with everything.

We're not looking for faults: I don't like wrong, I like what is right; I like 'knowing', I don't like not 'knowing' – it is not like this! If it's like that, the quality of knowing will not prosper; it gets cut and divided up, it gets separated all the time.

Do you understand what I'm saying? Have you realized this? When you know are you satisfied and when you don't know do you feel sad? When it's wrong you feel ill at ease and when it's right you feel good.

In the past, I've asked people, having short interviews\* with them at SUGATO forest monastery.

A lot of people used to come to practice.

I asked a girl how things were going. She said, 'Today it was a real hassle, I don't know what I was thinking, I was all tense. It wasn't like yesterday. Today I was really in a mess!'

I said to her, 'This is not the way that a meditator talks, try saying it another way'. She thought for a while and then said: 'Today I saw the mind thinking, I saw it being tense'. Hmm, that's the way to talk! In the first version she was caught up but in the latter she saw it, she became smart. The words 'I am' are no good, the words 'I see' are fine. Do you understand?

What is it like for us here? Being or seeing?

This is the point of separation. Insight (VIPASSANA) does the separating, at this point. Things are melting, being digested, dissolving into emptiness. Until there is no self.

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\* Especially when people do intensive retreats, a teacher would come and ask about practice and give advice, individually, once in a while.

The way to arrive at the Path and fruits of practice is by this way.  
This exists within us. It shows us the way.  
The Path is sure: the Path is to watch, to see.  
The things that arise with the body or the mind, they arise so that we can watch and see. Do you see?  
Especially in the mind, there are lots of things that come up for us to look at. Has there been any gladness these last few days?  
Did you see it? Have you ever seen happiness?  
Have you ever seen suffering?  
These things come up for us to see them.  
What about satisfaction? Have you seen it? Dissatisfaction?  
This is the Path.  
If one sees then there is the Path. The middle way.  
The way to get to the Path and the fruits of practice is right here.  
At the point of seeing and not being caught up.  
Things arise in order for us to see. Some people may experience tension – do you see tension?  
Some people may experience dullness – do you see dullness?  
Others may see thought. Do you see it?

ONE CANNOT GRASP HOLD OF THE MIND –  
THERE IS JUST SEEING AND SEEING

Develop this state of watching and seeing a lot.  
Develop the quality of seeing a lot. See the body moving, see the raising of the arm, see the lowering of the arm. Know and see.  
Knowing and seeing. When things arise that we don't want, things that we didn't intend: see that also.

For example, thought: we didn't ask for it, it just arose.  
When we see thought, thought comes to an end.  
When we fix our awareness, the quality of knowing does not fail,  
as we might think. It is good to have thoughts arising.  
This way we get to see them, see the mind thinking.  
Sometimes many things come up: happiness, for example,  
and one is smiling inwardly.  
Don't grasp it, don't BE it. Establish yourself on the specific  
characteristic of a meditator: watching, seeing and not 'being'.  
This is not wrong and this way you won't waste time.  
But some people get caught up and waste lots of time.  
They get caught in joy, calmness, visions, defilements due to insight,  
analytical knowledge and all sorts of things. They fall in the 'well of  
knowledge' and know this and that. One wastes lots of time this way.  
There is no need to know all that but see it.

It is like coming here by car from another province:  
on arriving here there is no need to teach about the things that one  
has seen as one passed through.  
But some people will stop and rest when they get to a nice shady  
tree; others get sunburned. They get caught up and grasp onto the  
states that they come across.  
Just pass through! Don't want anything.  
Some people want this and that; right and wrong.  
This is desire: I want, I want. This is not right.  
Especially when it comes to the mind: one cannot grasp hold of it,  
there is just seeing and seeing.

WHEN THERE IS REAL SUFFERING  
THE DHAMMA BECOMES VALUABLE

Maybe some people don't understand. Never mind. I'll just talk anyway. When you're in a bad way, you may search for it and it may be useful at that time.

Yesterday I talked with LOO-ANG POR JARUN, he said, 'With what I'm saying I'm not giving people knowledge now - that may not be possible - but in another **20-30** years from now, people may come to realize it or when they are down and out, because they have heard these teachings they may look for a way out and practice until they know'.

For example, I say: 'Don't be caught up, watch!'

Maybe, when we bear great hardship, we suffer and it hurts a lot, that we recollect what I said:

'Watch, watch it'. And then we watch. The state of watching will probably help to solve the problem. When we come into contact with the state of watching, we might be released and liberated [from that condition]. We may be able to let go and put things down.

At present there may still be plenty of excitement for things - maybe we want this and that - there is no suffering yet.

But when suffering arises DHAMMA will be valuable.

So I'll talk just in case, so that you may hear it.

But actually it is not beyond us to practice and that is why we meditate. Intention is what classifies beings.

Let's start from here. We watch the body, really feel and make contact with it. Sometimes, as we're watching the body, something comes to interfere and it makes us lose it, it incites delusion. Thought for example, or drowsiness and the various hindrances\*.

It is our chance to see them, to see that which is wrong and that, which is right. See both right and wrong.

This is called: having arrived on the Path.

The things that make us deluded, such as the hindrances and proliferating thoughts will be seen by us.

But some people go and get caught up in them.

These things are not without value: they teach us valuable lessons when we get deluded.

But some people judge delusion, considering it to be wrong.

This is a cause for failure in practice.

It is not like that! When there is delusion we give rise to 'knowing' – this is a valuable lesson!

In this way we get experience: the moment delusion is there once, we have one valuable experience.

When many thoughts arise that induce delusion – or sleepiness – we know, and we relate to these things in the right way.

These things then have value for us.

It is like learning at school: the teacher teaches when the children make a mistake. He or she teaches how to write the letter A.

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\* Five hindrances are listed by the BUDDHA, namely  
sensual desire, ill will, sloth and torpor, restlessness and worry,  
and doubt and uncertainty as the last.

When a child writes an E, the teacher sees that it is wrong and corrects it.

This way the children learn to correct their mistakes at the time that they make them. This is valuable.

But if a child makes a mistake and the teacher doesn't teach it is bad fortune for that child.

We are the same: when there is something wrong and we are the one who is wrong: this is our misfortune.

But when something is wrong and we see it and we solve the problem: this is our good fortune!

Mistakes are teachers! But what someone else says is wrong is another thing.

As we practice here, we know our own mistakes.

Whenever we see something wrong, we change it into right. When we see suffering, we change it into no suffering. When we see anger, we change it into non-anger. This is up to us. Others can't help us with it. Others do not see the thoughts in our minds.

But we can see it.

Other people don't see the anger, desire, delusion, defilements, craving, lust and torpor in our minds,

we have to see it ourselves. We might see these things in other people a little bit from external expressions but there is nothing we can do about it.

But when we see these things in ourselves we can solve it. Try it out! Don't think you are powerless. As soon as sleepiness comes up one yawns and drops off to sleep!

This is called ‘falling for it’. If you get easily sleepy, then find some way to do something about it, don’t just give in to it.

Fight it a bit! Try looking up to the sky or the top of a tree, look around you, look far away in the distance.

Imagine it is daytime – that’s not the time to lie down!

This is the time to practice; nighttime is the time to lie down. If it doesn’t disappear then get up and wash your face or take a shower – fight it a bit!

Don’t sit there nodding about. If that is the case, you’ve really lost it! We have to be awake!

Open your eyes [fully] and be aware. You can do it!

It can be changed, it can be solved.

## MEDITATION MEANS TO DO GOOD A LOT

[The prefix] ‘PATI’\* means ‘to come back, to return’ or ‘to solve’.

It is not a matter of doing sitting and walking meditation all day long but never solving the problems.

One thinks for an hour or two while ‘practicing’ – that is not putting forth effort. It is laziness.

A practitioner is one who changes wrong into right, delusion into non-delusion. Whenever there is delusion: change it immediately – this is useful!

When something is wrong: change it, know it immediately, practice!

To practice is to change.

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\* The words PATI-PATTI in Pali language, and ‘patti-but’ in Thai, mean ‘to practice’.

Meditation means to do good a lot. Make that which is harmful into something good. This is called meditation.

What is goodness? Awareness that we're training ourselves in is goodness. Perform this kind of goodness and do it a lot.

Recitation is to keep a certain word in the mind, for example, 'Bud-dho', 'Samma Arahant' etc.

In the past, I learned verses. I had to recite in order to become invulnerable. That is recitation.

Sometimes we use the wrong word: we may call the recitation of the word 'Bud-dho' meditation. It is not.

It is recitation. As for the word meditation, it means to cut off, to just be aware, to feel movements with SATI.

Now is the time to practice, I've already explained how.

Know what arises, don't know at any other place.

In the beginning of the training know at the body, not anywhere else.

Take the body as the sign.

Consider the body as the material or tool to produce awareness.

The body is part of nature.

When one sees the body, one has to see the mind too.

A person consists of a body and a mind, and so this is what we learn from. These are our scriptures.

The Path, the fruits of practice and NIBBANA are right here.

The hell realm, the hungry ghosts and the thickheaded demons are to be found right here.

Realize this! Don't be fooled by things.

Don't let the body or mind fool you!

THIS MIND CAN BE DEVELOPED TO THE END, UNTIL THERE  
IS NO MORE SUFFERING

To be aware is to study. Awareness or SATI will become skilled in the ways of the body and mind.

It is right here where you will finish your 'studies'.

Students study at various institutes, when they finish they have what you call a Ph.D. But awareness is the real study!

The word 'study' means to integrate.

One sees SILA, SAMADHI and PANYA.

It is awareness that studies the body and the mind until it is skilled.

It could be called 'full knowledge'(PARINYA). As I said this morning,

there are three kinds of 'full knowledge': 1. YATAPARINYA:

full knowledge by way of recognition, 2. TIRANAPARINYA:

full knowledge by way of clarification: this is RUPA, this is NAMA, this is suffering of RUPA, of NAMA, this is disease of RUPA, of NAMA, this is convention, constitution and ultimate meaning.

3. PAHANAPARINYA: full knowledge by way of abandoning.

Some things in the mind can be absolutely abandoned, completely changed.

The mind can be developed, don't think it is a hopeless job. As I said before, someone who is angry is at the end of one's rope. If not, then there is no problem – just normal. The state of watching is normality. Normality is the spiritual inheritance. Complete normality, until there are no more changes.

Until it is stable. Attain to this state! You have the right to!

The thing that leads one to normality is the state of watching, watching and seeing, and having seen not being caught up.

The mind returns more and more to normal, it becomes pure.

The pure mind does not get concocted.

This is the spiritual life. The spiritual life doesn't mean a shaven head and yellow robes. The living of the spiritual life is this. Awareness.

Knowing a lot, knowing often, being aware often, and the mind will gradually get purified. When the mind is pure and stealthy thoughts come up, it doesn't want them – they are wrong.

When anger arises it doesn't want it even more – it is wrong!

Restlessness, defilement and worry: that's not it! That's not normality! The mind is like that: if it is not right, it doesn't want it.

The mind sees and solves; it sees and doesn't want.

But some people don't know, they'll take on everything! They go for happiness, delusion, like and dislike. They get caught up in all things!

This one mind can be caught up in thousands of things! Then there is no freedom. No spiritual life. No purity. No normality.

This way of practicing of us, has definitely not changed for over 2500 years; it still stands up to verification, it is a science because it stands up to verification.

## THE RELIGION THAT WILL LEAD THE WORLD IS BUDDHISM

These days, scientists say that the religion that will lead the world is Buddhism. Women will lead society, men will be followers.

Buddhism will be the leading religion.

Especially this method of using movements through the rhythmic meditation is very popular with educated people everywhere, both in Thailand and abroad.

The reason for this is that it can be experienced, it is because we teach people what is true.

Try it, raise your arm, do you feel it? This method of knowing challenges people, it can be proven, there are results. It is not limited to sex, age or nationality.

It can be used and contacted by all. This is the most universal method!

It is our good fortune that 30 years ago it was LOO-ANG POR TEE-AN who set the fashion.

It is most appropriate to every sex and age group.

As LOO-ANG POR TEE-AN used to say: 'Don't take age to be an obstacle, awareness is the same for all'.

Therefore, I say that it is appropriate, that it is universal. It is not important whether one is male or female, whether one is educated or not. Just be aware - that's all there is to it.

Nowadays it is getting popular. I have taught in many countries, I let people test it out. And everyone accepts it. It is real. It is a science. The body and the mind really exist, SATI really exists.

When awareness comes in to know the body and mind, then all things are stopped or 'tamed'. This is the result of being aware of the body and mind. This is the most complete development of life: all suffering disappears, one gains good health and [even] the economy becomes better.

## JUMP WHEN YOU FALL OF THE LADDER!

Before I came here I gave a talk at Mukdahahn province.

I talked about the same thing.

I'm not boasting but since I've been practicing I hardly ever get sick, my health is really excellent. That is because of the development of life and I'm looking after it. The DHAMMA will protect one.

The DHAMMA inevitably looks after the practitioner.

So don't doubt. We try to be aware; there is no beginning and ending [as with this retreat that started on **20-1-1996** and ends on **28-1-1996**].

Try to understand, experience awareness and when you go back home, watch. Watch yourself while sweeping up, washing clothes and doing the dishes.

Prepare yourself, it may be useful. Jump when you fall of the ladder\*. This may turn into an art. Now, we're not falling of the ladder yet, we're not using this knowledge yet. But it is good to know about it now.

Maybe when the time comes we'll use this knowledge so that we don't get our skull cracked. Maybe it will be a kind of sport.

LOO-ANG POR TEE-AN used to say that it really is like that. Now, we are still alive, the breath still goes in and out. But when the time really draws near, this knowledge may be our close friend.

LOO-ANG POR TEE-AN said that even though we don't have realization now as we practice, but about **10** to **20** minutes before we die we may get it, it may be useful.

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\* This is a simile for dying.

During the rains retreat last year, my uncle died. Before he died I went over for a chat. He was a DHAMMA practitioner, he practiced up to the final stage.

He said that now he was fine, he could control everything.

Whatever I asked him he could answer.

But if you're not in control, then don't be downhearted.

Don't cry and don't think of other things. The present is right here!

It is here where one is not caught up in anything. One is watching things. But if you don't have control you may be dumbfounded.

Whatever arises is an object. Children, don't be alarmed, just watch, just watch it. Right now, father is watching it: there is nobody who is born, nobody who gets old, nobody who is sick and nobody who dies. This is investigation; it is safe, there is just seeing.

But some people are not like this: I told you before about this grandma who had been fishing all her life; her children held her hands but she struggled to get free because she was delirious and imagined that she was torturing fish. This is a hungry ghost or a hell being!

What a pity to be born as a human being and waste your life like this.

## PROVING THE FACTS

Where have we been these last five, six days? Some people may have been with their children, some people may have been angry with this or that person.

Don't go out! Stay right here! Stay with the movements of the hands. Watch out, you'll become delirious! Prepare yourself like this. When the time comes, there should be peace.

'Consciousness', they call it. Now, we are still stuck, but we know.

It goes out: come and stay right here. This will give rise to skill.

You get stuck and you know.

This is the state that is not born, doesn't age, isn't painful and doesn't die. It is not a place or a house somewhere.

It all starts off with awareness, it leads us to safety. And in the end it leads us to the Paths and fruits of practice.

Every moment of awareness is a step.

The mind goes out and we feel, we feel. Know a lot, enter into things with the quality of knowing.

Both merit as well as virtue and generosity, and even liberation are to be found at this point.

Awareness has already cut off a number of things: when we are aware we pass through evil, through revenge, there is no enmity, there is no ill will, there is no love and no hate. Do you see that awareness leaves these things behind? Awareness knows, knows and knows. It is the end of revenge, the end of danger; it is beyond everything. Is this real or not!?

This is genuine, this is real. Don't let anyone fool you. These days we get fooled a lot. Some people threaten us with hell and fool us with heaven – this is all external stuff!

Try this out and prove it! Don't believe me; everybody should prove it for oneself.

Make contact with awareness and prove the facts for yourself!

I'm talking about the possibility, I'm your spiritual friend.

Whether what I'm saying is right or wrong, you have to see for yourself. Practice today, do the rhythmic meditation. Be devoted to just this, with your whole heart. Do it fully. Whether you do walking meditation or do the rhythmic meditation, sitting under a tree: try to arouse awareness.

Little 'knowing' will turn into knowing more. This is our inheritance, our noble treasure. Build it up – you're still alive!

Don't wait until you're dead: build it up now!

Alright, what I've said comes from the way it is, it's not coming from memory.

The things that I've been talking about exist in everybody who is sitting here.

With good intentions towards all beings that are determined, may all good qualities and the goodness that we have performed be the power that will support and send you to the realization of the way it is, which is safety and immortality – no birth, aging, sickness and death.