

THE MAGIC EYE

Let's build up the magic eye,

Try putting your hands on your knees; you know where your hands are at this moment.

Next turn up your right hand on its side in a right angle with the thumb on top. You know and see it, don't you?

Then lift your right arm up straight, about 30cm. This, you know and see also. Then you put your right hand on your belly button.

You know this too. You see this too. Next turn up your left hand, which is still on your left knee, so it is on its side.

You know this, don't you?

Then lift up you left arm to an appropriate height. You know it again. Then cover your right hand with your left. Again, you know and see. You know and see exactly where your two hands are.

Know it directly. Don't know it by focusing on it, know it in a fresh and spontaneous way.

Don't close your eyes; cast your eyes not too far away and don't stoop over too much. Be aware of your hands. After that, raise the right hand a bit above the left one, you again know it.

Whenever you move your hands, know it.

Have intention and attention to be aware.

Then move your right hand out to the side.

This you know and see too. Really knowing, really seeing.

Next, lower the right hand to the knee (on its side). Again, you know. Then you turn over your hand so that the palm is on the knee. You know. Know it each time.

Then raise your left hand to the chest. Again you know.

Move the left hand out to the side. Do you know it?

Lower the left hand to the knee. Know and see it again.

Overturn the hand on the knee. Really know and see it.

Know what's happening with your body, with your hands.

Make your hands into signs, physical instruments that produce awareness. Know like this for a long time. Become aware like this for a long time, find ways to know and see all the time.

Besides this, you may change the sitting posture into the walking posture to build up awareness. Walk back and forth.

The walking distance should be about eleven paces.

Know and see, just as with the hand movements.

Whenever you take a step, know it, every time, know every step.

Don't concentrate. Know each time as a separate movement.

It is as if we count one, two, three, but DON'T COUNT.

Don't inwardly repeat "right, left". Don't recite any mantras.

Just to be aware of the movement is enough. Know it directly.

One shouldn't use reasoning or follow feelings of like or dislike.

Experience the movement in a pure and spontaneous way.

Don't be tense or overly determined. Let the mind be at ease,

cheerful and clear. Be diligent to know. Keep finding ways to

know, always. Things that can be known really exist.

Wherever the hand moves: really know it!

This is not knowing through thinking, it is knowing through

experience. We build up awareness with intention.

Be diligent to know many times, to know a (whole) day, many

days. When you first set out, you might lose awareness

sometimes. Never mind! It doesn't matter. Start again.

You can know anew.

Have you ever been with this knowing for a (whole) day?

If you had time to train yourself to be aware like this for a week,

would that be a good thing ?

So far, in our lives, have we been with awareness or without

awareness?

We must change the posture with awareness. Don't just change as soon as a thought comes up to change. Beware of thoughts to change the posture, don't let thought guide you.

Let yourself be guided by awareness.

Find ways to know and see like this more and more.

We determine to watch. We know the body.

Various conditions may arise that make us lose awareness.

Determine to watch the body as it is moving.

But there will be things that make us deluded.

For example feelings: painful feelings arise by themselves, they are conditions of the body. We don't go and look for them; they arise by themselves.

See them, don't be caught up in them. Don't let there be a 'self' in feelings, they are feelings by themselves.

WE HAVE THE MAGIC EYE NOW, WE ARE THE WATCHER NOW, and WE ARE NO MORE THE ONE WHO IS CAUGHT UP.

Whatever arises, we look. There is no 'I' in feelings. Watch and see. They are there, they exist by themselves like that.

Whatever comes up, we are the watcher. That there is pain and aches is called VEDENA (feelings) in DHAMMMA-language.

In ordinary language, we call it happiness and suffering.

They are there, they exist together with RUPA (the body).

This kind of suffering can not be solved, it can only be diminished. Relate to these conditions in the right way.

Don't get caught in them.

They are not a self that should be grasped or held onto in any way.

This is the magic eye. We see now that things are just like that.

That is the way that they exist. Whether one knows or doesn't, that is how they are. It is their nature to be like that.

They are conditioned like that. There is not any self.

Next, one will see the mind that thinks, without having to look for it. The mind thinks by itself. It stealthily thinks by itself.

We see it again. Don't get entangled in thought.

Don't look at thought through thought.

We possess the magic eye now. We just watch on and see things continuously. Then we return to look at the body.

See the body as it is moving this way and that.

As we're moving the hands with intention, as we're doing walking-meditation or when we're not moving our hands, when we're in another posture: watch it and see it.

Become skilled in watching and seeing.

There is just the one who is watching, one doesn't become the one who gets caught up in things.

Before, we got carried away with the various conditions.

We would lose ourselves with pains and aches, with the heat and the cold, with hunger etc. But now, we know how to separate:

the body is one thing and the feelings of pain, the aches, the heat, the cold, hunger etc. are another thing.

The stealthy thoughts about them, is yet another thing.

The kind of thoughts that we don't intend to think. We see this now.

Don't believe all of those stealthy thoughts! Don't go and follow all those sneakily arising thoughts. Don't let them fool you!

Mistakes will arise from it.

There are two kinds of thought: one is thought that we intend to think, another is thought that stealthily arises by itself.

When we determine to watch the body, thoughts about this and that will arise. Don't be fooled by them. Don't let there be a 'self' in thought. Look at the body that is moving, here and now.

Deliberately make movements. Depend on the body as a sign, as a foundation, as a refuge. Just as when we stick to a post in the middle of flowing water.

When we let go, we get swept away.

Then we struggle to get hold of the post again.

This is just the same: when unintentional thoughts arise, don't get deluded by those thoughts but come back to watch the body, as it is moving, right here.

This is the magic eye. To watch like this. Be skilled in it and familiar. First stay with the body; you shouldn't go and mess with thought. It is just like reading a book: the more we read, the more we get involved in it, because we remember and we understand.

Unintentional thoughts are one thing, deliberate thoughts another.

Whenever 'sneak-thoughts' come up, we are aware.

It is as if we oppose the stealthy thoughts.

Whenever thoughts arise: know it in time! It means that we are teaching them. We can laugh at and ridicule the thoughts.

As soon as we see the 'sneak-thoughts', they stop.

Those thoughts have no intelligence, they don't have power.

But when we don't keep up with them, they become mighty and they pull us along with them.

Sometimes there are various manifestations that arise together with thought and they become a mind state. For example, restlessness or sleepiness. Or an uncomfortable, irritating mood arises. The mind gets concocted in various ways.

Don't surrender to these things. Watch them.

We now have the magic eye.

Whatever happens to the body or our mind, we watch the whole lot. It is fun to watch, fun to see.

There isn't much to it. Really look, more and more, and the conclusion will be that there is only just body, feelings, mind and mind-objects that arise with the body and the mind.

Pains, aches, heat, cold, hunger etc. are a pair with the body, they are conditions of the body. The mind that thinks of this and that is a pair with restlessness, doubt, sleepiness etc.

These things are conditions of mind. Watch them, see them.

We have the magic eye now. The more we look, the more we see clearly. Watching and seeing is experience, it is a good lesson.

The state of watching leads to skill: whatever we see, we realize.

Before, we never discovered these things, we never saw. But when we discover and see these things often, we see clearly, just like seeing a person: we remember his or her face and we know his or her character: that is a good person or a bad person, we know how to associate or not associate with him or her. We see what is what.

The body, feelings, the mind and mind-objects are just RUPA and NAMA (materiality and mentality).

That which sits here and walks, is RUPA. Thinking this and that, is NAMA. These two things live together, one cannot separate them: when they get separated, there is immediate death.

The magic eye really discovers and sees this, so one realizes and truly sees things as they are. Materiality is a lump, but it is affected by heat and cold. Know heat, cold, hunger etc.

Feelings and thoughts that make us get up, walk and move, that know, are mentality. These two things are together: sitting here is RUPA, thinking about something is NAMA.

The magic eye truly meets with and sees this, one realizes it.

Before, we didn't realize it. We were deluded for a long time.

We lost ourselves in the various conditions of body and mind.

We gave in to those manifestations that order things around, they make us laugh, make us cry, make us love, hate and follow greed, aversion and delusion. We think that all of it is 'us'.

We are slaves, serving the various conditionings, we surrender to those conditions that order us about.

RUPA, the body, is a lump which is a slave of NAMA.

Whatever the mind compels the body to do: it does all of it!

It says to get drunk, to smoke, to take a gun and shoot oneself, to hang oneself. to swallow poison: it does all of it!

Just the body itself can't do anything, it can't do anything right or wrong. In moving the hands about, what is it that orders it?

What is it that orders it to get up, to walk, to sit, to laugh and to cry, what is it that commands it?

Right now, we discover and see who the instigator is.

In fact, it is NAMA, who is the boss. RUPA, the body, is the servant.

The magic eye comes to discover and see this.

It discovers the truth.

The truth is disclosed. RUPA is part of nature by itself but it is subject to conditions such as heat, cold, pain, sickness and so on.

Feeling and thought make it get up, walk and move.

NAMA is that which knows things. These two things live together, as said before. The magic eye sees into this. Things are revealed.

RUPA is a DHAMMA (natural phenomenon) in itself like that and there are various manifestations that are a pair with RUPA, for example pain, sickness, heat and cold.

NAMA cannot experience it but it has power.

It is cruel and unfair to RUPA. The body is already suffering.

The body, by itself, has the nature to be subject to all sorts of circumstances such as pain, aches, heat, cold, hunger and so on – these are conditions that happen to the body. And in addition we go and have happiness and suffering on top of that. If the body doesn't feel heat and cold or hunger, it isn't a body.

This is just the way it is.

Before, we didn't see things like this and we used to create suffering for ourselves with those conditions, we used to have a 'self' in those conditions.

When we come to realize this, we just let them be conditions, over there. We don't create suffering as we did before. They are not a self.

Before, when we were hungry, we suffered. We suffered because of the heat and the cold. We took the affairs and conditions of the body to be suffering in the mind and we took the affairs and conditions of the mind to be physical suffering.

Both RUPA and NAMA are not fair to each other.

We assume that there is a self in all those things.

As soon as we discover this, we let things be nature.

There is no self in conditions.

We can put things down and let go.

Some things, we diminish; some things, we know;

others, we let go of, we don't take them to be a self, as before.

Know how to clarify and separate things. The ego really disappears.

Now, we have gone beyond suffering, to some extent.

NAMA is feeling and thought, it is part of nature and it has different conditions that go with it, just as RUPA.

For example sneak-thoughts that cook up greed, hatred and delusion, uncomfortable feelings of dissatisfaction – they color the mind (NAMA).

They are not the mind, but they arise together with the mind.

The magic eye sees clearly that those things are conditions of the mind, they are not the nature of the mind, they are just conditions only.

When we don't realize it, they are a big deal. They have destroyed many, many people already. People who assume that there is a self in conditions, that it is 'I' who is angry, I am the one who is angry and so one follows anger until people come to ruin and a problem arises for society.

The magic eye clearly sees into this matter and can really distinguish between those conditions and the mind.

Originally, the mind abides in normality and is pure but the various manifestations that arise in the mind make the mind defiled and dirty.

This is similar to clouds that obscure the moon: darkness appears and one doesn't see reality.

It is like the saying of 'ANGULIMALA' (a bandit who lived at the time of the Buddha and became His disciple): 'Before, I didn't have realization, I was heedless and blind. But now, I am no longer heedless as before, I have overcome blindness just like the moon that is freed from clouds'.

The magic eye knows how to separate further the various conditions that happen to the body and mind. They are things that are not permanent. Greed, hatred and delusion, for example, are not permanent. We can no longer follow them. Especially stealthy thoughts – a thought comes up and greed, hatred and delusion arise, it turns into defilement and craving, into lust, proliferation, into 'becoming' and 'birth' (of self) – they arise and pass away.

As soon as we have the magic eye that realizes abreast of the various conditions, it catches them easily. They are no big deal. We see that it comes down to the causes of either knowing or being deluded.

There is only just awareness and delusion: if we are aware, everything is normal.

Awareness is the grandfather and grandmother of goodness and rightness, it is the birthplace of virtue (SILA), firmness of mind (SAMADHI) and wisdom (PANYA).

MOHA is delusion, it is the grandfather and grandmother of everything that is unwholesome, it is the birthplace of anger, greed, delusion, of proliferation leading to suffering.

When we are aware, that is, when we have the magic eye, it is just as if we are the owner of a house: we look after the house, when the house has an owner, things are normal and safe.

The stealthy thoughts are cruel, they make the mind into a 'prostitute'. The mind without anyone to look after it, without an owner, can think anything. That's how it was, before, when we didn't have the magic eye yet: we didn't see it.

But now, we see it: one feels ashamed. When thoughts sneak in, we know in time. It is as if we teach them. It is a good lesson, a good experience. It is like teaching children: when a teacher teaches schoolchildren, the teacher teaches whenever the children do something wrong; the teacher solves the mistake for them and they become clever. This is a lesson that is very valuable.

May you give a lot of attention to this point, this point of right or wrong; right here is the weak point.

Whenever there is something wrong, when we don't see it, the mistake will expand without limitation and it becomes so familiar that it turns into habit and one can become shameless: doing what is wrong without any shame.

Now we have the magic eye and we see the unintentional thoughts. Before, we didn't know, but now we know the stealthy thoughts in time. As soon as we see them, they stop.

So we have taught them, we have taught the mind.

If there is no watcher, one gets fooled by thoughts.

But now we are the owner of the house, we look after the house.

Before, it was easy to get deluded by thoughts, but now it is easy to know because we have experience and know in time, we realize that they are conditions and we know their characteristics: we know what their nature is.

The magic eye sees clearly that the different conditions that arise with RUPA and NAMA, are not permanent, not sure.

They are just like rubbish: they are impermanent, valueless and they are not any selves. So we don't cling to them as being any self: we throw them in the rubbish bin, that is to say, the three characteristics.

(The three characteristics of impermanence, valuelessness and not-self, are like a rubbish bin).

Impermanence, valuelessness and non-selfhood belong to greed, hatred and delusion, those things are rubbish.

We now have and see the place to discard them.

It is like having a rubbish bin in front of your home. When we have a bin, our home becomes clean.

Now, we don't have rubbish, as we did before. Before, we had rubbish all over the place: there were stains of love, stains of regret, stains of loss, stains of gain, of desire, anger, delusion – we were filled with these things. But now, it is really clean!

The state of watching and seeing, and on seeing not getting caught up in it, is like a garage to repair cars: things really get back to normal, without traces.

Let's compare it with a second hand car: it has been used a lot, it has bumped into things and is completely dilapidated. Now, it goes to the garage. Awareness is the garage. The state of looking and seeing, of not being caught in things, is the mechanic.

This restores the body and mind back to normal. It really does! It becomes brand new! It really overcomes its previous state!

We stop searching for teachers, we are fully confident because we really make a discovery, we know the direction to go in, we open our eyes.

It is comparable to learning how to read: as soon as we can read a little bit and understand what is right and what is wrong, we know how to solve, how to uncover things.

To solve problems can be taken to be an art, to change wrong into right, to change suffering into no suffering.

To be diligent in turning bad matters into good ones, is what mind- development is. On seeing a mistake, one corrects it immediately.

Be enthusiastic about rectifying, altering badness into something good; what is wrong can really be changed into right and we can do it! It arises so that we can set it right.

Realize and really see clearly into RUPA and NAMA. What is their nature? What are their conditions? We don't give in, like before.

We are free, we can liberate ourselves.

This is really a principle of life: we can really solve problems and be liberated.

At one time, I felt joy and happiness for several days, I reviewed the state that I had seen and met with. I wasn't sitting there thinking, I had discovered and seen it. Having experienced it, I kept on doing walking-meditation and developed awareness.

It was DHAMMA-VICAYA (circumspection), YONISO-MANASIKARA (orderly reflection), not just thinking.

The mind was good. I had never seen this before. Some kinds of suffering disappeared; doubt really disappeared. My life changed:

I really transcended previous states of the mind. One may call it VIPASSANA-NYANA (insight knowledge).

Talking about this: it is a profound experience of life, from the past.

Let me talk about it a little bit: When I was still a layman and I was developing awareness, LOO-ANG POR TEE-AN walked over to me and asked how I was doing.

Well, I told him without feeling afraid in any way:

'I know RUPA-NAMA, LOO-ANG POR'.

LOO-ANG POR protested: 'People who don't know RUPA-NAMA are crazy'. I immediately answered: 'Yes, before, I was really crazy, but now, I'm no longer mad'.

LOO-ANG POR TEE-AN walked back and forth under the shady trees, where I used to practice.

I was sitting there and I wanted to talk but I restrained myself.

I listened to LOO-ANG POR: if LOO-ANG POR TEE-AN didn't say anything more, I would talk to him.

LOO-ANG POR TEE-AN said: 'Knowing RUPA-NAMA is just that much, it is not useful'. Straight away, I answered: 'It IS useful, LOO-ANG POR, I really got rid of a lot of suffering, a lot of stupidity has really disappeared, I'm finished with doubt, my life has really changed from before. I never knew or saw like this before, the things that I know and see are real!'.

I wanted to say many things but I restrained myself.

This compares to having thousands of dollars in your pocket: when someone says that we don't have money, how could we believe it?

The money really can be used.

I waited for LOO-ANG POR to say something: if he didn't say anything, I still had many things to say, I felt confident.

LOO-ANG POR TEE-AN said: 'It is useful, but only a little bit, similar to a frog that has never come across water: when it finds some water in a coconut shell, having struggled to find it, it can play and drink, but it's only just (a little) water in a coconut shell. If it's happiness, it's only a little happiness, if it's knowledge, it's only a little knowledge: there is still much more water in a pond.

Your knowledge is just a little bit of basic knowledge.

Do you really know?'. I answered: 'I really do'.

I was still a layperson at that time and I had never known or seen (anything) before.

'If you practice more, wouldn't you know more than this?'

'Yes, I will keep practicing without wavering, I won't practice any other way'. LOO-ANG POR TEE-AN taught many things, he said to do the RHYTHMIC-MEDITATION and walking-meditation faster than before.

Work with the mind, watch the body with SATI (awareness), watch the mind with SATI; watch the mind with the mind.

Watch and see suffering, watch the suffering of RUPA and NAMA; RUPA-DHAMMA and NAMA-DHAMMA, the disease of RUPA and NAMA, the convention of RUPA and NAMA.

One is very confident; the path reveals itself.

It is like demolishing a house: we know what to take apart, what to do first and what later, things go in one direction.

It is similar to having found a path: we can walk easily, conveniently and comfortably.

We watch and we see suffering, we see the suffering of RUPA and NAMA. RUPA has a lot of suffering, it is waiting for us to look at it, from breathing in and out, swallowing saliva, blinking the eyes, to standing, walking, sitting lying down, eating and making bowel- movements: they are ways of the body to relieve and diminish suffering. The body is a lump of many kinds of suffering, so many that it I am not able to describe all of them.

On seeing like this, one feels sad and has pity on the body, until tears well up.

Before, I smoked cigarettes. How can one still burden the body by giving it cigarettes to smoke? I stopped smoking.

This insight spreads effects to anger, desire and delusion which create suffering for the body. The mind is suffering as well.

We see the suffering of RUPA and NAMA.

The body and mind affect each other, they don't treat each other in the right way. For example, heat, cold, hunger and pains, create suffering for NAMA, until one is unable to sleep at night, unable to eat and sometimes diseases, pain and even paralysis arise because one thinks a lot.

All kinds of stomach disorders arise.

Let me give an example: at one time, I went to teach the DHAMMA in the North, three monks came with me. We traveled in an orange car. We had to sit in the back, squeezed together. It was summer and the weather was very hot. The driver stopped for a long time but didn't turn on the fan. The other monks complained that it was unendurable. One could see the suffering on their faces: they were sweating. I was sitting on one side and said inwardly: 'I can endure it, never mind, it's just like this'.

Someone who doesn't understand nature, nor the conditions of body and mind, is punished with agitation, there is suffering in the mind; there is a self in the agitation, one loses oneself in the agitation – until there is suffering.

If we have realization and know how to separate RUPA and NAMA, they don't have to affect each other.

When we realize this, justice arises between RUPA and NAMA.

The state of seeing, the awareness that watches, is neutral: justice arises.

Awareness is the source of all goodness, the 'market'

of goodness.

Justice has to arise from us first::

it would be difficult to find justice externally.

The magic eye sees like this and it is just as if RUPA and NAMA are not going to oppress each other anymore.

They go their separate ways – from that moment onwards until now. We realize the nature of RUPA, we know what the conditions of RUPA are, we realize what the nature of NAMA is, we know what the conditions of NAMA are like.

We review the things that we know: this clarifies things and we can really be free!

This penetrates down to the diseases of NAMA and RUPA.

The diseases of the body and the mind are innumerable: this gives rise to a strong feeling of disenchantment for suffering.

One clearly sees suffering and is able to get out of suffering.

The body and the mind act, they do good or bad, because of this RUPA-NAMA; they abandon evil and do what is right, because of this RUPA-NAMA. Real confidence arises about this!

Another thing is RUPA-DHAMMA and NAMA-DHAMMA:

it is their nature; it happens by itself: nature reveals itself.

Wherever there is suffering: all of it is revealed.

We know all around.

Now, we see the state of life; it is a principle. There are right and wrong principles. Before, we used to believe all sorts of thoughts, for example, knowing what merit is through thinking. Thinking according to what people say, thinking that one gets merit from this or that, from something external.

Sometimes, making merit is just a matter of rituals and praying, something external, and the fear of doing evil is just thoughts about falling in hell or becoming a hungry ghost, a demon.

But now that we have discovered and seen things, we abandon what is evil and do what is good; that's what we use the body and mind for.

Doing good has a good result; doing evil has an evil outcome.

This is what religion is: religion means oneself. Not thinking, doing or speaking evil things. If anybody still thinks, does or speaks evil, it means they are still without religion, even though they may say: 'BUDDHAM SARANAM GACHAMI, DHAMMAM SARANAM GACHAMI, SANGHAM SARANAM GACHAMI'.

(I take the BUDDHA, DHAMMA and SANGHA as my refuge).

This is talking like a parrot; those people still don't have a religion.

Merit or wholesomeness is the mind that is good, the mind that has realization, that really sees things, that is wiser than before.

The magic eye sees like this, it experiences things like this; there is no need to ask anybody whether one gets merit or one is doing evil.

It is similar to having eaten one's fill, do we go and ask someone whether we are full yet?

We can answer that ourselves: there are no questions, only answers. Others can't give the right answer, we have to answer ourselves.

When there is watching, seeing arises; when on seeing, there is no being caught up, it is liberation, it is right there.

The various kinds of suffering let us know. Relate to it in the right way: some kinds have to be diminished, others have to be known.

Before, we didn't have realization, we thought that all of it was self.

In reality, things are ' JUST LIKE THAT '.

It takes a lot of trouble and misunderstanding to come to this insight.

When the magic eye is there and one really sees it, one REALLY AWAKENS FROM SUFFERING.

This is called 'BUDDHO'. (Literally, the AWAKENED ONE).

Now, we have reached Buddhism: the mind knows and awakens from suffering, it is not asleep, it is not deluded, it is not heedless; it is disenchanted with the mass of suffering of the body and the mind.

Greed, hatred and delusion, don't have a foundation any more.

One sees the path, sees proof: what is true and what is false.

The magic eye clearly sees like this and joy arises; it is just like we have completed some job successfully: it is only natural to feel proud.

The truth is revealed, nature teaches, the time has come.

One penetrates convention, which is very different from these words.

It is an appearance, like light destroying darkness.

That's what happens, at that time.

Convention can not remain; it is seen and penetrated.

One inclines to the direction of freedom from suffering, one might say. Whatever goes in the direction of suffering and delusion collides and goes to pieces – that's what it's like !

Seeing convention means to see that things fall in the hands of 'I'; all kinds of stupidity and delusion abide in the forest of convention.

That's what the magic eye sees, nothing can conceal it.

This really dismantles foolishness and illusion from the mind.

Both body and mind are really light. Similar to carrying a heavy load many days, a long way: when someone takes the load off our shoulders, we feel so light that we can hardly stand on our feet.

The mind is so light and empty that it seems that our feet don't touch the ground when walking, body and mind really feel light! Stupidity, foolishness and delusion are shattered, even before we've started to use reasoning, they just drop off.

It is like spotting a wild animal: as soon as we see it, it sees us and it runs off without us even chasing it away.

There is an enormous amount of convention, the world is full with it.

I'm not able to describe all of it. Material things, words, fame: convention takes it all in.

It is real in the ways of convention but not real in the sense of ultimate meaning (PARAMATTHA).

There is a self in all of this convention: my love, my hate, my gain, my loss, my likes, my dislikes, mine, yours, I'm better than you, you're worse than me; I, I and you, you – it's full of it, until it becomes clinging, and discord, arguments and fights arise between mine and yours. One loses oneself in convention.

One thing is assumed and liked by some, but disliked by others; sometimes we say 'good', sometimes we say 'no good' .

Having made a supposition, there is fear, or there is boldness.

There are all sorts of conditionings, inside as well as outside; the world is full of them. It covers the minds of those who don't have realization and don't genuinely see.

In the past, I was a superstitious healer, I had learned many, many incantations. I used to recite them all night. Still, that wasn't enough.

I had to recite some chants as the occasion arose. If somebody wanted me to chase off a ghost, I had to chant the verses for chasing away ghosts. If I didn't recite, I wouldn't be fluent. Some incantations, I had to recite until I became as big as the room and my skin became tough; if on reciting, I didn't become big and my skin didn't become tough, I couldn't stop and should recite more fluently. I was really going for it; I thought I was a special person but in fact it was all just madness.

In the past, I had tattoos all over my body, but they were red, you can't see them. If they had been black, I probably would be a statue of foolishness!

All this, has fallen in the well of realization, of really seeing clearly; it cannot remain: there is only incisiveness. This turns into analytical knowledge: knowing and thinking a lot. I knew in this fashion for many days, sometimes I wouldn't be aware of movements; I would just sit there thinking. It is a kind of joy and happiness that is hard to describe; I never knew like this before. When there is realization and real liberation, one goes for the knowledge and happiness.

But I had heard LOO-ANG POR TEE-AN teach after the morning and evening chanting, which I applied to my practice. He taught that

‘When there is knowledge, don’t be the one who has knowledge; when there is happiness, don’t be the one who is happy; watch and see it, don’t be the one who is caught up’.

This is an excellent principle; it is a formula that lets one pass anything. One could compare it to a freeway, highway or expressway : one can pass all the time; there are no traffic-jams. Whatever one meets and sees, that thing tells us what the truth is.

Both rightness and mistakes tell us. One sees suffering and so one can be liberated from suffering. On seeing what is wrong, one knows what is right; seeing one’s foolishness, cleverness arises.

One really experiences and sees it. The state of watching and seeing is something excellent; there is liberation in it.

For example, we see a snake: we don’t get bitten by the snake.

We see suffering and delusion and we become clever, not stupid anymore and there is confidence.

Seeing convention, objective matter, ultimate meaning (PARAMATTHA) and changing conditions, as I described earlier: before, I would derive something good from other things, externally. But on really seeing and clearly knowing things as they are, it is like life is under our control and we use the body and the mind in the right way, so that we proceed to the complete ending of suffering.

This accords with the words of the Buddha, who said :'One who studies and practices will really know and see the DHAMMA that should be known and seen, in proportion to one's practice; the results of practice are not limited by time'.

The magic eye watches from the beginning; it is supportive because one is clever. It is comparable to studying at school: a kid is clever and finishes elementary school; he or she enters high school and because of being clever, he or she studies on at a University.

Or compare it to a skilled workman: he has his good, old saw, hammer and chisel; he's been using it for ages until his work is an art, it is superb and he is well-trained – that's how it is.

There is cleverness from the beginning, from seeing RUPA-NAMA;

On seeing, one doesn't go and 'BE' it. This truly is the way!

On this path, one passes everything; it is the genuine path, one really has discovered the path.

It is the realm of victory of a warrior, one may say.

We are from 'CHAYAPOOM' province *, which is a region but the realm of victory of a yogi lies in being the watcher and in not being caught up in things easily.

See it, don't be it! Whatever it may be that comes up that is connected with the body or the mind: do your duty of being the watcher; don't go and be it!

LOO-ANG POR KAMKEE-AN, as well as most people in the audience live in the province ' CHAYAPOOM', in Thailand, which translates as : 'the realm of victory'.

This is the genuine magic eye; it makes a difference: life is brand- new, compared with before. It could be compared, as I said before, with a car that gets completely fixed up. Now, it is back to normal and can be used; it really has gone beyond its old state.

The magic eye leads one to watch and know. Whatever one sees, is all purely the truth; things that really exist in this body and mind.

It is not a matter of sitting there thinking, knowing and seeing through thinking, like this and like that.

Rather, we develop awareness continuously, we do walking-meditation: this is not called thinking.

The body, the mind and 'the knowing' come together in the state of watching, it is wisdom-knowledge that knows penetratingly by itself.

This is the power of wisdom-knowledge.

We watch and are well aware; whatever we see passing, whatever we are free from, we know ourselves.

And we know how we liberated ourselves.

The things that we have discovered are like cheerleaders, just as with sport events.

Or they are like provisions, these things that we have seen. This state of watching is a fundamental principle, from the beginning (discipline) through to the end.

It is a very high level, just like studying well: having finished elementary school, one goes on to high school and then easily up to university. That's the way it is.

There are also people who don't know; they say that they know many things and they can talk well but the way they express themselves shows that they don't know: their actions and the way they talk indicate ignorance. They just know from memory.

This is not high class and they don't get anywhere.

Recently, there was a project to ordain more than ten boys as novices, during the summer, and then to let them study further at a high school. They stayed for a year and then one of the novices was sent back to the monastery. They said he couldn't read. He had finished elementary-school but couldn't read.

No matter how they tried to help him, it didn't work. So they sent him back.

He couldn't go, even though he had somehow managed to get through elementary school. He didn't make it.

Some practitioners of DHAMMA may be like that: they can't make it; they are still fooled by conditions, they are seized by MARA (the personification of evil). The state of looking and seeing, and having seen, not to be caught up, lets us really go through, it really sets us free: we see suffering and we really escape from suffering. The beginning stages, from discovering RUPA-NAMA onwards, liberate ourselves continuously: things are erased until zero remains. One can not go back.

We really have a foundation. Five minus five really leaves zero. Having seen the body, feelings, the mind and the mind objects from the beginning, we have discarded them.

At that point, we're already in a different world.

Then, we see convention, objective matter, ultimate meaning and changing conditions, and the various conditions drop off.

On seeing impermanence, valuelessness and that there is no self, we throw things out so that everything is all gone and it is clean, there is no disorder anymore.

Cleanliness and dirtiness teach us. Heaviness and lightness teach us.

How can we let things become dirty again?

It is like things continuously are brought down to zero.

When one does something for a long time, one naturally becomes skilled in it.

When one practices awareness until one reaches the state of watching and knowing the body and mind, one becomes skilled in the ways of the body and the mind: it is easy to be undeluded, easy to know because one has victoriously crossed over a mountain that obstructed one, namely the NIVARANA-DHAMMA (the(five) hindrances).

There is readiness to see thought; one is tuned in to stealthy thoughts. One is faced with them, suddenly.

They come through a door and the state of watching is already at that door. One hits them on the spot. The sneak-thoughts are at the end of their tether: they are destroyed – that's what they deserve!

Before, we saw them too but we saw them glossed over, now, we see them openly and in time.

They can not be concealed again.

It is as if the state of looking is the judge and the sneaky thoughts are the accused who confess because there is evidence. They surrender and can't escape. The truth appears: there is no way to deceive or cover things up any more – they have lost completely.

Stealthy thoughts are the origin of suffering. Conditions have deceived us for a long time; we only just found out now.

This may be called a victory in life; it was a profound experience in my past. Let me talk about it a bit.

At that time, I was sitting in my hut, close to LOO-ANG POR TEE-AN'S hut. This hut was made from the wood of a coffin, the paper was still stuck to the planks.

It was made into a small hut.

This really is the profound past of my life.

At the BUDDHAYANA forest (a monastery in LER-Y province), almost 30 years ago, people were practicing very diligently.

After the meal, we would take our bowls mindfully back to our huts, we would look after ourselves.

When sitting in the hut, we would leave the door half open, that's what LOO-ANG POR TEE-AN told us to do.

Someone who closed the door of his hut, was assumed to be taking a nap in the daytime. When LOO-ANG POR would come by, he didn't dare to knock on the door, being afraid that the person inside would be asleep.

These are meaningful memories of my life.

The magic eye discovers and sees the stealthy thoughts and the sneaky thoughts are the loser, they fall apart. It is a bit like bowling: I saw on television how the ball scatters the pins about. It is similar to that: the whole region falls over; they affect each other.

The 'I' that used to exist in sneak-thoughts disperses like a little wave

It is similar to seeing convention: suffering, foolishness and doubt drop off. Anger, desire and delusion are pacified until hardly anything remains of them. That's what they deserve! ANUSAYA (latent tendencies), habits, stealthy thoughts and proliferation shrink back; it is the destruction of everything that is not right; there really is no lingering to all that.

Thoughts that arise stealthily are very dirty.

Before, we could think anything, and we did: thinking without any sense of shame, caught up in stealthy thoughts like a madman.

But now, we see that unintentional thoughts are very dirty, very gross.

If we compare it to an offender: this is the no. 1 culprit; as for actions of body and speech: they are culprit no. 2.

I used to think that thought is something refined, before.

Whoever doesn't see it can think anything.

Thinking completely shamelessly, thick skinned.

Now, we see the sneaky thoughts as the root cause, that is to say, delusion (MOHA).

It is the grandfather and grandmother of everything that is bad.

Because of thought there is concoction, anger, desire and delusion; defilements arise: craving, lust, ill will etc.

I have said many times that there are two kinds of thought, namely, intentional thought: this is VIJJA (knowing), it is wisdom.

Stealthy thoughts (the 2nd kind) are AVIJJA (not knowing), delusion.

When seeing like this, it is as if the mind has escaped from fog and clouds: the mind is pure.

When thinking, one thinks specifically and orderly about a particular matter: one thinks with a pure mind, there are no moods interfering.

Life is crystal clear; each thing is exact.

One may as well say that the mind has been tamed, it doesn't rebel and it is not wild (as before).

There is a change in the mind, at this point. The mind is on a higher level than before. At this stage, I could say to myself that I am a human being. Before, I used to be a man who would have ups and downs. I would be affected by everything, the mind would get carried away with all kinds of conditions.

But now, it can no longer be like that.

This is what it means to be a human being.

Being over-serious and tense, the mind that goes up and down: these conditions are worthy of being fed up with;

I feel ashamed of those states of mind.

Putting it another way: at that time, I was an angel because I had a sense of shame towards myself: I didn't dare to do, say or think bad things.

Even though somebody else might not see it, I would see it myself. I am ashamed of evil, of unwholesome things.

Angels came to help me: not the angels in the sky, outside of me; this kind of angel came to support me; it helped me not to have troubles and suffering.

I was a god, because I had only loving-kindness, compassion, sympathetic joy and equanimity.

The mind was full with love and kindness, without limitation.

The mind was stable, not shaken, like a solid rock that doesn't tremble in the wind.

Now I have a home. I am the watcher

It is a victory that is safe.

It is the peak of being a human being.

I closed the doors to bad destinations: I can guarantee that I'm not going to be a hungry ghost, a thick-headed demon, a hell being or an animal.

Now, I have a refuge, life is stable. I am definitely a human being: the mind is exalted *, like someone who is on a high place: he or she is able to see people who are lower.

We've trained the mind and it really is finished with its wicked tricks.

The mind is exalted. Being born as a human being is a great gain.

It is a great gain because we can train ourselves to be aware until there is no more sneak-thinking to be found.

This arises from training oneself; it is not as if we are a human being as soon as we are born.

When one takes ordination as a monk, a senior monk asks in the ceremony: 'Are you a human being?' The candidate answers: 'Yes sir, I am a human being'.

* The word for 'human being', in Thai, which is derived from PALI (the language spoken at the time of the BUDDHA), literally means: 'a person with an exalted mind'.

Before you can be a monk, you have to be a human being.

One has to train oneself well, until the mind changes,
then one has a foundation and one has the right to ordain.

One doesn't act, speak or think in evil ways.

I dwelled in the state of normality for many days before I knew that I had SILA (virtue). I knew it after I had it. I saw it because it was there; it is not knowing through thought: I made contact with virtue, SAMADHI (firmness of mind) and PANYA (wisdom).

Both the body and the mind are in a state of normality.

Normality of body, speech and mind, is what virtue, firmness of mind and wisdom is.

The body is normal. The mind doesn't have highs and lows.

Wisdom is to understand conditions thoroughly,
from knowing RUPA-NAMA onwards.

One overcomes proliferation; really being liberated from it:
it doesn't come back again.

It is like we have a good job and enough money: there is no hardship as before, no more struggle and endurance.

Virtue, firmness of mind and wisdom, together with the angels and gods, all come to aid.

Someone who is angry, who has desire, is deluded or is suffering, is a poor person. It is like that.

Even though I was doing walking-meditation and building up awareness, it all came together in just being the watcher and the knower. It is the same 'seeing'.

This is the eye that sees the DHAMMA.

At this stage, one has escaped from danger, on one level.

The hindrances, delusion and restlessness don't come to bother one, one is going towards having virtue, firmness of mind and wisdom, fully.

The state of watching and seeing, and on seeing not being (caught up), is the path; this is what it means to live the spiritual life.

Purity arises, virtue is pure. The six senses (i.e. the eye, ear, nose, tongue, body and mind) become composed by themselves.

One doesn't have to sit with the eyes closed in order to get away from something.

While doing walking-meditation or standing, one can have a mind that is firmly established (SAMADHI).

One advances to the state where there is only just watching. One is no longer a servant of conditions. There is the UNCONDITIONED (VISANKHARA), this is something different, it's another world.

Sometimes, I would review the stages of practice that I had passed, the principles that I had discovered: how I was liberated in stages.

It's like going on a long journey: one passes this town and that village, leaving them behind, which indicates the direction of the goal.

Let me give a comparison: At one time, I traveled to the South to give DHAMMA- teachings. The distance is about 1500 km. A driver took me there. He said it would take about 12 to 13 hours.

I thought it would take longer because an air conditioned bus, leaving from Bangkok, takes 15 to 16 hours.

From Chayapoom province to Bangkok is nearly 400 km.

It wasn't very long and we were past Bangkok,
having the midday meal. The driver drove quite fast.
This really indicates the direction our destiny is in.
We reached the place in the South as the driver had predicted.

This is just the same: practicing DHAMMA is like that.
When one practices in the right way, it is like rolling a boulder
down the hill or like sitting in the right bus: it will take us to where
we want to go. It is really safe, one really experiences merit and
wholesome things, one really shuts the door to bad destinations,
one really continuously overcomes dangers.
Entering into this state of looking is life summed up,
leaving just a handful. There is nothing messy, as before.
Life is simple, without burdens.

This state of watching is the diamond of the DHAMMA,
it penetrates down to the SAMYOJANA (fetters); it is the point
where the door of Reality is opened nothing can obstruct it.
Whoever trains him or herself in this state of watching, will pass
through everything. It really is the way; it is the living of the
spiritual life. One is able to destroy the ego.

SAKAYADITTHI, VICIKICCHA and SILABBATAPARAMASA (the first three of the ten fetters: the tree that a SOTAPANNA - one who has reached the first of the 4 levels of Enlightenment-abandons), cannot remain because of the state of watching and seeing, and on seeing, not to go and be.

The destruction of the ego is another level of coming down to 'zero'. The mind certainly undergoes a shift, compared with before. One respects oneself. One really is a Noble one *.

One is more excellent than before.

I used to hear LOO-ANG POR TEE-AN teach that there are three levels of goodness, namely: good, better and best, that's how he taught.

One truly can be a Noble one!

This state is the meaning of 'a Noble one'.

In the evening chanting, there is a passage that says that the SANGHA is born from the good DHAMMA and practices well.

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

The SANGHA is not born through ordination chanting,
that is just convention: it is true in the ways of convention.

The community of monks that is born from the good DHAMMA
is beyond convention.

It is universal: both men and women can be Noble,
it has nothing to do with nationality, language or age.

To be born from the good DHAMMA means one trains oneself:
to be aware until one reaches the state of watching, this is the
door of the good DHAMMA.

When the state of watching is well cultivated one is far from
enemies, far from defilements.

When compared to traveling, one goes further and further away.

One leaves anger, desire, delusion and suffering behind one.

This is called a Noble individual because one is far apart
from those things.

One could say that 'being' or 'losing oneself' in those things,
has ended. To stir up the mind to be angry, have desire, be
deluded or suffer again, is not possible. It is like being violated.

Suffering is wrong; it is non-suffering that is right.

One can neither suffer nor does one take it on.

Not even a tiny bit.

This is the Noble individual, the one who is removed from enemies.

Suffering is an enemy to life.

One is far away: one is not stained; there is supreme SILA, supreme SAMADHI and supreme PANYA.

There is complete 'NORMALITY', which is the standard of life, one may say. It is the freedom of life. It is nature. Nature is what remains.

Proliferation is all gone: it has turned into purity.

One steps towards victory; the time has come.

Things have become easy: whatever we watch and see, finishes.

There is nothing stuck in our minds – zero! Things drop off; we don't want them; there is only emptiness.

Taking the mind as measure: when one has desires, it shrinks up all the more, it is all the more deficient; but when it is empty, the more full it is, the more perfect, the more sufficient.

It is like the saying of 'RATTAPALA', who was an ARAHANT (fully Enlightened one). He said: 'The world is by nature, unsatisfying; there is no fulfillment and people are slaves of desires and defilements.

Nobody can ward off the world; nobody can be above the world'.
The world is: form, sound, smell, taste, touch and mental objects.
The eyes, ear, nose, tongue, body and mind are never content.
Who can find fulfillment and satisfaction from form, sound, smell
and taste? And whoever hopes to be in control of happiness
and praise, will be disappointed.

Don't claim to be the owner of things because when things are
separated from us, you will suffer, feel bad and be broken-
hearted.

We have the opportunity to become skilled in studying our life:
it is the art of extinguishing suffering.

It is like walking on a smooth path, not bumpy.

Now we have come to a point where it could be said that there is
friendship in our lives; it is the standard for our lives; one cannot
return to that state of bumpiness anymore. It is genuine
experience.

This is not just sitting there thinking about it!

When reaching this point, things come together as one.

It is the state of watching, it is wisdom-knowledge.

As I said before, this is being far away from enemies,
one really has overcome enemies.

The ego has really been nullified.

Irritation, conceit, holding to views, sensual desire, desire for forms, formless desire and clinging, have all come to an end; the cankers of sensuality, being and ignorance have been destroyed.

It is the knowledge of 'explosion': finished, the whole lot of it! Whatever is not DHAMMA has all disappeared.

Life has tuned into 'the spiritual life'. Really pure and liberated.

The body doesn't do anything bad; the mind doesn't think anything evil, and speech doesn't say anything that's no good.

They have been pure for a long time.

All defiled actions have dried up without anything remaining. It is like a dried out fruit that, all black and shriveled up, still hanging in the tree: it doesn't have any effect on the tree, it doesn't have any seeds and it can not grow up anymore, even when planted.

I bring up some comparisons because the truth is hard to express.

Purity and perfection are powers.

They make things easy, just like rolling a boulder downhill.

There is supreme virtue, supreme firmness of mind and supreme wisdom: the aggregates of SILA, SAMADHI and PANYA.

There is security and one enters the realm of the Noble ones.

It is the superb path, the exquisite path.

It is not knowledge, it is not reasoning: it is beyond reasoning.

It is as if things are dispelled: there is reflection on the DHAMMA;

it is dispelled and joy and happiness remain; that also is

dispelled and the knowledge of equanimity is what is left;

that is dispelled and there is not any self anymore.

It is the remainderless extinction of perception:

one cannot find any perception, not even a tiny speck of it.

Talking about emptiness: this is emptiness;

talking about fullness: this is fullness.

It is full of nothing and it is void of all kinds of 'having and 'being'.

It is comparable to a flood: the flowing water sweeps the rubbish away from the streams and canals until it is all gone:

one attains to the knowledge and fruits of practice.

It is nature, it is the law of nature. It is like green bananas

ripening and becoming yellow, the astringent taste turns into a sweet taste.

This is nature, this is the law of nature;
it has nothing to do with reasoning.

One doesn't know exactly how the lock is opened: it is the DHAMMA, it really is the law of nature and it is beyond speculation.

It is as if the body, feelings, perception, volition and consciousness have a job, they have their duties and they are diligent at doing their duties. But it is a job that is bound to fail, just like little children playing with sand: they are diligent to build sandcastles but it won't be long and they are destroyed.

But now they work together, they stop together, they come to a halt at the same time and everything returns to nature.

The body, feelings, perception, volitional formations and consciousness go back to nature, there is a separation, they go their own individual ways.

At first, one still tries to connect them but it is no use:
it is like trying to connect two different things with each other:

It may look like they are connected but they are not, they are separated: they have returned to nature and they can't become one in the same way that a rope that has been cut can't be put together.

There are just 'movements' left. It is the end of self.

There isn't anything further to do.

I reviewed the stages of practice; I was quite skilled in them.

It is the art of life, more so than any form of art in this world.

It is the state that is beyond birth, aging, sickness and death;

it is the final destiny of life: all forms of life must reach this point.

It has been worthwhile that my parents have raised me,

that was in order for me to come to this ultimate goal, right here!

It has been worthwhile, alright!!!

This is not sitting there, figuring things out.

To be in that state, is not the same as knowing it.

When life has come to this point, everything falls in place,

The only thing left is just movements (of body and mind).

Insight, the fruits of practice and NIBBANA (coolness),

really exist.

The BUDDHA, the DHAMMA and the Noble SANGHA really exist. Non-birth, non-aging, non-sickness and non-death, really exist.

The magic eye induces you to watch, see and know many things, up to the last goal of life.

I'm just summing it up, I don't give a lot of details, just the states that can be found in our bodies and minds.

I'm talking about us, people: from the beginning of building up awareness with the body and the mind; both the body and the mind are objects for awareness.

Then, we come to the state of watching and one is the one who sees, not the one who is caught up.

One continuously discovers things about the body and the mind.

One has realizations and sees clearly.

There is nothing that is concealed or hidden.

On seeing what is wrong, one overcomes it; on seeing suffering, one overcomes suffering.

I would like to make this known, so that you may all try out studying and practicing it, developing 'the knowing' a lot. When you see that there is a mistake, solve it; when you see that it is right, develop it.

I'm talking here, as a Buddhist. We practice in partnership, everybody is responsible for building monasteries, making merit and being generous. Some people donate money to build a monks hut or erect a meditation hall: this makes it convenient to practice.

Others establish a fund to provide for food.

In this monastery (Wat pah Sugato), there is such a fund, quite a large amount; so we don't have to worry about food.

Then, there is the DHAMMA, the teachings: when you put them into practice, you will be able to truly know and see those things that should be known and seen. And the results will come, regardless of time and place, one will know and see the DHAMMA in accordance with one's practice.

I have the intention to be your friend and I am sure that I won't lead you along the wrong path.

There are many places (lit. institutes), all over the place, where one is able to study. We take it (practicing DHAMMA) to be a profession.

The details and solutions, you will experience and see when you put forth effort to be aware.

Really be aware of the body and the mind, as I have been introducing since the beginning.

Be diligent in knowing; don't go into the kind of peacefulness where you don't know anything, where the mind is under the power of delusion. Sitting in peace is laziness of the mind. To pay attention and to have the intention to be aware, is diligence of the mind.

Therefore, being diligent can turn into the great foundation of awareness (MAHASATIPATTHANA).

When you have a lot of awareness, delusion diminishes or exhausts.

Awareness gives rise to virtue, firmness of mind and wisdom.

When there is awareness, the six senses automatically become composed.

Awareness creates merit and one can let go of evil and unwholesome things. Awareness makes one understand what religion and Buddhism really are.

One gets answers from being aware and one will experience all things, wholesome things as well as unwholesome things.

There are no questions, there are only answers.

One has to answer oneself, others can't give the right answer.

One will get the answer to the questions: 'What does non-birth, non-aging, non-sickness and non-death mean?' and

'What is the great foundation of awareness?'

A staff of teachers gave LOO-ANG POR TEE-AN the title:

'PRINCIPAL TEACHER OF DEVELOPING AWARENESS, IN THIS AGE'.

There is happiness in sitting with the eyes closed and the mind peaceful, as long as one abides in peace. But as soon as one comes out of that peaceful state of mind, there is still anger, desire and delusion. The senses are not yet steadfast: one still evades things.

In developing awareness according to the standard of the foundations of awareness, one must be diligent to know, to build up the quality of knowing a lot. Don't enter into peacefulness to the extent that one doesn't know anything.

Know in time the proliferation in the mind, until you can control the arising of mental formations.

Developing awareness is like looking after oneself.

One sees the movements of the body and one sees the stealthy thoughts in the mind. Always be aware in time.

As soon as one becomes aware that a thought has sneaked in, the thought will stop, it is just as if we teach the mind.

When the mind gets taught more and more often, the mind becomes tame and it is easy to not have sneaky thoughts, it is easy to know.

It all comes together in 'the knower, the watcher'.

Teaching oneself is valuable at the time that one is caught up in stealthy thoughts and one discovers that one is being deluded.

This is a very good lesson, a very good experience.

It is only awareness that is able to see delusion.

It is definitely not the kind of peace that doesn't know anything: peace under the influence of MOHA.

Rather, it is awareness that makes one gain liberation. As soon as there is awareness, there is liberation there also. For example, one sees a snake and the snake doesn't get a chance to bite us. When awareness has been developed until one is skilled in it, one arrives at the state of seeing. This is the eye that sees DHAMMA, that sees suffering, and therefore, one goes beyond suffering.

According to the principles of the four Noble Truths: one sees suffering and gets out of suffering, is liberated from suffering. Seeing the origin of suffering, seeing the cessation of suffering and the path leading to that cessation, works in the same way.

In practicing DHAMMA –no matter what technique it may be– it must be a way to develop awareness, to be aware.

If there is no awareness, it is not called: 'practicing DHAMMA'.

To develop awareness is a universal principle: no matter what religion you may hold to, what nationality you may have, whether you're male or female, young or old: if you breath in and out, turn up the hand or raise the arm and you're aware of it: we're ONE, we're the same. We know in the same way. This is where religions meet, at this point. Awareness has nothing to do with rituals. Awareness is awareness. It belongs to the one who is aware. Don't view it only as a form.

Awareness is not the breath or the rhythmic meditation, these are only just ways to build up awareness.

When we plant rice, we must wait as long as half a year to get results

But in developing, or planting awareness, we don't have to wait for even a split second: we know immediately. Breathing in, we know straight away; breathing out, we know straight away; raising the arm, we know straight away, it is to be known individually, we know it ourselves, we see it ourselves.

We don't have to ask anybody; we can answer this ourselves.

Developing awareness is to work on the 'perfections' (ten qualities that the BUDDHA accumulated before He was Enlightened).

It is the birth place of all goodness.

Awareness is compared (by the BUDDHA) with the footprint of an elephant: all wholesome things come together in awareness.

Awareness is the real life, it is the present.

If the present is good, the future is good.

If the present is good, the past is good.

Tomorrow exists but no one sees tomorrow, one can only see the present. The meaning of 'past lives' does not refer to before we were born physically.

PUBBE GATAPUNYATA – an individual who has performed good actions, previously. 'Previously' is the present: one doesn't have to dive into Mother's womb and try to correct bad actions, done in previous lifetimes.

The teachings of the BUDDHA are 'PACCATANG' (to be known by each person for him or herself), so one should be able to know and see, at this time. One does a good action, now; one abandons what is wrong, now.

Whoever is aware abandons what is wrong, does what is good and purifies the mind (these three things are the teachings of the BUDDHA, summed up in the 'OVADAPATI-MOKKHA' – a short but important exhortation by the BUDDHA). All of this can be found in us.

Awareness is the body, speech and the mind; morality, the mind well established and wisdom, arise at the body, speech and the mind.

Awareness is the source of merit and wholesome things; merit and wholesome things arise at our very body, speech and mind.

Awareness is where Insight, the fruits of practice and NIBBANA are born. These things are to be found in the body, speech and the mind.

Awareness can close the doors to the bad destinations; the bad destinations arise from the body, speech and the mind. To be aware is to be respectful to Buddhism.

When one is aware, one doesn't say, think or do bad things; there is no suffering and one doesn't oppress others or oneself.

Whoever is aware has respect for one's parents and one's teachers.

In having respect for and loving one's parents, children, wife, husband, brothers and sisters, one is not a bad person, one does not speak, act or think bad things and one doesn't have suffering; one doesn't create it for oneself, nor for others.

To love and have respect doesn't mean to worry and think until one can't sleep at night, when one loves, one should be able to sleep.

Don't think a lot and suffer until you're unable to sleep: sicknesses will arise from it! You have a hard time yourself and others, who have to look after you, are also burdened.

To develop awareness is to make progress in all aspects of life: your health will be good; the society will be good; the environment will be good; even the economy will be good because of awareness.

It changes what is bad into good and what is wrong into right.

It changes suffering into non-suffering.

And it even changes greed, hatred and delusion into non-greed, non-hatred and non-delusion.

These are the results of awareness.

When there is a lot of awareness, delusion will be reduced to the smallest amount and danger will come to an end.

Life will enter the Deathless state, it is eternal life, beyond birth, aging, sickness and death.

And this can be found in this very life!

When everybody is aware, all people in the world will live together in peace and coolness in the twinkling of an eye and everybody without exception will be happy.....

