

TWO  
DHAMMA-  
FRAGMENTS

(A) INSTRUCTIONS

(B) THE STRAIGHT  
WAY

## INSTRUCTIONS (given at *BUDDHAMANDALA*)

The formal practice is really a formula in itself. One lifts up one's hand and one really knows. Raising the hand, one knows; lowering the hand, one knows; moving the head, one knows. No need to ask anyone. It is to be experienced for oneself in the moment. We know and see ourselves. We don't have to wait for even a split second. Turn up the hand and know, raise the arm and know - it is immediate. This is the real thing! What is real has to be verifiable; it is not a mind-made image. Don't go and think that it should be like this or that - just try it out and really experience it. Be aware.

If you make the movements just right, one movement takes about one second. So in fourteen seconds you complete one cycle of fourteen movements - that is 'knowing' fourteen times! An hour is 3600 seconds - if we know every time, then that is 3600 moments of awareness, using the form of the rhythmic meditation. That's a lot!  
When there is 'knowing', there is no delusion.

Suppose we stay with awareness for two whole days, or as the *BUDDHA* said: 'Whoever has *SATI* with the body and mind continuously for either one to seven days, one to seven months or one to seven years, will get one of two results, of which the highest is the attainment of *ARAHANT* ship (one who is far from enemies [impurities], one is a Noble One, life is smooth, there is no danger).

The *BUDDHA* challenged us with this. This is where we as Buddhists are lacking. Not anywhere else. Look at this park (*BUDDHAMANDALA*): everything is huge! Thailand is a Buddhist country and all building projects get constructed. Except for awareness!

Being with the body and the mind - there is not much of that yet. And so we're working on this.....

What happens when we are aware of the movements of the body and the thoughts in the mind?

Try out to experience awareness. Steep the body and the mind in awareness - what will happen?

Be aware for ten minutes, twenty, thirty, an hour.

Anybody who knows for an hour or two will know the difference between knowing and delusion. We will be able to make a choice, the mind will choose and take what is right. Delusion is not right. Awareness is right.

The body can look after itself: when it is hot we take a shower; when it is cold we put on more clothes; when it is hungry we find something to eat; when it is tired we take a rest or a sleep. But the mind doesn't look after itself, unless it has been trained.

It takes on suffering, it goes for anger, love, hate, like, dislike and so on. Sometimes it wants suffering and delusion! Some people go and buy delusion, they look for things to indulge in. They cannot remain still. Some people have never trained themselves.

But when we train in awareness we can come into contact with it. Then we will be able to sort things out. We will side with awareness.

But when we have never trained we don't know how to do that and the mind will jump all over the place.

If we train in awareness for one day or two days, the mind will come to look for awareness because awareness is just. Delusion is not. Anger and suffering definitely are not just. We will know what to choose.

The mind will choose what is right and safe.

Now, when we don't train we don't have this ability, we can't do it and we don't know.

Everybody has knowledge, has finished studies and is capable of making a living, but the mind hasn't yet come into contact with the justness of life.

We know what is right and wrong according to reasoning, for example we know that anger and suffering are not good, we know that but we still get angry even though we know that it is not good. That kind of knowledge is not good enough.

One has to experience things. Reasoning is still convention, it is still not 'right'. Sometimes people kill each other because of reasoning.

But in practicing *DHAMMA* we experience things, we steep ourselves in awareness, we don't use reasoning, it is beyond reasoning, it is ultimate - reasoning is still convention that is dependent on conditions.

But ultimate reality is not reasoning, rather, it is a clear and evident experience. Seeing anger and non-anger has nothing to do with reasoning.

Anger is not right. Non-anger is right.

When we have experience we know that delusion is not right and that non-delusion *is* right.

When we have experience we don't have to ask anybody. There are no questions in reality, there is nothing to ask, there are only answers and one has to answer oneself, not somebody else.

This is ultimate reality, the truth.

And so, we are practicing with this. We've tried it out for three, four days already. Testing and proving it.

We use the body and the mind for this.

What's going on there? You shouldn't think and 'see' before you actually see, be 'right' or 'wrong' before you're actually right or wrong.

Sometimes we turn to thought to find an answer: it may not be right!

It all depends on how we think, we can all think according to reason, but thought does not last. Really meeting with 'knowing' and delusion is not thought. As soon as delusion arises we are aware.

That's not reasoning; one dives into it!

Whenever there is anger: be aware and anger will disappear. That's it. Our minds rise higher and become more pure - there is more experience, more lessons.

We don't have to ask each other what is real.

Experience and try it out yourself, dive into it.

Soak the body and mind in awareness.

Try and add awareness to the body.

We have a form of practice, using intention.

Everybody, put your hands on your knees. Try.

Who is the one who knows where the hands are?

Are you absolutely sure that the hands are on the knees? Suppose I tell you that your hands are behind you, do you believe me? Yes or no? No?! Why not?

Because you see and know. Who is the one who sees?

Do you see it yourself or is somebody else seeing it for you?

What is it that sees that the hands are on the knees? The eyes? Close your eyes, do you still see that the hands are on the knees? So it is not the eyes!

That which knows that the hands are on the knees is called **SATI**. The word '**SATIPATTHANA**' means 'the foundation or establishment of awareness'.

Establish the hands on the knees and be aware of them. Turn up the right hand. This is not the same as when it was still flat on the knee, is it? Are you sure?

Raise the arm up a bit. Don't tense up or concentrate.

Do it lightly and know. Now move your [right] hand to your abdomen. Then turn up your left hand. Raise the arm. Now put your left hand on top of your right.

Do you feel what's going on? Where are your hands?

You know. Slide the right hand up to the chest.

You know. Move it out to the side. You know, don't you? Come down to the knee with the hand on its side. Then turn it over. Do it at ease, smiling inwardly. Don't say it is difficult. Move your left hand up a bit. Know. Move it to the side. Know. Lower it to the knee. Know as it comes down. Know as you turn it over. Each time there is awareness.

If we would count we would get fourteen times: fourteen movements, fourteen moments of awareness. Make it into a rhythm but don't count. Know, know, know. Know each second. Don't do it too slow. When you lose it come back. Feel the hands. Don't lose it, don't concentrate, don't count. Know each time, as separate movements. This kind of knowing is not a continuous state, that would be tranquility meditation and one won't see thought because it doesn't arise. But this kind of knowing is just knowing for a moment, from moment to moment. We are not afraid of thought: we'll get to see whatever arises and we'll return to awareness.

Awareness is not thought, it is an experience. It is not memory. Even though the mind thinks at times, we know. Whenever thoughts arise that we didn't intend to think - thoughts that arise by themselves - don't follow those thoughts. Come back to the body (the hands); the mind goes off over there but we return to the movements. Don't lose yourself in thought; when you do, or you lose yourself in painful feelings or tiredness, then try to come back, come back to the movements.

The meaning of practice is 'to come back'. Find a point to establish awareness. It may slip off again and again but we come back again and again. It gets better and better.

It is like a baby trying to stand: as soon as they fall over, they will try again. They fall again and they try again. This makes babies firm: training in walking and sitting makes them strong. Don't help them, let them get up by themselves. Tell them, 'Get up, get up'.

Don't go and help them.

We are the same: when we lose it we come back.

Come back to the place to establish awareness: we have fourteen such places. Keep doing that.

It's only ordinary that someone who has a job to do has some obstacles. People who work have aches, pains, tiredness and sweating but they keep on working. Or farmers who are out in the sun, they have to continue planting rice, no matter what.

Developing awareness is the same: sometimes we have aches and we're tired but don't let that stop you from making effort. Just know it and come back.

Some people work at an office for hours on end: they had to train in that also.

When aches arise one has to adjust oneself. Don't let those feelings have power. Don't let them stop you practicing. To see them and to come back is to build up patience and strength in itself.

It is to accumulate experiences and 'lessons'.

Sometimes we may get sleepy: try to wake yourself up! Stir up awakesness. Whatever method works, there is no fixed way. You might get up and walk, you might look up in the sky, you might rub your face with your hands or wash your face.

Don't give in to the extent that you just forget about awareness. It is good to train with this, sleepiness will teach us. Delusion and suffering will teach us.

Whatever arises we use for training in awareness.

Sleepiness, aches, delusion and thoughts, all are objects for awareness. They are all teaching us.

We get plenty of 'teachings' because awareness is that which solves the problems of body and mind. Awareness is truth! It relates to the body and mind differently than for example, medicine. For a specific disease such as a stomach ache one has to use a specific medicine. Awareness can be applied to all affairs of body and mind. Sleepiness, delusion and thought make us aware. Developing awareness is really extremely convenient!

Everything is an opportunity to know. Blinking the eyes and breathing can be known. Apart from the formal rhythmic meditation, you can train with this and with that. Sometimes too much formal practice can make one weary. We should change the posture then. Adjust yourself a bit. If we have been in the same posture for too long we should make some change. Start anew. Make awareness prominent. A movie maker doesn't stay with one scene for too long.

If sitting for a long time makes you sleepy then get up and walk so that the quality of knowing becomes clear. Don't let sleepiness and delusion become clear! Keep adjusting. Do it a lot and awareness will become distinct and 'big'. It has power now, it is easy to know. When we can't do it yet, it is easy to be fooled. When delusion is mighty it is a burden and so we try to train anew and make awareness precise and clear.

Don't just go through the movements of the rhythmic meditation, do it with awareness. If you're not aware then don't make movements. Do it slowly, be attentive. Jack up your heart, make it firm. Know, know. Really know, don't just go through the motions. This will make you familiar and it will be easy to know. It is possible to understand the **DHAMMA** and have realization fast.

To know 50% and be deluded 50% is not a good way to start off and drowsiness will be a problem.

Some people are habitual nodders. You must be awake! Be aware and smile inwardly. Be at ease, set your face, your body and your heart at ease, don't think that it is difficult. Make yourself comfortable in practicing.

We don't focus on what is right and what is wrong.

Whatever happens is alright, never mind.

A bit of delusion? Never mind.

Enjoy yourself.

Being overly careful makes the mind heavy and then it's easy to become dull.

But if you practice in a carefree way, it is fun to 'know'.

## **THE STRAIGHT WAY**

May all of you be attentive and intentionally build up awareness by using movements. Try it out, test it out, experience it. If we are aware of movements for a long time, awareness will abandon that which is no good; to be aware is to do that which is wholesome

and when there is awareness the mind will gradually become clean, peaceful and pure. The mind will be like a still lake without the wind blowing. The mind doesn't ripple: there are few objects of mind because of awareness. Awareness is what cleans them up and brings about a natural balance in the mind.

**SATI** is awareness, it is nature, it is your friend. It makes the mind normal. When the mind is normal it thinks only little. Because awareness makes it feel the present all the time.

When there is awareness the mind is pure.

The purity of mind is what normality is.

When the mind is normal, it is like still water.

One can see fish in water that is still.

One can see all sorts of things in the water.

We can even see air bubbles of little fish.

That is because the water doesn't ripple - we can see everything clearly. We can even see the reflection of our face in the water.

**LOO-ANG POR TEE-AN** said that at the time that he was still practicing, it was as if somebody gave him a push when a thought came up. Oops, what was that?

Another thought, and another 'woops'.

Then, he saw it: the mind thinks! It is thought!

The reason things happened like this was because the mind was dwelling in normality. As soon as a thought would come up, that would make a big difference.

Thought is something coarse. Before I didn't know that. I thought that the body was gross, but I no longer see it like that.

When the mind dwells in a state of normality for one, two or three days, the mind is pure, there isn't anything making it dirty.

The mind experiences this pure awareness.

Before, there would be thoughts and the mind would be soiled by them - there was no 'knowing' at that time. I have been with thought for 20 - 30 years. But when there is good **SATI**, the mind comes into contact with awareness, comes into contact with purity and normality. One could compare it with clean clothes. Or, compare it to being an adult: before we were children and didn't know right or wrong, didn't know about cleanliness and dirtiness. On seeing mud we would go and play with it. And we didn't feel disgusted. But when one grows up to be an adult, one sees and knows about things.

The 'mature' mind, that is, the normal mind, the pure mind, experiences awareness and on seeing thought, it perceives it as something out of the ordinary, as something gross.

*LOO-ANG POR TEE-AN* said, 'A thought popped up like a sudden flash'. When one sees thought clearly, one [automatically] opposes it. One sees it just like seeing air bubbles of fish in the water - the water ripples [because of the bubbles] and we know. Even when it ripples a tiny bit, we still know, because normally the water is still.

When your mind is normal, contacts with normality for three, four, five days.....  
Some people may experience it to some extent.  
A thought arises and we see it once. A second thought comes and we see it a second time.  
We see thought. When there is thought, we know, when there is no thought, we know.  
When we watch, the mind becomes 'the watcher'.  
We can watch anything.  
The mind is one, it is supreme.

The act of watching goes straight into things, one could say it is people's weak point, one gets hold of that point. One has a point to watch from. When thoughts come: watch! If we just watch and see - that's the end of all the endless proliferation!

The state of watching and seeing could be called liberation, it could be called 'letting go', it could be called **SILA**, **SAMADHI & PANYA**, '[insight] knowledge', **JHANA** (absorption) or 'the Path'. The state of watching is the thing that is most right. It can solve all things that are connected with the body and mind, that are connected with the world that exists in Obody and mind. It deals with form, sound, smell, taste as well as the eye, ear, nose, tongue, body and mind.

The mind thinks; as soon as it thinks we know. The thought disappears. Seeing thought is wisdom. Seeing proliferation and changing it into peace: this is emancipation.

Changing conditions (**SANKHARA**) into the unconditioned (**VISANKHARA**).

Changing hot into cool: **NIBBANA**.

It is not difficult to do that but if you make it difficult, then it is. If you say it's easy, then it is. Some people may experience **NIBBANA**, get a taste of it, in little ways.

Maybe you'll come in contact with liberation or freedom or something like that.

For example, one day, there might be thoughts arising - proliferation - and as soon as there is awareness, it drops off, it is let go off, it has been put down.

You understand it. You realize what it is.

Your very thoughts!

Don't think that there is something [to realize] outside of this. Whatever you may meet that is external: that's not it! Don't fool yourself. Don't look for results far away. A wise man looks at what is close by [as a Thai proverb says]. Anger, desire and delusion are over here. Don't depart from awareness, watch things with awareness over here.

Now, the mind is alright, it is normal. It won't be long and it thinks again. We watch that. Watch it clearly. Become familiar in watching, and skilled. Be a champ in watching.

It is good to see suffering. To see suffering is the most excellent thing. Clearly seeing the suffering of *RUPA* and *NAMA*. Suffering gives rise to '*BUDDHA*'. If there was no suffering, there would be no *BUDDHA*. Don't be the one who is suffering: see it! To see suffering is to be the *BUDDHA*, a little *BUDDHA*. The *BUDDHA* is the One who knows, the Awakened One, the joyful One. It doesn't mean a person, rather, it is the quality of knowing, of being awake - that is the *BUDDHA*. The state of seeing is a quality, it is the standard of life, it is the Path. But the state of 'being' [caught up] is ill fortune, it is bad luck. One can 'be' all things: one can be the one who is hot, cold, hungry, good, not good, or whatever. The state of seeing, on the other hand, is the inheritance of spirituality. In the beginning of the development of awareness one must do it with intention, intentionally moving the hands and feeling it, feeling it. When you do it a lot, you'll come to love it.

If you experience awareness, you'll love it with your whole heart! You feel satisfied and joyful. You feel that you don't want anything else in life. It is right here, fullness of heart is right here!

In the beginning some people may not yet be fluent and not yet see the value. They practice half heartedly and don't really make contact. But when you make contact with awareness at the hand moving, you will become familiar with awareness. It is not ordinary awareness: when you do it a lot, it turns into 'responsibility', it is a protecting, it is caring.

If we try to experience awareness, love will spring up, we won't be fooled again, we don't want anything else, we are content and we love this method, we are satisfied with it. We were born for this state of awareness.

Once we have experience with this method, we are safe, utterly pure and we don't have problems or suffering. We are diligent to experience awareness and a whole heap of stuff comes to an end.

I'm talking about things that are possible. Everybody can try it out - to build up and experience awareness - and you will come to know the facts for yourself. May you all participate in studying this matter because I really can't do your practice. Awareness is not something to flatter or extol people with, as some public speakers do concerning merit. I have been speaking on the **DHAMMA**, I haven't spoken about anything else. **DHAMMA** is nature, ordinariness.

The things that I have spoken about are things that exist in all of you.  
I didn't talk about things outside of you.

Our duty is to put forth effort and try to develop awareness: being aware of raising the hand.  
Be aware of the body; as for the mind: don't go and look for it: but when it thinks, then watch and know it.  
Don't make it into your focus point:  
just watch thoughts when they arise.

At first, try to be aware of the body. Walk and sit.  
When the mind comes up with a thought: know and don't be caught up in it - see thought.  
Then, return to awareness of the body.  
This is the method that I'm teaching you.

I speak so you may hear.  
You are the ones who are listening [reading].  
Having listened, put it into practice.  
If this is the way it is, then there is hope,  
there is hope for Buddhism.....

Well. I guess this is enough.  
I don't talk so much in order for you to remember,  
I talk in order for you to see, to see clearly.  
I talk in order for you to go ahead and do it!

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