

THE EXCELLENT PATH

FOR HUMAN BEINGS

We can learn the ‘course of humanity’ by using the body and mind as our scriptures, that is, to try and be aware while using the body and the mind.

To study and watch, to know and see, by using the method of developing awareness as taught by *LOO-ANG POR TEE-AN CITTASUBHO*, namely the rhythmic meditation of moving the arms and the walking meditation.

To intentionally make movements, in order to first see the body, which is coarse, and later on, to see the mind or to see thought, concocting things up.

Let’s compare developing awareness with a child learning how to write: when the teacher writes an A or a B on the blackboard, the child remembers it and can write it too.

Studying and knowing about the body and the mind is similar: first, we have to train in awareness to see the body and mind clearly, then we will be able to use awareness well.

We practice the rhythmic and walking meditation in order to clearly know with awareness the movements of the body.

When we see the movements of the body clearly, we will see the mind clearly also. We don’t have to go and look for the mind but we depend on watching the movements of the body (which will automatically take us to the movements of the mind).

Keep watching the body all the time; try and watch with intention; acknowledge the feeling that arises at the time the body is moving, for example while doing the rhythmic and walking meditation.

In one day, one can know many, many times.

While being aware of the movements of the body, sometimes there may be many things that delude one, for example thoughts that arise unintentionally. Usually this happens when we’re doing our best to develop awareness.

Take it to be a lesson, an experience that comes to teach us something: to come back again to the body and re-establish awareness with the movements of the body.

Delusion teaches us to not be deluded.

For people who are peaceful by nature, it is easy to be aware and to have **SATI-SAMPAJANYA**.

The practice of meditation places much importance on awareness and always feeling oneself, realizing one's actions, because **SATI-SAMPAJANYA** is able to change what is bad into good, and what is wrong into right.

One who is aware tends to do what is good because awareness is the source of **SILA, SAMADHI** and **PANYA**. So, we find a method to study and understand our minds by watching both the body and the mind.

When we are skilled at watching the body and mind with awareness and we clearly understand the body and the mind, we will know what merit and evil is, and what 'religion' means.

We will come into contact with virtue, firmness of mind and wisdom: we don't just think about it: we experience it! This is a law of nature.

Therefore, make effort to always watch and see the body, knowing and seeing it through the mind contacting it.

It is just like a teacher writing something on the blackboard for the students to see: first we have to make an effort to watch.

Determine to watch until you won't forget.

Before, the A and the B were on the blackboard, but now, we contact the A and the B in our minds because we've paid attention.

Watching the body and mind with **SATI** compares with a computer that records information.

When we put information in our minds by regularly training in watching and seeing, we evolve.

This makes us see the body and mind as it really is; understanding and knowledge about our bodies and minds will arise until the 'course of humanity' is finished. This is called realization. *Realization compares to stepping out of the darkness: we see our own minds and we don't get caught up in various manifestations.*

We see physical and mental things for what they are, we see the nature of both the body and the mind and we see what kind of physical and mental manifestations there are (for example heat, cold, like and dislike).

If we don't see clearly, we yield to **NAMA** and **RUPA** and their conditions, and we are under the power of proliferating thoughts. But when we are fully aware, we escape from that power. It is like solving a mathematical problem: one is able to do it when there is nothing hindering the mind. So, to come to understand the body and the mind is like finishing the 'basic course' completely.

*Before, we used to be caught up with the conditions of mind.
For example, being the one who is hot, when feeling hot;
being the one who is cold, when feeling cold;
being the one who is hungry, when feeling hungry,
or being the one who endures pain, when feeling pain.
We were 'the one who is caught up' with all those manifestations.
This is called to yield to conditions, letting them be the boss.
When awareness arises, those things cannot be the boss any longer because we see that they are just conditions of the body and mind.
Anger, for example, is a condition; it is not permanent and it doesn't have any essence.*

To see like this, is therefore comparable to the arising of a magic eye that receives and knows the expressions of the body and the mind. 'The magic eye' means to be fully aware and to see that **RUPADHAMMA** and **NAMADHAMMA** are subject to the 3 characteristics (of impermanence, valuelessness and non-selfhood). Then, we're able to let go of body and mind. This is similar to not having a whole lot of rubbish scattered all over the place, as we did before. Whatever happens to the body and the mind, we 'throw' all those conditions of body and mind into the 3 characteristics of **ANNICAM**, **DUKKHAM** and **ANATTA**. Before, we had lots of garbage which was a hassle, there were stains of suffering, stains of anger, of desire, of delusion, of love, of hatred, of heat and cold. But now, we don't have all that rubbish anymore! *It is merit to see impermanence or to see the three characteristics.* Merit here, refers to seeing the conditions of body and mind and to be able to use the body and mind in one's life, in the right way.

Evil is to not know the conditions of body and mind, it is compared to darkness. Such a person is considered to be uncultivated, both the body and mind are undeveloped because one allows proliferation to be in charge. This makes one hold onto anger, lust and delusion. Sometimes one lets anger be there for several days.

When we clearly see and realize the body and the mind like this, we are no longer uncultivated: we are high class people. Religions deal exclusively with people: they are teachings about the body and the mind. We all have a body and a mind. Both merit and evil can be found within us, in our actions. When we practice up to this point, **RUPA** and **NAMA** or the body and the mind, treat each other in the right way. Before, the body and the mind were oppressing each other all the time, for example when hot or cold feelings would arise in the body, the mind would suffer; or when anger would arise in the mind, the body would be uncomfortable. They would oppress each other all the time. But now, we see the body and the mind relating to each other in the right way because awareness is there to watch them. When we know this much, we have a foundation in practice and we make continuous progress.

It is similar to passing elementary school with good marks and thus having the opportunity to study in high school. Having a foundation means that we're fluent in watching proliferation arising – this makes us see the concoction that's going on. When the state of 'seeing' arises, we don't get carried away with the proliferation that arises. This 'seeing' is an important principle because it is able to smelt and digest all of the defilements. This compares to studying well and being able to read and understand the meaning. From the state of continuously watching, we come to see convention and suffering. The state of watching gives rise to fluency, it is like having a good tool; it makes us proceed on 'the road of life' all the time and we don't get to a blind alley.

Not seeing suffering or the suffering connected with the body and the mind makes us grasp on to it, all of which is a burden. When we see clearly, some types of suffering drop off immediately because we see the world as being full of convention, some of it are material things; others are mental. Even language is convention, the world is full of it. It is called the conventional norm.

In the past, I learned many superstitious chants; I used to sit and recite them at night. I had verses for making 'holy water', for going into the forest, for dressing, for eating, for leaving the house and for catching cows and buffaloes: for all of it! It was over the top! The happiness I got from it was little, if any. It is like a trader in kapok or fiber: he or she gets little money. In terms of merit it is little merit and it is not lasting. But now, I'm no longer a trader in kapok or fiber: now I'm a trader in diamonds and I get loads of money! Seeing convention makes one able to completely give up on those verses. For example, the chants about the **108** virtuous qualities of the **BUDDHA**, belief in various ceremonies, invulnerability verses, which one has to recite until one feels that one becomes big and one's skin becomes tough. These things I have completely discarded. Instead lightness of body and mind arose. I realized what convention is. Whatever somebody does, I understand it; whoever does right or wrong: I know. When I 'fell into the well of knowledge', I saw all things in the world as being full of 'objective matter, ultimate meaning and changing conditions'. I saw that all things have causes and are conditioned.

For example, I saw that sometimes an object can be supposed as good, as bad, as likable or as not likable. Ordinary people assume words like 'love, hate, like, dislike, beautiful, ugly'; they take this person to be 'good' and that person to be 'not good'. This is all quite ordinary, but it makes one not free in seeing. This is called: knowing convention, the norm and ultimate meaning.

On knowing these things the mind is set free
because the state of seeing clearly has arisen.
'Falling in the well of knowledge' means to know in all postures
and all movements; one knows while walking, while sitting,
while seeing, while hearing etc.
This is called the arising of wisdom-knowledge.
It leads us out of the various problems.
Seeing clearly supports our continuous progress: one comes to know
what virtue is, what firmness of mind is, what wisdom is.
One really makes contact with merit; it is not like before
when we just had ideas about it.
I can assure you that the mind that really experiences merit doesn't
fall in hell, is not a hungry ghost and is not a thick-headed demon
because one knows what is right and wrong.
To experience merit is therefore useful.
To come into contact with evil teaches one to let go of it.
It is similar to having stepped on a thorn:
when we see thorns, we don't step on them as before.
So, really making contact with merit is for
the extinguishing of suffering, for peace and for liberation.
When we stay with virtue, we experience virtue; there is normality
in both the body and the mind: the body is in its normal state
and the mind is in order; the mind doesn't go up and down,
it doesn't run wild.
The state of normality of the body and mind is virtue,
firmness of mind, and wisdom – thorough understanding –
arising, which keeps purifying the mind and sets it free.
Knowing the causes and conditions makes one not stupid,
not deluded and one is able to contact **SILA, SAMADHI, PANYA**.
This is called the training in virtue;
it is the virtue that arises from the path of practice.
The state of watching and then seeing,
and having seen, not being caught up,
is the genuine path to overcome suffering.
When one watches continuously, the mind
will be purified; it is the living of the spiritual life.

This is the way to come in touch with virtue.
Always stay with this state; it is the training in **SILA**.
It is the virtue that melts and eats up the corruptions of mind
and one is able to let go of evil, do what is good and purify the mind.
It can be taken that the training in virtue is really advantageous.
It is not the kind of virtue that one recites in a ceremony.
Right now, in carrying on with one's life, one can find virtue.
One is then someone with real virtue.
SILA makes the body, speech and mind 'normal'.

At this stage, we have really become a human being and really closed
the door to hell and the evil destinations because we know the path,
we know virtue, firmness of mind and wisdom through experience.
It is not knowing through memory, thinking or figuring things out.
Rather, we meet and see, we experience **SILA, SAMADHI &**
PANYA, we experience the Noble path and the spiritual life
(BRAHMACARIYA), which is purity.

Before, it was as if there was more than one person inside:
one person was the watcher, one person was the thinker
and the one who made movements was still another person.
But now, in the state of watching all three come together as one.
The state of watching arises when developing awareness
with the movements of the rhythmic and walking meditation;
it makes it easy to know and see the movements of the body
and the mind (the concocting thoughts).
In the past, proliferation would control us completely
and that would give rise to sleepiness, restlessness, doubts etc.
But with awareness, we are able to conquer proliferation
and those mind states no longer exist anymore.
This compares to traveling on a highway; when we pass this town
and that village, where do we get to and what is it like beyond there?
Well, nobody has to tell us: we know, see and experience that
for ourselves, naturally.

Next, one comes to know, see and experience what angels are.
Angels are people who are ashamed of doing anything that is evil.
They don't dare to think evil thoughts, speak evil words or do evil
things.

Before, I used to understand that angels were up in the clouds;
I thought that there was a heaven up there.
It's alright to believe that, but those angels cannot help us.
The kind of angels that arise within us refer to having a sense
of shame of wrongdoing: one doesn't dare to think, speak or act
in evil ways – one doesn't even dare to think!
This is what angels are! Angels are within us,
so we don't have to bow to them, we don't have to pray to them.
I had never thought like this or known like this, and so I would like
people to study and come to know it, to practice with it.

One day, as I was doing walking meditation, I thought to myself: 'This
person probably doesn't know, that person probably doesn't know'.
I thought about my parents, my relatives; I wanted them to do
walking meditation, I wanted them to sit down and build up
awareness. I thought with loving-kindness and compassion;
I wanted to help them.
Walking on the excellent path makes us go beyond being a man
or a woman, being a hungry ghost, a demon or a devil:
one becomes a human being, one who has a superior mind.
Someone with virtue, who lives one's life according to the
Noble path: one abandons what is evil and does what is wholesome.
One's mind is like that of the gods.

One knows merit and evil, and one genuinely understands Buddhism.
This is what the excellent path leads us to see and understand.
Religion exists in people's very hearts if those people
refrain from evil, perform only good actions and their virtue is pure.
But if one still thinks in evil ways, it can be taken that
one hasn't reached Buddhism, even when one recites the words:
'BUDDHAM, DHAMMAM, SANGHAM SARANAM GACCHAMI'
(I take refuge in the **BUDDHA, DHAMMA** and **SANGHA**).
Religions teach people not to have suffering,
religions teach people to do good. If one is still suffering,
one is not reckoned as one who has reached the religion.
One's life might become blemished, it might go downhill.

When we arrive at religion we relinquish evil and do only what is right
This compares to someone who does certain things until he or she
makes a living with it and is stable in it.

He or she is able to depend on it in order to live his or her life.

This is how we experience things.

The state of watching – watching and then seeing – and when
seeing, not being caught up – is the most concise action.

It is like the **DHAMMA** is really in our fist, we don't have to do a lot.

Before, I was in a mess: I clung to ceremonies, clung to others
and believed in rituals.

I was even afraid of my own thoughts,

because with thoughts come doubt, fear, love and hate.

But when full awareness arose, I wasn't like that anymore
because I determined to only just 'watch'.

It was as if my life came down to just doing that much.

Studying and practicing until one reaches the state of watching
and seeing, and not getting caught up, is the point of completeness,
the point where all things come together.

It is the diamond of the **DHAMMA** because one is able to smelt the
fetters (ten deep rooted and subconscious tendencies in the mind).

Seeing **RUPA** and **NAMA**, seeing suffering, seeing convention and
seeing the mind proliferating, gradually diminishes the ego.

The mind gradually turns into one of a human being,
which means that there is morality as a refuge.

The way to hell and the bad destinations is closed off
because one refrains from evil, only does what is good
and really makes the mind pure.

The door of the truth is opened; the mind is free because
one can destroy the ego.

One abandons the first three fetters, namely:

personality view, doubt and attachment to precepts and practices.

At this point, the mind changes and comes to see and understand.

Before, it was as if the ego was hiding by the door.

But now, the watcher keeps a watch over the door.

As soon as the ego appears, it is discovered and the ego falls apart because it can't endure verification.

It could be compared to a tree that has fruit: as soon as one shakes it a bit, some fruits will fall down.

And in the same way, greed, hatred and delusion, and those three fetters that are deeply instinctive and are conditions that arise from the body and the mind, drop off and disappear.

The mind that changes into a Noble one, is the superior mind that is able to destroy the ego.

When one experiences this, the ego drops off and is finished with.

It is as if wholesomeness and unwholesomeness or dirtiness and cleanliness are separated.

Being a Noble one is to have this kind of excellent mind, this is how the mind changes.

It is not a matter of changing clothes or changing one's words;

it is not a matter of ordaining using this or that ceremony:

that is just convention, that is being a monk* through convention.

But when one is a Noble individual, one is far removed from suffering and defilement. Suffering and defilement are the enemies of life.

The ego with its attachment is an enemy of life

because wherever there is ego, it is like having stains: stains of losing, of winning, of happiness, of suffering, of getting, of losing etc.

When one can relinquish the ego, it is like having a dilapidated car that gets fixed up and restored to its normal condition:

the body and the mind are the same.

The path of **DHAMMA** takes us to this point.

It is the excellent path, it is number one,

it is the superb path of life.

When reaching this point, one experiences what it is

to be a Noble one.

The mind that makes this shift, is a diamond of **DHAMMA**;

it is the doorway to Truth.

* The word 'PRA', in Thai, means 'monk', but the deeper meaning, according to the **PALI** language, is 'Noble one'.

As we chant in the evenings:

‘The **SANGHA** that is born from the good **DHAMMA**,
is endowed with such virtuous qualities as practicing well’.

*Being born from the good **DHAMMA**, is right here;
the Noble **SANGHA** is born right here; it is born from developing
awareness until one reaches the very state of watching and seeing,
and on seeing not being caught up!*

This state of watching is the path; it is the spiritual life.

If one compares it with a road, it is a smooth highway.

Lust, irritation, conceit and attachment to views and opinions,
that one used to have and was caught up in, dry up.

Comparable to fruits that are – all shriveled up – still in the tree.

Purity arises: it is high **SILA**, high **SAMADHI** and high **PANYA**;

It is the aggregate of virtue, firmness of mind and wisdom,
and they get better all the time.

The body doesn’t do anything bad; speech doesn’t say anything
bad and the mind doesn’t think anything bad.

One is separated from evil and one gets further and further removed
from ‘enemies’.

Suppose, before, we were driving very slowly along a bumpy road
full of holes: as soon as we get to the smooth highway,
we can drive at ease and we don’t get stuck, we can keep going.

One becomes skilled at being in the state of watching –
seeing because of watching, and on seeing not being drawn in –
it becomes more and more an art.

Whatever one does: if one is an artist, one can do it excellently.

For example a painter who uses just a single pen or a single brush:
he or she is able to fluently produce an image of a mountain.

It is a magical thing that improves continuously.

I try to bring up comparisons through using convention
because the Truth is sometimes hard to put into words.

When the state arises where there is supreme virtue, firmness of mind
and wisdom, the supreme spiritual life and supreme purity,
one abandons the various things that used to intervene,
both in the body and the mind – it changes altogether.

Whatever passes, whatever one experiences:
one really knows and sees it for oneself.
It is like when we finish something: we know that it is finished.
One reflects on the **DHAMMA** that one knows and sees
and liberated one: how did it arise?
There is more and more a sense of separation, and reflection,
happiness and joy arise. It is comparable to being pulled along
by a current, going to the sea: one doesn't have to make any effort.
Or it is like a strong man: he is able to lift up weights immediately.
It is the same with the paths and fruits of practice: from the first stage
of Enlightenment upwards. It is smooth and refined.
This can destroy the ego, and the defilements starve.
At this stage, no perception arises and there is no (deluded)
identification; it feels like it's hard to think and get carried away.
To go back and think in ways that make one 'be' something or other,
makes one's hair stand on end.
Anyway, neither the mind nor the body would be caught up in it.
The corruptions of mind shrink back.
One can no longer think like that. Old perceptions have disappeared.
It is as if one is born anew.
Having arrived at this point, it seems as if the ego is gone.
There is nobody left. The self has been burned up
by knowledge. It is like shriveling up.
It is the ending of all perception. The mind is free.
It is as if a state arises that is parted and disconnected;
it looks vague and indistinct.
The five aggregates that one used to cling to, that were the germ,
now don't get anything to eat and so they starved
and a separation takes place.
Before, form, feeling, perception, volition and consciousness would
work together, but they would each have their own function.
Now, they 'dried up'; everything shriveled up,
as if they had become loose and come apart.
Sometimes I would still be deluded enough to connect them,
but they wouldn't hold together, even when connected:
there were only just processes.

All speech and all thoughts were purely just processes only. It was the end of proliferation in life: the finish of craving and attachment. When reaching this state, one knows that the paths, the fruits of practice and **NIBBANA**, really do exist. One knows that non-birth, non-aging, non-sickness and non-death, really do exist. *LOO-ANG POR TEE-AN* knew this matter, right at this point! The **BUDDHA**, the **DHAMMA**, the Noble **SANGHA**, the Paths, the Fruits and **NIBBANA** really exist!

We are really able to be liberated in this lifetime!

Teaching people to know this matter can be taken to be the greatest thing in the life of human beings.

It is better to teach people to reach this final goal than to teach generosity because this leads to the end of suffering, the end of 'being'. This is the most excellent thing!

If this state arises, then help to support this teaching.

If there is nobody to talk about it, there won't be anybody to listen to it and the **DHAMMA** will completely disappear.

I consider talking about the Truth to be my profession.

When one takes the Truth as one's profession, one has to talk. If nobody shows people how to practice, it will be the end of the Truth. If you are interested to study and practice, I will arrange food and a convenient enough place, a hut or a meditation hall for you to use so you can try out training yourself.

Before, I used to live out in the country, far from civilization.

When many people would come to practice, there would be a problem. Sometimes there would be a deficiency of things which would make it inconvenient for the practitioners.

But at present, I have a place and if you're interested, I will look after things, I will be your friend as far as I can: we will share happiness and suffering; don't suffer by yourself!

I'm sure that I won't lead you along the wrong path because I have discovered the path to some extent.

When seeing suffering, one discovers suffering;
when seeing something that is wrong, one overcomes what is wrong
and when one discovers the path, one can reach the final destination.

No matter whether you are ordained as a monk or not: I have a place prepared for you! If you have suffering: don't do anything else! I really have found the way out!!! It is the number one way!!! Reflect on this, but you shouldn't just use reasoning. You shouldn't create conflicts or just have (blind) faith; don't be averse to anything. These words are just words: once they have been received, they might disappear, but if you're interested: try out to practice. If you read these words and immediately confidence arises, it is not right: first, practice! If, having practiced, results arise, then be confident. If, having practiced, there are no results, then find another method.

Meditation is something that has to be tried out through practice. When one experiences it by one self, one's actions will sort things out or destine the course of one's life, by themselves. It is not a matter of figuring things out or memorizing: one must put things into practice and one must experience things for oneself. Being aware is to develop the **4** foundations of awareness. Anybody who turns up the hand or makes other movements and is aware of it, is practicing in the right way because awareness is the 'sprout' of Enlightenment, that is, it makes wisdom spring up. One must start of from this point of making use of movements. *It really is the birthplace of the 4 foundations of awareness.* This really is the excellent path. It is called: '**EKA MAGGO VISUDDHIYA** – THE EXCELLENT PATH FOR PURIFICATION'. '**BUDDHA**' arises from building up a lot of awareness; one has to do that oneself and practice oneself. The method of developing awareness as *LOO-ANG POR TEE-AN* teaches is really up to date. The more diligent one is in building up awareness, the more one knows, sees and understands one's life. Awareness is with us all, as long as we have a body and a mind. To have awareness is the treasure of a human being: it is the same for all of us, without exception. No matter what country you live in, what nationality you may have or what language you may speak. Be aware, just raising the arm – feeling it, is already good enough!

