





DEVELOPING AWARENESS ACCORDING TO
THE TEACHINGS OF
LOO-ANG POR TEE-AN CITTASUBHO

AKALIKO
NOT LIMITED BY TIME AND PLACE

LOO-ANG POR JARUN
JARANASAMPANNO



AKALIKO
LOO-ANG POR JARUN JARANNASAMPANNO

Isbn

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FOREWORD

‘*Akaliko*’ is a *Pali* word that points to one of the five characteristics of the teachings of the Buddha*.

It means that what the Buddha taught is to be practiced regardless of time, environment and situation.

Practice is not restricted to a certain form or special conditions (such as silence or privacy).

In addition Loo-ang por Tee-an and disciples of his challenge us saying that awareness can be developed by people of all age-groups, sex, nationality, background and even religion. Why is this so?

Because awareness is universal; and who or what is not part of the universe?

* The other four are, *Sanditthiko* to be seen here and now ; *Ehipassiko* encouraging investigation; *Opanayiko* 'leading inwards, and *Paccatam veditabbo vinyuhi* to be experienced individually by the wise'.

Loo-ang por Jarun, an important teacher of the so called ‘L.p. Tee-an lineage’, was an example to all through his practice and his words.

During a rains-retreat that I spent in seclusion, several years ago, he would periodically walk all the way to my hut to check on my practice through short interviews.

I felt that he understood precisely where I was in my practice, and his every word had a lot of ‘weight’ to me. I considered myself as someone walking a path, and him as someone having walked that path already.

Wise words are valuable but a living example of those words even more so, don’t you agree?

L.P. Jarun was an ordinary old monk (Loo-ang por - venerable father) but it is very rare and very good fortune to meet someone like him

The translator

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The first four chapters are translated from the book 'AKALIKO'; 'Beyond good and bad' is the second track of an MP3; 'stages in practice' is a VCD; 'The method to develop awareness' is the same as in the books 'Normality' by L.P.Tee-an and 'Watching: not 'being' by L.P.Kamkee-an, and 'A short biography of L.P.Jarun' is condensed from the book 'Jarannasampannonusorn'.



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The movements of the rhythmic meditation.

THE FIRST STEP TOWARDS THE BUDDHA



THE WHEEL SYMBOLIZES THE 'ROLLING ON'
OF THE TEACHINGS

1



A simple monk, content with little

2

(Our valuable treasure)

Talking about and practicing *Dhamma* is something to do with all of us. The *Dhamma* is our special treasure, but we don't know the value of it and we're not interested in it. When this is the state of affairs should we neglect and discard this treasure?

When we don't study and practice the *Dhamma* our life won't be smooth; it will go up and down with happiness and suffering, with good and bad, and with excitement and boredom. Some people have been feeling fed up or disappointed for years, until they don't care to eat and can't sleep at night.

This is because we don't understand life. There is a lack of *Dhamma*; that 's the reason. There is no treasure in our hearts. There is a lack of 'mental nourishment'.

Our minds are clean, bright, and peaceful but we tend to let our minds drift, leading to dissatisfaction, irritation, proliferation and restlessness. We don't know how to abandon and discard these feelings.

We can't put things down and let go. It is only *Dhamma* that is able to let go of things, let go of

clinging and make the mind ‘normal’. Therefore the *Dhamma* is something important. That is why I said that it is a special treasure of a human being, that can be taken as a refuge. But we don’t know about this, we are not in control of it, so we can’t use it to solve the problems of life.

(Avijja conceals the truth)

That we don’t know is because of delusion. In ‘monks’ language it is called Avijja. It conceals the truth, it obscures our minds until there is no ‘light’ left in it. It covers things up to the extent that we don’t know what a clean, bright and peaceful mind is like.

There is a wise saying that ‘Words are the most harmful weapons; anger is the hottest fire, and delusion is the worst (or longest) darkness’.

Desire and anger are rooted in delusion.

Loo-ang por Tee-an used to say simply ‘Be aware, don’t be deluded’. This refers to Avijja, Tanha (craving) and Upadana (clinging). But we don’t need to use technical terms; we re ordinary villagers [the audience] and we haven’t studied the texts and scriptures.

We just simply say, ‘Let’s build up awareness!’
We do this in order to be ready and to correct delusion. This very delusion is the root cause for our wrong [bad] thoughts, speech and actions. It makes us get lost in all sorts of things; it ’s all because of delusion or Avijja.*

Sati, or awareness, is our special treasure. It may be said that to be aware is to have virtue, firmness of mind, recollection and wisdom. This is because when this single quality of awareness is developed, it turns into Sila, Samadhi and Panya. This awareness will destroy delusion in the same way that light destroys darkness.

Sati or awareness will demolish our delusion. Our minds have immersed themselves in thinking; all the time we’re engrossed in irritation, restlessness and proliferation. This is called Kilesa (defilement) or Tanha (craving). But we don’t have to use those words; it makes things complicated.

* Sometimes '*Moha*' is translated as 'delusion', and '*Avijja*' as 'not- or wrong-knowing'.

We say, ‘We do inappropriate actions with the body because we lack awareness, we say something wrong because we don’t have enough awareness’, and we think in wrong ways because of deficient awareness. When we become aware, awareness will do its duty by itself. We may do a ceremony to determine to keep precepts but whenever we lose awareness our virtue collapses. The 227 rules of the monks are the same: at the moment there is no awareness, virtue falls apart. Virtue is broken because of ‘the doors’ of body, speech and mind; if those three things are full of awareness - we know each time that we act, speak and think - then we don’t ‘dare’ to do anything wrong: *Sati-sampajanya* knows!

(Cultivating awareness)

Sati-sampajanya (intuitive awareness) is our special treasure. When we cultivate it, it is *Dhamma*: complete virtue, firmness of mind and wisdom. All that in the one foundation of awareness. And so the question is: ‘Do we stay with delusion or with awareness? On waking up, we go with our thoughts and proliferation.

Thought just takes us over! We think of this and that, and we become ‘slaves’ of thought. Thought-objects make us proliferate. Gladness and sadness are called thought-objects. We can observe for ourselves that when we’ve been feeling happy, we’re in a bright mood when we wake up. That day we feel just fine. On a day when we wake up dissatisfied with something or other, we’ll feel irritated the whole day. Thought-objects are ‘food’ for the mind. Food for the body can also be poisonous, it can cause angina. But that can be cured with medicines. As for the mind, which receives ‘poisonous’ food, i.e. bad thought-objects, it can be even more harmful than the body.

We are angry because of thought-objects, and when the mind receives thought-objects of desire, we want to get things incessantly. Each time our minds partake of objects for thought. When we have *Sati-sampajanya* and we know at the moment that thought arises, there will be no problem. There is a problem however, when we are not in time to catch that moment where the mind ‘eats’ the thought-object and starts to proliferate.

(Where do we start? How do we train?)

How can we get to know this point? What ‘tool’ do we have for watching the mind feed on mind-objects, such as happiness, suffering, boredom and so forth? What is it that can deal with these things? We have to raise the level of the mind so that they don’t enslave it. There is a chant that says that the five aggregates are a burden. The abandoning of the burden starts right at this point, that is to say, at intuitive awareness. Don’t let your mind stay or be with delusion; let it be with awareness.

On waking up, first catch this thing called *Sati*. Don’t go with delusion. Normally, on waking up, we start thinking all sorts of old matters, just out of habit. But now, we try to build up awareness; let the mind feed on awareness as soon as we wake up. Awareness is the ‘safe kind of food’ for the mind. When the mind gets this kind of food it will immediately feel fine. Awareness is ‘pure food’. When we start the day with awareness it will be easier to maintain it. Wherever we go we’ll feel bright and clear all the time.

Delusion will diminish and there will be a lot of awareness. So, you practitioners, be with awareness continuously, and don't be anywhere else!

(In the beginning we must forbear)

When we set out to train ourselves, it isn't easy. In the beginning, the mind won't stay with awareness. Sometimes it's there and sometimes we lose it. When we do walking meditation there might be more thinking than awareness. Never mind, let go. We're new at it; we try to observe what *Sati* is. We don't have to force ourselves. It's just a matter of returning to awareness. As soon as we are aware, thoughts are cut off. But it's not long before they arise again. We come back again. The thoughts 'pull' and we 'pull back. Again and again. This way it won't be long before awareness becomes established. There will be more *Sati* and less thoughts. It is like the simile of light destroying darkness by itself. In the same way, awareness will destroy delusion. Just know with awareness continuously; when you lose it, establish it anew. Whenever you forget yourself, start anew.

Raise your arm and watch it anew. Walk anew; make a new movement. Keep making a new start.

It's like an infant trying to walk: it will fall over at first, but it will get up. It'll fall again and get up again. In the end the child will be able to walk and even run. Walking the path of the mind is the same. Getting re-established strengthens the mind. The thinking mind doesn't have power because thoughts, gladness, sadness and boredom destroy the mind. It is the same with the body: when we are ill and suffer from diabetes or TB, our body isn't strong and we can't work. And so it is with the mind: when it feeds on happiness, suffering, boredom, and other emotions, and we therefore cannot sleep at night, there is no chance for feeling mentally strong. When the mind has these characteristics it's hard to practice *Dhamma* because the mind is 'all shriveled up', even to the extent that 'watering' it won't help. It becomes like a tree that is withered away because it lacks looking after. Minds that lack attention and 'fertilizer' can't mature. Giving the mind 'fertilizer' means to know with awareness the postures we're in. That will raise the level of the mind; it is 'the doctor or nurse' of the mind to cure our disease.

It is a disease of the mind to partake of objects such as happiness, suffering, boredom, and so on. Loo-ang por Tee-an used to say that there are diseases of *Rupa* (materiality) as well as *Nama* (mentality).

(Awareness is complete neutrality)

When we are aware of moving the arm, is there any feeling of happiness or suffering to be found in it? The speaker would like to guarantee that there is definitely no happiness or suffering there. Suffering only arises when we become deluded. But simple awareness is not mixed up with thought at all. This is called the foundation of awareness. When we put forth effort in meditation, moving towards and catch on to *Satipatthana* (the foundation of awareness), we will immediately know the direction for the mind to go.

The first step to get to this point is to come to an understanding of this thing called ‘*Sati*’, the root of meditation. We first have to experience what awareness is because there are different levels of awareness.

The basic level is ordinary awareness - we all have it, even animals do. It is an instinct. We've been with this kind of awareness since we were born, and we develop it in worldly ways. Some people study until they have a PhD. They do so through the use of ordinary awareness. This ordinary awareness can be highly developed also. It can even be used in bad ways, such as for stealing or for dealing in drugs.

(A wise person and a worldly person have different views)

A lot of people say that it is hard to do good, and easy to do wrong. These are the words of worldly people. But wise people say just the opposite, namely that it is hard to do what is wrong and easy to do good. Those people with a basis of virtue, firmness of mind and wisdom in the mind find it impossible to do what is bad or wrong. This is because of their awareness and recollection: they know all the time.

The wisdom faculty immediately warns not to do what is wrong because it knows that to do so brings suffering. The 'wisdom' of the worldly person,

on the other hand, always wants things. And so there are different views.

Knowing the four postures with awareness, or raising the arm one time, is already doing what is good or right. It is a means of creating virtue, firmness of mind and wisdom. To speak each word with awareness is to do good. When we are aware of every thought, knowing it with *Sati-sampajanya*, we do what is right. Wisdom will be sharp due to the quality of knowing with *Sati*.

(Awareness: the starting point of the path)

Buddhists who walk the path of the mind have to start off with a basis in awareness. It is the treasure of a sage, not of a fool. We have to accumulate this treasure for ourselves. It is the same as accumulating worldly riches: we have to work for it. There are two kinds of wealth: internal wealth and external wealth. External wealth refers to gain, praise, fame, money etc. These things can make life quite easy and we can get what we want on the material plane.

The *Buddha*, as a prince, had all he could wish for, but he wasn't satisfied, and felt that he was still poor because he didn't have inner riches.

The first step towards Buddhism begins with awareness. I have tried out various things and have some experience in these matters. I used to take firmness of mind as the starting point; teachers told me to train in *Samadhi* first.

I used *mantras* to compel the mind. I'm not saying that that is good or bad. If it is done correctly, it is correct, if it is done wrong, it is wrong. I achieved peace of mind this way, but that kind of peace led me to the experience of side effects and various psychic powers, such as knowing in advance which people I would meet the next day.

It is easy to become deluded by these things. This has happened to me and that's why I say that it is not the way to overcome suffering.

It isn't the way of virtue, firmness of mind and wisdom that the *Buddha* pointed to.

A SHORT CUT



'When walking, feel yourself walking'



'Keep practicing; awareness will become automatic'.

(Spiritual friends; talk on Dhamma)

In practicing Dhamma there must be some talking, teaching and advising. Otherwise you might get carried away with the arising of mind-objects. The teacher should observe and pay attention to people's practice. Therefore, instructions and advice are necessary for practitioners. The practitioners also have to pay attention and really determine to practice in order to know and understand. Both the teacher and the practitioner should be confident. *Sattha* (confidence) is the starting point. Without confidence there can be no success. Sometimes we have the confidence to practice, but when we practice for a while our confidence becomes weaker. Don't believe in things that come to deceive you because that will make your practice degenerate. Go against laziness, and don't believe that boredom is something real. It is just a temporary mood; so know it in time and eliminate it that way.

(Going against the stream of the mind)

Teachers try to point out the way and seek means to make the practitioner walk the path in a straight way.

But there are many obstacles on the path because we all tend to follow our own ways, views and habits.

To practice is to go in the opposite direction we used to go in. It is a going against the stream of our minds. Before, we used to follow our thoughts, moods and views, and when we went against that, it was easy to become deluded. Therefore we have to try to make our meditation object stay with us continually. To be aware continuously. Catch this basic point of being aware of the body. First find out and see what *Sati* is. We all know what awareness of the body is, but we haven't mastered it. That is what practice is about: about mastering it, just knowing about it is not good enough.

Really be aware of the body. To intellectually understand is easy but to master awareness is difficult. This is what L.P.Tee-an emphasized: practicing and mastering *Sati*. The important thing is to really know, to firmly and intimately experience *Sati* with the mind. This is not at all easy to do and one has to undergo lots of difficulties. Words, on the other hand, are easy enough to comprehend. For example to say, 'Be aware of the body continuously - we understand that.

But mastering awareness is not a matter of words or thinking about it through convention. When we have awareness in our minds, a sense of confidence will arise by itself. Then we don't have to ask anybody else, we don't need confirmation: we know now for ourselves.

(Direct and straight knowledge)

A practitioner shouldn't easily believe or be shaken by things. Practice directly and straightly. Catch the feeling of the body in a very direct and straight way. Directly go to coolness and clear seeing. As long as we don't have awareness of the body, we don't know what the straight way is.

I was the same before; I heard L.P.Tee-an talk again and again about the straight and direct way but I didn't understand it. But when I got to this point, knowledge arose by itself. Awareness goes straight to this very body and mind! Before, there were many things pulling me away: 'Is this right or is it wrong?' Doubts and proliferation were going another way. When one sees the body and the mind one sees all.

We see everything that is inside of us.

We see happiness, suffering, boredom, the absence of boredom and so forth. This seeing and mastering is hard to attain. This is exactly what L.P.Tee-an saw. One sees the movements of the body, the postures of the body, gross and refined - one sees all of it. Don't go and see anything else. Seeing this much is already satisfying. Every little movement, of the hands, the arms, blinking the eyes, breathing - see all these actions. This is seeing *Dhamma*. It is right at this point, nowhere else. Before, I didn't see because I was caught in thinking and doubting. I knew many things through memory. Book-knowledge obstructs seeing.

On seeing the body one sees the mind. On seeing the mind one sees mind-objects and all kinds of proliferation. So stay with this direct and straight seeing.

(Seeing thought)

Developing awareness and practicing *Dhamma*: there is not much to it. It becomes a big deal because it is not straight, not direct. This and that mind-object make

practice crooked. We believe those things and they make us doubt. This is neither direct nor straight. But awareness is really direct. When raising the arm, know directly and straightly. Don't know anything else; this will complicate matters. Just building up this awareness is sufficient. As you are listening to me now, you understand; but when practicing you can't do it. You don't have your mind under control yet. You don't know how to go against the stream of your mind. This is difficult, but try it out. For example, when sleepiness arises other things tend to follow it up: sensual desire, anger, irritation, boredom and the like. But when we resist the sleepiness, what happens? As soon as that is gone, lightness and clarity appear. One is diligent and everything feels different. And so we shouldn't stay with pleasant feelings. Rather, be with the pleasant sense of letting go of things. This means to stay with awareness. Then there are no problems. The quality of knowing knows everything. It knows whatever mind object may arise. When there is awareness, one passes the mind object. But our awareness of the movements is not deep enough.

With deep awareness there is no proliferation, or if proliferation does arise, then one knows that there is thought.

Just knowing that much and the thought will stop. When sensual thoughts or thoughts of anger come up, they will stop as soon as one acknowledges that they are there. They don't go on for a long time as before. This is mastery: to see the mind that receives objects and changes accordingly. On catching the feeling of awareness they go. This is what L.P.Tee-an called 'seeing thought'.

(What the mind depends on)

When we have enough awareness, we see the change in the mind from awareness to going to an object of mind. We see that this change is due to forgetting or losing oneself, simply because we lose awareness. For this reason, awareness has to be precise and firm. The awareness of the body is what we depend on. When awareness has become a foundation and a refuge, we can depend on it. All things are dependent on *Sati*. As soon as we come back to awareness,

there is no more problem, it is the genuine refuge. It is a basis just like a post that one ties a buffalo to. The buffalo can't go anywhere, it is held fast by a rope. *Sati* is that post.

Knowing and seeing with awareness is the rope. The rope is what *Samadhi* (firmness of mind) is. The mind won't receive other objects because it has a basis, it has a boundary. There is something that watches and sees. Awareness is like the owner of a buffalo: when the buffalo wanders away from the herd, the owner will chase it back. Or it is like the owner of precious jewels who won't let anybody steal them. The objects of mind, the thoughts and the defilements are the 'thieves'.

To solve the problem of craving, clinging and so forth, we just build up awareness and that's it! They drop off by themselves.

That's why L.P.Tee-an called this method 'a path in itself'. The answer is right there at awareness of the body and mind, that is what brings about success.

For this reason developing awareness is called 'a short cut'. Because it all comes down to directly knowing

the body and mind. Don't doubt it; just come back to the mind in a straight way. It is the point of completion.

(Just this single quality of knowing)

Here, our doubts about practice come to an end.

We stay with just this quality of knowing. When we started to practice, there were many things involved with it, and we had all sorts of doubts. We couldn't make head or tail of it. We didn't know which one is *Sati*, which one is *Sampajanya*, which is *Sila*, *Samadhi* and *Panya*. But at this point we understand it all. It is just this single quality of knowing. It all comes down to knowing and seeing with *Sati*. Just being aware of the body. There is nothing else to do. I just stay with this 'knowing'. It arises by itself now; it arises without intention. This really is a short cut. I do nothing else all day long: I stay with the quality of knowing.

Never abandon this 'knowing'; no matter what you do or wherever you may go, stay with 'the knowing'. It is as if we don't practice but in fact we do. We know the postures with awareness. It is '*Rupa* acting' and '*Nama* acting'.

It means that whatever the body does, the mind is right there too. We're fully aware no matter whether we sit or lie down, or wherever we are. This is the short cut; this is our standpoint. Practice is enjoyable now. It is a real refuge. The Buddha said, '*Atta hi attano natho*', which means 'Self is the refuge of self'. We know now that that is so. To have a home, parents, money and so on is to have a worldly refuge but the spiritual refuge is *Sati*, being with the body and mind. Automatic awareness is the refuge. When you have this refuge there are no more problems. The reason we have problems is that the body and the mind are not (or don't work) together.

When they're not together the mind will receive other objects and there will be thoughts.

L.P.Tee-an used to say simply, 'Be aware because without awareness there are thoughts'. If there is awareness there are no thoughts. When one loses awareness there are thoughts. Therefore we must find a base for the mind to let go and stay. Plant awareness at your body and mind. We have to do this before being able to see our own minds.

**(On reviewing we know the path
we've walked)**

Coming to this point one will look back and observe what it was like when we first set out to practice. What a pity that was! How stupid we were then! On seeing one's own stupidity one has compassion for others because others are stupid also. Why is it so? Because at first we don't have a foundation, only doubts. Teachers tell us to stay with awareness but we grab hold of this and that. Thoughts, delusion, anger etc. drag us away, and we don't see awareness clearly.

But actually, L.P.Tee-an tells us from the beginning to be aware of the body and to stay with awareness. But we don't stay with it; most of the time we're with other things. Newcomers tend to be like this.

I have practiced at many places but nobody taught me as L.P.Tee-an did. Someone with lots of knowledge won't believe it. L.P.Tee-an's teaching is as short as this. We tend to be complicated and can't accept simple and short teachings.

When I first heard L.P.Tee-an teach I didn't quite believe it but I had confidence and was determined to practice. So I did it without being interested in anything else. L.P.Tee-an's instructions to me were so short that they didn't inspire me.

I had heard that in order to practice, one has to do a ceremony first and determine to keep precepts. But all L.P.Tee-an talked about was awareness, so I didn't have much faith in it, but I decided to do it anyway. On practicing, understanding arose of the basic stage. I wasn't dead sure about the practice yet, but I did catch the feeling of awareness. Now I got into the mood of practicing. Joy and gladness arose; proliferation and reflections departed. When I caught on to what awareness is, I exclaimed, 'Oh, that's it!'

Awareness is what takes you to knowledge, to seeing. May you sit, stand, walk and lie down with awareness; when thoughts pull you away, come back to awareness. You will begin to see thought. They are a pair. You'll be able to separate awareness from thinking. Knowing and seeing what *Rupa* and *Nama* are like will happen by itself.

With the understanding of *Rupa - Nama* more confidence will arise. This really is what the *Buddha* taught. He taught to be aware of the body; it is the really direct and straight way. Why? Because defilements come from the mind; not from anywhere else.

(The release of mind-objects)

We now see the direction to go. All problems can be solved at this (one) point. We know now how to let go. We know how to release or liberate mind-objects from the mind. At the moment that the mind thinks we can ‘untie’ the thought. When there is awareness, it is already untied. Another thought and one unties again. Another one: again one unties it. Keep doing that!

Until now we couldn’t do it, we didn’t know how. But now the mind is stronger and we’re no longer afraid of mind-objects. We have a basis. We used to be afraid of sleepiness, sensuality, proliferation, irritation and so on. But now, as soon as sexual desire arises we see it arising, we make a movement with the arm a few times and there’s nothing left of it.

Now we can smile: ‘That’ s all there is to it! Just a tiny bit of awareness solves it. We are victorious. The mind exclaims like this. We can solve our problems now - anger for example. Test yourself: is there any proliferation when the eye sees forms? When awareness is in control at the moment of seeing, there is no proliferation, no reaction.

Is there a reaction when you are praised or blamed? Can you solve it? There is no problem with form, sound, smell, taste and tactile sensations at the moment that we’re watching with awareness. There is no problem with thoughts of the past and future. But watch out when the mind goes outwards.

While doing walking meditation, thoughts will come up and the thoughts will proliferate further. *Sati-sampajanya* that we have trained in will undo this straight away.

When we stop doing formal practice things will start to come up. It’s as if they have been recorded. As long as awareness is in control, thoughts won’t concoct up matters, but as soon as we lose it - there it comes!

If we are ‘the one who knows’ and conquer the visiting objects time after time, we’ll feel proud and glad. Developing awareness is about releasing and solving.

Whatever it may be that arises - anger, desire or delusion - we are no longer afraid. Awareness may not be very strong but we can use it to solve things promptly. Try to train like this in the beginning.

Don’t reaffirm thoughts or bring them up again when moods fade out. Never mind whether things arise or pass quickly or slowly. We try to solve and extinguish them. That things arise is good! The reason we can’t deal with them straight away is because our awareness is not yet continuous or not fast enough.

It is important to avoid socializing when we’re under training because it is an obstacle in practice. Talk with yourself, don’t talk with others. Study and know your own state of mind. Train yourself in observing continuously until you’re skilled in it. You will reach a point where it happens by itself, without intention.

Whatever movement you make, you're automatically aware of it. This is 'fullness'. Just as with eating: we know when we take the mouthful that makes us full. I can tell you what it feels like to be full but you won't understand until you are full and know for yourself.

(Knowing the body; and what about the mind?)

Being aware of the body yields this much benefit, how much benefit would we derive from being aware of the mind?

When awareness of the body has become automatic there is no turning back, only inclination and progress towards insight. At this point there is no waning in effort. But before we get there we have to break through obstructions. Don't be afraid of them.

A practitioner has to be brave to stand up against oneself. It's like regaining the freedom of a country, like Thailand. Our mind is a slave of desire, aversion, delusion, views, opinions, lust, craving, etc.

It is *Sati-sampajanya* with the body that can regain the normality of the mind and demolish those things. Awareness dismantles anger and restores non-anger.

Boredom for example, is a condition of the mind, of the body, and so we give it back to where it came from. L.P.Tee-an teaches to understand ‘objective matter, ultimate meaning and changing conditions’.

They are not us. It is not as if we are angry; rather, it is a condition of mind, a condition of the body. Pain and tiredness are conditions of the body. Thinking and proliferating are conditions of mind. Realization, insight, understanding and being liberated from various mind-objects are all conditions of mind. And so there is nothing substantial, just conditions that arise, establish themselves and pass away naturally.

This is the nature of things, the nature of the body. *Rupa-dhamma* are like this: having been born they grow old, get sick and die. The mind is the same: whatever object arises, passes. Therefore, all things are only just conditions. We are not the conditions, we just see them (without being caught up in them). We see them arising and passing. When conditions arise in the mind, we know the body with awareness. Try out opposing them like this! They will pass.

Watch the conditions of the body such as pain, exhaustion or sleepiness. Don't stay with sleepiness or laziness. See what happens when you change to feeling the body. It'll pass. So watch well and adjust to neutrality. Don't say that you are this or that condition.

When you are, you suffer at that moment. When you observe closely you'll see that the conditions of the body follow causes and conditions. We look after the body but it can't concoct anymore. What happens when you let go and don't cling? They just drop off! The *Dhamma* is natural, it is nature. Every moment of our lives is like this, changes like this. Be a master in watching. Build up lots of awareness and wisdom.

Establish a foundation to receive mind-objects, happiness as well as suffering, low ones as well as exalted ones. You will be able to receive all of them and deal with them. Virtue, firmness of mind and wisdom will take care of the rest. We are no longer the loser; we've conquered them! This is the result you'll get.

So, practice and cast away your doubts. Doubts make you waste lots of time in practicing.

There is really nothing more to practice than this.

May the words Being aware of the body take on a profound meaning for you.

This is all I talk about and teach; I don't talk about other matters. The reason is that this path is the direct and straight path. This is the way it is.

So keep this simple path simple; do what is difficult easily by following this short cut method.

Practice as straight as possible.

REAL MERIT YOU DON'T HAVE TO BUY



Practicing the rhythmic meditation.



Nuns and lay women doing walking meditation together.

(Our goal)

We, as practitioners, should reflect why we've come here, for what purpose. What do we get out of coming here? If we come here to search for the *Dhamma* that the *Buddha* taught, how do we start?

Some people are full of doubt and say they don't get anything except sleepiness, irritation and restlessness. Actually, these things are *dhamma*; they arise so that we may watch and know them but we overlook that.

(Don't let hindrances overwhelm you)

Whatever may happen in your practice, don't consider it to be an obstacle. Sleepiness, laziness or dissatisfaction for example, they come to warn and teach you. Don't be afraid of them but be quick to catch them with *Sati*. You see? It's *dhamma*! Our tendency is to get away and avoid these things.

We come here to understand *Dhamma*. What is the *Dhamma*? Those things that arise in our minds are *dhamma*. Observe them immediately. Non-sleepiness is waiting for us a little bit beyond sleepiness.

We have to use patience and fight these things. Some people get a headache when they fight with sleepiness directly. Or they feel all tight in the chest. If this is the case we should find some other means. But if you don't have this kinds of problem, then fight it directly. Conquer it, and that will be final; it won't come around again. Or if it does, you just know and it disappears straight away. This is the first obstacle. Sleepiness is the doorway to the arising of other defilments, such as anger, lust, restlessness, irritation and boredom. If you can't deal with sleepiness directly, then try out this trick: throw awareness into the distance; look at the trees up ahead. Watch clearly. Where are the branches, to which direction do they point? Then, after a while, pull your awareness back to the movements of the arms or sway back and forth a bit, knowing it. Let awareness come back to the body very clearly. Throw your awareness back and forth a few times. Your state of mind will change, and sleepiness, irritation and anger will disappear. This method may work but it is not ultimate; sleepiness will come back again. Washing your face works similarly well.

In 1983 L.P.Tee-an taught me at Sanahm ny monastery, 'When you're feeling drowsy and you force yourself directly, do you get a headache or a tight chest?'

I said, 'No'. 'Then, fight it directly', he said.

At that time I didn't understand; I couldn't figure out his way of talking. But later I reflected that 'fighting directly' means to not avoid it, not to flee. No need to do anything else; just keep doing the rhythmic and walking meditation. Once drowsiness is gone the mind is fully awake.

(Ordinary awareness / the foundations of awareness)

There are two levels of awareness: ordinary awareness and the foundations of awareness. To develop awareness and deal with various obstacles is 'the planting of the foundations of awareness'.

Doing more walking meditation or making movements more forcefully and making awareness clearer can change or cut off obstacles. All things that arise within the mind are objects that make the mind proliferate.

Delusion is the root cause of it; it arises first.

Delusion brings laziness, proliferation and so on. So try not to lose awareness. Sit and lie down with *Sati*; never neglect it. Having forgotten establish it anew. Keep re-establishing this foundation. For people who have only begun to practice there will be more thought than awareness. Don't let that discourage you. Keep trying. We fall and get up again. Don't give up.

When you first start, make clear through the rhythmic and walking meditation just what awareness is. Once you catch it you'll exclaim 'Oh, this is it!' Then you'll have inspiration to practice and laziness will disappear because of the new clarity and brightness.

Energy arises on its own, without your intention.

L.P.Tee-an calls it 'A path in itself' and it really is; things arise by themselves. When the causes are right, the results will follow.

The origin of our practice is awareness; don't disregard it. When there is inspiration, it's like we're holding the railing of a bridge. Awareness will take us to the other side. We support awareness and make it more continuous. This makes the mind light and at ease.

At this stage one wants to be alone; one wants to watch oneself with awareness. An experienced teacher knows straight away which monk or lay person has inspiration to practice. Chatting with others will diminish. One finds a quiet place and does a lot of formal practice (rhythmic and walking meditation).

(From knowing *Sati* to knowing *Rupa-nama*)

The next thing one comes to know after clearly grasping *Sati*, is *Rupa-nama* (materiality-mentality). Someone who understands *Rupa-nama* sees the disadvantages of drugs, alcohol and cigarettes. It's easy to give those things up. Even when given the opportunity to indulge, one simply chooses not to because one sees the danger.

The gross defilements of anger, desire and delusion will fall apart. Gambling and going to bars and nightclubs stops without having to be told. One is able to sort out his life. One no longer desires things that are harmful to the body and mind. But you have to really see it.

Don't deceive yourself with this, thinking that an intellectual understanding is the same as really seeing.

(Without *Dhamma* one is poor)

Someone who can sort out one's life in an orderly manner, who chooses that which is wholesome and is far removed from what is unwholesome can be called a human being. This is someone with *Dhamma* in his or her heart. Someone with *Dhamma* is not poor.

Someone without *Dhamma* gets hooked by defilements easily; especially these days when there are so many things to get fooled by.

But someone who has the principles of *Dhamma* in his or her heart knows how to spend money appropriately and can even save some money, even though he or she may not have a big income.

Whoever experiences the flavor of the *Dhamma* of the Buddha in the mind will undergo an abrupt change. One goes from foolishness to cleverness, from delusion to knowledge, from wrong to right and from bad to good. This is the direction toward which one goes.

And so we don't have to get heavy with people, trying to make them give up drinking, smoking, gambling, laziness and so on. We just encourage them to practice. When they study the teachings of the *Buddha* until they understand, their bad character tendencies will drop off by themselves. And so the problem is: how do we persuade them to practice *Dhamma*? If one really practices, one will realize the truth; you won't be disappointed.

(From knowing *Rupa/nama* to knowing ultimate reality)

We must train with this insight of *Rupa/nama* until we become skilled in it. Be with *Rupa/nama* regardless of whether you walk, sit, lie down, take a shower, eat or whatever. Accumulate awareness and accumulate *Rupa/nama*. *Rupa* is to sit here. Sometimes we sit here but the mind thinks of home. In that case we must bring back *Sati* and divide things up in *Rupa* and *Nama*.

What is it that thinks, *Rupa* or *Nama*?

If you don't see *Rupa>Nama* yet, then stay with awareness. But when you see *Rupa/nama* according to reality then the coarse defilements will cave in.

Myself, I understood this matter of *Rupa/nama* in 1982. At that time I practiced at *Mokhavanarama* Monastery in Korn gaan province.

Before that, I had practiced other methods. I had practiced to the point that a teacher told me that I had passed the 16 levels of insight knowledge and could now teach people. I felt glad because these 16 levels are noble and profound insights. But I didn't realize that that gladness was in fact a kind of suffering. We might call it 'white' suffering (attachment with a pleasant appearance). This gladness gave rise to conceited views. Wherever I went, I felt so proud that I was now a real practitioner, and I couldn't stop talking.

But then I took an honest look at myself and saw that things weren't right yet. There was still anger, satisfaction, dissatisfaction etc. This can't be right!

Later, I started to develop awareness according to the teachings of L.P.Tee-an. It took me quite some time before I could accept this strange style of practicing. Two senior monks invited me to go and practice with them. When I saw how the monks there did walking meditation, it made me laugh with sarcasm. What a silly way of walking! I couldn't accept it. After three days I packed up and left.

But some things stuck in my mind.

In the mornings and evenings there were Dhamma talks by L.P.Kamkee-an, L.P.Boontam and others. But it was in particular L.P.Tee-an's talks that interested and amazed me. He said to watch the body and the mind, *Rupa* and *Nama*. He taught the foundations of awareness in the most direct way. I have never heard anyone talk as clearly as that! It really went to my heart. I had to accept his words. But I couldn't accept the rhythmic meditation and the unrestrained manner of walking. This is how it was at first.

The second time I met L.P.Tee-an was at wat (Thai for monastery) Mokh. There was a retreat held there.

I felt rather embarrassed moving my arms and hands about so I waited for everybody to leave before trying it out. I wanted to verify for myself whether this practice would work or not. I went into the forest and forced myself to do the rhythmic meditation. Whenever someone would walk past, I'd stop immediately. Walking meditation was no problem though.

I'd sleep only for five hours at night and used all my waking hours for meditation. No rest in the daytime. I practiced like this for 43 days. One of the teachers asked me, Do you understand yet, *Rupa/nama*?

I told him no but on that day while doing walking meditation I saw it very clearly. I felt the weight of my legs, I was aware of each step, I was aware of eating, drinking - all of it! Awareness was continuous. But when asked, Do you know *Rupa/nama*? , I didn't understand. As the teacher walked off to the next person, a flash arose in my mind. Wherever I looked I saw *Rupa/nama* all around me! I almost shouted to the teacher to come back. I wanted to say, 'I know now!' I got the answer right there in my own mind!

I went to tell L.P.Tee - an about it. Do you really know? , he asked. 'I sure do!' I said. I felt that even when someone would say that it wasn't real, it still would be real because I knew that it was real.

It is a kind of wisdom that comes from awareness.

L.P.Tee-an asked, 'How long have you been here?' 43 days, I answered. 'That's a long time', he said.

Yes it took me a long time. Because I still clung to my former ways of practicing and so the mind wasn't empty; it was difficult.

You practitioners, don't get discouraged, don't grumble and don't want to know and see. Make the mind empty. Put down the things that you used to know and believed in. Accept whatever is happening in front of you. Whatever it is; observe it and learn from it. Accept sleepiness; don't grumble. To grumble is to punish yourself. Determine to practice; continuously create the causes for real and clear seeing. The end of doubt is waiting for you up ahead. If you begin walking the path in the right way, yo'll reach the goal no matter how far away it may be.

What you need is effort and patience. Everybody endowed with these qualities must get results because what we will come to know is already there with us at our bodies and minds.

We make awareness more and more clear and in the end we understand *Rupa/nama*. When you do know, keep observing and you'll know '*Rupa* acting, *Nama* acting, the disease of *Rupa* and the disease of *Nama*'. You will see what the mind that is firmly established (in *Sati*) is like. That is *Samadhi*. *Samadhi* is the mind firmly established in the present moment.

It means that the body and the mind are together, they're one. The body sits and the mind sits as well. The body eats and the mind is right there eating too. The body washes clothes and the mind is doing nothing else. Whatever you do, the body and the mind are in an intimate relationship with each other. Wherever the body is, that's where the mind is. This is the meaning of '*Rupa* acting, *Nama* acting.

When we experience this phenomenon don't disregard *Rupa/nama*; practice continuously. You will know and see convention. Convention will fall apart.

Lucky omens and so on are all just convention. One will see and understand this. At first, this insight may be quite powerful, and one will feel like denying things. For example, one sees a Buddha statue as convention and rejects it.

When I newly had this insight, I was taken to an ordination ceremony. I felt that the whole thing was silly, hilarious and worthy of pity.

This is a point that we, practitioners should be careful of because one may oppose and put down things in a heavy way. Don't be deluded by this knowledge.

Just stay with *Rupa/nama*; never discard it. Return to *Rupa/nama*. Catch it clearly not vaguely. When you do, you'll avoid being carried away with things. You won't go wrong.

(Defilements due to insight - analytical knowledge - abnormal views)

Losing your way may cause defilements due to insight, analytical knowledge or abnormal views. But don't be afraid; keep smiling. As soon as you understand *Rupa/nama*, the defilements due to insight will arise.

It is a kind of knowing that arises very fast and awareness isn't quick enough to catch it. Whatever you see becomes *Dhamma* for you. Even leaves become objects for reflection and contemplation. Looking at yourself you see old age, sickness and death. You compare for example, the wind blowing against leaves to the mind coming in contact with a mind object. If there is no wind, it's like the neutral mind: no anger, nothing. You feel like you want to give discourses and tell everyone about practice. There is so much understanding coming up that *Sati* can't keep up with it.

From my own experience, I find that the defilements due to insight are not obstacles. It's all just a matter of not being carried away with them and returning to awareness. Come back as quick as possible. All of it is nothing more than thought. But it's interesting because you never knew all this. It's as if a dam breaks: lots of water bursts out. All this knowledge makes you want to talk and teach. This is the point where one gets lost and deluded. Be careful of that.

The defilements due to insight have both advantages as well as disadvantages, just like with fire for instance: if you use them in the right way, they are useful but use them in the wrong way and they'll harm you. If one is caught up in them then they are defilements; but if one returns to awareness there is no delusion. Whoever gets to this stage is a good speaker, skilled in explaining *Dhamma*. Some monks become fearless: they'll wake up the teacher in the middle of the night to debate with him. Whoever enters the monastery gets a long speech. It's too much, over the top.

If one forgets oneself it's an obstacle alright. Then, one won't even listen to sound advice from the teacher. Someone who passes this level of practice and is not deluded, will have really a lot of wisdom. Let's compare the defilements due to insight with food that has just been cooked: it's still hot and has to cool off a bit otherwise it will burn your tongue.

When you have various insights and start to tell people about it straight away, it tends to come out rather heavy and it opposes society.

(Real merit you don't have to buy)

Real merit is what we're doing here: practicing, working with the mind. Real merit doesn't cost you a single dollar. In this monastery you have everything you want: food, fruit; lay people have provided everything.

Real merit is to develop your mind, develop awareness. Each time you raise your arm you get merit. Doing the rhythmic meditation with awareness is to do what is good. It prevents that which is unwholesome. We experience it ourselves so what is there to doubt?

L.P.Tee-an always emphasized staying with *Rupa/nama*. This stage has several layers to it.

First there is the understanding of *Rupa/nama*, next is 'Rupa acting, Nama acting, and then the disease of Rupa and the disease of Nama'. It continues with understanding impermanence, worthlessness and non-selfhood, and on to understanding convention, religion, Buddhism, merit and demerit.

These are the layers of *Rupa/nama* that we should understand crystal clear. They are the basic stage.

When we have completed this basic stage, the defilements due to insight, analytical knowledge and abnormal views lie in wait for us, so we must be very careful. The turning point between *Rupa/nama* and the *Paramattha* stage (ultimate reality) is very hard to pass for many, many practitioners. But if you're real, you'll pass it easily. Step up your efforts a bit; practice twice as diligently as you did before. Many people become lax at this point. But if we're sincere we don't give up.

Once you pass this stretch in between, you'll feel even more inspired than you did before.

This is a dangerous level of practice. Myself, I got stuck here and I felt as if I went crazy, the whole day. I did an intensive retreat at Sanahm ny monastery for one month. I stayed in a small hut and had only enough space to walk five paces.

When practice reached this stage, I almost didn't make it. I saw thought as an object, I caught it as it arose and I exclaimed, 'Wow, I've reached the end of suffering!' I was as deluded as that! It's hard to put in words what the upsurge of wisdom at this point feels like. The experience of the ultimate is something very lofty. I understood it and didn't get lost.

It's important to understand *Rupa/nama* very clearly and hold on to it. Just that much is already very satisfying for a lay practitioner. If you reach that, you feel like you're a millionaire, you're quite well off.

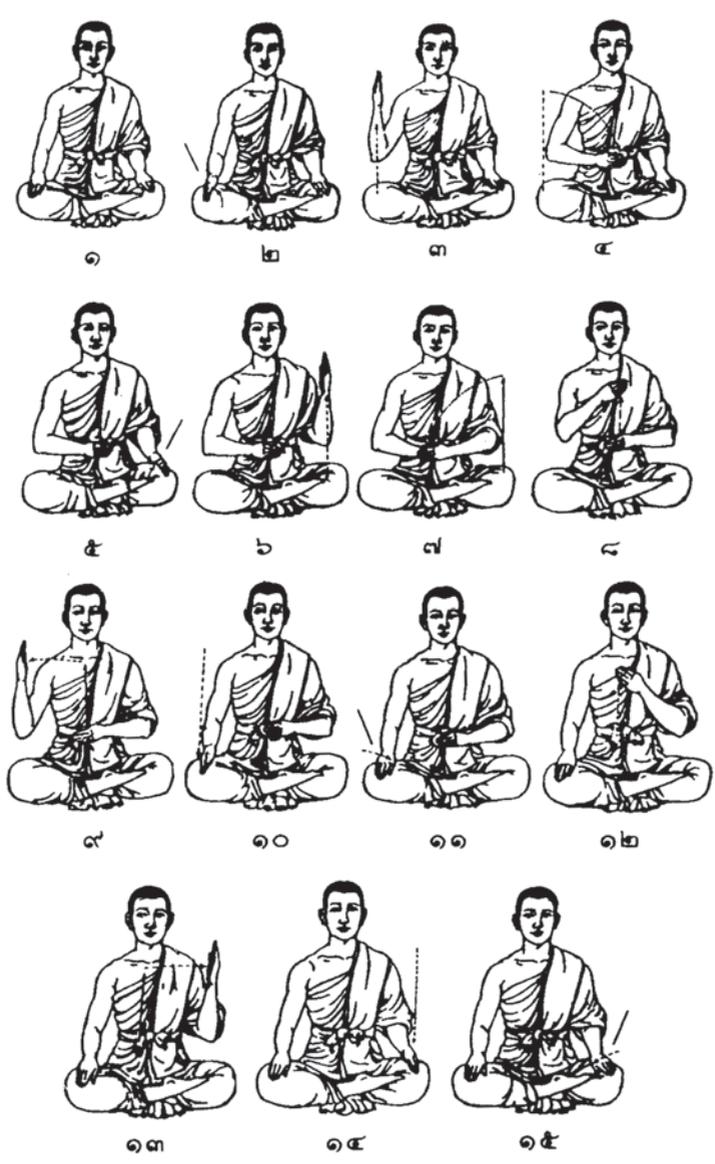
The insight into *Rupa/nama* is our mental refuge. You're not troubled with anything that comes up in your mind. You're able to cut through anything and you don't get involved. You know how to deal with things, how to adjust the mind. You're no longer a slave of thought as you were before. This point is really amazing. The method of L.P.Tee-an brings about miracles!

At first, I didn't know what L.P.Tee-an meant with 'know the body, awaken the body; know the mind, awaken the mind'. But with more and more practice these words become very significant and crystal clear. With this understanding it's hard to lose your way, and if you do, you can quickly find it again.

(The mind becomes brand new)

If you want to realize the truth that the Buddha pointed to, then plant awareness in your body and mind. It is *Sati*, awareness, that will change your mind and give it a new direction. You'll be a new person; no more old conditionings from the past.

All monks and lay practitioners who are serious about meditation should put forth a great deal of effort and accumulate awareness as much as possible. Then understanding, real seeing and realization, will be waiting just up ahead. You won't be disappointed. Whoever does the practice will get results; whoever eats food will become full.



The movements of the rhythmic meditation.

THE GENUINE REFUGE



57



(Determining to study)

Our study and practice of Dhamma should start off with determination. No matter what it is that you do; the wise say that you should be determined. For example, to determine to listen or to determine to do what is wholesome. This goes into the mind, and the mind is the cause for our happiness and unhappiness.

To meditate is to provide a place for the mind. Mind-objects are the food of the mind. The mind is just like the body: when we eat good food, the body becomes strong. It's the same with the mind: it has power when it receives good food. Whatever comes up in the mind, it is not shaken and doesn't proliferate. Even when powerful obstacles arise, the mind is not afraid because it has strength.

The wise say that the food that one should give the mind is *Samadhi* (firmness of mind).

Samadhi means that the mind stops, it doesn't proliferate, it is still. When the mind is still and it stops, it gets a rest, and the mind that has a rest, has power.

(There are many methods of meditation)

There may be many different forms to meditate but the final goal is one and the same. To recite a *Mantra* such as ‘*Bud-dho*’ or ‘*Samma-arahant*’ is one way; to observe the breathing (with or without internally repeating ‘rising, falling’), is another; and to develop awareness by making arm-movements and walking meditation is yet another way.

These are ways to train the mind. Why do we train the mind? We do it in order to get to know unsatisfactoriness, in order to solve this problem. Meditation doesn’t have any other purpose. The problem exists in the mind and that’s where we have to solve it. The problem is confusion, turmoil, proliferation, boredom etc. until we have sleepless nights.

If the mind has strength and firmness, it isn’t shaken by those things. Our minds can be trained, even if we’ve had problems for years. To train the mind and develop awareness and recollection, regardless of which method we may choose, is to call on *Sati*, awakeness.

This is called giving rise to the foundations of awareness (of body, feelings, mind states and mind objects).

(Where to start? At the body.)

The body, feelings, mind states and mind objects are not far away from us; they're right with us. We have to use *Sati*, awareness, to look at these things, and *Samadhi*, the firmly established mind. When one has trained in *Samadhi*, and made it steadfast, it will turn into wisdom. Mature wisdom will turn into wisdom-knowledge or insight-knowledge. This is the meaning of the spiritual life. The arising of wisdom is dependent on firmness of mind and the arising of firmness of mind is dependent on morality. The arising of morality, or the perfection of it, is dependent on *Sati-sampajanya*.

Therefore, the first step in meditation is to develop the foundations of awareness. We start off with our ordinary awareness and go towards *Satipatthana*, the foundations of awareness.

(Two levels of *Sati*)

When we can catch the feeling of awareness, we try to develop it, as the teachers tell us: ‘Be aware while sitting, standing, walking and lying down. Be aware while eating, drinking, working, talking and thinking. There are two levels of awareness. One level is ordinary awareness, the awareness that we have already. This ordinary awareness is involved with the world; it knows hot and cold, it knows how to do our job, to study, etc.

But this kind of awareness is not able to solve the problem of unsatisfactoriness in our minds. It can only deal with external things.

Therefore we must practice meditation and develop awareness to the second level, namely, the foundations of awareness. This is the way to strengthen our ordinary awareness and turn it into the foundations of awareness (*Satipatthana*).

When you move your arm, doing the rhythmic meditation, be 100% aware of it. 100% means that there is not any thinking mixed up with awareness.

When you start off practicing, there might be just 50% awareness and another 50% thinking.

And sometimes thinking will take on as much as 70, 80 or 90%.

Only a tiny bit of awareness is left.

All of you, who are monks and lay practitioners, don't be afraid of sleepiness, turmoil, boredom, confusion, etc. Once we catch awareness clearly, all those things will diminish, proliferation will diminish.

This is called 'having inspiration to practice'.

(The nourished mind has power)

When the mind is at ease, it goes towards *Samadhi*. With the right nourishment it becomes strong. Can you put your mind at ease yet? Some people are both bored and sleepy; and they have doubts.

That's not the way to relax your mind.

Don't be confused about how to practice; it's just a matter of coming back to awareness, to feeling - again and again. There's nothing to doubt about. Start off with a bit of endurance. Developing awareness is the no. 1 path. It will take us to *Nibbana**

*Enlightenment, the end of suffering. Lit. 'coolness'.

the result of practice. The foundations of awareness are the perfection of awareness. It's the excellent way that permeates all systems and methods of meditation. All the 40 meditation subjects that are listed in the books, have Sati-sampajanya (intuitive awareness) as their essential quality.

Without awareness, meditation is not complete. We don't have to add anything to the awareness that we're practicing with; it's perfect in itself. It's a path in itself. Similar to a dish that's just right. No need to add salt, sugar or whatever. When our mind get the taste of *Satipatthana* and *Samadhi*, it will feel inspired. One will know clearly that this is what the foundations of awareness are. Before, we had ordinary awareness, and we felt that practice was boring, but when we catch this kind of awareness, we feel immediately light. It doesn't mean you can levitate, but your mind feels lighter. It puts down rotten moods and receives good ones.

(Practice sincerely; effort will come by itself)

When we start off developing awareness, irritation, drowsiness, proliferating thoughts, confusion, turmoil and all sorts of other things will make their appearance. Walk straight towards them, but don't go with them. Put forth a lot of effort and use the quality of forbearance. But once there is inspiration because awareness has become clear, things like sleepiness will flee of their own accord.

Laziness and boredom will flee by themselves. Patience and effort will be there. They come by themselves without you having to have intention for them to come.

One feels absorbed in practice now. You feel you want to be alone; just practicing. You'll make effort to practice the whole day and at night, without declining. One supports oneself. One sorts out one's life. One is aware while eating, sitting, lying down and whatever movements of the body there may be; one does it all being aware. It is fun; one enjoys practicing.

Why is it that practice-monks stay in the robes for a long time? Because of this reason! Meditation-monks who are not serious and sincere all end up disrobing!

(A meditator has to be courageous)

I've already said it many times: a practitioner has to be brave and skilled. A warrior is good at fighting; he has the courage to use a sword or a gun against the enemy.

A boxer can be a champion if he's not afraid to hit his opponent. We also, have to have courage. A meditator mustn't be afraid. The obstacles that arise are tiny little things; no big deal at all.

Don't be afraid of sleepiness, restlessness or turmoil; they're nothing to be afraid of. You can conquer these things, change them into awareness. We are warriors of the *Buddha*; but we don't use weapons or bombs. Instead, we use the weapons that the *Buddha* advised us to use, namely, virtue, firmness of mind and wisdom.

With these things we fight the *Kilesa* (defilements), *Tanha* (craving), *Upadana* (clinging), boredom etc. that arise in us. We fight against that which is low, and we go against the stream of thought. Oppose these things immediately; turn them over as soon as they arise.

Turn over laziness so that it becomes non-laziness. Teach yourself. You've gone to the trouble to come here and practice, so why be lazy? We have to be honest with ourselves; don't fool yourself.

Your mind has to be as hard as a diamond; give it everything you've got. Do walking meditation and face up to obstacles. Now, we're still wavering, and we go up and down but when we're no longer afraid, obstacles will be afraid of us. Things like sleepiness and boredom are afraid of someone who is serious, someone who is **real**.

When our practice has reached the point where we feel inspired, effort arises spontaneously; and we really want to practice.

Some of the monks here at *Akaliko* forest monastery, who are really into the practice, don't want to help out to build a hut when they're asked to give a hand because they're afraid their meditation will degenerate. They really look after their practice. After the meal, they hurry back to their meditation-huts. I don't have to encourage them. They support their practice themselves. They do the rhythmic meditation and walking meditation all day long. They certainly don't take a nap in the daytime (as most others do).

This is what it's like when you're inspired. When the mind gets the right kind of food, it has power. There is no thinking or proliferation in the mind that stops and is still. There is no sloth in that kind of mind.

Whether you want wisdom to arise or not, it will arise on its own. It is in accordance with nature because the causes and conditions for its arising are present.

When awareness is complete, virtue is complete. When virtue is complete, firmness of mind is complete. When firmness of mind is complete, wisdom is complete. Where does all this come from?

It all comes from developing awareness, it comes from developing ordinary awareness until it becomes the foundations of awareness. As soon as you catch the foundations of awareness, it turns into firmness of mind, which in its turn becomes wisdom, insight knowledge and *Jhana* (absorption). In the end it becomes liberation from all things. There is nothing but liberation.

We're no longer afraid; there is nothing whatsoever that we want. Don't be afraid of lust, craving or whatever it may be; reaching this point there is no fear.

(The genuine refuge we can really rely on)

Before, we didn't have anything to hold on to; no refuge. We have been brought up with the idea of self and so we tend to cling to the ego. This 'self' consists of desires, aversions and delusions; the mind is shrouded by those things.

It's probably not far off the mark to say that our character tendencies are based on desire, aversion and delusion. It can be taken that we're all the same in this.

The only exceptions are the noble ones, the stream enterers, the once returners, non-returners and *Arahants**. We are pulled down by the power of the defilements and our bad habits. We're overwhelmed by delusion. Delusion means being caught up in (unintentional) thinking. In *Pali* it's called *Avijja* (not-knowing or ignorance). But we can just simply call it delusion. Being carried away by thought is *Avijja*.

It is the origin of *Dukkha* (unsatisfactoriness). As soon as we lose ourselves in thought, there is *Dukkha*. The reason we have sleepless nights is thinking.

We study the nature of thought and search for a way to conquer it. How can we destroy or discard thought? This is where we have to solve the problem, at thought.

* The four stages of enlightenment. The last ones are the fully enlightened ones.

We have to replace delusion with knowledge and *Avijja* with *Vijja* (knowing) in order to destroy not-knowing and make thinking disappear.

Putting it simply, in our lives there are only just these two things: knowing and delusion. Either there is awareness, or we're overwhelmed and oppressed by thought. That's why we develop awareness, this direct knowing. Know when you raise your arm, know when you lower your arm, know when you turn up your hand. Sometimes our minds think and sometimes we're aware: but we endure, and we cultivate awareness until it plays a significant role in our lives.

In actual fact, not-knowing or delusion turns into knowing and wisdom. It will become liberation.

In other words, the *Buddha* (the awakened mind) arises out of not-knowing; without *Avijja* there is no *Buddha*.

Just as a chick has to chip away at the egg it's in, so do we have to chip away at not-knowing, craving and attachments and destroy that which covers us over.

When those things have been destroyed, *Vijja*, knowing springs up and there will be realization, real knowledge and freedom.

(Satipatthana: our tool to fix things up)

What are we going to use to chip away at *Avijja* and let the *Buddha* arise? We'll have to meditate a lot and develop the foundations of awareness. Don't be afraid; remember that when unsatisfactoriness arises there has to be a way out of it too. Beyond suffering lies happiness; beyond cold lies heat. Happiness and suffering are a pair. Actually, there is no happiness; it is only unsatisfactoriness that arises, establishes itself and passes away. Happiness is 'white' unsatisfactoriness.

People like it; it's hard to see it as a form of suffering. It is not any different with materiality: we talk about coolness; in fact there is no coolness, that's what scientists tell us. There is only heat (temperature) to a lesser degree to be found in what we call 'cool'.

In reality, boredom, loneliness, excitement and so on are just 83 visitors that occasionally come to obstruct the pure mind. They are all just temporarily there.

When we chant the virtues of the Buddha, we chant, ‘The blessed one has extinguished the fires of defilements and unsatisfactoriness’. Those fires burn our hearts and minds; desires, aversion and delusions burn our minds. How are we going to extinguish them? We extinguish them with morality, the firmly established mind and with wisdom. When unsatisfactoriness is gone, contentment will appear; when the heat is gone, coolness will appear instead; when darkness is gone, light will take its place.

What is meant with darkness? *Avijja*, non-awareness (a lack or a lapse in awareness) is what darkness is.

Vijja (lit. knowing) is to be aware

Therefore, we should try to create awareness. Don’t doubt the method of meditation; any method will do.

There is no method that is right or wrong; it's all just a matter of what is suitable to your particular temperament and character. Some people say that one method is not Vipassana (insight) meditation, and another one is. All this leads to arguments.

In actual fact, every method that we practice with is a call on awareness, and when awareness is clear, the firmly established mind will appear [firmly established in awareness]. The mind then stops proliferating; thoughts come to a halt, and a mind that doesn't proliferate is a mind that has a refuge [a mind that can be relied upon].

I've practiced with just about every form of meditation; to the extent that psychic powers and miraculous phenomena arose. I practiced until I was deluded enough to think that I had magical powers. That's what happens when there is a lack of awareness: wisdom turns into being cunning; one goes off the track.

Be careful of this.

(Two kinds of tranquility meditation)

To develop means to practice a lot, but there are two kinds of development. There are two ways to make the mind peaceful. One way is the tranquility meditation of the hermit; the mind becomes peaceful and still. The mind fixes on an object and becomes still. The result is that the mind is held down and dwells in peace.

It is like a stone lying on grass: the grass can't grow as long as the stone is there. The knowledge that arises from this kind of meditation is psychic powers and various kinds of magic.

Another kind of tranquility meditation is that of the Buddha: the mind is peaceful and awake at the same time; awareness is fixed on the movements of the body. One feels awake, and this is the foundation for insight meditation - to know and keep up with reality. The kind of wisdom that arises, puts things down, lets go, liberates and extinguishes suffering.

Before we practice any kind of meditation we must find an object for the mind to hold onto. This could be the breath, a Mantra, the movements of the abdomen or movements of the arms and hands. In the beginning, the aim is to make the mind peaceful, to establish the mind firmly, to bring about *Samadhi*. When peacefulness arises it is not yet called insight meditation. You will know for yourself when that arises. The wisdom that comes from insight meditation is *Paccatam* (to be known by oneself), no one can tell you.

At the moment that the eye, ear, nose, tongue, body or mind come into contact (*Phassa*) with form, sound, smell, taste, tangibles or objects of mind, or at the moment we're insulted, we know for ourselves whether we are angry or not, and when we're angry to what degree. If the words that we hear are just sound without meaning, then we pass on, we don't make anything out of it (no proliferation). This is liberation, going beyond; there is 'coolness' in that experience.

The wisdom that comes from insight is compared to cutting water with a knife: the knife passes through it and the water is joined together as it originally was; no traces are to be seen. Whatever comes up in one's mind doesn't stick; one is free from it - this is the wisdom that arises out of insight.

Anyone who has reached this state might have found the solution to problems in his or her mind already.

But the wisdom arising from tranquility meditation is like a rock lying on grass; when there is contact, there still is proliferation. Then one has to meditate again, and when the mind is peaceful, the concocting will stop.

But when there is contact again, again the mind is stirred up. The wisdom of tranquility meditation is compared to cutting in the earth with a knife: there will be a visible trace left of where the cut is. However, it can be made undone easily.

As for the basic wisdom that comes from understanding (intellectually) and memory: it is not able to deal with things; it is like cutting a stone with a knife. The stone has a mark on it that can't be erased easily.

(To be friends with poisonous animals)

We know for ourselves to what extent we have developed our minds, how and how much liberation we experience; we know whether we are at ease or not, and we know whether we can deal with a certain obstacle or not. Someone who has practiced to the point where there is inspiration, will not be afraid of anything at all. I would like all meditators to reach this stage first. After that, practice will look after itself. Wherever you go, you'll be able to sort things out. There will always be effort. You'll always be on the lookout for a place and the opportunity to practice. Someone like this wants to be by oneself in a quiet place. One is devoted to practice, has a passion for it. One nurtures one's practice, maintains it and makes it continuous. If this is the case, it means you've got lots of inspiration.

Someone who loves to practice is never lazy, regardless of where one may be. One is not afraid of death.

One puts everything one's got into it.

In actual fact, for someone who is training his or her mind, dangers - that others are afraid of - don't exist. Poisonous animals such as centipedes, snakes and scorpions, that can be found in the forests, won't harm you. They will all behave as friends. Make your mind wholesome and when you see a snake or another dangerous animal, your mind will perceive it as a friend.

Animals are beings just as we are. When we don't think to harm them, they don't have reason to go and attack us. We have to be careful of the power of the mind.

I have stayed at many places, at national parks, nature reserves and caves. One time, at night, a cobra come out to look for food.

It was the cold season and the cobra was attracted to the warmth of my body. It came to lie right next to me. I was not alarmed. But I had to be careful and get up with awareness. It's no good to step on it. It didn't bite. It didn't behave at all like an enemy. It was in fact a good experience because it increased my awareness.

I sent loving-kindness to it, chanting ‘May all beings who are friends in birth, old age, sickness and death, be happy and free from suffering. This chant (a standard chant in monasteries) became very significant and real. It was sent from a really pure heart. It were not just mere words. If the mind has even a tiny bit of ill will - watch out - it may bite or harm you.

Therefore, whatever you do, do it with a pure mind; dive into your mind immediately. Meditation is the seat of watching over one’s mind. Whatever you do, always come back to watch your mind first.

We know with awareness the movements of the body such as walking and the rhythmic meditation but we do that in order to know what’s happening in the mind. The body is neither good nor bad; it is neutral. Rather, it’s the mind that is wholesome or unwholesome.

We make offerings to the monastery, we ordain, we practice meditation and so on, in order to gain merit and well being. It’s the body that does things but in fact it’s the mind that gets the results (such as happiness).

Some people make resolutions and wish for merit, for *Nibbana* and for liberation from suffering, but when do we expect to get these things? After death; in the next life or in the distant future? Actually, these things are all to be found at our minds. We have to build these things up in our minds. If you want merit, heaven or *Nibbana*, you'll have to create them now. It's not a matter of thinking them up, you have to build them in your mind, in the present.

(From neutrality to good and bad)

The way I see it is that being a person is something neutral, it is not yet good or bad. Being a person is not bad in itself. Physically we are a person but our minds are not. Sometimes we can be hungry ghosts, hell beings, animals or thick-headed demons.

If we die at the moment that our minds are in such a state, there is a chance to get reborn in that realm. That's frightening isn't it? Everything arises within us, and so we have to cultivate ourselves.

There are two ways to choose from; one way is the downward path and one way is the upward path.

We all have the right to choose what we want.

The teachings of the Buddha are like an orchard full of ripe fruits. We all have the right to gather those fruits. Or, if you decide to not gather any, you won't get blamed. In case you choose the path going up, the noble path towards enlightenment, you'll have to walk according to the noble eight-fold path. This path starts with yourself. The noble individuals, the fully enlightened ones and even the Buddha, started out with developing themselves.

(Without training no excellence)

Being born as a person is considered to be a great gain. The Buddha said that it is not easy to be born as a human being. So we all have good fortune.

In addition, we're not deaf, blind or crazy. We are endowed with awareness and wisdom with which we can study and understand the *Dhamma*. Try to build up wholesome qualities and train yourself. If you are going to be reborn in a next life, let it be the life of a human being rather than that of an animal or any of the other realms. In the next life we can then continue to perfect our training and practice.

You shouldn't practice in order to get or attain something. For example, to meditate to become an enlightened person. To want to get, attain or become something is suffering. Rather, we practice in order to not suffer, in order to let go and put things down. Someone who, having been born a human being, does not take an interest in the truth that the Buddha proclaimed, is leading a meaningless life, a life that is unfruitful. When you have never trained your mind, you can't call yourself 'an excellent person'. A truly excellent person is one who trains his or her mind in such a way that suffering gets extinguished.

(The leading spiritual aspect)

Meditation is the highest form of making merit. The wise in the world praise it. Buddhism starts off with generosity, the observing of precepts and then, meditation. The *Buddha* guaranteed that generosity is the way leading the mind to heaven; the observing of precepts leads to a happy re-birth*,

*This can be understood as birth in the present moment as well as after death.

and meditation is the leading spiritual aspect to take one to *Nibbana*, or coolness. In other words, mind-development is the highest form of goodness you can perform.

Don't lose your way; it will take you to the nether worlds. Whatever you do, do it with *Sati-Panya*. Reflect and contemplate; exhort and admonish yourself.

Awareness is the foundation for wisdom, it is what ensures it. When we are aware we are not deluded. You have to catch awareness clearly. When you do, it will really close the door to the bad destinations. The door will be closed in a way that it will never open again. Let me tell you a little story; I know an old man who, as a young man, liked chicken-fights.* He never used to go to the monastery. He would go to wherever there was a chicken-fight.

* A sick kind of 'sport' in Thailand of letting two specially raised chickens fight each other to death; bets are made on one's favorite fighter.

When this man was close to death he kept hitting his fists together. He kept doing this until the blood flowed. His children saw him doing this and held his arms. As soon as they released him he started again. He continued until he died. I went to his funeral and one of his children asked me what happened. I told him that it was imagination; he was so attached to chicken-fights that it ‘sank’ into his mind.

This imagination is what takes you to a good or bad destination. It displays itself before death.

We should train ourselves before we die, we have to train in meditation. We have to train to die before death.*When death comes, we’ll have freedom.

(Don't forget to be aware)

We train ourselves in awareness continuously; you can know the breath going in and out with awareness or use a *Mantra* but it is not just a matter of practicing during the times that we do formal practice, such as the rhythmic meditation and the walking meditation.

* To let the ego, the illusion of self, die before death of the body occurs.

The word ‘*Kammathana*’ (meditation) literally means ‘the basis for action’. We must have a meditation object. Following the teachings of L.P.Tee-an, awareness and recollection is our meditation object.

Wherever you are and whatever you do; recollect and be aware. Walking anywhere, and the work that you do, are included in your practice of developing awareness. Coming home and being with the kids: don’t forget awareness. Taking a shower, brushing your teeth, washing your face, cooking: remember that

it’s all part of your training in *Sati-sampajanya*

The teachings of the Buddha are in harmony with working and acting. It’s the same for the monks: be aware while going on alms-round in the morning, eat with awareness and wherever you go, go with *Sati*. This is what I would like to entrust to you and emphasize: this point of being aware all the time.

Awareness is the root cause or the 97mother of all things. Awareness has great advantages. All the thousands of teachings of the Buddha begin with *Sati-sampajanya* (intuitive awareness). And they all end with *Sati*, which is transformed or developed into liberation, coolness, the path, the fruits of practice and *Nibbana*.

(An ordinary old monk)

After my having said this much, don't go and cling to me as being an enlightened person. But from my experiences in practice, this is what I've got to say. I'm not anything or anybody; don't think of me as a noble individual of this or that level.

I'm an ordinary old monk (Loo-ang por)*.
I'm your friend, a fellow-practitioner.
Together we go round in this cycle of birth and death.

*This word 'Loo-ang por' is better left un-translated; it is a respectful way to address an elder monk - something like 'Venerable father'.

To give a talk, as I just did, is an exchange of knowledge and experience. Add it up to what you knew already.

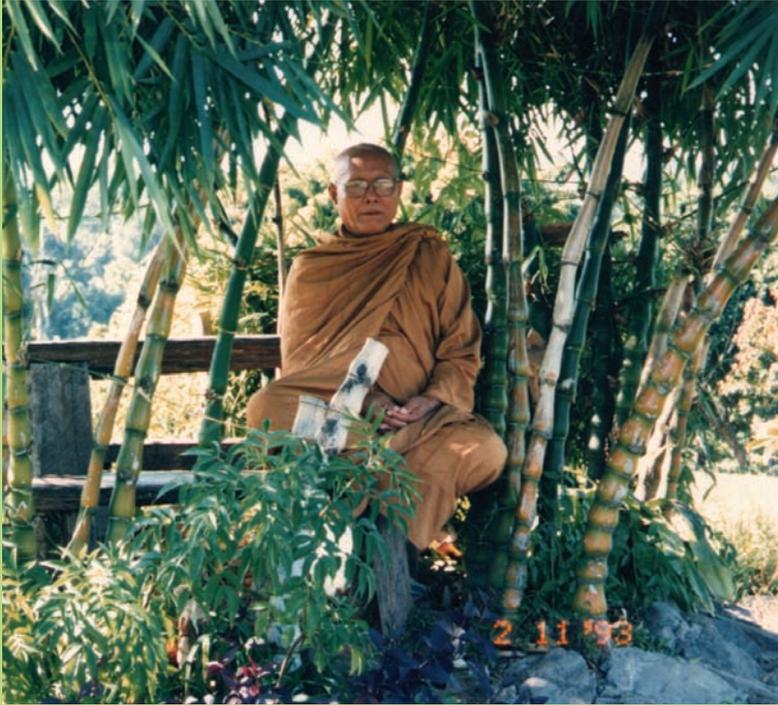
May you all be confident in being meditators and practitioners. We have to be skilled and brave; don't be afraid. Whatever obstacles come: fight them. Learn from them and conquer them. You can pass them. Do't be discouraged or disheartened.

It is right here, at this point, where your practice will be of enormous value and benefit.

BEYOND GOOD AND BAD



L.P.Kamkee-an (left) and L.P. Jarun (right)



Let's come to some understanding about practice together. To practice is to get away from what is bad and wrong. Someone who is aware gets away.

Awareness is the birth place of all wholesome and good things. As for things that are bad; they also have an origin; they arise out of delusion. All defilements and impurities come from delusion. Try to see the difference between awareness and delusion very clearly.

We're all familiar with delusion; it has been with us for a long, long time. There are two basic reactions of the mind; one is called 'ittharamana', meaning satisfaction, and the other, 'anittharamana', meaning dissatisfaction.

But the feeling of being neither right nor wrong, we're not familiar with. This is what L.P.Kamke-an teaches: to be beyond right and wrong. This is called '*Abhyagata*', neutrality. Both right and wrong are manifestations of delusion. Where is this state which is beyond right and wrong? Let's take an interest in that and search for it. Observe this for yourself:

when you raise your arm and you know; this awareness is what is beyond right and wrong.

But our awareness is not yet complete; it's not being 100% aware.

Our awareness is not yet pure; it's still mixed up with perceptions of right and wrong. Keep searching for this 'knowing' that is beyond those perceptions.

We have to use our faculty of observation for this. It's necessary to engage the wisdom-factor into our practice. While doing the rhythmic meditation; do you really know the movement of the arm? Is it a clear 'knowing?' And when you know clearly; are there still perceptions of right and wrong? Or is it a neutral 'knowing?' Notice this as you're practicing. Try and see whether you can recognize this.

'Right now, as I'm doing walking meditation, I really feel myself walking; there isn't any thinking going on at all! Oh, it's because there is proliferation that awareness is not clear'. And so we keep putting forth effort and paying attention. It's not as if you will have 100% awareness when you just start out to practice.

Awareness improves little by little, over time.

When awareness has been developed up to 50% (another 50% is thought), you will see the difference between awareness (no thinking) and delusion.

Before, we didn't see this because thought and awareness were mixed up together and our awareness didn't have enough weight to it. We used to go back and forth between awareness and delusion. The perceptions of 'This is good' and 'This is bad' would still come up.

When our awareness reaches about 50%, we see it: 'Oh, this is delusion, and this is awareness'. There is now a new division in our way of seeing. Obviously we don't want to have anything to do with delusion, with what is wrong. And we are on the lookout for that which is right, namely awareness.

From here, awareness will increase more and more. We'll see more and more clearly in our actions whether there is awareness or not. With the increase of awareness, our minds become peaceful.

The mental hindrances* seem more and more remote. We feel more and more inspired to practice. We really enjoy practicing and we don't feel tired. It's not like before when we'd feel tired and thoughts would interfere all the time. Now we have a foundation and practicing is easy. When our awareness reaches about 60-70%, the mind cools down even more. The mind goes beyond perceptions of good and bad by itself.

Never mind if you haven't come to this point yet. Just keep practicing. Myself, I didn't know what 'beyond good and bad' was like at first also. Teachers would talk about it but I didn't understand.

We have to experience it for ourselves. The words I'm using to explain about awareness are all just convention. We can come into contact with the characteristics of the ultimate (*Paramattha*) because it is the reality that exists already in our minds.

*Five are listed by the Buddha: sensual desire, ill will, sleepiness, restlessness and doubt.

Conventional reality we can know through thought and memory but this is something that we cannot learn from books or words.

The mind has to directly experience what awareness is. Before, we used to experience delusion but now we make contact with awareness.

When the mind experiences awareness often, delusion gets further and further removed. This experiencing, and knowing often, is what meditation is. Meditation is to know and see on and on, continuously.

In the past, I used to think that to meditate is to recite a *Mantra*. It isn't; recitation is not meditation.

Our tool for developing awareness is the body. This is meditation. We train the mind to be with awareness.

We pull the mind out of delusion and make it stay with awareness. In fact, awareness pulls the mind out of it by itself. At the moment that there is awareness, the mind has already changed from delusion to *Sati*.

You will begin to see what delusion is. When you see delusion you won't forget it. When you go back home after having done a retreat, your awareness may lessen a bit but you won't forget what delusion is and you won't neglect your practice.

The reason we don't neglect our practice is because we see how we can solve the problems of life. When some kind of suffering arises, we realize 'I can deal with this, there is a way out of this'. The way out is to develop awareness and to do the rhythmic meditation.

Knowing with awareness is the way to deal with things.

The arisen thought or obstacle will fade out when awareness is established. If it doesn't fade out straight away, then make several movements, being aware - it will gradually fade away. We've got a principle that we can rely on now.

So, we have to reach this point of being beyond the object of mind first. There are quite a few problems to deal with before you get to this point of being beyond thought, beyond right and wrong.

It is the quality of knowing that is beyond right and wrong. We know what is wrong, but we're not 'the one who is wrong' (we're not caught up in being wrong).

To know what is wrong is to put an end to it, to pass it. Before, we couldn't pass it, we were the one who is wrong. For example, with anger, we used to be the one who is angry, we used to *be* the anger. Or, we were caught up in and identified with dissatisfaction. But when we're beyond (the point of neutrality), then we just know dissatisfaction as dissatisfaction. We just watch the conditions of the mind in a direct way.

We can put down conditions at that very moment of knowing with awareness.

In the beginning we can't do it every time. Never mind. But whenever our practice goes well, we're able to abandon conditions easily because we're above them. We're beyond happiness and unhappiness then.

On days that we're involved in socializing with others or we're engaged with work activities, we're sometimes not able to do it. However, we try to watch.

This will prevent thoughts and mistakes from continuing for a long time.

When we see thought, thought has no power to proliferate any more. But don't think that thoughts are going to stop arising. There are still thoughts, but we know (we're in time with awareness).

L.P.Tee-an used to say 'The more thoughts, the more awareness'. If you think 100 times and you know only once, then what is left is 99 thoughts. It's not that you don't think anymore. But the thoughts can't make us deluded anymore. It is like a non-poisonous snake: we don't have to be afraid of it.

There is no problem with thoughts that are controlled and filtered by awareness. Awareness is beyond the thoughts every time they come up. Actually, one feels like one wants to have more thoughts arising because that's the way to see thoughts as they really are.

One wants mistakes and suffering to arise; one wants to see how one gets deluded. One wants to watch and test oneself out. Is our awareness strong yet?

We observe and learn in this way continuously. We study our body and mind; we don't study from books or through reasoning. We take our body and mind to be our 'scriptures' to study from.

The body is what awareness knows and explores.

When we know the body, we also notice that there are feelings. Before, we used to be troubled and oppressed by feelings of pain, aches, hunger and tiredness.

Feelings used to make us suffer.

But now, we see feelings for what they are and they make us see what suffering is. The feelings of the body are the basic kind of suffering.

L.P.Tee-an used to say 'Suffering has to be known; the origin of suffering has to be abandoned; the cessation of suffering has to be realized, and the path to the cessation of suffering has to be developed'.

When we read this in a book, we can remember and understand it, but when suffering arises in real life, do we use awareness to understand it? If we don't really understand it and let go of it, we are caught up in it.

But if our awareness is well established, we see that suffering has arisen and we understand that there is nothing but suffering arising, existing and passing away.

The suffering of the body makes us deluded. It deludes us in many ways. If our awareness is not quick enough, we get deluded by every part of the body. On the other hand, if we do know in time, the body is very useful to us. So, let's take the body as our scriptures and study it with awareness. This is what meditation is about; it's not academic learning.

With awareness, we'll see delusion immediately. What is it that makes us deluded? The eyes?

Without awareness we get deluded through the eyes straight away. What about the ears? Are we deluded by a single hair when it turns grey? All these things make us deluded. When there is no awareness, we don't look at things in the right way.

The body is our 'battle field'. We battle with the defilements here. Before, we used to perceive beauty in the body but now there is nothing left of that. If we have awareness we can know all things as they are.

Awareness that knows abreast of things, is what wisdom is. It's not reasoning; it's not conventional wisdom; it's ultimate wisdom.

We know and see for ourselves; we don't get this knowledge from anywhere or anyone else.

The principle of meditation is to study by ourselves and learn by ourselves. What teachers tell us is only memory in our minds. That is not (real) wisdom. (real) Wisdom arises through practice.

(real) Virtue is not a matter of taking precepts.

Rather, it's a matter of building it up.

Virtue, firmness of mind and wisdom, we have to work on; build it up, experience it within our minds.

A mind that has awareness is a mind with virtue. When our mind has virtue, automatically, our speech and our actions will have virtue. The mind has morality because the mind is full with *Sati*. Awareness takes responsibility for speech and bodily actions.

Previously, neither our minds, our speech nor our actions were governed by awareness. But now, awareness controls our thoughts, speech and actions. This is the real virtue, the real morality.

The mind that lacks *Samadhi* goes and receives external objects that make it defiled. According to the *Pali*, the word ‘*Samadhi*’ means ‘The firmly established mind’.

Sila means to be restrained in body and speech, to establish the mind is *Samadhi*, and thoroughly knowing all conditions is what *Panya* refers to.

This last one, wisdom, is in charge of the first two.

For this reason, the *Buddha* first gave importance to the wisdom aspect in his teachings of the noble eight-fold path. The first factor is *Sammaditthi*, right view, right ‘seeing’. This ‘seeing’ is awareness - it is in control of everything.

Those who have studied tend to take *Sila* as the first aspect: *Sila, Samadhi, Panya*. But according to the eight-fold path the sequence is *Panya, Sila, Samadhi*. First, there has to be wisdom. Where does wisdom come from, which books do we get it from? We don’t get it from studying; we get it through our experiences. We obtain it through our meditation practice.

The quality of knowing is an element. We have altogether six elements.

Most people only know the first four of them. They are the elements of earth, water, fire and wind. The fifth element is the element of space.

The sixth element is the element of *Vinyana* (lit. consciousness), the element of knowing.

Everyone has this element, monks as well as lay people.

When we give importance to this element of knowing, it will prosper. It will transform into *Nyana* (knowledge) and *Jhana* (absorption) by itself.

So let's give this element some attention by developing awareness. This is where we're lacking.

We all have this element of *Buddha*, which means to know, to be awake and to be joyful.

It doesn't mean that we're all *Buddhas*, but we've all got this element [or the potential to be *Buddha*].

The quality or element of knowing and *Sati* are one and the same. When we have this knowing or awareness, all other wholesome qualities will arise by themselves. It is similar to a magnet: it attracts everything that is made of iron.

When we build up awareness, virtue, firmness of mind, wisdom and all other beneficial *dhammas* will appear by themselves.

The converging point of meditation, of developing awareness is right here.

We've never given this element of knowing any importance. Even though we already have within us what is really of value, we've never used it and derived benefit from it.

But when we start to build it up, we see the results and benefits of it. We see what is right and what is wrong.

And we see that which is neither right nor wrong.

May you all practice to come to see the importance of the element of knowing and see this point which is beyond good and bad.

Through practice you will receive and see the results of developing awareness for yourself.

I think that today I've been talking long enough so I'll leave it at this. May all of you determine to practice in order to realize the truth as the Buddha has showed us.

STAGES IN PRACTICE



'It's the body that is sick, not me'.



L.P.Kamkee-an and other monks
come to visit Loo-ang por.

My respects to the Buddha, *Dhamma & Sangha*, and to Loo-ang Por Boontam who is the head monk at this retreat. My greetings to all senior monks, fellow practitioners and all lay practitioners. My duty is to talk and your duty is to listen. Don't be in a hurry to either believe or reject what you hear, just listen with an open mind. To talk on the *Dhamma* is to talk about things concerning all of us. We all have Dhamma because we all have a body and a mind. We all have suffering.

Non-suffering is something we all have also.

The reason we practice is because we experience unsatisfactoriness with the body and with the mind. Therefore we have to study this unsatisfactoriness. The Buddha teaches what suffering is and how to extinguish it. Especially what non-suffering is, we don't understand. And so we have to learn about this through meditation.

We should study in a very short and quick way, rather than letting it turn into a bunch of long stories. How do we understand things in a short-cut way?

Loo-ang por Tee-an has pointed out the way to us, he pointed directly to the body and to the mind. To watch this body and this mind. We do the rhythmic meditation and the walking meditation in order to watch the body.

We take the body as the cause, the base and the path to walk on. First we fix on the body so that we will later see the mind. Don't start off watching the mind or watching thought.

In actual fact, we don't extinguish suffering at the physical body, we have to solve the problem at the mind. And why don't we go ahead and just watch the mind straight away? Because the mind is hard to catch and we need the body as a tool to know the mind.

So we do the rhythmic meditation: we raise the arm through intention. This is a way to know, using intention. When we know the body like this, the body and the mind have come together already!

Now, the problem is that in our practice the body and the mind don't come together. Sometimes we know, sometimes we think and sometimes we are deluded. Delusion is constantly arising as we're practicing. This is a problem.

At first we have to depend on intentional movements to help to generate awareness. When doing walking meditation watch the movements intentionally, for example when the foot touches the floor.

To recollect means to know lightly, for a short amount of time. Don't try to know for a long time; just knowing the sensation of touching for instance is enough.

Know and then stop; but don't interfere with the walking, walk naturally.

It's the same with the movements of the arms: know the movements moment by moment.

Observe that thoughts overtake you. At what point does this happen? Observe it. Where do you get lost, where do you wander off?

Myself, I've observed that the mind tends to go off mostly in the middle of the movement. This is where thought takes you over. We need to have intention to help us here. Knowing one moment at a time.

We keep working on this 'knowing' until we become familiar with it and it becomes a habit. Then there will be balance and awareness becomes stronger.

‘Not knowing’ will disappear by itself; thoughts will disappear by themselves. Don’t go and try to ‘deal’ with thoughts. Don’t try to stop thoughts and don’t be interested in the thoughts that arise. You don’t have to have anything to do with them.

But even though you’re not interested in thoughts and don’t have anything to do with them, they will continue to arise. Whether there are thoughts or no thoughts: never mind!

Our intention is to know directly. But these days, we don’t know in a direct way. And this is the very reason that we don’t have a proper foundation. To not know directly means to know the stories that the mind has a chance to concoct. That’s not knowing for a moment and stopping. Therefore we have to use our observation and analysis. How many times do you know when you walk from here to there? When we complete a cycle of fourteen movements with the arms, how many times do you know, how many times do you get lost? Review this often. To do the rhythmic or walking meditation and talk at the same time is no good.

Practicing like that doesn't give awareness any strength. First, we have to build up awareness and make it strong. When awareness has become strong it'll perform its duty of eliminating thoughts by itself. It really is like that!

Loo-ang por Tee-an compared it with a cat and a mouse: if the rat is big and the cat a little kitten, the rat will drag the kitten along with it. But when the cat is big, it will be able to kill the rat for sure.

It happens like this because awareness arises by itself.

Practice at this stage is very easy and one feels really light. Before, practicing meditation was so hard!

There was a lot of delusion and little 'knowing'.

Sometimes practice used to go very well, but then it would degenerate again. What a disappointment!

Some monks when they get inspired because their practice goes well exclaim that they will dedicate the rest of their lives to practicing *Dhamma*.

'I will never disrobe, I will die in the robes!'

Not very long after that they are finished.

This is a case of awareness not yet arising by itself.
There is still progress and degeneration.

I am very confident that there is awareness that does arise by itself. Don't be in a hurry to accept or deny what I say. Don't say that it is not possible. I say it is possible, but you have to really be confident.

Loo-ang por Tee-an used to say, 'Be aware of the blinking of the eyes, of breathing, of eating etc'. We hear those words and we can tell others about it but are we really aware of all those movements? When we get to the point that awareness arises by itself we immediately accept that it really is possible to be aware all the time.

From then onwards our practice no longer degenerates. Moreover we are no longer afraid of any mental object or state of mind. No matter whether it is anger, sexual desire, fear or whatever. Why are we no longer afraid of those things? Because we know, we recognize them as soon as they arise.

We fix our awareness on them and their continuity immediately is broken. This means that there is full *Samadhi* (firmness of mind). There is full *Samadhi* because no matter what posture we're in, we are aware all the time.

I used to observe Loo-ang por Tee-an as he would give a talk and noticed that he would be aware as he was talking. Loo-ang por Kamkee-an is the same.

When one is aware all day long, one's *Samadhi* is not in any way inadequate. One stays with awareness all day, 24 hours. There is no such thing as 'a gap' in awareness.

But for us it's not like this; suppose we walk 14 paces, we might only know seven or eight steps and the rest is muddled because of a lack of awareness.

The same with the rhythmic meditation: some people know just two or three movements (of a cycle of 14), there is more 'not knowing'.

Awareness goes up and down like this, it's not stable - sometimes there's more delusion than awareness. But when awareness arises by itself, it's stable because one is practicing all the time.

In developing awareness we don't deny anything, we don't reject forms, sounds, smells, tastes, bodily contacts or mental objects. But one may feel like being alone, wanting to practice by oneself.

In fact, at this stage, one would like to experience some suffering and one wants the mind to think up something, so that one would get to know it.

Thoughts of the past, the present or the future; one wants to have some experience and see thoughts.

All the different kinds of movements of which Loo-ang por Tee-an speaks, one knows already. Now, one wants to meet the reactions in the mind when the eye sees forms, the ear hears sounds etc., and thoughts.

On meeting them one deals with them straight away. This is where a practitioner is either skilled or not.

This is a skill that we have to learn; when we miss it (we don't see a reaction or thought in time), we have to solve it speedily.

We learn from the reactions of for example irritation or like in the mind, when the eye sees a form. Don't try to avoid anything; look right there, and don't waste time! When the reaction is not 'broken' we just return to being aware of the sensations in the body.

Watching the mind directly may not work; in that case we just come back to watching the body. Make the body into a base for awareness.

Knowing the body or the stage of '*Rupa-Nama*' is the most excellent thing. It's No. 1. When the base is good, when the causes are right, the results will be right.

Why is it that we can't conquer the things that arise in our minds? This is the reason. Myself, I was the same. It is because *Rupa-Nama* is not clear that awareness doesn't arise by itself yet. Myself, I admit that it was because of this reason that I was unable to overcome the different mental impressions and states of mind.

Sensual desire or anger would be there for a while before I would know it. At that time I wasn't confident and courageous yet. But when awareness arises by itself one is brave and strong. Before, we used to be afraid but now we are bold. Awareness of the body is automatic now! Everything becomes practice: eating, taking a shower and any movements there may be during a day. It's easy and pleasant to be by yourself. One accumulates awareness all the time. One really gets absorbed in the practice and there isn't any boredom or laziness at all.

Practicing at this monastery is the same: I saw that there are plenty of senior monks around so I take the opportunity to practice by myself at the grass-roof hut I'm staying at. I'm accumulating awareness all the time.

Awareness is what takes responsibility. First for the body and then for the mind. Without our intention to be aware, there is awareness. This is the path. Awareness, when it has been built up, is in control of the reactions in the mind, including thought.

Meditation means to train yourself to know the body often, to know all the time.

Keep knowing until you're skilled at it.

Before, the eyes, ears and the other sense organs would lead us into delusion, but now we conquer these things! We no longer believe them and we are no more their servants. Awareness has become more clever, it is not dull anymore, as it was before.

Now, there is just knowing and knowing. No matter how many obstacles there may be, there is that much awareness. This is the 'sport' of a practitioner.

So don't be discouraged: there is victory over the mind.

These short moments of knowing indifferently are powerful, they are something special.

The technique that Loo-ang por Tee-an teaches is really fantastic! For myself, I can say that there is nothing better in life! You can verify it for yourself.

I didn't quite believe before that it is possible to master awareness to the extent that neither the eye, nor the other five senses (including the mind) are able to deceive one anymore, but I had to believe it.

No matter how contact arises, whether it's through the eyes, ears nose or whatever, *Sati* knows all of it. Some things are more difficult to solve than others, for example being blamed for something. It's easy to be caught up in reactions to that. But we just try to come back to the base, to feel the movements of the body.

This is the place where you can solve things.

Disciples of Loo-ang por Tee-an are not foolish when it comes to solving things in the mind. Other, external things of our tradition may not be 100%, but with solving things we're very swift. The formal practice doesn't look beautiful from the outside but the internal practice is very good. The mind is not weak; one is bold because one is able to deal with what comes up. It doesn't mean that one is stiff or rigid but rather, one is confident and courageous.

When there is no contact, we just stay with awareness. Under no circumstances should we neglect awareness of the body. We should always come back to the old base, the old foundation of the body.

Especially when something powerful arises, the body is the basis. Suppose there is something that causes you to not be able to sleep at night: just get up and do walking meditation! Even if you only have enough space in your room to walk five or six paces: go ahead and do it, no need to even put the light on.

In 1983 I stayed in a hut at Sanahm ny monastery, doing a two-month retreat under guidance of Loo-ang por Tee-an. I could only walk five steps up and down my room but it was alright, no problem. When one is inspired, the length of a path is not important. But at first, there were a lot of thoughts. Once there is inspiration there is no more problem or turmoil. I wasn't interested in anything except awareness.

At the time that Loo-ang por Tee-an was teaching there, there was a man from the South staying there. Loo-ang por asked him, 'Are you serious?' 'Yes, I am', he answered. 'Alright', Loo-ang por said, 'then you can do some intensive practice, staying in your mosquito net'.

He told me that the first two, three days were hell.

He just lifted his legs one by one inside his mosquito net instead of doing walking meditation. But he managed. In the beginning he felt very uncomfortable but once he got inspiration he made out alright.

In the old days, that's what it was like with people who were serious about practicing. One didn't care even if one were to go crazy. Myself, I nearly went mad.

When I was at Sanahm ny monastery, there was a day that I felt like suicide, hanging myself. I've told that story many times. The kind of mood that comes from doing intensive practice isn't ordinary!

The reason I felt like hanging myself was because I had so much suffering, I felt extremely uncomfortable, it was like being in the dark.

When this happened I was watching thought. The teachers say to watch thought and cut it off, but I couldn't do it or I did it the wrong way. I was to blame for this myself. But I've experienced it now for myself. I was instructed to watch thought 50% and be with the sensations in the body another 50%.

There is thought anyway, even when we don't watch it.

But when we go and watch it, we just get caught up in it. It's like walking in a street: there are people coming from the other direction, but we're not bothered by them because we don't start a conversation with them. But when we go and ask where they're going, things become complicated.

It is the same with awareness and thought. I wasn't very clever in watching thought: I would intentionally think something first and then watch it. But the right way to do it is to let thought arise on its own, and to watch it. And so I got stuck in thought and felt uncomfortable straight away. Even though it was daytime I felt like being enshrouded in darkness.

I wanted to die.

This is what is called delusion!

I had a lot of suffering and didn't understand how to practice. Thought can drag you down to the lower realms. I felt like this almost the whole day. At the monastery where I stayed, were channels with fish in them and I sat down watching them swim about.

I thought to myself, ‘Hey, those fish don’t have all this suffering that I have’. The longer I watched the fish swimming about, the more the tension in my mind relaxed. At first I didn’t feel anything at all when I would make movements with my arms. It helped a lot to change from watching thought to watching fish. Then, when I raised my arm, I was aware again as normal.

People who get carried away with wrong ways of practicing are worthy of pity alright. It’s even possible to go crazy.

Loo-ang por Tee-an used to warn us that the turning point between the stage of *Rupa-Nama* and the stage of *Paramattha* (ultimate meaning) is a dangerous point.

For me it is very clear that one should make the foundation very firm. The stage of *Rupa-Nama* must have a lot of weight first before one can go on to watch thought. When awareness has grown to maturity it’ll watch thought by itself.

It is the duty of awareness to watch thought. When awareness is strong enough it will immediately know thoughts when they arise. One knows without any proliferation on top of it, one knows thought and that's the end of it, one lets go.

Before, it wasn't like this, there would be some sort of reaction to the thoughts.

Therefore I advise you to stay with *Rupa-Nama*, with awareness of the body. Just this single quality of knowing the body. This awareness will 'climb up to a higher level. Be aware of contact through the six senses. After that *Sati* will start to watch thought by itself. Even when you still get lost, it won't be for long, you'll be able to re-establish awareness.

Don't be in a hurry to watch thought, first make awareness of the body very firm.

When awareness arises by itself, it'll see thought even though you have no particular intention to see thought. But if you force yourself to see thought you'll have problems.

Actually, we should be grateful for delusion because it makes us progress. When we know what delusion is, we can deal with it. In fact, it's the obstacles that make practice fun, it's a bit like playing a game.

It's like a boxing match: if one boxer is skilled and the other is not, it's not worth watching. But when they're both skilled, the one who is slightly better will be very proud when he wins.

Whatever arises during our practice is something to learn from and understand.

When we recognize thought as thought, thought will stop. It stops and that's the end of it - good!

On a day when we put forth a lot of effort, we can stop thought. But on days when we are engaged in socializing with others, we might get caught up in thought. Then we just come back to awareness of the body to solve it. When we're with the body, the mind automatically lets go of thoughts.

This is how we master the skill of watching thought.

Then, thought can no longer deceive us. For example anger arises: we know it, we see it. No matter what the reason may be for the anger, it's all a matter of thought, not our business.

Loo-ang por Kamkee-an once said to laypeople, 'You practicing for a week is not as good as my practicing for a single day'. It is because he has little delusion and lots of knowing. But we, even when we do walking meditation, there is more delusion than awareness.

But don't be discouraged, keep practicing, don't give up! We practice whether we know or not.

Being diligent should be your foundation. That's the way I used to practice. I'm not such a wise person, so I had to rely on putting forth a lot of effort.

I remember from staying with Loo-ang por Tee-an at the old Tup ming kwan monastery that at that time he didn't teach or talk a whole lot.

He wouldn't tell us what to do, but he would be an example through his behavior.

I'll tell you something about the way he would teach. When I spent the rains retreat with him at Sanahm ny monastery, I was staying in a small hut. Next to me was Loo-ang por Pow. Loo-ang por Tee-an told him to get a knife and cut the roots of the fig tree in front of the hut. Loo-ang por Pow immediately started looking around for a knife.

Loo-ang por Tee-an would teach in a kind of Zen style most of the time.

It so happened that I saw Loo-ang por Pow carrying a knife around. 'Hey, Loo-ang por Pow', I said, 'Where are you going with that knife in your hand?'

Loo-ang por Tee-an told me to cut the roots of the fig tree', he said.

I managed to stop him in time, saying, 'That's not what Loo-ang por Tee-an meant!'

What it really meant was that Loo-ang por Pow was thinking and caught up in proliferation while doing walking meditation and Loo-ang por Tee-an advised him to cut it, that is, to cut off thought with awareness.

Later on, Loo-ang por Tee-an walked past and gave us a beautiful smile.

If someone got the insight of *Rupa-Nama*, he would never say so. He would leave it to the practitioner to realize it for himself.

He wasn't interested in convention, in words. He valued individual experience more.

At the very least, it felt 'warm' to be with him. I had strength to practice when he was there. I had confidence in him. Even though some days there wasn't all that much food and we stayed in very simple dwellings, I could endure that easily.

The senior disciples such as L.P.Kamkee-an and L.P.Boontam say the same of the *Buddhayana* forest: it wasn't easy in those days - little food and sometimes a plastic sheet as a roof - but we were happy, practicing under his guidance.

One can practice awareness under all circumstances. Don't say that you're not the type of person for it. How do you know? Don't count yourself out!

There isn't much to it, to know, to be aware. Just feel what the body is like. That's all there is to it, really. Raise your arm and know it, feel yourself walking, sitting and lying down. Use your life with awareness. Just do this one duty. This is the cause. As for the results, they're another matter.

Create the right causes, catch awareness in the right way - that's what's important.

When the cause are right, the right results will follow by themselves.

Awareness is similar to a magnet: all sorts of pieces of metal move towards the magnet.

All the various wholesome qualities that the *Buddha* spoke of, move towards awareness in the same way.

At one time at the *Buddhamandala* park, a monk said that only to teach awareness, as L.P. Tee-an does is not enough. Other qualities should also be practiced - that's what he said.

He wasn't confident in developing awareness.

When he was finished talking, L.P.Kamkee-an explained that just this one quality of awareness will attract all other good qualities and that we really don't need to worry about virtue, firmness of mind, wisdom or whatever.

And so all of us should not get involved in all sorts of issues besides this one thing: awareness. Catch it as clear as you can. When we are able to catch awareness of the body crystal clear, it will develop by itself from there. It will acknowledge all sensations in every part of the body. This is its duty. It'll take responsibility for all movements in all parts of the body. Even the blinking of the eyes, the opening and closing of the mouth, coughing, clearing one's throat etc.

That's why I say to make what is difficult, easy.
To make many things into few things or one thing.
To summarize: it all comes down to being aware.
The beginning of the practice is awareness, the middle is awareness and the end is awareness.
Therefore we have to start off at the right point.

Only Sati - it's enough. This is what Loo-ang por Tee-an taught. It is a simplification of things.

Watching the feelings in the body, watching the movements, watching the feelings in the mind, watching thought, watching objects of mind that we come in contact with. Watch in every posture you're in.

Be consistent, practice continuously.

We are not averse to any method of practice; using a *Mantra* for example can support awareness too.

It's possible to take the breath as the focal point or any other method, there's no problem.

Anything can be an object of awareness when one has trained oneself in being aware.

In the beginning of practice, there may be feelings of boredom or feeling fed up.

At first, just go against it. You can be sure that it's very difficult in the beginning. Don't pretend that it's not.

But the harder the better; later things will be easy.

People who experience a lot of suffering tend to become very wise people.

In the time of the Buddha, there was a woman, named *Patacara*, who had lots of suffering. One of her two children drowned in a flood; the other was seized by a vulture. Her husband was bitten by a deadly poisonous snake and when she returned to her home village she discovered that it had been burnt down and her parents had both died.

But having received teachings from the Buddha, she later become famous for her wisdom.

The story goes that Venerable *Sariputta*, the Buddha's right hand disciple, would converse with her and ask her many questions, all of which she was able to answer.

This shows that we can learn a lot from suffering; don't see it as 'wrong' or 'bad'. Someone who clearly sees suffering will find the answer to it.

For example Ajahn Vimom (one of the more senior disciples of L.P.Tee-an and abbot of Kong kah mountain monastery in Koraht province) sees suffering very clearly. He accepts it as it is but he won't go and lose himself in it anymore.

We are aware of the movements and sensations of the body but the knowledge that arises as a result of that is much more than just knowing the body. One comes to understand what suffering is, for example.

Another thing that we will come to see by doing the rhythm and walking meditation, is the unattractiveness of the body (*Asubha*). The word ‘*Subha*’ means ‘beautiful’. ‘*A*’ means ‘not’. Why is it that we see this?

It just happens. I saw this before anything else.

One day in the afternoon, I went to the bathroom. Going in I noticed a terrible smell. ‘That’s strange, I thought, ‘Why should a bathroom which is made from bricks, cement and tiles stink like this? Suddenly I realized with a shock that rather, it is this body of ours that emits this stench, after having first put all sorts of food in it! It made my hair stand on end!

From that day onwards I couldn’t be fooled anymore by someone else’s body, not even with cosmetics.

It's strange isn't it? I was just being aware of the movements of the body and why did I get this insight? Seeing suffering is the same. Seeing impermanence, non-selfhood and *Rupa-Nama*: it happens by itself. Just stay with awareness and you will see these things; don't try to have insight by thinking about it or using reflection. If you go and try to figure things out, saying, 'This is matter, this is mentality, it's just memory, just thought. That kind of 'insight' can't cut off anything! You need to have real experience, not clever thinking. I know for myself that it really happens like this'.

At first I didn't know anything at all. But when I started to practice at *Mokha* monastery in Korn gaan province, I understood *Rupa-Nama*. What was hidden was revealed! Before, I couldn't talk about the Dhamma, but since then, I've been talking all the way through (about 23 years). When one has experienced things for oneself, one naturally is able to say something about it.

This is not like giving a talk because one has studied the scriptures - I've never studied much.

The foundation for what I've been talking about for all these years lies with awareness of the body and the mind.

The 45 books of the *Tripitaka* (Buddhist scriptures) are all about the body and the mind.

Developing awareness - you may say it is difficult or you could say it is easy. When you've passed the various stages and obstacles, it's easy. It's like you're not really practicing anything at all. But in fact, you're practicing the whole day through. One is aware of the feelings in the body all the time, regardless of what activity it may be that you're engaged in - it's all practice!

So be confident in this way of practicing.

I think I've been talking for long enough.

May all of you who have been listening (reading), have insight and see clearly in the present or the near future.

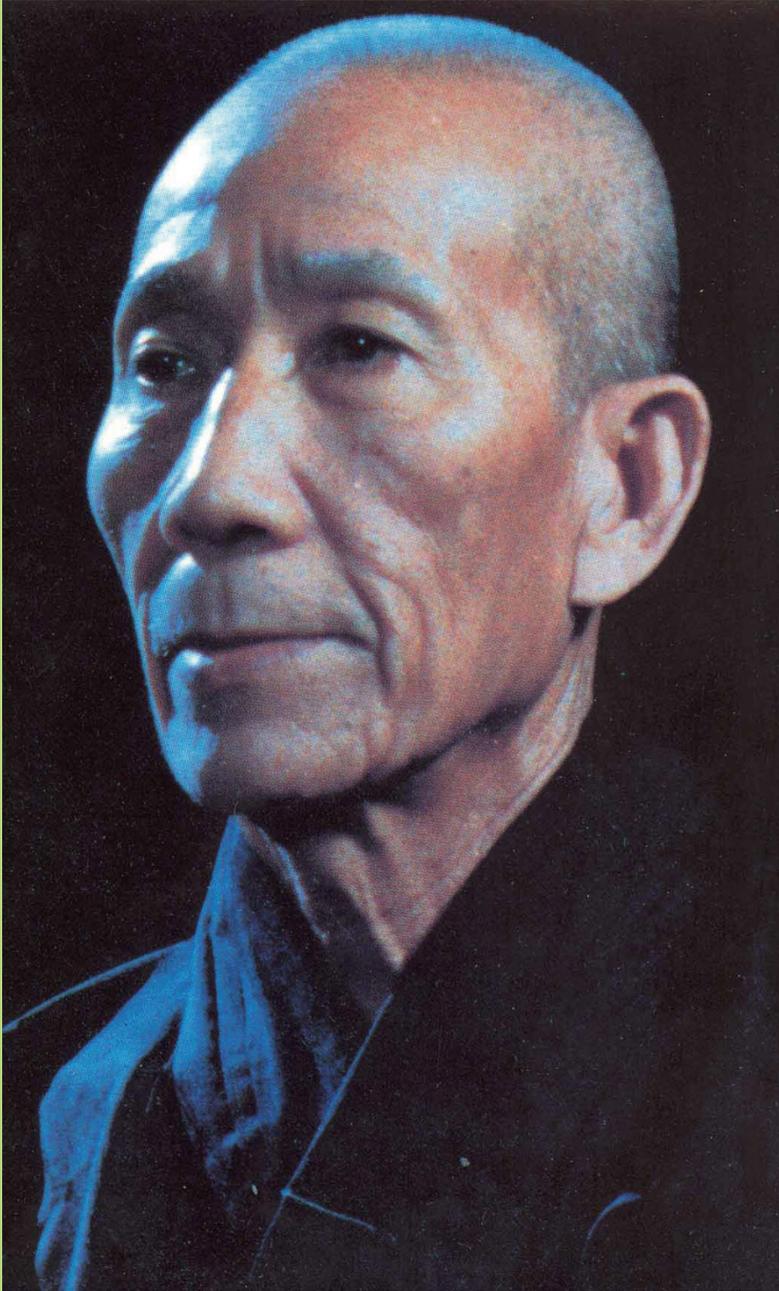
SUPPLEMENT

**THE METHOD
TO DEVELOP
AWARENESS**
as taught by



LOO-ANG POR TEE-AN CITTASUBHO

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THE RHYTHMIC MEDITATION



Sit upright, the hands resting on the knees and the eyes open. One may move the eyes as is natural. It is not necessary to fix them on one point or to look down.

First movement



Slowly turn up the right hand and feel the sensations that arise in the arm and the hands as you do so. When the movement is completed, be aware that you stop.

Second movement



**Raise the arm half-way the body; be aware of the feeling.
Pause for about a second before moving on and know the
point where the arm comes to a halt. Relax.**

Third movement



**Move the hand in a straight line to the abdomen,
experiencing the movement with awareness,
but don't concentrate; just acknowledge the feeling.**

Fourth movement



Turn up the left hand. While moving the hand, you know that it is moving; when stopping, you know that you are stopping. Don't verbalize this in your mind.

Fifth movement



Raise the left arm half-way up, contacting the sensation of it. Do not count the movements or recite any mantras or words internally; just feel it. It is very simple.

Sixth movement



Put the left hand on top of the right hand. Do you feel the movement? Also notice the hands touching each other and the coming to a standstill of the move.

Seventh movement



Re-establish awareness as you're moving the right hand to the chest. Every movement and pause is an opportunity to re-new your awareness. Touch the chest.

Eighth movement



Move the right hand out, to the side and let it be there for a moment, knowing the movement as well as the stopping. Do the movements feeling at ease.

Ninth movement



**Lower the right arm to the knee with the hand upright.
Just be aware of one movement at the time; one moment
at the time - from moment to moment to moment.**

Tenth movement



Turn down the palm of the hand. Keep the eyes open all the time. Don't fix or focus on one particular part of the body; just know what's happening with it.

Eleventh movement



**If stray-thoughts made you lose awareness,
just come back to this movement of rubbing the left hand
up to the chest and of stopping there before moving on.**

Twelfth movement



Move the left hand over to the side, experiencing the beginning, middle and end of the movement clearly. Fully aware, without the mind labeling or fabricating.

Thirteenth movement



If sensations arise in other parts of the body, such as breathing, the eyes blinking etc., be aware of that also as you're lowering the arm to the knee.

Fourteenth movement



When you turn down the hand, you are again in the same position that you started from, and from there you continue with a new cycle, continuously.

DEVELOPING AWARENESS IN DAILY LIFE

In developing awareness, one should practice much and often.

One can do it while sitting, lying down, and even while riding in a car or boat. For example, when we sit in a car or a bus, we can put our hand on the knee and turn the hand up and down.

Or, if we don't like doing that we just touch the thumb with the fingers, gently and slowly rubbing them against each other, or alternate the movements of making a fist and opening the hand, continuously. This makes us awake (and aware).

To practice 'all the time' means to feel and be aware - while washing clothes, cleaning the floor, doing the dishes, writing and buying and selling etc.

Just to 'feel' is enough.

But the moments of awareness accumulate little by little. It is like having a cup, a bucket or some kind of container: whenever it rains, the little raindrops fall into the cup or bucket, collect there and in the end the container is filled.

Developing awareness in daily life is the same: we are aware of the movements of the feet and hands.

When we lie down we make a fist and stretch out the hand repeatedly until we fall asleep. When we wake up we continue.

Practice like this a lot.

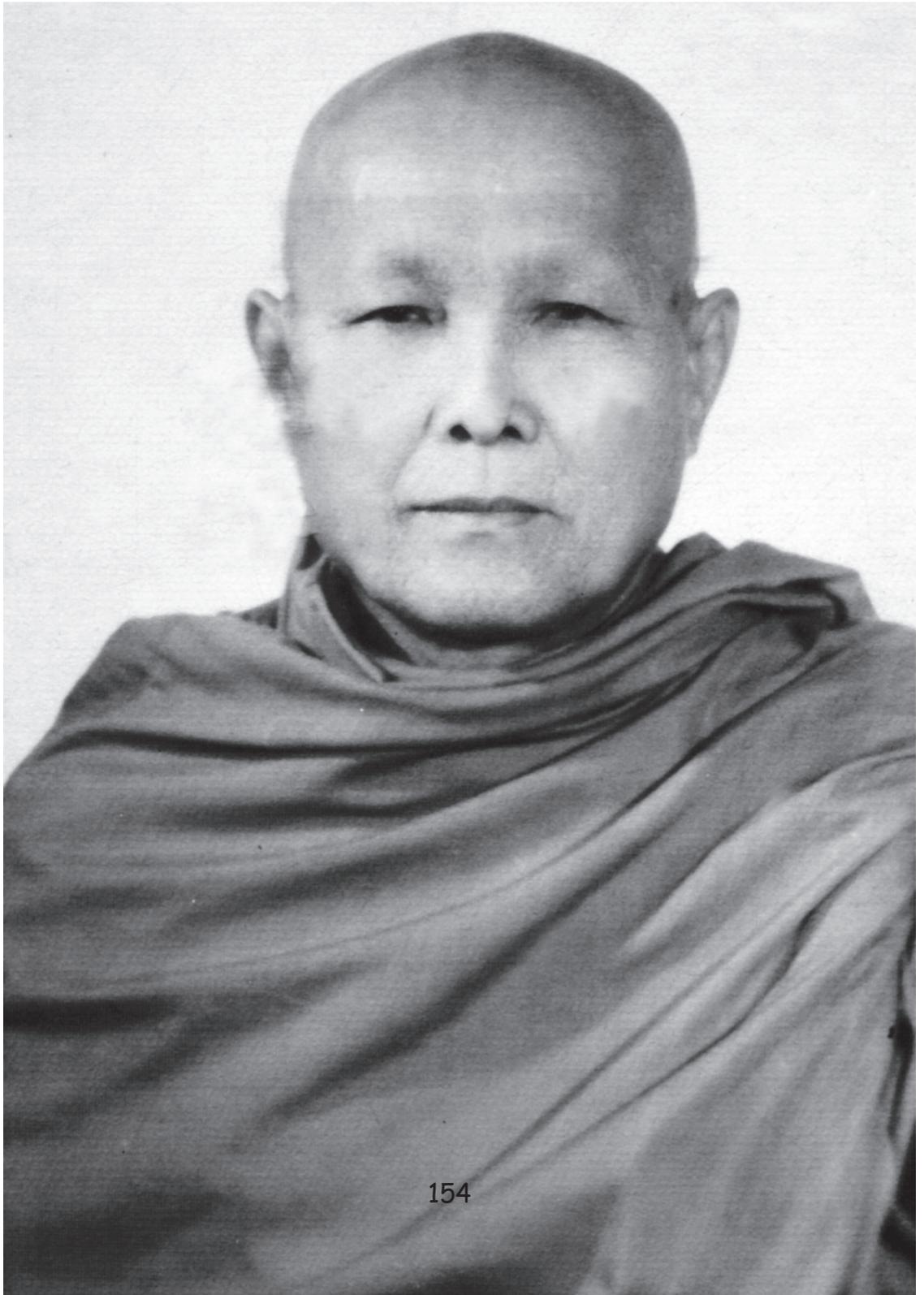
This is called developing awareness.

A BRIEF BIOGRAPHY OF LOO-ANG POR JARUN JARANNASAMPANNO



L.P.Jarun before he ordained (age 47)

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Loo-ang por Jarun Jarannasampanno was an insight meditation teacher in the tradition of developing awareness - the four foundations of awareness - according to the teachings of Loo-ang por Tee-an Cittasubho. He was the abbot of 'Akaliko' forest monastery, Chayapoom province, Thailand.

He was born on the 2nd of January 1928.

Four months later his father passed away.

He therefore had to help his mother with all sorts of work which was quite troublesome and had to deal with many difficult things such as being bullied because of not having a father.

Following Thai tradition, he ordained as a monk at the age of 20, but at 21 he married and led the life of a householder (he had two children).

Life had its ups and downs: good, bad, happiness and suffering - as it is for most of us.

On occasions that there was trouble he would think of the monk-life because he had some little experience with the peacefulness of practicing *Dhamma*.

He always bowed to a *Buddha* image at his house and performed morning- and evening chanting, which made him feel uplifted.

When he was 42, he used to go to the monastery and listen to *Dhamma* talks and would observe the eight precepts with the old people [in Thailand few young people are interested in *Dhamma*]

When he was 46 he made a resolution to ordain again but he waited for problems in his family to cool down. At age 54, a friend whom he had told of his resolution, ordained and he spurred himself on to do likewise. He told a preceptor of his intentions and after he had been ordained his family came to know of it. They were pleased.

He set out searching for a meditation teacher. A monk told him that there was a teacher in Ler-y province who only taught insight (*Vipassana*) meditation [this refers to L.p. Tee-an of course]. But at that time he wasn't interested to go and check it out. He tried the method of observing the breath, repeating internally 'rising, falling' with the movements of the abdomen.

He practiced at a variety of places with several teachers, one of them being Burmese.

He had an insight into the unattractiveness of the body and clearly understood ‘the eight worldly *dhammas*’ (I.e. happiness and suffering, gain and loss, praise and blame, fame and disrepute). He was acknowledged by a teacher as having passed through high levels of insight-knowledge.

He was even able to foretell things, such as what lottery numbers would come up, or whom he would meet the next day and what clothes those people would wear. But he still didn’t feel confident because he knew that deep down inside him there was still desire, aversion and delusion.

Later, he was persuaded by a monk to try out the practice according to Loo-ang por Tee-an’s line of teaching. And so he gave it a try. At first he wasn’t at all inspired with the formal practice of making movements, so he packed up and left. But some things that he had heard L.P. Tee-an teach stuck in his mind, and he felt [subconsciously] that this way of practice was right and would really work.

And so he turned back and gave it another shot, this time at *Mokhavanarama* monastery (the forest abode of liberation), Korngaän province.

At this very place a change took place in his mind [the initial, basic insight into *Rupa* (matter) and *Nama* (mentality)] which caused him to give up his former ways of practicing. Ever since then he followed and progressed according to the instructions of Loo-ang por Tee-an *Cittasubho*.

Akaliko forest garden, where he settled down in 1984, was at first a cremation ground. He built it up into a monastery, helped by the villagers (it's next to his home-village). The original area was not large, but several pieces of adjacent land were purchased and turned into a place to practice the *Dhamma*.

Anyone interested in developing awareness according to the teachings of Loo-ang por Tee-an is invited to come and stay anytime.

Another place, called 'crocks' cave was established by Loo-ang por around 2001. It is a natural and spacious environment with simple grass-roof huts.

Every year towards the end of November two to three hundred schoolchildren come to the monastery for instruction in meditation. In February a week-long retreat is held for monks as well as lay people.

During the three months rains-retreat, Loo-ang por would encourage everyone - even newcomers, if they wished - to spend one month in seclusion and intensive practice, not joining in group-activities. But Loo-ang por would keep in close contact through regular short interviews with the practitioners.

Loo-ang por had compassion for poor, elderly people, especially the handicapped or orphaned - those who did not have anyone to look after them. Every month he distributed requisites for them, as well as providing for the education of poor children.

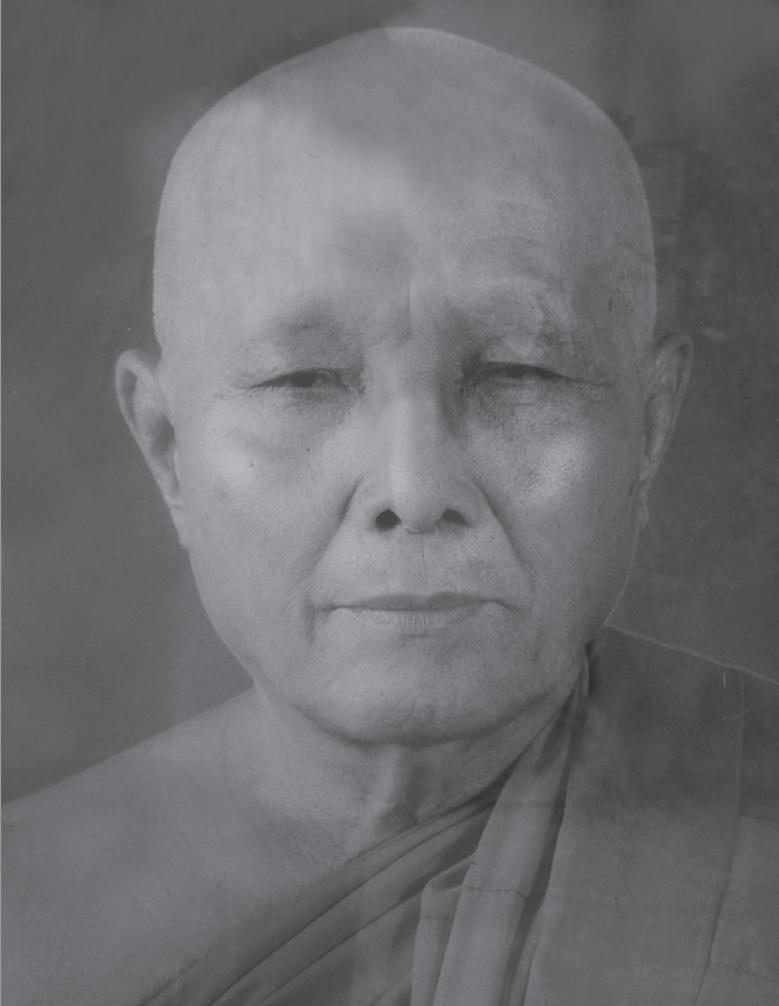
In 2003, while staying at 'crocks' cave, Loo-ang por developed a high fever together with violent stomachaches. He was taken to the hospital and diagnosed as having a severe case of gall stones. Surgery was necessary, and after that his health gradually improved. In February 2005 he again went to the hospital.

The x-ray picture indicated a growth in the liver. This was treated by the hospital and finally disappeared. At the end of July he was ill again, but this time his illness was more serious than ever, very probably cancer of the stomach. He was in and out of the hospital until the 1st of December, when he was brought back to his monastery.

Loo-ang por Kamkee-an*, a close friend of Loo-ang por Jarun, often came to visit while Loo-ang por was ill. Especially during the final stage, he was right there, helping in many ways. He says about the last minutes: ‘There were sharp feelings, but they are not Loo-ang por Jarun. Loo-ang por Jarun is at a place where there is no identification with those things, no ‘being’ those things’.

On the 3rd of December 2005, 15.34 P.M., Loo-ang por peacefully passed away. He was 77 years old and had been a monk for 24 years.

*One of Loo-ang por Tee-an's chief disciples and author of the book 'Watching: Not 'Being'.



The translator

Venerable Tone Jinavamso, former Antoine van der Bom, a Netherlander, aged 46, has been ordained as a Buddhist monk for 24 years at Nong pah pong Monastery, Ubon Ratchatani province, Thailand, which was established by Loo-ang por Chah. He has studied and practiced the method to develop awareness using movements of the body as the base with L.P. Kamkee-an, L.P. Jarun and other disciples of L.P. Tee-an for seven years. Now he teaches that technique to people who are interested, both in Thai and English languages, in Bangkok and upcountry.



The translator at Loo-ang por Jarun's funeral.

