

The background of the entire image is a large, powerful wave curling over, rendered in various shades of green and teal. The motion is blurred, giving a sense of speed and force. In the bottom right corner, a small silhouette of a person wearing a hat and holding a long pole stands in a small boat, looking up at the massive wave.

Against The Stream Of Thought II

Anchalee Thaiyanond

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By Anchalee Thaiyanond

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Luangpor Teean Jittasubho

Foreword

Rick Fields' history of American Buddhism, *When the Swans Came to the Lake*, defined "an American Buddhist lineage—one that is woven from lineages all over the Buddhist world, as well as from certain strands that are characteristically American." The form of Buddhism he saw emerging in the United States, he said:

"is hammering out its own shape: an emphasis on householder instead of monk, community instead of monastery, and a practice that integrates makes use of all aspects of life for all people, women as well as men."

Ajahn (teacher) Anchalee Thaiyanond's study of the life and teaching of the Dhamma Master Luangpor Teean—her own teacher—introduces another new strand to us, and a remarkable one.

Luangpor Teean (1911-1988) lived most of the time in Loei province—a setting amid mountains along the upper Mekhong River. During his childhood he did not receive any formal education since at that time there was no school in the rural village where he lived. The young Phan Intaphew (the master's name in early life) was ordained in the traditional

Theravada monkhood in 1932. He left the monkhood, formed a family and a business, and served as village headman. But throughout two decades of family life, he felt unable to defeat the anger within despite making merit, giving donations, and practising concentration meditation for thirty years.

And so he left home in middle age to seek the guidance of an established monk at Wat Rangsi Mukdaram in Nong Khai province, with whom he learned a technique of meditation involving rhythmic hand movements and recitation of some words. But he found the recitation unhelpful, and so he created his own way: developing his own approach to meditation, and at the end enlightened in a moment of piercing personal insight.

Reordained in 1960, this time permanently, Luangpor Teean then spent more than a quarter-century teaching meditation and sharing his own path to enlightenment. His teachings offer a 'populist' set of teachings and meditation techniques founded upon the view that enlightenment and the end of suffering are available to the poor, to the uneducated, and to the young just as they are to the wealthy, to the lifelong scholar, and to the aged; and they can be practised anywhere, at work or at home, just as easily and appropriately as in a temple or a forest retreat.

Drawing a following first from family and neighbors, and overcoming the surprise and occasional suspicion occasioned

by the emergence of “a layman who declared that he was enlightened after he had practised the awareness-mindfulness meditation for only a few days,” Luangpor Teean eventually rose to national esteem and international recognition as a living Dhamma master.

Luangpor Teean’s mission to the everyday person, and his conviction that deep insight is available to all, speak to the reality of life in rural Thailand. As such they are of great interest to scholars and students of Thai culture and society, and represent an original and personal contribution to Buddhist practice. But his ideas have worldwide currency, and his meditation techniques are widely practised by Buddhists worldwide as well as in Thailand.

Ajahn Anchalee’s account of Luangpor Teean’s teaching in fact recalls the argument of the 6th Zen Patriarch in the Platform Sutra 1,000 years earlier:

“Those who enlighten themselves need no extraneous help. It is wrong to insist upon the idea that without the assistance of the pious and learned we cannot obtain liberation. Why? Because it is by our innate wisdom that we enlighten ourselves, and even the extraneous help and instruction of a pious and learned friend would be of no use if we

were deluded by false doctrines and erroneous views. Should we introspect our minds with real paññā, all erroneous views would be vanquished in a moment, and as soon as we know the Essence of Mind we arrive immediately at the Buddha state."

Ajahn Anchalee brings these teachings of Luangpor Teean, with their modern innovations and echoes of classical insight, to us in an extraordinary set of essays, which she has personally composed and then translated to reach audiences beyond Thailand. Their topics are rich and diverse. One recalls Luangpor Teean's life; another reflects on her personal conversations with this Dhamma master. Others explain his methods of instruction, provide practical introduction to the Awareness-Mindfulness meditation techniques he introduced to Thai Buddhists, and give insight into Ajahn Anchalee's own original and erudite concepts of Dhamma and Buddhist theology. And though varied, her topics find unity in the common theme of the availability of enlightenment, calm and unperturbed mind to all—regardless of wealth and education, and depending only on commitment and willingness to see.

In all these ways, her book introduces English-language readers to an optimistic, populist, living strand of Buddhist faith, meant equally for ordinary people in daily life and scholars and practitioners intent upon a lifetime of deep

study and practice. As such, Ajahn Anchalee's account of the ideas and teachings of this 20th-century Dhamma Master from northeastern Thailand provides Americans and other English-language readers with a new strand of Buddhist thought. It is our good fortune, and a tribute to her vision and devoted work over three years, that it is available to us.

Edward Gresser

December 21, 2015

Preface

“Against the Stream of Thought II” is translated from my book (Thai version), but the English version contains more details and fuller explanations. I intended to translate this book into English for those who cannot read Thai and would like to follow Luangpor Teean’s teachings as well as to practise the awareness-mindfulness meditation according to Luangpor Teean’s method of practice. If you take Luangpor Teean’s advice, you will see for yourself how great sati is. Practitioners can find everything you need to know from this book.

The teaching of Luangpor Teean is the same as the Buddha’s. It is to practise the Four Foundations of Mindfulness and achieve paññā to liberate yourself from dukkha and the Round of Existence.

For those who are not Buddhists, you may find this book interesting. If you read it with an open and inquiring mind, you will see that thought with mental formations is the cause of everyone’s dukkha, and nobody wants to be under the power of this kind of thought. The book explains the arising of thought, the technique to swim against the stream of thought, and the means how to defeat it.

I hope this book will be helpful to practitioners who would like to know what Luangpor Teean taught to his disciples when he was alive.

Anchalee Thaiyanond

1st December 2015

Acknowledgement

I would like to express my heartfelt gratitude to Mr.Edward Gresser for his kindness and support. It was very fortunate for me that Mr.Gresser read through my English translation of “Against the Stream of Thought II” and corrected the mistakes he found. Since there are a lot of intangible issues and phenomena of Dhamma in this book, I sometimes ran into difficulties to choose the worldly words to communicate to the readers. Mr.Gresser supported me throughout my translating process despite his own responsibilities. Apart from correcting my English translation, Mr.Gresser was so kind to write the foreword for this book too.

I also offer my thanks to my friend, Mrs.Kanika Wongsarasert, a retired English teacher from Chulalongkorn University Language Institute, Bangkok, for her kind advice and support from the beginning to the end of my work.

Finally, my deepest appreciation goes to my excellent assistant, Ms.Siriporn Rusitanonta, for her support in the translating process, finding the meanings of Pali words, being in charge of the word processing, etc. This book would not have been completed without her.

Anchalee Thaiyanond

1st December 2015



Ajahn Anchalee Thaiyanond

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Washington D.C., U.S.A.
- Université de Grenoble, Grenoble, France
- Ecole La Fontanelle Des Jeunes Filles,
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- Chulalongkorn University, Thailand

Ajahn Anchalee Thaiyanond was born into a single-child family. Her parents gave her everything she wanted. In general, she was quite happy. She had never been interested in religion and had never practised any form of meditation before, until the year 1984, she had coincidentally found one of Luangpor Teean's books and became interested in his teaching and Dhamma talk after she read it. She was impressed with his concept of thought. She read all his books she could find for more than a year before she felt she was ready to follow Luangpor Teean's path.

The first time Ajahn Anchalee went to see Luangpor Teean at Wat Sanamnai was in 1984. She did not ask him any question, but simply said to him, "You have lightened my life," and said good-bye to him. The second time she went to see him was

on 2nd October 1985. She did not ask him any question like the first time; she merely said to him that she would like to practise the awareness-mindfulness meditation. Ajahn Anchalee was very fortunate to have opportunity to practise developing awareness under guidance of the Dhamma Master, Luangpor Teean. She was able to gain self-realization and understand Ārammaṇa Rūpa-nāma (the State of Arising of Paññā in Samādhi understanding body-mind including the Conventional Truth) in only one hour of the practice. Under the recommendation of Luangpor Teean, Ajahn Anchalee continued developing awareness-mindfulness in her daily life at home. She never failed to develop the awareness-mindfulness even for a single day.

The more she practised, the more paññā (wisdom) she achieved. She was astonished at her knowledge of insight. This made her feel highly respectful and faithful to Luangpor Teean more and more each day. After four months of practice, she was able to know and understand the process of thought and mental formations, and finally was able to defeat them. On 16th February 1986, she attained the State of “Kerd-Dab” (Arising-Extinguishing of the Mind) while she was driving down a street in Bangkok.

Two weeks before she attained the State of “Kerd-Dab”, Luangpor Teean said to her, “Continue your practice, you will reach the end of dukkha.” Since she did not expect to reach that goal, she laughed and asked him, “me?” Luangpor Teean

nodded his head. She asked him again, "Someone like me?" He simply answered, "Yes." She asked him again, "How do you know at what stage I am now?" Luangpor Teean stood up immediately and said, "How could a teacher like me not know at what stage you are now?"

When Luangpor Teean was at Wat Sanamnai, he would give a Dhamma talk each Sunday in the early afternoon, at 1:00 p.m. One Sunday in 1986, Ajahn Anchalee went to Wat Sanamnai to see Luangpor Teean at his cottage, just a few minutes before 1:00 p.m. Luangpor Teean asked her to give a Dhamma talk before a gathering of practitioners. Initially, Ajahn Anchalee refused to speak, because she did not want to talk or teach the Dhamma at all. But once Luangpor Teean had requested that she speak, she felt that she had to obey him. That was her first Dhamma talk to an audience. She gave Luangpor Teean her word that she would teach the Dhamma after he passed away.

He also asked her to translate every one of her books into English. Luangpor Teean was very concerned about the translation of his Dhamma talks and teachings from Thai to English or other languages. Although she gave him an excuse that English was not her native language and asked him to find someone else, Luangpor Teean said, "You write what you understand. If we let one who does not understand the Dhamma (the Ultimate Truth) translate our talks, he can kill (destroy) us."

Many times, Luangpor Teean asked Ajahn Anchalee to help him write articles, such as “Samatha-Vipassanā” and to check the contents which came from his Dhamma talks in the cassette tapes were correct before they were sent to the publishing house. This was a result of people in the past changing his words without asking or informing him. They assumed that Luangpor Teean used the incorrect words and assumed he was uneducated and did not speak standard Thai fluently.

When Luangpor Teean was alive, he gave nearly 9,000 booklets of Ajahn Anchalee’s “Against the Stream of Thought” (Thai version) to Thai practitioners to use as a handbook.

In 1999, the English version of “Against the Stream of Thought” was reprinted by the Buddhist Association of the United States as a gift of Dhamma for practitioners in America.

In 2004, Ajahn Anchalee was one of fifteen women to receive the Outstanding Women in Buddhism Award in honour of Buddhist women’s accomplishments on the United Nations’ International Women’s Day.

As time passed, increasing numbers of people grew interested in practising awareness development according to Luangpor Teean. Unfortunately, many of his teachings had become distorted and unclear. For these reasons, Ajahn Anchalee was asked by some close lay disciples and Khun Trium, the son of

Luangpor Teean, to speak about what she knew, what she had seen, and what she understood in accordance with Luangpor Teean's teaching. The lay disciples believed in Ajahn Anchalee's knowledge because Luangpor Teean had said to them, "Khun Anchalee knows and understands the Dhamma." They want her to bring forth for them which of Luangpor Teean's teachings are true, and which of his teachings have been distorted and misunderstood by other teachers and writers.

In 2008, Ajahn Anchalee wrote the second Thai version "Against the Stream of Thought" to disseminate Luangpor Teean's method and techniques of practice. Since she has heard that hundreds of Thai people were interested in the awareness-mindfulness meditation in accordance with Luangpor Teean's teachings, but found his talks too difficult to understand, Ajahn Anchalee decided to write her second Thai version of "Against the Stream of Thought" to guide the readers to understand Luangpor Teean's teachings. Half of the book's contents comprises of Luangpor Teean's Dhamma talks and teachings while the other half of the book is Ajahn Anchalee's Dhamma talks and teachings.

No one can accurately and clearly explain the profound Dhamma of Luangpor Teean if he/she does not attain the State of Arising-Extinguishing of the Mind. But Ajahn Anchalee has always clearly explained to us, her students, Luangpor Teean's profound Dhamma talks. If Ajahn Anchalee had not clearly explained to us Luangpor Teean's teachings and

Dhamma talks, we would not have understood his teaching and Dhamma talks, and we would have left and sought for other method of practice. Since we have often listened to her talks and studied meditation with her, we know that she wrote this book from her own knowledge of insight, achievements, and experience. Some say she is the living evidence of Luangpor Teean's teachings.

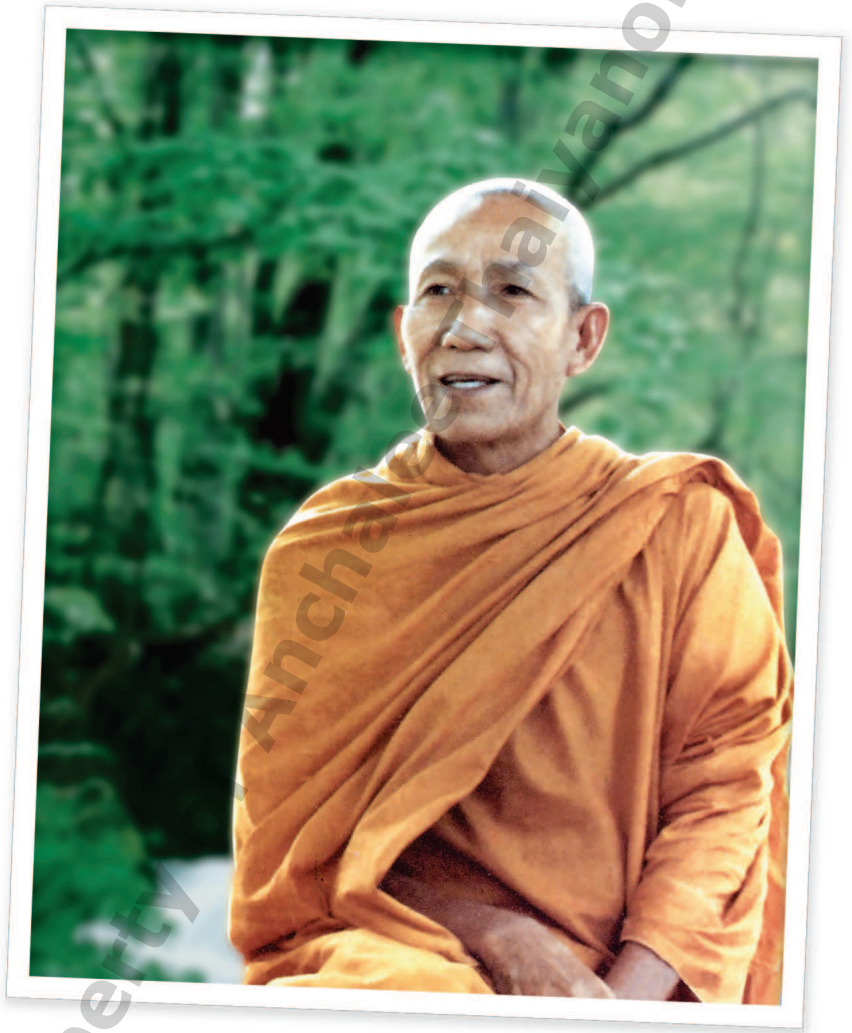
Since Ajahn Anchalee knew that her teacher, Luangpor Teean, would like very much to disseminate the Dhamma he had found to all mankind in the world. She then started to translate this English version from her Thai book (second version) in 2012. This "Against the Stream of Thought II" is a precious gift of Dhamma for English-language readers who would like to practise the awareness-mindfulness meditation and follow Luangpor Teean's path. Anyone who would like to be the master of thought and find true calmness should carefully read Luangpor Teean and Ajahn Anchalee's teachings, and simply try to practise the awareness-mindfulness meditation in accordance with Luangpor Teean's method and technique.

This is Ajahn Anchalee's opinion:

"For all mankind, nothing is more important than liberating ourselves from suffering."

Siriporn Rusitanonta

23rd January 2016



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“Any person who has been living for a hundred years but does not yet achieve the State of “Kerd-Dab” (Arising-Extinguishing of the Mind), his life is worthless. He cannot be compared to a child who achieved the State of “Kerd-Dab” at the age of ten.”

Luangpor Teean Jittasubho

My Only Master

Luangpor Teean Jittasubho or Phan Intapew was ordained as a novice at the age of eleven. He had practised several methods of meditation, such as concentrating on the breath while silently reciting the words “Bud-dho”, “Samma-arahang” or “Phong-Yup”, or concentrating on counting from one to ten and then counting backwards, from ten to one. According to Luangpor Teean, those methods of practice are samatha (concentration) meditation—not vipassanā (insight) meditation.

After spending one and an half year as a novice, Phan Intapew disrobed and returned home to work with his parents in the rice fields. At the age of twenty, he was ordained as a monk and continued practising concentration meditation for six months. While meditating, he at times fell asleep or became stiff because of his focus on a single object. The result he obtained was calmness or tranquility. Luangpor Teean called this kind of calmness as *calmness without paññā* since he found himself unable to overcome his anger. After Phan Intapew disrobed, he never stopped practising concentration meditation. He always observed the rules of moral conduct, and he gave donations regularly. But doing so did not make him understand the Dhamma—his life and mind.

Phan Intapew was married to Ms. Hom, and they had three sons. As a married man, he continued to practise meditation as usual. He said that what he knew in the past was simply the knowledge written down in texts or passed on orally from an older generation to the younger one—it was not his own paññā from self realization. For this reason it was purely intellectual learning—his anger was still there.

His wife once said to him, “When you are angry, you are probably in hell.” After Phan Intapew considered what his wife had said to him, he admitted that she was right. Therefore, he decided to leave his family with the firm determination to find a path to overcome his anger, at the age of forty-six.

Phan Intapew began his practice with a very simple method of meditation—to be lightly aware of body’s movement continuously. Whenever the body moves, be aware of it; whenever thought arises, know it and see it; do not suppress your thought; do not close your eyes; do not recite any word. After he sustained this form of meditation continuously for a few days, Phan Intapew became able to know, see and understand what he was pursuing for. *He used a different method of practice; therefore the Dhamma he knew and understood was different as well.*

Phan Intapew had found the method and techniques capable of destroying anger, delusion, greed and the lack of essential knowledge or avijjā. After attaining enlightenment and realizing

the Ultimate Truth, Phan Intapew or Luangpor Teean could assure everyone of his wisdom. He no longer needed help from anyone—even Lord Buddha—to certify his wisdom or knowledge. He said, “Once I attained the Dhamma—the Ultimate Truth, I suddenly became a holy person. I did not have to shave my head and wear yellow robe. I did not have to be ordained as a monk.”

At that time Phan Intapew was an ordinary lay person wearing pants and shirts like everyone else. He developed awareness-mindfulness intensively during his retreat; he happened to attain enlightenment and realize the Ultimate Truth a few days after he began his awareness-mindfulness meditation. His mind was naturally transformed to be the mind of the noble one. Luangpor Teean often said, “Everyone may practise this method of developing awareness-mindfulness and is capable to know and understand the same Dhamma as I was, no matter who you are, regardless of gender, age or nationality because everyone has body and mind.”

Once you attain enlightenment, you will have ñāṇa-pañṇā (perfect knowledge) understanding the Ultimate Truth; you will not believe in anything simply because you hear or read it, and you will not care whether or not your knowledge is the same as that printed in the Buddhist texts. If anyone tells you that you have misunderstood, you will reply that it may well be wrong for them, but it is right for you. Your

search for a teacher will end, and you will have confidence in your own wisdom.

The most important work in your life is to practise meditation with the aim of knowing and understanding your own life and mind. This is the way for you to live your life beyond suffering and happiness. You should attain Nibbāna (the extinction of all defilements and suffering; the extinction of the lack of essential knowledge and mental intoxication) before the end of your life—this is more important than any other work. Luangpor Teean said, “Any person who has been living for a hundred years but does not yet achieve the State of “Kerd-Dab” (Arising-Extinguishing of the Mind), his life is worthless. He cannot be compared to a child who achieved the State of “Kerd-Dab” at the age of ten.”

When you practise concentration meditation with your eyes closed, you may sometimes see mental images such as figures or faces, etc. This does not mean you have attained clairvoyant power—those mental images will disappear after you open your eyes, since they are not real. When the visions before you are of the Ultimate Realities, no matter if your eyes are closed or opened, they will never change and they will never disappear.

Luangpor Teean taught that there are two kinds of calmness:

1. Samatha calmness is the calmness without paññā.
It is calm like being in a cave.

2. Vipassanā calmness is the calmness with paññā.
It is the calm of the enlightened one.

Different methods of meditation result in different achievements of knowledge or understanding. In the method of developing awareness-mindfulness taught by Luangpor Teean Jittasubho, you are not allowed to close your eyes, to recite any word or stay still; you must always move in order to be aware and mindful of yourself continuously like a linking chain. Whenever the body moves, you should know it, and at the same time whenever thought arises, know and see it every time. Be a diligent practitioner—be aware of your body's movement consistently and continuously, in the meantime you should see your thought every time it arises.

This is similar to a cat and a mouse. The cat is able to catch a mouse instantly, as soon as a mouse appears. Once you have skillful sati (awareness-mindfulness), you will be able to see thought rapidly. As soon as you see it, thought will automatically cease or disappear.

Do not pay attention to thought. Whether or not it arises again, you should continue your practice. If it arises again, just know or see it. If no thought arises, that is fine. If thought arises one hundred times, you should see them all—one hundred times. Be with your awareness at all times. Once you gain complete awareness, samādhi (steadiness of mind) will arise by itself; nevertheless, you should continue

developing your awareness and mindfulness until you know and understand the Ultimate Truth by yourself. Then paññā will arise by itself in a clean, bright and calm mind. This kind of knowledge is the Truth or Sacca-dhamma. The lack of essential knowledge will vanish. You will know and understand the Ultimate Truth in your body and mind—you will understand your own life.

You may wonder how to begin. First of all, before you start practising you should understand the correct method and techniques of Luangpor Teean. This will help you avoid mistakes and false starts. Second, if you can practise under guidance of an experienced teacher, you will be very fortunate.

Whether with a teacher or on your own, you should practise diligently according to Luangpor Teean's method, which is simple and easy. The practice is never inconvenient, as you may do it anywhere. You simply use your body's movement as the foundation of your practice. You can practise in any posture, no matter what you are doing—whether you are standing, walking, sitting or lying down. The only requirement is that you must bring intention, dedication, and efforts to your practice; you must be diligent, not be lazy.

However, you should not have any anxiety about the effects, or be too strict with yourself about your practice. Just relax, and maintain awareness continuously, like a linking chain.

You will see the fruit of your practice one day; it may be quick or slow—that depends on your effort.

Luangpor Teean guaranteed that if you practise correctly and continuously according to his method and techniques, your suffering will be greatly reduced or will vanish entirely—within one to ninety days in some especially rapid cases, within one year at the average, and no longer than three years at the longest.

Developing awareness-mindfulness will lead you to the attainment of paññā realizing the Ultimate Truth—knowing all things as they really are. It will liberate you from avijjā (the lack of essential knowledge), āsava (mental intoxication; canker; accumulation) and attachment.

Sati is the most important thing in meditation, because sati will lead naturally to attainment of samādhi and paññā. One who has paññā also has sīla (morality; naturalness; normality of body, speech and mind; imperturbability; calm) in his/her mind. This person sees the nature of his/her mind as clean, bright and calm. This natural/unperturbed mind suffers no defilement, craving, attachment or delusion; in it there is no pain and no pleasure.

Prior to practising awareness-mindfulness meditation, you do not understand what and where dukkha (suffering; misery; trouble) is. Sometimes, you may mistake a transient

fact or emotion for happiness, but once you have paññā, you will understand that all things are dukkha: whatever their superficial appearance, they are impermanent and will eventually deteriorate and change. Any movement and change are all dukkha, no matter how you move it is dukkha. For example, breathing and opening your mouth are the body's movement; movement of the mind is thought. Thought is the dukkha—both pleasure and pain are the dukkha.

Luangpor Teean taught his followers to be aware of both body and mind and to know that thought is the dukkha. Luangpor Teean asked everyone to practise continuously to reach the end of suffering. After you reach your goal you will no longer be attached to joy or sorrow.

Luangpor Teean urged his disciples to practise until their sati is rapid and active enough to catch up with their thoughts. He said that your sati must be as quick as a boxing champion beating the opponent. He said all practitioners of awareness-mindfulness meditation want to overcome their thoughts. Therefore, you have to practise intensively to succeed your goal, to have thought in your hand, and to be its master. This is a metaphor, which Luangpor Teean often used in speaking with his disciples—when you walk a dog, you must lead it or else walk by its side; do not let it lead you because you are the master.

In the first stage, you will understand the followings:

- Rūpa-nāma (body-mind), action of rūpa (body), action of nāma (mind), disease of rūpa and disease of nāma.
- Dukkhatā (state of suffering or being unbearable), aniccatā (state of impermanence) and anattatā (state of being uncontrollable).
- Sammati (convention; agreement) such as ghosts, deities, heaven, hell, virtue and sin. You must practise until you understand all kinds of sammati completely. You will consequently no longer be attached to sammati.

In the second stage, you continue to develop your awareness -mindfulness to see or know your thought. You will achieve Ārammaṇa Nāma-rūpa (State of Arising of Paññā in Samādhi understanding the Absolute Truth). Paññā will naturally arise, step by step, in your samādhi. You should continue your practice until you reach the end of suffering and attain Nibbāna in this lifetime.

To expect the attainment of Nibbāna to come after your death is wrong since no one wants to die. Once you attain the State of Arising-Extinguishing of the Mind, you will certainly attain Nibbāna; you will live your life without dukkha; your mind will be calm, having moved beyond suffering and happiness. It is useless to think or worry about your past or future, you should live in the present with awareness-mindfulness. One who has developed awareness-

mindfulness until his/her avijjā is destroyed will have no more delusion. His/her mind will change; it will become the mind of the enlightened one, in which there is merely calmness and brightness. The Four Brahmavihāra (the Four Sublime States of Mind) occur naturally to him/her in his/her awakened mind.

The understanding of Ārammaṇa Rūpa-nāma (the State of Arising of Paññā in Samādhi understanding body-mind including the conventional truth) does not yet make your mind change. *Ārammaṇa Rūpa-nāma is the first experience of self-realization of the truth of your body and mind including the conventional truth.*

The understanding of Ārammaṇa Nāma-rūpa will make your mind change step by step, based upon paññā you achieve. It will be as follows:

- The first change in the mind is called the Paṭhama-jhāna (the First Absorption). Anger, delusion and greed are destroyed and fade away.
- The second change in the mind is called Duttiya-jhāna (the Second Absorption). Defilements, craving, attachment and actions are destroyed and fade away.
- The third change in the mind is called Tatiya-jhāna (the Third Absorption). Sīla occurs in the mind; there are morality, normality of body, speech and

mind, and calmness in the mind.

- The fourth change in the mind is called Catuttha-jhāna (the Fourth Absorption). Āsava: kāmāsava (mental intoxication of sense-desire), bhavāsava (mental intoxication of becoming), avijjāsava (mental intoxication of the lack of essential knowledge) are destroyed and fade away.
- The fifth change in the mind is called Pañcama-jhāna (the Fifth Absorption). The Five Aggregates are destroyed. You reach the end of suffering when you attain the State of “Kerd-Dab”.

You will come to see, know and understand the Truth with paññā. Paññā will remain in that state of the mind, and will not be forgotten for the rest of your life. Once you attain the Ultimate Truth, you will have confidence in your knowledge of insight. You will no longer wonder or worry about the life and the mind. Eventually, you find the refuge which exists in your mind. You will no longer need to hold on anyone. You will stop seeking for teachers and knowledge. You will understand the nature of the Buddha, the Dhamma and the Sangha, and where they can be found.

The followings are Luangpor Teean’s opinions:

- The Buddha is not a sculpture.
- The Dhamma is not Buddhist texts in the cabinet.
- The Sangha is not someone who wears yellow robes.

- A follower or disciple of the Buddha is one who follows the Buddha's path and understands the same Dhamma as Lord Buddha did.
- To practise meditation is easy for ones who have paññā, but difficult for those who spend most of their time lazing around and have no paññā.
- The noble ones understand each other when they talk. But worldly beings could hardly understand what the noble one says.
- The happiness of a deity differs from the happiness of a worldly being.

Luangpor Teean told us not to place our faith in his words. You should try to practise his method of meditation in order to prove if you are able to know, see and understand the same Dhamma that he knew, that he saw, that he grasped. He also recommended everyone to read the Kālāmasutta (The Buddha's discourse on how to deal with doubtful matters) to avoid being easily convinced or misled by anyone or anything.

Gratitude to Luangpor Teean

I first learned of Luangpor Teean through reading a book of his Dhamma talks, *"Sawang Tee Klang Jai (Brightness in the Mind)."* This was the first time I had read a book about Buddhism and found it hard to put down. Subsequently, I read all the books of his Dhamma talks I could find.

I gained great faith in his teaching, and decided to practise Luangpor Teean's awareness-mindfulness form of meditation. At first I practised by myself, using the books for guidance. However, my practice was unsuccessful because I did not understand the correct techniques. Therefore, I went to see Luangpor Teean at Wat Sanamnai in Nonthaburi province on 2nd October 1985. I told him that having read his teachings and Dhamma talks, I would like to practise awareness-mindfulness meditation and attain paññā.

Luangpor Teean asked me to practise the rhythmic movements of the hands on the porch of his cottage. He taught me the method and technique of developing awareness-mindfulness and stayed nearby as I practised. He kept reminding me to be continuously aware of my body's movement.

After one hour of practice, he asked me questions about

my body-mind and sammati. My answers came from my self-realization of Dhamma, which was the first experience I had achieved. Luangpor Teean was pleased with my answers.

On that day I was able to attain Ārammaṇa Rūpa-nāma, the first level of insight. He then told me to stop practising and explained to me about vipassanū (knowing outside oneself endlessly and forgetting oneself in the process).

I very much appreciated how Luangpor Teean had so kindly shown me the path to attain paññā understanding the Truth and the Law of Nature. He made available to me a new life, which was mine from then on. After I achieved Ārammaṇa Rūpa-nāma, Luangpor Teean told me to continue my practice and taught me the technique to see and know thought, and to swim against the stream of thought. He never asked me to stay at Wat Sanamnai, but on the contrary suggested that I should practise the awareness-mindfulness meditation in my daily life at home.

I took his advice with respect. This was good for my practice. Since I always obeyed him, I never had any problem with my practice or fell away from the right path. As my knowledge grew, I noted my new understandings down with the date. When I told him what I had understood, he merely nodded his head and told me to continue the practice.

He never explained to me anything related to the Dhamma

in response to the questions I asked him; he simply said, "Continue your practice, and you will know it by yourself." I never afterwards asked him the Dhamma questions. But I always listened to him and obeyed him respectfully.

Now, I can attest to the truth of Luangpor Teean's teachings. Before meeting him, I had never been interested in religion, making merit and observing the rules of moral conduct. Luangpor Teean led me to know, see and understand my life and my mind. Since he is truly an enlightened one with sharp knowledge and deep wisdom, we were fortunate to have met and have known him. We are not able to know how many hundreds or thousands of years will pass before a great master like him again appears in the world. Everyone who knew Luangpor Teean very well would agree with me. There was nothing special about his appearance. In general, in the eyes of people, he seemed just an ordinary monk. His manner was pleasant and his ways were easy going. But he was a man of principle, possessed of supreme knowledge and the greatest skill in teaching.

Luangpor Teean could easily make the most difficult subject clear and comprehensible, because he was a real enlightened one. His Dhamma talks did not come from books or texts, but from his own paññā.

His talks were so deep and sharp. They attracted and interested lots of people. Some of them could not accept what he had

to say and reacted negatively to him. They failed to see his honesty and sincerity. But Luangpor Teean nevertheless patiently continued to offer his teachings to all who would listen. Out of his kindness to fellow humans, Luangpor Teean revealed the truths he had experienced from his practice, so that we would not waste our time misunderstanding and practising in a mistaken way. His kindness to us was as immense as the sky that covers the earth.

The practice of his disciples was the most important thing for Luangpor Teean. He gave them close attention, encouraging and supporting them. He was there if they had problems with their practice. He never worried about his own health, despite its inexorable deterioration.

Since I was worried about his health and would like him to have more rest, I asked him to not travel too often as it made him tired and weak. This is what he answered, *"I do not have much time left. I have to work hard."* His work was to teach awareness-mindfulness meditation and to speak the Dhamma. Everyone close to him knew that he would never change his mind once he decided to do something. He wanted to disseminate the Truth he had experienced by himself to all fellow humans, irrespective of nationality, religion or age. He hoped everyone would know that the calm and happiness you are looking for are not far away. If you look into yourselves and study your body and mind, you will find true calm and happiness there.

Luangpor Teean Jittasubho is a true disciple of Lord Buddha, one with the same mind, the same naturalness, the same normality and the same view as Lord Buddha. Luangpor Teean represented the Triple Gem (the Enlightened One, the Dhamma and the Saṅgha) my family most highly respects. His talks were reasonable and irrefutable. He often challenged us with his own life to prove his talks for ourselves. Many people, including myself, came to prove for ourselves the truth of his teachings. From the day he realized the Ultimate Truth, Luangpor Teean devoted the rest of his life to teaching the Dhamma. He came to be known among Thai practitioners as *“an outstanding master of awareness-mindfulness development.”*

Those who have never practised any kind of meditation, have no special commitments to the teachings found in the Buddhist scriptures, have no attachment, and do not hold onto the old tales or fables, can make quick progress when they practise the rhythmic hand movements. On the other hand, those who have practised concentration meditation will feel accustomed to the method of concentration. Luangpor Teean emphasized that we do not concentrate, but be aware of body's movement and to see thought every time it arises. Awareness-mindfulness is the most important factor to have samādhi, paññā and sīla.

You should continuously develop your awareness-mindfulness. When you have continuous sati for quite a long time, it will

become mahā-sati (the complete awareness). Then you will achieve *the state of absolute spontaneity*. You will have ñāṇa-paññā knowing, seeing and understanding everything as it really is by yourself. You should practise to have continuous sati in order to know/to see your body and mind all the time. As you possess more and more paññā, pīti (rapture) will arise.

Continue your practice; do not stick to pīti. Pay no attention to it! Do not stop—continue developing your awareness. Otherwise, pīti will become an obstacle and prevent you from reaching your goal—the end of suffering. This kind of pīti is called cinta-ñāṇa (false; deceptive knowledge).

When you come to the end of the path and achieve the State of “Kerd-Dab”, pīti will arise again; the last pīti is called vipallāsa (derangement). This kind of pīti is very dangerous. You may fall into “meditation derangement” and become deluded into believing that you are an extraordinary person. You may become disoriented and unaware of yourself. So you should be very careful and never forget the danger of holding onto pīti. Please bear in mind that you should not pay attention to pīti or be attached to pīti. When it arises, just know it, see it and understand it as you see thought. Continue to develop your awareness. Be aware of your body and mind at all times, and you will be safe.

I suggest that you practise without expectations of achievement

for a particular level of knowledge in a specific time. Be diligent; practise properly; practise continuously. Yet, do not be too serious since it is not helpful.

My own experience has shown that everyone knew and understood the same Truth if it is the true Dhamma. When you come near the end of the path, your sati will be active and rapid. When thought is quick, sati is quick too. When thought is deep, sati is also deep. When sati confronts thought, a phenomenon which exists in everyone will suddenly be revealed. The mind will return to its original state—the non-suffering.

You will know by yourself that all is done, and there is nothing more to do. You will have no more doubt about your life and your mind after attaining the State of “Kerd-Dab”. It is something that you have never known or experienced. It occurs very suddenly, more rapidly than even the flow of electricity.

After you attain this state of mind, mental formations will no longer be there. This is the end of suffering. The lack of essential knowledge (avijjā) will no longer exist. You will still have feeling, perception, mental formations and consciousness, but they are non-suffering. You can continue your daily life fulfilling your duty along the middle path with upekkhā (equanimity; neutrality).

*“Anger, delusion, and greed do not exist in our
mind, but they overlap with thought.”*

Luangpor Teean Jittasubho

Against the Stream of Thought

The teachings of all the teachers in the world are like the leaves of an entire forest. But we can use only a few as medicine. Just as one would not take the whole tree with its root and trunk, when you practise meditation, you should choose the method of practice that will not let dukkha occur in your mind, and instead will extinguish the cause of dukkha and destroy delusion. You need only the essential part of the teachings: to have sati, samādhi and paññā. When thought arises, you should see it, know it and understand it every time, and know how to prevent it from deceiving you. Lord Buddha's teachings suggest many methods to end suffering, and you may choose one of them with your sati-paññā (intelligence).

What you should understand when you practise meditation is "calmness." If you misunderstand, you will waste your time and will make no progress in your practice. There are two kinds of calmness:

1. Samatha calmness: calmness without liberating knowledge or paññā. It is calmness under the power of delusion.
2. Vipassanā calmness: calmness with paññā. You clearly know, truly know, clearly see and truly

see the Truth as it is.

You may practise awareness-mindfulness meditation while you are working, sitting, eating, or whatever you are doing. Do not stay still—feel free to move any part of your body, but always be aware of the movement. When the body moves, feel it; when the mind moves, see it. Movement of the mind is thought. When thought arises, you should know it, see it, know how to prevent it from deceiving you, and understand how to solve the problem it presents. Once you develop your awareness-mindfulness continuously until you achieve total awareness, you will have *ñāṇa-paññā* knowing, seeing and understanding the Truth by yourself. This knowledge will come from within, and cannot come from anyone else. As a result of proper practice, *avijjā* disappears while *paññā* will take its place. Stupidity disappears and wisdom will immediately replace it. Darkness and unhappiness disappear while brightness and calmness appear in their place. Once you achieve complete *sati* and *paññā*, anger, delusion and greed will vanish. You will have non-suffering feeling, perception, mental formations and consciousness. At the same time, you will live your life as common humans do. You may work, walk, sit, and sleep like others do. Both laypersons and monks are able to attain the Dhamma.

Everyone's mind is naturally clean, bright and calm. It is just a matter of whether you will learn how to be free from suffering or not. The only way to be absolutely free from

suffering is to develop awareness-mindfulness. As you do so, you will definitely be liberated from anger, delusion, greed, defilements, craving, attachment and action.

Method of Practice

There must be proper method of practice and right understanding of the technique. The method of practice is to do the rhythmic hand movements, to walk back and forth, or to rub the fingers together. These techniques make you move all the time, rather than staying still. As you use them, you will continuously practise the development of awareness-mindfulness.

1. Please understand that sati means feeling or knowing, nothing more than this. Do not be aware that you are “walking,” “inhaling,” or “exhaling”; that is the wrong practice. Just feel it—that is enough! You should be aware of the movements of both the body and the mind. When thought arises, see it and be aware of it. When the body moves, feel it and be aware of it.
2. You should understand the technique: when something arises you should feel it, be aware of it and let it go. You do not have to know whether the “something” is greed or anger. That is not necessary. That is needless analysis. The only thing you should do is to know or feel the “something” and let it go. For example, when the wind blows, feel it. Just be aware of the change from when there

is no wind. That is enough. You do not need to know that it is the wind. If you have to analyze what it is, you will become confused.

While you are doing the rhythmic hand movements, you should not pay strong attention to the feeling. Be relaxed; do not be serious or tense. You must know and understand the method and technique of practice correctly. If you only know the method of practice but misunderstand the technique, you will achieve nothing. Therefore, to practise awareness-mindfulness meditation to gain total awareness of body and mind, you need to know and understand properly the method and technique that practice requires.

Conclusion:

1. You must develop your awareness-mindfulness until you come to know, see, and understand the Truth by yourself, and are able to discover it in your body and mind.
2. You must apply the correct method of practice, and you must understand properly the technique of practice.
3. You must always move. Do not stay still.
4. You must practise awareness-mindfulness meditation intensively and correctly. Do it without any expectation; the fruits of your practice will show up by themselves.

The Method of Awareness-Mindfulness Meditation (the rhythmic hand movements)

(See illustrations on page Method of Practice)

1. Rest both hands on the thighs.
2. With awareness, slowly turn the right hand onto its edge and stop.
3. With awareness, slowly raise the right hand up and stop.
4. With awareness, slowly lower right hand to rest on the abdomen and stop.
5. With awareness, slowly turn the left hand onto its edge and stop.
6. With awareness, slowly raise the left hand up and stop.
7. With awareness, slowly lower the left hand to rest on the right hand and stop.
8. With awareness, slowly move the right hand up to rest on the chest and stop.
9. With awareness, slowly move the right hand out and stop.
10. With awareness, slowly lower the right hand to the thigh and stop.
11. With awareness, slowly turn the right hand down and stop.
12. With awareness, slowly move the left hand up to rest on the chest and stop.

13. With awareness, slowly move the left hand out and stop.
14. With awareness, slowly lower the left hand to the thigh and stop.
15. With awareness, slowly turn the left hand down and stop.

Repeat this cycle of movements again and again.

Knowledge from Developing Awareness-Mindfulness

You should develop awareness-mindfulness until you have more and more sati, more and more samādhi. Eventually paññā will arise. You will know and understand the true nature of life and mind in yourself, not by analyzing what is outside your body and mind.

The first stage of knowledge: knowing Ārammaṇa Rūpa-nāma.

- Knowing action of rūpa and action of nāma:
 - Action of the body is, for example, standing, walking, sitting or lying down.
 - Action of the mind is, for example, thoughts or emotions.
- Knowing disease of the body and disease of the mind:
 - Disease of the body is, for example, a headache, a stomachache, etc.
 - Disease of the mind is thought, satisfaction, dissatisfaction, etc.

After that you will come to know and understand the Three Characteristics.

- Dukkhatā means the unbearable state of non-movement or non-change.
- Aniccatā means the state of impermanence.
- Anattatā means the state of being uncontrollable; it is like that at all times.

After that you will know and understand sammati-sacca (the conventional truth), fully grasping what the conventional truth is. For example, you know that money is a kind of paper which is supposed to be valuable and worth something. You must completely know all kind of sammati-sacca. Paññā arises because you have sati, samādhi and paññā knowing and understanding the Sacca-dhamma (the Truth).

If something is true as sammati, you know it. If it is true as Paramattha (the Absolute Truth), you know this as well. Ghosts, deities, hell, heaven, virtue and sin are true as the conventional truth and the Absolute Truth.

After that, you will know what religion is. Religion does not mean temples, but a refuge of the mind and spirit. "Buddha" means one who has awakened from delusion, who has paññā. Therefore, Buddhism means a refuge which is full of sati and paññā. Religion exists in everyone who has sati, samādhi and paññā or one who has a clean, bright and calm mind.

If you only study but never practise awareness-mindfulness meditation, you are merely increasing the knowledge you have from memory. You do not develop the knowledge that comes from seeing and realizing the Truth. The benefit of practising awareness-mindfulness meditation at this level, and of understanding the conventional truth, will release you from *sammati*. *Paññā* which comes from developing awareness-mindfulness will make you understand everything as it really is. This kind of wisdom is *vipassanā-nāṇa* (perfect knowledge of insight).

In the next stage, you will know and understand *Ārammaṇa Nāma-rūpa* or *Ārammaṇa Paramattha*.

Continue to develop awareness-mindfulness as you did in the first level. But at this level, you should know and see thought as quickly as you can with your *sati*. When thought arises, be aware of it, see it, and *let it go immediately*. Do not pay attention to it. When you see it, thought will disappear. As you develop more and more awareness, the duration of thought will become shorter and shorter.

At this stage, you will come to see, know, understand and experience *vatthu-paramattha-ākāra*.

- *Vatthu* means any object that exists in/outside of body-mind.
- *Paramattha* means to see, to be, or to touch something with the mind at that moment.

- Ākāra means a change.

Knowing/seeing vatthu-paramattha-ākāra means: *you are seeing/being/touching the changing object with your mind at that moment.*

When you clearly comprehend vatthu-paramattha-ākāra, you will have paññā seeing, knowing, understanding and touching anger, delusion and greed, as they are vatthu-paramattha-ākāra. After knowing this, pīti will arise, but do not pay attention to it. Then you will come to see, know and understand the non-suffering feeling, perception, mental formations and consciousness which are Nāma-khandha (the Four Groups of Existence; the Four Aggregates). Every time paññā arises, the mind will change from one stage to another, and the not-knowing or the lack of essential knowledge will fade away. Continue your practice and do not stop. Do not be attached to pīti. While paññā is arising, sati decreases, yet not as fully as in the previous stage. When perfect knowledge arises, it will never be forgotten.

Continue your practice, and develop your awareness more. Nāṇa-paññā will arise by itself. You will come to know, see and understand defilements, craving, attachment and action. When you see and understand them, defilements, craving, attachment and action will diminish or fade away. When nāṇa-paññā arises, you will have confidence in your own knowledge. At this point, pīti will arise again; be careful

and do not be attached to it, but continue developing your awareness. You will come to see, know and understand *sīla*, *sīla-khandha*, *samādhi-khandha* and *paññā-khandha*.

- *Sīla* means morality; naturalness; normality of body, speech and mind; imperturbability or calm.
- *Khandha* means a category; a group; the aggregates; a container.
- *Sīla* appears in your mind when the crude defilements are destroyed and fade away. Crude defilements are anger, delusion, greed, defilements, craving, attachment and action.
- *Sīla-khandha* means a container of morality, naturalness, normality of body, speech and mind, imperturbability or calm.
- *Samādhi* means steady mind. *Samādhi* is a tool to get rid of average defilements. Attaching to samatha calmness is a kind of *āsava*: *kāmāsava*, *bhavāsava* and *avijjāsava*. *Āsava* are average defilements.
- *Samādhi-khandha* means a container of the steady mind or the steady mind is in the Five Aggregates.
- *Paññā* is a tool to get rid of subtle defilements, which are *avijjā*.
- *Paññā-khandha* means a container of wisdom or there is *paññā* in the Four Aggregates.

After knowing and understanding *sīla*, *sīla-khandha*, *samādhi-khandha*, and *paññā-khandha*, you will know and

understand that there are two varieties of calmness.

1. Samatha calmness: the calmness which lacks nāṇa-paññā. This calmness is simply an absence, like being in the cave with no light (wisdom). Those who practise concentration meditation do not achieve Ārammaṇa Vipassanā (State of Arising of Paññā in Samādhi understanding the Absolute Truth).
2. Vipassanā calmness: the calmness which one gains from liberating knowledge or paññā—a calmness which arises from seeing, understanding the Absolute Truth due to Ārammaṇa Vipassanā. In this condition, the mind is naturally calm. You do not have to create calmness or tranquility. The mind is calm because you are free from anger, delusion, greed, defilements, craving and attachment. Sati, samādhi and paññā are always with you, and should anything happen to you, sati will appear immediately. That is why anger, delusion, greed, defilements, craving and attachment do not exist. If you do not develop awareness-mindfulness, and so you do not let nāṇa-paññā arise, you will not possess this calmness even though it is already there within you.

In the succeeding stage you will come to know and understand hell and heaven. You will know how sinful it is for evil action(s). If there is hell, you will know in which level of hell you will

reside for evil bodily actions, for evil verbal actions, for evil mental actions, or for simultaneous combinations of evil actions.

You will know how meritorious it is for virtuous action(s). If there is heaven, you will know in which level of heaven you will reside for virtuous bodily actions, for virtuous verbal actions, for virtuous mental actions, or for simultaneous combinations of virtuous actions.

When you come to the end of the practice (awareness-mindfulness meditation) you will come to see the beginning of thought and attain the State of “Kerd-Dab”. You will attain the Ultimate Truth and the Four Noble Truths. That is the end of dukkha. You will have no more doubt about your life and mind. The mind will change for the last time; it will be clean, bright and calm forever; it will remain in a state of upekkhā at all times. Having attained the Ultimate Truth, you will live the rest of your life with complete awareness and wisdom. Avijjā is destroyed and will be no longer there. You will have non-suffering vedanā (feeling), saññā (perception), saṅkhāra (mental formations) and viññāṇa (consciousness). The meaning of these states is as follows:

- Vedanā: non-suffering sensation/feeling.
- Saññā: knowing, seeing and understanding the Truth as it is with paññā; never forget Ārammaṇa Vipassanā.

- Saṅkhāra: Saṅkhāra-khandha (Aggregate of mental formations) is destroyed.
- Viññāṇa: knowing/seeing everything as it is because of having/being with sati and paññā at all times.

“To see the beginning of thought is a must.”

Anchalee Thaiyanond

Awareness-Mindfulness

From the time Luangpor Teean Jittasubho attained the Dhamma in 1957 until he passed away in 1988, he was the only vipassanā master who taught the awareness-mindfulness form of meditation. He taught us to develop awareness by using a form of rhythmic hand movements—moving and stopping the hands with awareness, and developing the ability to see thought every time it arises. This is the condition of being aware of our body and mind.

Luangpor Teean taught that awareness is in fact the magga (the path) which leads to the cessation of suffering. Awareness-mindfulness meditation, in his teaching, is the capacity to be aware of body and mind consistently and continuously. The word *sati* in the sense of Luangpor Teean means to be aware of both body and mind, and to see thought every time it arises. As your achievement of *sati* (awareness-mindfulness) develops, and it becomes as consistent and continuous as a linking chain, your mind will consequently become steady. *Paññā* will naturally arise in *samādhi*; you will understand your life and your mind with *paññā*. The mind will be truly calm as a result of enlightenment. That is the advantage of the awareness-mindfulness which works on its own; *samādhi*, *paññā* and enlightenment are

the result of awareness-mindfulness. As a metaphor, consider good seeds of fruits chosen to plant in the ground. If you take good care of them by watering, cultivating and fertilizing, one day, they will produce fruits for you.

In the mean time, to practise meditation you need to choose a teacher and the method of practice. If you choose an incorrect method of practice, or if you do not practise as you are taught by the teacher, you will not see, know and understand the same Dhamma. In Thailand, there are many meditation centres, methods and teachers. You may choose one of them. But you must consider with care before choosing him/her as your teacher. You should take Lord Buddha's teachings as the principle.

After Phan Intapew decided to re-enter monkhood in 1960, he became known as Luangpor Teean Jittasubho. He started to disseminate the Dhamma and to teach his disciples the awareness-mindfulness form of meditation using the fifteen rhythmic hand movements. With this technique, the awareness will be awoken and continue. When you are fully aware of your hand movements, you may do other kinds of movement while standing, walking, sitting or lying down. You may blink your eyes or rub your fingers together, open and close your hand, etc. Having experienced the awareness, you will be aware of what you are doing—no matter what posture you are in. It is not strictly necessary to limit your movements to the rhythmic hand movements.

Practising rhythmic hand movements is not a form of samatha meditation because you move your hands with awareness; in Luangpor Teean's teaching, you concentrate neither on your movement nor on awareness, but instead achieve pure awareness. Therefore, the awareness-mindfulness form of meditation taught by Luangpor Teean is definitely not a kind of samatha meditation. Your awareness must be natural, and you are not supposed to concentrate your mind or feeling. Many practitioners found themselves unable to refrain from concentration since they were very serious with their practice. Though, Luangpor Teean repeatedly warned them not to be serious, and not to pay strong attention to the movements. But many of them had been accustomed to meditate concentration for many years long before beginning the awareness-mindfulness form of meditation. Those practitioners found that Luangpor Teean's method of practice was very difficult. When they were taught to be lightly aware of their movement, they confessed that they were unable to do so since they had always concentrated seriously on their bodies and minds when they practised samatha meditation. They found it impossible for them to change the method of practice—the two methods were as completely different as black and white. In addition, Luangpor Teean's method of practice disallows closing eyes and silently reciting words. The prohibitions his method requires seemed to be very difficult for them, and therefore they found developing their awareness difficult.

Awareness-mindfulness meditation is in accordance with the Four Satipaṭṭhāna (Foundations of Mindfulness). The practice is not so hard if you understand the correct method and techniques of Luangpor Teean. Many people have doubts about the practice and want to analyze everything about it. "What is the awareness?" "How can I know if it is the right awareness?" These two questions were questions I was asked most frequently by practitioners.

I could see that the minds of those who asked me these questions were full of thoughts and doubts. They were completely lost in their thoughts. But every one of us must know what awareness is. Since they failed to notice their body's movements, they have never experienced their awareness. Their bodies move approximately fifteen or sixteen hours a day, but they have never been aware of their movements. That is why they do not know what sati or awareness-mindfulness is. Without understanding this, they are doubtful about the word *awareness*. Many times, I took their hands and turned them up and down, and asked them, "Are you aware of the movement?" They answered, "Yes, but I am not sure whether it is the right awareness according to your teaching."

No one could remove their doubt if they did not know for themselves whether it was awareness or not!

I used to teach children of the ages eight to ten. I took their

hands and turned them up and down, asked them to raise their hands up and put them down, move their legs and asked them, "Are you aware of the movement?" They answered, "Yes." I said to them, "That is the awareness." None of them had any doubt about awareness. Are children cleverer than adults? No, not at all! But adults like to think about, analyze and criticize everything; distracted by thought, they fail to see the nature of their body-mind. If you keep thinking about the awareness until the last day of your life, you will never know or experience the awareness in this life time. *Stop thinking and clear your mind; you will then know and experience the awareness.*

Laungpor Teean strove very hard to teach *awareness-mindfulness* to the audience and practitioners, throughout his thirty one years of teaching (1957-1988). But it took him almost twenty years before meditation teachers and practitioners accepted the word *sati*. Later on, many of these teachers spoke of and taught about *sati*—rightly so, as it is the essential teaching of Lord Buddha—the Four Foundations of Mindfulness.

However, *sati* in the sense meant by Luangpor Teean is not the same as *sati* in the sense meant by other teachers. *Sati* according to Luangpor Teean means to be aware of both body and mind. However, *sati* according to most people and some texts means to remember; to recall; to not be careless. The purpose of developing *sati* is to be aware of the body

and to see your mind when thought arises.

Nowadays, the word *awareness* is widely used by many teachers in several meditation centres. However, if you stare at or concentrate on your movement when you develop awareness, you will fall into samatha meditation right away. If you are interested in the awareness-mindfulness form of meditation, you should carefully remember Luangpor Teean's advice—be lightly aware of the movement, do not concentrate on the movement, and do not “stare” at the awareness. Once you follow the correct method and techniques, paññā will naturally arise. You will understand the Law of Nature as it really is, and so you will reach the end of dukkha.

It is a pleasure to know that the word *awareness* has become popular and gained widespread acceptance among meditation teachers—even though it has been admitted and taught a bit late! Many meditation teachers have only recently realized the importance of the word *awareness*, and started teaching *awareness* to their followers. Now the practitioners have learned that there is another method of practice which based on the body's movement besides static meditation—closing eyes, silently reciting words and cultivating calm. You can see that those two methods of practice are completely different.

Awareness-mindfulness meditation will naturally lead you to the final goal. That is because this method of practice is

correct and in accordance with Lord Buddha's teaching—to develop continuously the Four Foundation of Mindfulness.

Practising meditation makes you know your life and your mind. Body is *dukkha* (unstable; unbearable), *anicca* (impermanent) and *anattā* (uncontrollable; being uncontrollable by the Law of Nature). The crude *dukkha* is *body*. As you can see with your own eyes, it cannot stay still, it moves all the time, and it is uncontrollable. The most subtle *dukkha* is *thought*. No one can see it; no one knows what you are thinking. Even though it is your thought, if you have no *sati* you will not be able to see and catch it up. Everyone suffers because of thought. Mental formations appear and evolve day and night. Even when you are sleeping mental formations appear in the form of dreams. Luangpor Teean said, "*Saṅkhāra-khandha never stops going around.*"

You are thinking endlessly, and you know very well that thought causes you suffering. That is why you must get to know your thought, find the cause and the source of it. If you are unable to defeat the mental formations which cause suffering, these thoughts will bother you all your lives.

Perhaps you are able to see thoughts and stop them from time to time because your *sati* has developed. Nonetheless your mind is not truly calm or tranquil. It still moves up and down; it has not achieved permanent calm. Why? This is because mental formations are not yet destroyed at their

source. This kind of thought can still bother you whenever you have no sati.

Therefore, you must learn to see the beginning of thought, attain the State of “Kerd-Dab” and achieve the end of dukkha before your last dying breath. When you do, the brightness will remain in your mind for the rest of your life; you have become able to rid your mind of the darkness and avijjā.

As we practise awareness-mindfulness meditation, we feel good each time thought disappears as we see it with our sati. In the years before we practised this form of meditation, when thought arose we would follow it and lose ourselves in it every time.

As a metaphor, imagine that you have become lost in a dark cave, and cannot find the way out. Some unlucky people may remain in this cave for their whole lives, because none of them know the way out, and there is no light at all. Others however, are lucky to find a good friend who has a torch or a flashlight to show them the way out of the darkness, and they can see the light at the end of the tunnel.

The teacher is this good friend (kalyāṇamittatā) who points the path to you and helps you find your way from the darkness of the cave to the light. He/she is the most important person for practitioners. If you find an enlightened teacher or a good friend, you should realize that you are a very lucky

person. If he/she pays attention to your practice and helps you when you encounter an obstacle or a difficult problem on the noble path, you have found a marvellous teacher. You should practise diligently and intensively in return for his/her loving kindness. The teacher would like to see you free of the darkness. But if you do not help yourself, no one will be able to help you. Even if ten thousand or one hundred thousand Arahanta (a Holy One; one who had attained Nibbāna) came to teach you, you could never attain the Absolute Truth without your own diligent and intensive practice.

Luangpor Teean had the spiritual and moral qualities of a great meditation teacher, as well as those of an enlightened individual. His loving kindness touched all his disciples. They did not care which level of Ariyapuggala (noble individual) Luangpor Teean had attained, because that was merely sammati. As they practised and achieved paññā, as they developed full understanding of the Dhamma Luangpor Teean taught, they held full faith and confidence in him. You will find the same for yourself. The more paññā you achieve, the more profound Dhamma (Truth) you will understand. Your faith and confidence in his teaching will grow strong. Your doubt about his Dhamma's talk and method of practice will diminish and disappear. Luangpor Teean is the one who points you the noble path; you will come to see, know and understand the Dhamma on this path. He guaranteed with his own life that everyone

could achieve this. After your practice succeeds, you will be confident in the amazing enlightenment of Luangpor Teean Jittasubho.

Property of Anchalee Thaiyanond

Samatha-kammaṭṭhāna and Vipassanā-kammaṭṭhāna

Anchalee:

Luangpor, could you please explain to me the difference between samatha-kammaṭṭhāna (concentration development) and vipassanā-kammaṭṭhāna (insight development)?

Luangpor Teean:

An example of samatha-kammaṭṭhāna is sitting down with closed eyes and reciting “Buddho” or “Sammā Arahā” or counting “one, two, three”, etc. For this kind of practice, you have to sit down with your eyes closed, concentrate your mind—not to let your mind wander, and stay in only one specific position. For example, to concentrate on your breathing, you recite “Bud” when you breathe in, and recite “Dho” when you breathe out. This technique will make your mind calm. It suppresses thought and prevents all kinds of objects from arising; that is why you get only calmness. I call it “calmness without paññā.” As paññā does not arise in your mind, you are unable to clearly see or really know the Truth as it is. After practising samatha meditation, your mind is calm; you then contemplate the body parts or Asubha-kammaṭṭhāna (meditation on corpses at different stages of

decay). That is what I understood when I practised samatha meditation, but I do not know what others understand. Practising samatha meditation will not lead anyone to the end of dukkha because you will become attached to the tranquility. This in turn is something that resists the path which leads to the cessation of suffering—the State of Arising-Extinguishing of the Mind.

Awareness-mindfulness meditation or vipassanā-kammaṭṭhāna is different from samatha-kammaṭṭhāna. The methods of practice are completely different from the beginning to the end. You do not close your eyes for awareness-mindfulness meditation; you must be aware of both body and mind. You have to feel the body's movement, to know and see thought every time it arises. Whenever the body moves, be aware of the movement immediately and continuously. Whenever any thought or object arises, know it/see it every time. This is the meaning of awareness of body and mind. In developing awareness and mindfulness, you do not resist any thought. To the contrary, the mind is wide open to confront everything bravely. Thought is free to arise; but you have to know, to see and to understand it every time with mindfulness. Thought will become shorter and shorter; some day you will be able to see the beginning of thought. Eventually, you will reach the end of suffering.

You must practise continuously to achieve total awareness of body and mind. It will enable you to have paññā or

liberating knowledge. You will clearly know, clearly see, really know and really see the Truth as it is. This kind of knowledge comes from a clean, bright and calm mind. This kind of knowledge arises by itself; you do not have to think or contemplate. Those who know and understand the Dhamma with their own paññā will understand stage by stage the same Truth. But the mind of those who practise concentration meditation is not really calm. They simply create tranquility or calmness in their mind. That is samatha calmness. After practising and experiencing samatha calmness they will contemplate their body and mind. They will be able to know and understand something, but not everything.

(See picture below)



The straight line is paññā or insight from practising awareness-mindfulness meditation (vipassanā-kammaṭṭhāna). There are four stages of paññā or insight.

The dashed line is the understanding of samatha-kammaṭṭhāna.

The four stages of paññā or insight arising from developing awareness-mindfulness (the Four Jhānas or Four Absorption) are as follows:

1. **Paṭhama-jhāna** (the First Absorption)
 - 1.1 Vatthu-paramattha-ākāra: seeing/knowing/ touching the change of anything that exists at that moment.
 - 1.2 Dosa (anger), moha (delusion) and lobha (greed).
 - 1.3 Vedanā (feeling), saññā (perception), saṅkhāra (mental formations) and viññāṇa (consciousness).
2. **Dutiya-jhāna** (the Second Absorption)

Kilesa (defilements), taṇhā (craving), upādāna (attachment) and kamma (action).
3. **Tatiya-jhāna** (the Third Absorption)

Sīla (morality; naturalness; normality of body, speech and mind; imperturbability; calm),
 Sīla-khandha (container of sīla),
 Samādhi-khandha (container of samādhi),
 Paññā-khandha (container of paññā).
4. **Catuttha-jhāna** (the Fourth Absorption)

Attaining the State of “Kerd-Dab” and reaching the end of dukkha.

The absorptions of vipassanā-kammaṭṭhāna according to the text are as follows:

1. **Paṭhama-jhāna** (the First Absorption)
Vitakka (thought), vicāra (discursive thinking),
pīti (rapture), sukha (happiness) and ekaggatā
(concentration).
2. **Dutiya-jhāna** (the Second Absorption)
Vicāra, pīti, sukha and ekaggatā.
3. **Tatiya-jhāna** (the Third Absorption)
Pīti, sukha and ekaggatā.
4. **Catuttha-jhāna** (the Fourth Absorption)
Sukha and ekaggatā.
5. **Pañcama-jhāna** (the Fifth Absorption)
Ekaggatā and upekkhā.

This is the comparison of the knowledge from concentration and insight development or awareness-mindfulness development of the body's movement according to Luangpor Teean's teaching:

Concentration Development

1. Dosa, moha and lobha.
Vedanā, saññā, saṅkhāra
and viññāṇa.
2. Kilesa, taṇhā, upādāna
and kamma.
3. Calmness

Awareness Development

1. Dosa, moha and lobha.
Vedanā, saññā, saṅkhāra
and viññāṇa.
2. Kilesa, taṇhā, upādāna
and kamma.
3. Sīla, sīla-khanda, samādhi-
khanda, paññā-khanda.
4. Attaining the State of
"Kerd-Dab" and reaching
the end of suffering.

Those who practise concentration development are able to know and understand the said knowledge by contemplation after achieving samatha calmness from their practice. They are not able to know, see, understand or touch the Ārammaṇa Vipassanā as those who develop awareness-mindfulness are. Neither Ārammaṇa Vipassanā nor liberating knowledge appears in their mind when they are practising concentration. It is only calmness that they obtain. When thought arises or they encounter anything while they are not practising concentration, they will not be aware of themselves. Therefore, the calmness they obtain is not the real one. Thus different methods of practice yield different results. Those who practise concentration meditation can only know and understand by contemplation after creating calmness which is not the permanent one. Whenever they do not meditate, their calmness will disappear. The result of practising concentration is being attached to calmness. They are unable to realize sīla-khandha, samādhi-khandha and paññā-khandha which, according to the text, are called:

- Adhisīla-sikkhā (training in higher morality)
- Adhicitta-sikkhā (training in higher mentality)
- Adhipañña-sikkhā (training in higher wisdom)

They are unable to reach the end of suffering because they are attached to calmness which is one kind of defilements, known as āsava: kāmāsava, bhavāsava and avijjāsava.

On the other hand, those who develop awareness-mindfulness

are able to know, see, understand and touch dosa, moha and lobha; vedanā, saññā, saṅkhāra and viññāṇa; kilesa, taṇhā, upādāna and kamma. They will know, see and understand that there are complete sīla, samādhi and paññā in the Five Aggregates (rūpa-khandha, vedanā-khandha, saññā-khandha, saṅkhāra-khandha and viññāṇa-khandha). That is why I say that there is a container of sīla, a container of samādhi, and a container of paññā in the body-mind. From my point of view, khandha means container; category; group. That was what I understood when I knew the Dhamma (the Law of Nature; the Truth). That is why I say that saññā-khandha (container of perception) is already there by nature. It is not perception from studying or memory. After that I knew and understood that there are two kinds of calmness:

1. Samatha calmness: calmness without paññā or liberating knowledge.
2. Vipassanā calmness: calmness with paññā or calmness of insight.

Furthermore, I knew, saw, understood and touched virtue-sin and heaven-hell.

I knew how virtuous bodily, verbal or mental action, or simultaneous combinations virtuous actions were naturally meritorious. If there really were heaven, I knew in which level I would reside.

I knew too how evil bodily, verbal or mental action, or

simultaneous combinations of evil actions were naturally sinful. If there really were hell, I knew in which level I would reside.

I had been developing awareness-mindfulness until I achieved the last stage of Ārammaṇa Vipassanā. I had reached the end of suffering after I attained the State of Arising-Extinguishing of the Mind. It made me completely detach from everything. Ārammaṇa Vipassanā of the awareness-mindfulness development is, stage-by-stage, as follows:

1. **Paṭhama-jhāna** (the First Absorption)
Dosa, moha and lobha are destroyed and fade away.
2. **Dutiya-jhāna** (the Second Absorption)
Kilesa, taṇhā, upādāna and kamma are destroyed and fade away.
3. **Tatiya-jhāna** (the Third Absorption)
Sīla naturally appears in the Five Aggregates.
4. **Catuttha-jhāna** (the Fourth Absorption)
Āsava: kāmāsava, bhavāsava, avijjāsava are destroyed and fade away.
5. **Pañcama-jhāna** (the Fifth Absorption)
The Five Aggregates are destroyed.

The six internal sense-fields work naturally without mental formations. The six external sense-fields and the six internal sense-fields cannot be connected anymore as

they are detached from each other. The returning of body-mind to its original state is very fast, even faster than a flash of lightning. We are not able to know in advance of this phenomenon.

Luangpor Teean's Talk

7th February 1987

*“True happiness does not exist; there is only
dukkha or non-dukkha.”*

Anchalee Thaiyanond

Practising Meditation without Any Traditional Ritual

Making merit, giving donations, observing the rules of moral conduct and practising concentration meditation are virtuous actions. But while some people make merit without expecting anything in return, most people wish to gain merit in return. This shows that their defilements are increasing, rather than decreasing.

To give donations is a sort of supporting or sharing something with others; this is a form of doing good deeds, as it shows your kindness to others. To observe the rules of moral conduct—no matter which ones—five, eight, ten or two hundred and twenty seven rules (for the Theravada Buddhist monks), is also to do a good deed. These rules of moral conduct are very good for all beings, helping them to live peacefully together in the same community. But neither making merit, nor giving donations, nor observing the rules of moral conduct helps to rid you of any defilement, craving or attachment from your mind. These actions cannot defeat anger, delusion or greed.

In the ancient time, prior to the Buddha's enlightenment,

people practised concentration meditation and achieved temporary states of calm. Since they did not attain *nāṇa-pañṇā* to see, to know and to understand the true nature of their mind and the Paramattha-dhamma (the Ultimate Truth), they were never able to go beyond this temporary and ultimately untrue calmness. That was why they were unable to attain enlightenment and reach the end of suffering.

After practising concentration meditation for many years, Prince Siddhartha (Lord Buddha's name) realized that the temporary calm he had achieved from practising concentration meditation could not release him from suffering. He then changed his method of practice, from concentration meditation to mindfulness meditation. After the Buddha had become enlightened and perceived the Four Noble Truths, he began teaching his disciples to develop the Four Foundations of Mindfulness. The Buddha taught that you must have *sati* all the time, because it is the main path to the end of suffering.

In the same way, Luangpor Teean taught his followers to develop awareness-mindfulness, have continuous awareness in their body and mind, and practise without any traditional ritual. He recommended that they avoid wasting time paying respect to the Buddha image, chanting, giving donations or observing the rules of moral conduct. If you would like to practise, he taught, do it right away.

Luangpor Teean said, "A boxer should not waste his time

with the traditional ritual of paying respect to his teacher. As soon as he gets on the stage, he should start fighting without any delay.”

Luangpor Teean also said, “You do not need to begin with making merit, giving donations or observing the rules of moral conduct before you start practising your meditation and do not as well need to start your practice with samatha or concentration meditation before practising vipassanā meditation.”

Now, I can attest to the truth of Luangpor Teean’s teachings. Before I met him, I had never been interested in religion, making merit, giving donations, or observing the rules of moral conduct. I had never before practised samatha meditation and knew nothing about meditation. When I met Luangpor Teean, he told me to start practising awareness -mindfulness meditation without any traditional ritual. He simply told me to develop awareness-mindfulness by doing the rhythmic hand movements continuously without closing my eyes or reciting any word.

I found myself able to achieve Ārammaṇa Rūpa-nāma within only one hour. The experience proved that if you wish to practise this kind of meditation, you can do it anytime, anywhere; there is no need to practise in the forest or a monastery. You may develop awareness-mindfulness anywhere—at home, in the car, etc. You can wear any kind

of dress; there is no need to wear white dress. You should focus on the essence of the Buddha's teaching, not the non-essential parts. If you are a serious person, you should practise intensively, not simply do the rhythmic hand movements a few times for pleasure and then give up practising because of your laziness.

The awareness-mindfulness meditation is a short and direct path to the end of suffering; it is the true vipassanā meditation. You should not waste your time by beginning your practice with samatha meditation. Luangpor Teen confirmed that everyone can start with awareness-mindfulness meditation which is a kind of vipassanā meditation. He himself had wasted his time for thirty years practising samatha meditation, and he did not want to see anyone waste their time like him. You can develop awareness-mindfulness anywhere in your daily life by being aware of your body's movements and seeing your thought every time it arises. Sati in the sense Luangpor Teean defines it is to be aware and mindful of your body and mind; it does not mean to recall or to remember. Luangpor Teean often said, "If you ask anyone whether he ate any food yesterday, he would certainly remember it. That is not sati."

Some of Luangpor Teean's Dhamma talks were different from those in the Buddhist texts. He did not care about this difference, because what he taught was the Paramattha-sacca (Absolute Truth) which he saw, knew and experienced with

his own ñāṇa-paññā.

Some Dhamma terminologies used by Luangpor Teean came from his own experience or understanding, such as khanda, sīla-khanda, samādhi-khanda and paññā-khanda. These are the meanings of Khanda according to Luangpor Teean: container; category; group. Sīla-khanda means the container of sīla; samādhi-khanda means the container of samādhi; and paññā-khanda means the container of paññā.

This is what he explained: “If the container (khanda) is good or does not leak, it can be used to hold some rice or water.” Most people could not understand what he meant by this. Now, I will interpret his Dhamma terminology to be an easy one—there are sīla, samādhi and paññā in a well practised mind. This is one example of Luangpor Teean’s Dhamma terminologies.

Please remember that you have to practise until your attachment fades away. When it does, sīla will naturally appear in your mind.

Another Dhamma terminology of Luangpor Teean which few people could fully understand is the State of “Kerd-Dab.” This is the phenomenon of Dhamma he had experienced for himself.

Luangpor Teean used the word “Kerd-Dab” because he had

personally seen and experienced the Arising-Extinguishing of his mind. “Kerd-Dab” of Luangpor Teean is the Paramattha. He would not have called the appearance and disappearance of thought as “kerd” and “dab” if he had not seen it arise and extinguish himself.

Hundreds of those thoughts usually arise and stop or disappear every day. That “kerd-dab” is used by the sammati, not by the Paramattha. “Do not use the supreme word as the low one and do not use the low word as the supreme one,” said Luangpor Teean.

The State of “Kerd-Dab” (Arising-Extinguishing of the Mind) is the phenomenon of Dhamma. Once you attain the State of “Kerd-Dab”, your mind will completely change; it will be restored to its original state. You will no longer be the same person. Whenever your sati is completely active, it will be able to destroy mental formations at their source. The external sense-fields will no longer connect with the internal sense-fields. Avijjā and āsava will be completely destroyed. Everyone who attains the State of “Kerd-Dab” will call this phenomenon of Dhamma exactly what she/he sees and experiences; no other word will be used, because no other word can fit the reality. It will be called by the paramattha, not by the sammati.

If you use different meditation method or techniques of practice, you will achieve a different sort of knowledge. If

you follow Luangpor Teean's path—developing awareness-mindfulness, you will see and understand the same Dhamma that he did.

Many words used by Luangpor Teean were his own terminologies, not words found in any text. He gave Dhamma talks according to his own experience and paññā without referring to any scripture or text. Some of us, his very close disciples who highly admire and respect him, made a comment with a sense of humour on Luangpor Teean's vocabulary spoken in broken Thai language. It is because his Thai was very poor. But as we listened to his talks quite often, we were able to understand his teachings well. After we followed his path by practising awareness-mindfulness meditation, we were able to comprehend the meanings of those Dhamma terminologies with our own paññā.

Since Luangpor Teean did not have a formal education and he knew very little of Thai words, he would use the words that came directly from his mind to communicate his Dhamma to his followers. His teaching or talk did not refer to the texts. In fact he did not want his disciples to attach to the Buddhist texts and use them as the reference.

He always asked his disciples to put the texts away. He asked them, "Can you remember the first word or first sentence your parents talked to you after you were born? If you cannot remember it, how could you hold onto the Buddhist texts

which were written down many centuries after Lord Buddha had passed away?"

Luangpor Teean told his disciples to practise the awareness-mindfulness meditation in order to see, to know and to understand the Dhamma for themselves, to not attach to the Buddhist texts. You will clearly understand the Buddhist texts after you attain the Ultimate Truth.

After attaining enlightenment, Phan Intapew began teaching his method of developing awareness-mindfulness to his wife and relatives for two years and eight months. After his wife and relatives understood the Dhamma, Phan Intapew decided to re-enter the monkhood, since he knew very well that most Buddhists place their faith in monks and well-known teachers or speakers, not in laypersons like him. Although he was teaching the Truth, few people listened to him.

The monkhood would therefore give him advantages in disseminating the Truth he had realized from his own experience. He hoped to let everyone know that practising meditation is not too difficult; rather, there is an easy and effective method and technique. You should not waste your time in practising concentration meditation. Instead you can begin your practice with vipassanā meditation.

As Phan Intapew had loving kindness for all mankind, he was ordained again as a monk. After the ordination, he was

known as Luangpor Teean Jittasubho. He gave the Dhamma talks which people had never heard before; they were unlike the talks of others. During the first twenty years of his monkhood, many people alleged that he was a communist, abnormal or bizarre. But Luangpor Teean did not care what people said about him because he had firm determination to speak the Truth and was never afraid to do so.

Some audiences, especially the monks, could not accept what he had to say. At times they reacted negatively. But he continued to teach. He always had confidence in his experience and paññā throughout his thirty one years of teaching the Ultimate Truth. It is rare to find a noble one like Luangpor Teean.

Luangpor Teean attained the Dhamma as a result of practising awareness-mindfulness meditation. This is why he taught us to develop awareness-mindfulness continuously, to have rapid sati and be capable of swimming against the stream towards the beginning of the formation of thought, which is the cause of suffering. Luangpor Teean himself had practised this method as well; within only a few days of his practice he was able to see the beginning of thought which is the cause of suffering, and attained the State of Arising-Extinguishing of the Mind.

Luangpor Teean was the first one who taught *the method of developing awareness-mindfulness in order to see thought.*

It is to see, to know thought—not to stare at it. “If you do not see or know thought, how could you manage to defeat it?” asked Luangpor Teean. He taught his followers to swim against the stream of thought in order to attain the State of Arising-Extinguishing of the Mind. He would like to see everyone reach this goal—the end of suffering. He determined to teach awareness-mindfulness meditation to everyone.

Luangpor Teean never worried about his own health. During the last years of his life, he was seriously ill, but he never stopped teaching. He taught until the day his health did not allow him to do so. This is because Luangpor Teean hoped that everyone could *know it, see it, be it and have it* as he knew, he saw, he was and he had.

Luangpor Teean taught the awareness-mindfulness development by using the rhythmic hand movements which he himself had practised and used to successfully achieve his goal, without reciting any word or closing his eyes.

His last teacher taught him to practise meditation with rhythmic hand movements and silently reciting the word “ting-ning” (“ting” means to move; “ning” means to stop), but Phan Intapew refused to recite.

Before he went to see the last teacher, he already had lots of experience in concentration meditation with reciting various words such as “Bud-dho”, “Sama-arahang”, “Die;” with

counting from one to ten and then counting in reverse from ten to one; and with Ānāpānasati (mindfulness on breathing). He had already practised them all.

He had also experience in staring at and concentrating on the body and mind when he was meditating. He said those meditation practices were all samatha meditation.

That was why he practised the rhythmic hand movements without staring at, concentration on the body's movement, closing his eyes or reciting any word. He avoided practising any form of concentration meditation, and instead focused upon developing pure awareness-mindfulness.

When Luangpor Teean planned to teach this form of meditation, he created the style of hand movement as rhythmic in order to make the student—you—aware of each movement of your hand. The rhythmic movement of the hand is not weird or abnormal as some said insultingly of Luangpor Teean's technique. If you correctly practise this form of meditation according to Luangpor Teean's method and technique, you will unexpectedly find that you draw enormous benefit from the movement of your hand.

This method of practice will enable you to have continuous awareness. Whenever your body moves, you will be aware of your movement. No matter what you do, you will be aware of it. In the past, before practising this form of meditation,

most practitioners did not know, did not feel and were not aware of their bodies' movement. They never had sati. They did not know what awareness and mindfulness was, despite the fact that they had been living for forty or fifty years.

Luangpor Teean created this method of movement in order to awaken your awareness. The fifteen rhythmic hand movements make you move your hands regularly by turning your palm up and down; raising your hand up and down; moving your hand in and out; encouraging you to move and stop rhythmically. You have no need to do the rhythmic hand movements all the time. When you surely know what awareness is, you will be able to develop your awareness in every posture, no matter whether you are standing, walking, sitting, lying down or working.

These techniques give you opportunity to develop your awareness continuously. You must develop your awareness at all times or you will not achieve anything.

You should keep your body moving as often as possible in order to have continuous awareness because *the continuity is very important*. When thought arises, know it and see it every time. If you have sati, you will be able to see thought. When you go out as well, you can develop your awareness, for example by blinking your eyes, moving your foot or rubbing your fingers together, etc.

You can practise this form of meditation anytime and anywhere. When you are working or thinking your sati will always be there, because you have trained to be aware of yourself all the time. You will work with sati, and you will think with sati. Moha will disappear from your mind. You will develop awareness-mindfulness in your daily life without a problem. If you simply have sati at all times, it will definitely lead you to the end of suffering. You have no need to make it difficult or complicated.

As a noble one, Luangpor Teean taught a subject which most people found difficult as an easy one. He taught what they understood to be impossible as something they were very likely to achieve. Sometimes he would give examples or use analogies, to make those subjects clear and easy to understand.

Since Luangpor Teean was an enlightened one, his talks apparently came from his mind and his own experience. He usually gave examples which are easy to understand. He showed them that practising meditation was not complicated and there was no problem; his method and techniques are very easy and simple. They allow everyone to practise regardless of their religion, nationality or age.

If you take his advice and try to do what he suggested, you will see and understand the same Dhamma he did. But you must use the correct method and techniques—do not let

yourself stare at or concentrate on the movement, and do not mix this method with others. If you use the incorrect method or techniques, you will stray onto the wrong path since the mind moves very fast. Thousands of people who practised correctly were able to achieve Ārammaṇa Rūpa-nāma and hundreds of them were able to see their thought when it arose. This enabled them to reduce their suffering greatly.

To practise the awareness-mindfulness meditation through the rhythmic hand movements is to practise Satipaṭṭhāna (the Four Foundations of Mindfulness) according to the Buddha's teaching. They are as follows:

1. To be aware and mindful of every movement of the body continuously, by doing the rhythmic hand movements or walking forward and backwards with awareness-mindfulness is Kāyānupassanā (Mindfulness as regards the body.)
2. Once you have total awareness in your body and mind on the foundation of mahā-sati (complete awareness), you will know, see, understand and touch the upekkhā-vedanā (neutral feeling; neither pleasurable nor painful)—that is Vedanānupassanā (Mindfulness as regards feelings.)
3. Once your sati is rapid and active—you are aware of your body's movement continuously, you are able to see your thought every time it arises—that is Cittānupassanā (Mindfulness as regards

thoughts.)

4. Once you are totally and continuously aware of your body and mind, the awareness will become mahā-sati. Your mind will naturally become steady (samādhi) by itself. Paññā will arise by itself in samādhi. You will see, know and understand everything about your life, your mind and the Law of Nature as they really are. That is Dhammānupassanā (Mindfulness as regards the Dhamma.)

“Let thought arise, but you have to defeat it every time until mental formations cannot work anymore.”

Luangpor Teean Jittasubho

Luangpor Teean and the Knowledge He Has Passed On to Us

The biography of Luangpor Teean is very interesting, since it is unusual and hard for a lay teacher to be accepted by the Buddhist community in Thailand. Most of Buddhists believe that only monks or monastics can attain enlightenment.

In Phan Intapew's youth, he spent more than thirty years looking for meditation teachers who truly knew the Dhamma and could teach him meditation. Whenever he heard of the arrival of a respected meditation teacher, Phan would go to practise meditation with him. He told his followers that the method of practice of the meditation centres varied only slightly, as all they emphasized the knowing of the breath or the walking meditation which he had to concentrate on each step of walking. The only difference was the words they chose for recitation. And so Phan continuously practised concentration meditation with many teachers, for a very long period of time.

At the age of forty six, Phan realized that his practice of

concentration meditation had not enabled him to overcome his anger. This became clear to him when one day his wife asked him something, and he became unreasonably angry with her. She then reminded him that he had just made merit, and asked why he so easily became angered over a minor topic. She also said to him, "If you are angry, you are now in hell." Phan realized that what she said was right. And so he decided to leave home to practise meditation, to find the way to defeat his anger. Having managed his business and property (Phan Intapew was a successful man in business, one of the rich men in Loei province), he left home determined that he would not return if he could not overcome his anger. He did not let his family know where he planned to go. He had wasted more than thirty years practising various kinds of meditation, achieving only temporary calm and unable to overcome his anger.

He went to the temple, Wat Rangsimukdaram in Nongkhai province, to practise meditation for a three-month retreat. The monk, a meditation teacher, taught him to practise rhythmic hand movements. When Phan moved his hand he had to silently recite the word "ting" (to move); when he stopped moving he had to recite the word "ning" (to stop, or to stay still).

Phan Intapew or Por Teean had had much experience in concentration meditation, silently reciting the words "Bud-dho", "Sama-arahang", "Phong-Yup" or counting the breath ...one,

two, three until ten and Ānāpānasati. He then decided to develop awareness-mindfulness through rhythmic hand movements, but he neither closed his eyes nor recited any word.

Recalling that Lord Buddha taught his followers to have awareness-mindfulness at all times, Phan tried to be aware of his movement continuously. He practised intensively all day long—and the next day, and then the day after that. Within three days, he was able to attain the Ultimate Truth and reached the end of suffering, without any formal ritual or teacher. On the eleventh day of the waxing moon of the eighth month of the Thai lunar calendar, in the year two thousand five hundred of the Buddhist Era (8th July 1957) Phan Intapew proclaimed that he had no more suffering.

Phan Intapew (Por Teean) was a layman when he attained the Ultimate Truth. He believed in what he saw, knew and understood by himself. He no longer looked for a teacher since his doubt about his life and mind had vanished. He had seen the beginning of thought which is the cause of suffering. His mind changed for the last time when he attained the State of “Kerd-Dab”.

Phan Intapew’s enlightenment was unusual and rare in Thailand. Since he was a layman who declared that he was enlightened after he had practised the awareness-mindfulness meditation for only a few days, it was hard for Buddhists

to accept his enlightenment. But because he went straight to vipassanā meditation, his method of practice was a right one. That is the reason why Phan Intapew wasted no time and was able to attain enlightenment in a very short time. Historically, his life is similar to that of Hui-neng, the sixth patriarch of Ch'an Buddhism in China (638-713), who as well was illiterate and attained enlightenment as a layman.

Luangpor Teean Jittasubho (Phan Intapew) is now accepted among awareness meditation practitioners as the Master of developing awareness-mindfulness. His method and techniques are very clear—to have awareness-mindfulness at all times, to know/to see thought every time it arises. He was the first modern Thai teacher to talk about awareness-mindfulness and seeing thought. That is to see it, know it every time it arises, and leave it immediately.

Do not suppress thought. As thought is the cause of suffering, therefore, you have to swim against the stream of thought with sati until you see the beginning of thought. When you see it, your suffering will end.

Phan Intapew (Por Teean) returned home after attaining enlightenment. He started teaching the developing awareness-mindfulness at Baan Buhom in Loei province. He taught several groups of people, among whom were his wife, his sister and his relatives. His wife was enlightened in two years and eight months. His sister, relatives and many fellow

villagers also achieved the high stage of paññā. After his wife attained enlightenment, Phan Intapew decided to re-enter monkhood, to teach awareness-mindfulness meditation to everyone. He knew very well that Buddhists traditionally had faith in monks, not in layperson.

Luangpor Teean gave Dhamma talks and taught according to his own knowledge and experience, without referring to scriptures or formal rituals. He did not emphasize the importance of making merit or observing the rules of moral conduct. Instead he confirmed that everyone can practise this method of meditation, no matter if he is a monk or a layperson regardless of gender, age, nationality or religion.

The form of awareness-mindfulness meditation according to Luangpor Teean may be easy, but may also be hard—it depends on one's understanding. If you understand Luangpor Teean's method and techniques properly, you will find it easy. His method does not require you to close your eyes and silently recite any word; that is why it is often difficult for those who are used to meditating with closed eyes and reciting words. Furthermore, it requires you to maintain continuous awareness of your body's movement, not concentrating on the movement but always remaining lightly aware of it. Do not concentrate on opening/closing the palms, the walking meditation, or the movement of the hands up and down. Do not pay strong attention to any movement; otherwise it will become samatha meditation instead of vipassanā meditation.

Properly developed awareness-mindfulness will help you feel relaxed and not tense.

Those who used to practise samatha meditation often find this method very difficult. However, those who have never practised any kind of meditation before will find it easy and uncomplicated. Therefore, simply try to understand Luangpor Teean's method and techniques of practice, and use them from the beginning to the end of your practice.

You can practise this awareness-mindfulness form of meditation in your daily life. You do not have to stay still and close your eyes; you should always move parts of your body in order to develop your awareness. You can practise the awareness-mindfulness meditation while standing, walking, sitting or lying down; turning your palms up and down, rubbing your fingers together, moving your foot, sweeping or mopping the floor, washing or ironing the clothes. All are good for developing awareness. But please remember that you must be aware of your body's movement all the time and continuously. If many thoughts come into your mind, do not be concerned or worried. Do not stare at thought or try to stop it from arising. Thought should not be suppressed—let it arise naturally, because it is what you need to know and understand. You should know what it is up to, know how to prevent it from deceiving you and know how to solve the problem it presents because it is the cause of suffering.

Luangpor Teean said, “The more thought arises, the more you know it. It is similar to a boxer—the more he fights, the more skillful he is. Eventually he will become a champion. If you do not let thought arise, how can pañña occur to your mind? If you suppress thought, you will suffer and become stressed because suppression of thought is unnatural. Let it arise, but defeat it every time until mental formations cannot work anymore.”

Anger, delusion, greed, defilements, craving and attachment, all show up in the form of thought or emotion. Therefore, Luangpor Teean told us that thought must be defeated. There is no need to analyze what it is. As soon as you see thought, cut it off immediately. What do you use to cut it off? Use your sati to cut it off. When you have sati you are able to see thought and it will disappear immediately.

Luangpor Teean taught us that we have to know and see thought every time it arises. If thought does not arise, it means that mental formations do not work. But if thought arises, you have to know it, and see it as soon as possible with your sati. If you have skillful sati, you will be able to see thought rapidly. When you see it, it will cease right away. Do not pay attention, analyze or criticize what it is—anger or greed, etc. Continue your practice and remain aware of yourself continuously at all times. Thus you will be able to catch up with thought if it arises. When you are totally aware of your body and mind, you will see that your mind

is clean, bright, calm and steady. That is the natural state of your mind which is not blocked off by delusion and avijjā. Paññā will arise in samādhi which rests on the foundation of mahā-sati. You will then see, know and understand the Truth. This kind of paññā is truly the pure knowledge of insight which enables you to see, know and understand your life, your mind, and everything as they truly are. You will be able to let go and detach from everything. This kind of paññā does not come from contemplating anything at all.

Calmness and Nibbāna already exist in everyone's mind. It depends on you whether or not you will reveal it. It is a very common error to study the subjects which are far away from you and outside yourself—then you forget to look at your own mind and study it. Many of you think that the Dhamma is too far from your reach, or that only monks can achieve enlightenment. But there is clear and certain evidence that Hui-neng and Luangpor Teean Jittasubho attained enlightenment when they were laypersons. Lord Buddha himself said that anyone who develops the Four Foundations of Mindfulness continuously would be able to attain the Dhamma within seven years at the latest. But Luangpor Teean said, "If anyone practises awareness-mindfulness meditation in accordance to my method correctly and continuously like a linking chain, his suffering will be greatly reduced and he may reach the end of suffering within three years." Luangpor Teean guaranteed what he said with his own life.

Before I met Luangpor Teean, I had never been interested in going to the temple or monastery, making merit, giving donations or observing the rules of moral conduct. I had seen one of Luangpor Teean's books "Sawang Tee Klang Jai (Brightness in the Mind)" by coincidence. I found it very interesting and easy to understand. I slowly read and tried to understand every single word in that book. I underlined many sentences of his sensible and remarkable talks, finding them impressive and agreeing with them as I read. At the end, I found that I had underlined almost the entire book. Besides the books, I also listened to his Dhamma talks in the audio devices. Some of his talks were recorded long time ago, before he could speak standard Thai. He spoke in a local dialect which I could hardly understand. I repeatedly listened to some of those talks in standard Thai and often read his books over and over again, never feeling bored. When I began, I was unable to understand the Dhamma at all; but I soon understood the essence of his teaching, the method of practice and the fruit of developing awareness-mindfulness.

Every book of his Dhamma talks presented the same subject and substance, no matter which name it was given. Those are: dukkha, to be aware and mindful of one-self, to see thought, to avoid becoming lost in thought, to attain the State of "Kerd-Dab", to practise until reaching the end of suffering. I have had faith in his teaching because in none of his talks could I find anything with which I could disagree, or even to which I could object.

Everything Luangpor Teean said was reasonable. He spoke both in standard Thai and in his local dialect, rarely using Pāli words, so his words were never hard to understand. As an enlightened one who realized the Ultimate Truth, he was able to explain difficult subjects in an easily comprehensible fashion. Of course, you could not understand them all because the Dhamma must be realized by yourself from your own paññā, rather than from readings of the scripture/Pāli Canon or from attending Dhamma talks. Even the enlightened one cannot find the words to explain everything because Ārammaṇa Vipassanā, the State of “Kerd-Dab”, and the State of Nibbāna are beyond words and explanations. The enlightened ones speak few words among themselves, because they have the same experience and understand each other.

I had seen the light from Luangpor Teean’s teaching, but it was not enough since it was not from my own knowledge and understanding. It was merely the remembrance of Luangpor Teean’s talks, not from my own paññā. But with faith strengthened by the reading and talks, I went to see Luangpor Teean and said to him, “I have no question to ask you. I agree with all your talks. I want to practise and have paññā as you teach.”

Luangpor Teean asked me only one question, “Khun Anchalee, what do you understand about making merit?”

I sincerely answered him according to my feeling and

understanding, “I think it is to contribute something to someone who is in need of.” Luangpor Teean nodded his head and said, “Good.”

He asked me that question to know whether or not I had blind faith, and understand my views. After that, he told me to start practising the rhythmic hand movements on the porch of his cottage.

Luangpor Teean stayed nearby, telling me to be continuously aware of the movement throughout one hour of my practice. He could see that I had total awareness—my mind was steady. Therefore, he asked me to stop practising and questioned me about the body and mind.

After one hour of intensive practice, I was able to know and understand Ārammaṇa Rūpa-nāma. I required only a very short time to understand Ārammaṇa Rūpa-nāma because I had never practised any kind of meditation before. I had known nothing about the Dhamma. I had not even known any Pāli word. Luangpor Teean said to me, “Khun Anchalee, you are like a pure white cloth. Therefore, whatever I give or teach you, you take them all.”

This is the proof that knowing nothing was an advantage and benefit for me. If an intellectual person with a wealth of worldly experience had a talk with Luangpor Teean, the conversation might come out like “a cup overflowing with tea”

—a story in the Zen teaching.

Having opportunity to meet and to be a disciple of Luangpor Teean Jittasubho, who showed me the path (magga) leading to the cessation of suffering, was the most valuable and wonderful thing in my entire life.

Lord Buddha realized the Four Noble Truths: dukkha, samudaya, nirodha and magga.

Dukkha, or suffering, is to be comprehended.

Samudaya, or the cause of suffering, is to be eradicated.

Nirodha, or the cessation of suffering, is to be realized.

Magga, or the path leading to the cessation of suffering, is to be developed.

You should know/understand the meaning of suffering in the sense of the Four Noble Truths, not in the worldly sense—having no money, no food or no house, etc. If you do not know/understand suffering in the sense of the Four Noble Truths, you will never be able to attain the Dhamma and will live your life with suffering until the day you die.

Reading the Dhamma books may enable you to understand your life and mind at certain level. When you have dukkha, advice from those books may relieve your suffering, or else you might try to accept it. Anyway, it is not easy to do so as you have no paññā to know and understand the Truths as

they really are. Therefore, you must prepare yourselves to confront with the change, the loss or the separation from your love ones, etc. with non-suffering feeling. After realizing the Dhamma, I often said, "Whatever is changeable and unstable, that is dukkha."

If you know/understand dukkha, you should as well know the cause of dukkha, and you should understand the path leading to the cessation of dukkha. You have to reach the end of dukkha and realize the Ultimate Truths. Once realizing and perceiving the Ultimate Truths, you will live the rest of your life without suffering. If you only read the Dhamma books or listen to the Dhamma talks, but have never practised meditation to have paññā, you will never know and understand your own life and mind.

Luangpor Teean Jittasubho's method of developing awareness-mindfulness is not too difficult for you. You simply need to practise intensively and devote your time to the practice; you will absolutely see the result of your practice within three years.

The most important duties for practitioners in this life are:

1. To see the beginning of thought.
2. To attain the State of Arising-Extinguishing of the Mind.
3. To completely destroy āsava and avijjā.
4. To realize the Ultimate Truths and attain Nibbāna.

5. To liberate one-self from dukkha in saṃsāra (the Round of Existence).

Property of Anchalee Thaiyanond

Method of Practice

Luangpor Tecan's Awareness-Mindfulness Meditation

Developing Awareness in Daily Life

You should develop your awareness frequently and regularly. You can practise in any posture such as sitting or lying. When you are on a bus or in a car you may put your hand on your thigh, turn your palm up and down, and be aware of the movement. You may gently and slowly rub your fingers together or you may grasp-release your hand. The awareness will be awakened by these actions.

You are able to develop awareness-mindfulness all the time when you are at home doing the household chores: washing your clothes, sweeping the floor, cleaning the house, washing dishes or gardening. The awareness will accumulate little by little every day like raindrops falling in a container or earthen jar. If the container is not leaking, one day it will be full of water.

You may as well practise by walking back and forth, swinging your foot or your hand, or lying down in bed and grasping-releasing your hand repeatedly until you fall asleep. When

you wake up in the morning, simply do the same practice. This is the developing awareness.

Caṅkama (Walking Meditation)

Caṅkama in Pāli means walking forward and backwards or walking to and from. If you have been sitting for a long time, it may cause you aches and pains, you can change your position from sitting to walking. After walking for a long time, you can as well change the position from walking to sitting. There are four positions which you may choose: standing, walking, sitting and lying. Time should be well allotted for each of them.

Do not move your arms while you are walking, but keep your arms across your chest or clasp your hands behind your back.

When you are walking to and from, you have to be aware of your feet's movement. Do not recite "the right foot is moving" and "the left foot is moving".

Do not walk too fast or too slow, just walk with your normal speed.

To walk with awareness is the method of walking meditation. If you walk all day without awareness, it is not walking meditation; you will waste your time.

Walking forward and backwards with awareness is walking meditation.

Rhythmic Hand Movements

If you want to develop sati, samādhi and paññā, you need to know the proper method and techniques of practice.

Techniques of practice are: do not sit still, move your hands rhythmically all the time, do not close your eyes, and do not recite any word. You may sit in any position, no matter if you sit on the floor or on a chair; you may stand or lie down, but you have to be aware of every movement.

Luangpor Teean's Awareness-Mindfulness Meditation (Rhythmic Hand Movements)



1. Sit cross-legged and upright; rest both hands on the thighs with your eyes open.



2. With awareness, turn your right hand onto its edge and stop.



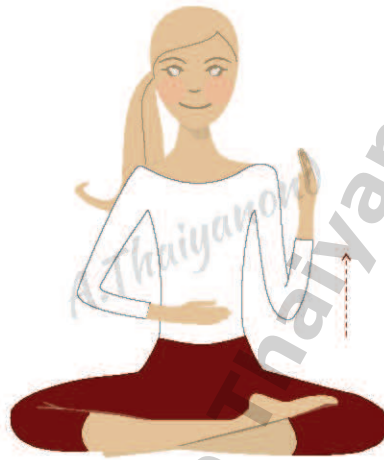
3. With awareness, slowly raise your right hand up and stop.



4. With awareness, slowly lower your right hand to rest on your abdomen and stop.



5. With awareness, slowly turn your left hand onto its edge and stop.



6. With awareness, slowly raise your left hand up and stop.



7. With awareness, slowly lower your left hand to rest on your right hand and stop.



8. With awareness, slowly move your right hand up to rest on your chest and stop.



9. With awareness, slowly move your right hand out and stop.



10. With awareness, slowly lower your right hand to your thigh and stop.



11. With awareness, slowly turn your right hand down and stop.



12. With awareness, slowly move your left hand up to rest on the chest and stop.



13. With awareness, slowly move your left hand out and stop.



14. With awareness, slowly lower your left hand to your thigh and stop.



15. With awareness, slowly turn your left hand down and stop.

“The Dhamma is so deep and profound beyond thoughts. Ñāṇa-pañṇā is the only thing to penetrate the avijjā to attain the Dhamma. The Dhamma is not for showing off. The Dhamma is Supreme. You have to know it, to see it, to be it, and to have it by yourself.”

Anchalee Thaiyanond

Vipassanā Master

Lord Buddha passed away more than two thousand five hundred years ago. Some of the Dhamma he founded and taught is understandable; some is profound and difficult to comprehend with the sati-paññā/knowledge of ordinary people alone. The Dhamma Lord Buddha taught has been interpreted by the noble ones and by many teachers. Some who have no paññā listen and read interpretations as correct teachings of Lord Buddha based solely on the fame and well-known names of the speakers, monks, or teachers. Those teachers interpreting the Dhamma are well respected by the public. Some monks are meditation teachers, have received renowned recognition from monks and laypersons for the supramundane knowledge, and are Ariyapuggala. Some Buddhists, because of the teachers' fame, place blind faith in those monks, speakers and teachers, and believe in their Dhamma talks and teachings without question.

If the Dhamma taught by a particular teacher was the Ultimate Truth, everyone would understand the same thing. The awakened ones would understand the same Dhamma, would share the same beliefs/opinions, and would interpret the Buddha's Dhamma correctly. But normally, ordinary people cannot tell which one of the teachers is a truly noble

individual, because they themselves do not yet have paññā.

This is the situation in Thailand today. Thailand has many meditation centres, each with its own methods of teaching meditation. Each meditation centre claims that it is the true vipassanā meditation centre.

The methods of some meditation centres may be similar; the difference between one centre and another may be only words of recitation. However, some centres have different methods and techniques. In some cases, practitioners (most of them are monks) who have practised with the same teacher, from the same centre, later establish their own meditation centres. Even in these cases, the methods and techniques of practice may be changed and/or become diluted from the original methods. This can make newcomers and lay people misunderstand the original teachings. There are some cases in which practitioners gained experiences from learning from, listening to and practising with many different teachers. In these cases, they eventually create their own methods of practice by adjusting and borrowing from the techniques of their different teachers.

In just this way, practising different methods and techniques, you will obtain different knowledge and understanding.

Selecting a good meditation centre with a good teacher using the correct method can be a problem for newcomers who

are interested in practising meditation. This is because they are not able to know which teacher is truly a noble individual.

As you begin your studies, therefore, you should consider the following advice:

1. Study and clearly understand the essence of the Buddha's teaching.
2. Know and understand the meaning of the Four Noble Truths.
3. Understand and accept the advice Lord Buddha gave his disciples, to practise the Four Foundations of Mindfulness.
4. Read and clearly understand Lord Buddha's Kālāmasutta.
5. After you practise meditation, you have to achieve paññā understanding the Laws of Nature and attain the cessation of suffering (nirodha).

After understanding the above five topics, you should study the Dhamma talks, the teachings, and the methods of those teachers. Then you should understand whether their teachings are the same as those of Lord Buddha. If you are confused and puzzled after reading or listening to their Dhamma talks, you should reconsider your decision to join their followers.

Some teachers like to talk about the profound Dhamma, which you may find too difficult to understand. This does

not mean that you are unwise; rather, the teacher should talk the basis of Dhamma to the beginners. If the teacher is a noble one, he will use analogies to teach you the profound Dhamma. Sometimes, he does not speak anything at all concerning the Dhamma, but advises you to practise and wait until you come to know, see, and understand the Truth for yourself.

The noble one's preaching is clear, rational, understandable, and never confusing. He speaks from his knowledge of insight, unlike those who steal the teachers' words and act as if those talks are their own knowledge. There are also some meditation teachers who claim that they have attained the Supramundane States (the Four Paths, the Four Fruitions and Nibbāna) whereas in fact, they have not. Their teachings can be confusing; and the audience cannot understand what the teachers are talking about.

Therefore, in selecting a meditation teacher, you must consider carefully, and make your decision properly. Otherwise you may waste your time and stray in the wrong direction. Life is too short, and time passes as quickly as a flying bird. Do not waste your time due to being unreasonable or having blind faith and attachment. Everyone has his own sati-paṇṇā. If you consider with your sati-paṇṇā before selecting a meditation teacher, you will be able to know whether or not their teachings are reasonable and the same as those of Lord Buddha.

Now we can turn directly to those who are interested or have faith in Luangpor Teean's teachings and his Dhamma talks. If you can understand Thai, please try to listen to his Dhamma talks from an audio device. It will be of great benefit to you. Please try to understand what he teaches, and see whether or not this method of practice can destroy anger, delusion, greed, defilements, craving and attachment; and whether or not it can lead you to the end of dukkha.

The most important thing you should understand is Luangpor Teean's method and technique of practice, because it is the essence of awareness-mindfulness meditation.

The meaning of "sati" for Luangpor Teean is *the feeling of what you are aware of*, such as feeling with awareness and mindfulness while you are opening and closing your hands, breathing, or blinking the eyes. Luangpor Teean confirmed that sati in his sense was not to recall or recapture.

Sati is magga (the path leading to the cessation of suffering).

Before making a decision to practise, you should clearly understand Luangpor Teean's teachings. If you do not understand his teachings, you will not have faith and confidence in his teachings because practising awareness-mindfulness meditation needs a great deal of effort. Therefore, you are advised to study and read Luangpor Teean's Dhamma talks and teachings until you understand them clearly. If

you have confidence in his teachings, you will be willing to practise and put in great effort to reach your goal.

Luangpor Teean said that Dhamma talks must be straight forward, not phrased so as to please or compromise with anyone. The teacher should let his disciples know what is right and what is wrong. For example, Luangpor Teean talked about the difference of calmness: concentration development achieves samatha calm because thought and emotion are suppressed. This is not natural; it is not true calm. After the mind is temporarily calm, practitioners will contemplate their bodies and minds, etc. But they will remain unable to realize the profound Dhamma, because Ārammaṇa Vipassanā never arises in concentration meditation, unlike vipassanā meditation.

Developing awareness-mindfulness or vipassanā meditation achieves vipassanā calm because of realizing and understanding the Ultimate Realities with pure paññā. Therefore, it is genuine and permanent calm. Luangpor Teean spoke from his own experience without any compromise on this issue. He often said, "I will give my life to preserve the Sacca-dhamma (Absolute Truth)."

Why do you practise meditation? You practise meditation to know and understand dukkha; to overcome anger, delusion and greed; to destroy defilements, craving and attachment; to have ñāṇa-paññā understanding all things as they truly

are; and to live your life beyond happiness and suffering.

Most people have had lots of attachment and have clung on to their beliefs. For example, it is believed that practitioners must have personality and behave in a certain way; it is believed that laypersons (both men and women) cannot attain the Dhamma. Have you ever asked yourself why you practise meditation? If it is not to achieve paññā and attain Nibbāna, then why do you practise it? Anyone who clings on to attachments is not only suffering but also pathetic. Luangpor Teean said, “There are not many noble individuals. If I have a conversation with anyone, I will know the level of his knowledge of insight. I can tell by his Dhamma talk that he is truly enlightened or not.”

Awareness will lead you to achieve the complete sati, samādhi and paññā. You will come to see, know and understand the true nature of your mind—it is clear, bright and calm. There is nothing in the mind. Nature of the mind is pure and blissful; it is equanimity/ neutrality. This nature of the mind exists in everyone; you must have it revealed.

Luangpor Teean never taught tranquility development or concentration development, but always taught developing awareness-mindfulness. He taught this form of meditation from the time in which he was still a layperson and had not yet re-entered the monkhood, until he passed away (1957-1988). What he saw, knew, and understood; what he was

“being” and “having” were different from others.

The last Ārammaṇa Vipassanā was a very special topic that he frequently preached. It is the State of “Kerd-Dab” in which the Five Aggregates are destroyed. Due to these achievements, enlightenment appears and the Round of Existence is broken! All these procedures are the results of achieving the State of Arising-Extinguishing of the Mind. Therefore, Luangpor Teean expressed his opinion that the State of “Kerd-Dab” (Arising-Extinguishing of the Mind) is the supreme word and should not be compared with the conventional “kerd-dab” (appearance-disappearance of thought) that Buddhists generally use.

Luangpor Teean warned everyone, “Do not use this supreme word as the low one; and do not use the low word as the supreme one.” Luangpor Teean often talked about his “awareness formula” (the awareness-mindfulness works out by itself from the beginning to the end of suffering). “I will talk and teach these topics because they were not taught by any teacher. I must talk and teach like this,” said Luangpor Teean.

The Dhamma is universal. It does not belong to any particular person; it belongs to everyone. Whoever practises the correct method will know and understand the Dhamma. No one can take the Dhamma away from you once you attain it. It will be yours forever.

Children as young as eight or nine years old are able to practise developing awareness-mindfulness because they also have awareness like adults; they know what awareness-mindfulness is. The younger one is, the better suited one is to practise. This is because children are less attached to emotions and have fewer mental formations.

Children are generally not attached to the past and do not think too far into the future. When they are told to be aware of their bodies' movement continuously, they can follow this guidance better than adults, who always have thoughts and hold on to emotions from the past, at present and in the future; these are obstacles to their practice.

Whoever practises accurately, according to Luangpor Teean's method and technique, will have the same knowledge in all levels, and will "be" all the same. When they "are" (personal experience), everyone will say the same word: "That is Amazing!"

Many of Luangpor Teean's followers never expected they would have experienced, seen, and been like this in their lives. The experience is beyond expectations; you cannot know it in advance. You cannot explain it in words. You must experience it for yourself. Afterwards, you will have the confidence to say that you know it, see it and understand it by yourself. You will have no doubt about your life and your mind anymore, no more question to ask anyone regarding the Ultimate Truth.

“The Buddha is not a sculpture.

The Dhamma is not Buddhist texts in the cabinet.

The Sangha is not someone who wears yellow robes.”

Luangpor Teean Jittasubho

The Noble One

The method of developing awareness-mindfulness taught by Luangpor Teean is quite simple and easy; it is the short path which directly leads to the cessation of suffering. Luangpor Teean kindly pointed out to everyone the path of enlightenment. However, you must walk this path yourselves in order to see, know, understand and experience the true nature of your mind which there is no avijjā.

Luangpor Teean has given the key of life to everyone. You yourself must decide whether to choose to get benefits from it, or not. In everyone's life, nothing is more important than to liberate yourselves from suffering. Lord Buddha attained the Four Noble Truths. His teaching was to comprehend dukkha, the cause of dukkha, to attain the cessation of dukkha, and know the path leading to the cessation of dukkha. Luangpor Teean often said, "Those who make merit, give donations, observe the rules of moral conduct and practise samatha meditation, may be suffering, while those who never study the Pāli Canon, never observe the rules of moral conduct, never practise samatha meditation, but know the right method of practice—to develop awareness-mindfulness continuously like a linking chain, will be able to decrease their suffering by sixty to eighty percent within one to ninety

days in some especially rapid cases, within one year at the average, and no longer than three years at the longest. Some may reach the end of suffering. This depends on the effort and paññā of each individual.”

Most of Luangpor Teean’s teachings emphasized the importance of awareness-mindfulness, because one who has no sati is one who has delusion, does not see his mind while thinking, is distracted and cannot leave or get out of thought. Then he is suffering. This is because he does not know the cause of suffering.

Anger, delusion, greed, defilements, craving or attachment shows up when you have no sati and being lost in thought/emotion. Without sati, you will fall into the stream of thought and emotion.

Luangpor Teean taught us to develop awareness-mindfulness in order to be aware of ourselves, to be awakened and see our mind at all times, and to feel and know every movement of the body no matter what posture we are in. When any emotion or thought arises, see it, know it, prevent it from deceiving you, and know how to solve the problem it presents. Do not let it dominate your mind. The only means by which you can overcome thought/emotion is to have sati, samādhi and paññā to see and understand everything as it really is.

The nature of the mind is always clean, bright and calm. You

can compare the mind to the sun, which is always bright and shining. It never stops shining or turns dark, unless the fog or the cloud blocks it out. At that moment all turns dark. But when the blockage moves away, we see the shining sun again as it always is—because that is the nature of the sun.

Our mind, too, is naturally clean, bright and calm. The mind is pure and does not suffer. Confusion, depression, distraction, happiness or sadness, etc. appears in our mind when we have no sati; delusion will show up replacing sati at that moment. Once internal and external sense-fields collide, then mental formations arise, and the process of dukkha by the Law of Dependent Arising begins.

Many people say that they have suffering feeling, perception, mental formations and consciousness. However, when you have sati, samādhi and paññā, you will see, know and understand the true nature of your mind which is clean, bright and calm. You will see, know and experience the non-suffering of your mind. You will have non-suffering feeling, non-suffering perception, non-suffering mental formations and non-suffering consciousness. After mental formations are destroyed, they will not work anymore. You will live the rest of your life with complete sati, samādhi and paññā.

If you do not understand the Dhamma talks of Lord Buddha or the noble one, in the books, it is because those things exceed

the capacity of your intelligence to comprehend. Thus, you should not try to construe the meaning of the Dhamma if you are not one hundred percent certain of it. Inaccurate interpretation could cause misunderstanding to the readers or listeners who have no paññā. Misinterpretation may cause damages to the teachings of Lord Buddha or of the noble one. If you do not understand the Dhamma now, you should practise vipassanā meditation in order to see, know and understand the Dhamma for yourself. Then you will have paññā understanding the profound Dhamma of Lord Buddha and the noble one. Luangpor Teean recommended everyone to read the Kālāmasutta to enhance your judgement, and make sure you do not easily believe in anyone or anything without confirming its truth for yourself.

Sometimes, the noble one talks about the Ultimate Realities to the audiences, but no one believes him. In the meantime, another person does not really know or understand the Ultimate Realities, but is capable of convincing the audiences to believe what he speaks. This is because the audiences themselves do not know which talk is true, and which talk is untrue. That is why they are easily convinced. When you believe in something due to attachment, or because you have listened to the wrong teaching, it is like the dark shade blocking out the sunlight or a blind man who cannot see. They may completely believe in whatever they have heard, because they have no paññā to see and know it by themselves.

The Dhamma is something that you have to know, see and understand with your own paññā. You cannot know or understand the Dhamma by reading or listening. Therefore, the noble one does not speak or explain too much, because doing so does not help or make anyone completely understand. The Dhamma is for ones who have ñāṇa-paññā understanding their lives, their mind and the Law of Nature. Luangpor Teean taught only the essence of Buddhism. He spoke only one topic, and did so repeatedly. After reading so many of his books and listening to so many audio devices of his Dhamma talks, you will find that he taught and spoke on the same old theme. That is: to have sati at all times, to see thought every time it arises, to swim against the stream of thought until you see the beginning of it, to attain the State of “Kerd-Dab”, to reach the end of suffering and to attain enlightenment and Nibbāna before your body dies.

To see the State of “Kerd-Dab” means you really attain the State of Arising-Extinguishing of the Mind. Most people say that they frequently see the “kerd-dab”. They call the thought which has already arisen is “kerd” (arising) and the disappearance of the thought is “dab” (extinguishing). Therefore, they assume that they often see the “kerd-dab” as many as hundreds of times a day. But disappearance and extinction are different. How can they see the arising of thought despite the fact that they have never had sati to see and catch up with their thoughts? They just know after their thoughts have already arisen! When their thoughts

disappear they call them “dab” But this is only sammati, not paramattha, because their thoughts were not extinguished. But if their thoughts really were extinguished, their mental formations would no longer work. *If Luangpor Teean did not really see his thought arise and extinguish, he would not call it “Kerd-Dab”.* The State of “Kerd-Dab” in the meaning of Luangpor Teean means the State of Arising-Extinguishing of the Mind.

“Kerd” in Thai means arising.

“Dab” in Thai means extinguishing.

“Do not use the Supreme word as the low one. Do not use the low word as the Supreme one,” said Luangpor Teean.

The State of Arising-Extinguishing of the Mind occurs only once in a lifetime to practitioners who achieve the last Ārammaṇa Vipassanā.

The Dhamma naturally exists in everyone, but you have neither found nor have it revealed to be seen, known, comprehended and experienced. Since you have not yet attained the Dhamma, you will be in doubt about your life, your mind and the Law of Nature. As you do not have paññā to see, to know and to understand the Ultimate Reality, your life and your mind, you will live your life with suffering, confusion and doubts. Though you have listened to the

teachers' talks quite a lot, the listening has never helped you to achieve paññā, understand the Dhamma, reduce or end your suffering because it is not the knowledge from your own paññā.

But if you have ñāṇa-paññā understanding of the Ultimate Reality, you are able to reach the end of suffering as you can let go. Therefore, you will be free from anger, delusion, greed, defilements, craving, attachment and action; avijjā will be destroyed. You will live the rest of your life calmly with paññā. You will not need to control or suppress your mind to be calm or unperturbed; that is simply temporary calmness, not the calmness of insight.

After attaining the State of "Kerd-Dab" and enlightenment, you will be truly calm as you always have complete awareness-mindfulness, wisdom, and equanimity/neutrality. Once you are calm due to paññā, your mind is bright, clear and unperturbed. When you are disturbed by anything, your mind will remain calm and unperturbed. You do not need to observe the rules of moral conduct, because sīla is already there in your mind. The four sublime states of mind: loving-kindness, compassion, sympathetic joy and equanimity/neutrality naturally appear as well in your clean, bright and calm mind. No longer do you have to strive or pretend to live in these states. One who realizes the Ultimate Truth will *have it and be it*. It means that the noble one always has the Dhamma in his mind and is the Dhamma himself; they

become one.

Luangpor Teean taught us the Dhamma with his deep and profound paññā of a true enlightened one; he showed us how to develop the awareness-mindfulness. He had loving-kindness, compassion, sympathetic joy and equanimity/ neutrality for everyone. We saw that he lived his life with calmness and great wisdom. Even as he was dying, he had sati at all times. He died calmly and gracefully. The death of Luangpor Teean was his greatest final teaching of Dhamma and developing awareness-mindfulness for his disciples who were sitting around him on his final day.

Many people who had no opportunity to see Luangpor Teean when he was alive want to read his books and listen to his Dhamma talks about Ārammaṇa Vipassanā in more clear details.

I have to take this opportunity to explain to you why Luangpor Teean did not talk in details about Ārammaṇa Vipassanā; it is because Ārammaṇa Vipassanā and ñāṇa-paññā are beyond words and explanations. These are not matters to be understood by the knowledge from thought or contemplation. You must see and understand them by the inner eye and the eye of wisdom. Everyone has their own paññā, but they do not all have the same paññā. If Luangpor Teean talked about the Absolute Truth or Nibbāna to the non-wise ones, they would be unable to understand it.

The Dhamma is subtle and deep beyond words. Luangpor Teean realized and obtained the Dhamma by himself. He would like us to realize and obtain the Dhamma by ourselves. Once you realize it, you will be able to understand his talks because the same true Dhamma should be realized.

When Luangpor Teean talked to the non-wise ones, he usually used analogies to teach them. The analogies he often used were like this: khandha; attain the State of Death before your body dies; a story about someone whose finger is cut but does not bleed because his blood runs backward; pressing a baby's buttocks; a rope is cut; if you do not experience it now, you will experience it about three to five minutes before your last breath.

I have noticed that the above analogies of Luangpor Teean left many people puzzled. They have been interpreted in many different ways because few of the audiences understood his analogies. However, the wise ones were not in doubt. They could understand the meanings of Luangpor Teean's analogies.

Another reason is that some analogies could be explained, but Luangpor Teean chose not to do so because he wanted to test his disciples' awareness of the Truth. However, there were some who used Luangpor Teean's words to claim that they as well understood the Dhamma, or they were so and so like Luangpor Teean. But in actuality Luangpor Teean never

disclosed every stage of the State of Arising-Extinguishing of the Mind to anyone. When Luangpor Teean asked Dhamma questions or had Dhamma conversation with anyone, he would know right away whether that one was truly enlightened.

Therefore, anyone who is interested in Luangpor Teean's teaching and his Dhamma talks should know the reason why he did not clearly talk about Ārammaṇa Vipassanā. Luangpor Teean often said, "I do not talk like others. I know and understand it by paññā; I did not practise to gain samatha calmness, and later contemplate my body and mind. That is not knowledge from paññā."

Ñāṇa-paññā and thought are different, like black and white or earth and heaven.

The Dhamma is so deep and profound beyond thoughts. Ñāṇa-paññā is the only thing to penetrate the avijjā to attain the Dhamma. The Dhamma is not for showing off. The Dhamma is Supreme. You have to know it, to see it, to be it, and to have it by yourself.

After being enlightened, you will no longer be in doubt about your life and mind. You will have no more questions to ask anyone. Your practice is accomplished. The noble one will no longer seek a teacher or knowledge.

Direct Path to Enlightenment

There are a variety of methods of meditation, such as concentration on the breath while silently reciting the word “Buddho”, “Sammā Araham” or “Phong-Yup”, the awareness-mindfulness meditation in accordance with Luangpor Teean’s technique, and others as well. If you practise different methods you will achieve different knowledge. For example, those who practise concentration meditation by silently reciting the word “Buddho” will comprehend the Dhamma in a way differing from the comprehension achieved by those who practise Luangpor Teean’s awareness-mindfulness form of meditation. However, most people believe this does not matter in the end—they can practise any kind of meditation that meets their beliefs and satisfaction, since they will eventually achieve the same Dhamma. But Luangpor Teean did not agree with them. He said that the Dhamma he knew, saw and understood was different from others because his method of practice was different from theirs, and therefore his Dhamma talks and teachings differed from other teachers’ talks and teachings.

The word *developing sati* is used by everyone, but the meaning of *sati* according to Luangpor Teean is not the same as the meaning most people give to this term. If you say that you

develop sati but you are not aware of your body and mind, Luangpor Teean explained that it was not the right sati. *As a matter of fact, awareness and mindfulness come together.* According to Luangpor Teean, you should be aware and mindful of your body and mind not only during formal practice, but at all times—from the moment you wake up in the morning, until the moment you go back to bed at night. Sati (awareness-mindfulness) should be maintained continuously as long as possible.

Luangpor Teean always said, “Making merit, giving donations, observing the rules of moral conduct and practising concentration meditation are good. But all these are merely doing good deeds and trying to make your mind calm. They do not defeat anger, delusion, greed, defilements, craving and attachment. They calm the mind only temporarily, because you have no paññā to see, know and understand your life, your mind and the Law of Nature as they really are.”

According to the Buddhist texts, sīla or moral conduct is the tool to get rid of crude defilements: anger, delusion, greed, defilements, craving and attachment. But those who observe eight or ten rules of sīla or moral conduct, or the monks who have to observe two hundred and twenty seven rules of sīla or moral conduct cannot even get rid of crude defilements. To make merit or give donations is simply a sort of supporting or sharing something with others. To practise concentration meditation is to control or observe your body

and mind at all times, which is unnatural as it causes you trouble or pain. Thus, making merit, giving donations and practising concentration meditation are not the path leading to the enlightenment and the end of suffering.

Most people wish to gain merit in return by doing good deeds, making merit and giving donations. But they do not understand what and where merit is. They want to have a pure mind, to be free from suffering, and to attain Nibbāna. But they waste their time observing the rules of sīla or moral conduct and practising concentration meditation. That is why they do not achieve paññā to attain the Ultimate Truth and Nibbāna, to release them from suffering.

Laungpor Teean said to practitioners, *“If you want to practise meditation with me, you have no need to observe the rules of five or eight sīla or moral conduct. I would ask you to observe only one rule of sīla—to be aware of your mind at all times. You have to practise consistently until sīla appears in the Five Aggregates.”*

Luangpor Teean’s method of practice is a very short and direct path to the goal. There is no need at all to pass through the path of concentration meditation. Most people mistakenly believe that they have to begin by practising concentration meditation first, and that after that they will be able to go onto the upper level—vipassanā meditation. I can attest that it is not true, because I have proved it for

myself. I had never practised any kind of meditation before I met Luangpor Teean. He was my first and only vipassanā teacher. I was taught to develop sati by doing the rhythmic hand movements right away. I did not know how to practise concentration meditation.

Lord Buddha preached the Four Noble Truths: dukkha, samudaya, nirodha and magga to his disciples, wishing them to reach the end of suffering.

Luangpor Teean attained the Dhamma by practising the awareness-mindfulness form of meditation which is a short and direct path to reach the final goal rapidly. He did not want us to waste our time with blind faith in making merit, giving donations, observing the rules of moral conduct, or practising concentration meditation. He would rather see us develop awareness-mindfulness right away, through vipassanā practice.

Those who are easily distracted and confused may find this method of practice very difficult. If they practise concentration meditation, their minds will be calm in a short time because they concentrate or focus on a particular object. But they will gain only temporary calm, not permanent one. Once they stop their practice they will become distracted and confused again.

Luangpor Teean's method of practice certainly requires

more time than other methods to achieve paññā—seeing, knowing and understanding the Law of Nature or the Truth as it really is. But this time will enable you to obtain genuine and permanent calm. If you have no paññā understanding everything as it really is, you will not be able to achieve this.

The paññā which you attain from developing sati arises naturally as the result of mahā-sati, in the clean, clear and calm mind—there is no avijjā in the original or natural state of mind. This kind of paññā does not come from contemplation. If you practise correctly according to the method and techniques, and do not stray in the wrong direction, everyone will see, know and understand the same thing in every stage because it is the Absolute Truth or Sacca-dhamma. The nature of the mind is not suffering. It is not veiled by anything; it is clean, clear and calm. You are suffering because of thought with mental formations. You think with delusion and avijjā since you do not understand the nature of your mind. Think of the sun as a metaphor—it is always shining day and night. If the sun is shaded by fog or cloud the sunlight will be dim. Similarly, the mind is naturally clean, clear, calm and unperturbed; it is not suffering. You are confused, distracted and suffering because you have no sati. In place of sati, delusion appears. When delusion shows up, greed and anger will follow. If delusion is not there, neither greed nor anger will show up. Ultimately the suffering arises from avijjā—the absence of understanding of the Four Noble Truths, the Law of Nature and your own mind. Therefore, you should develop sati in

order to know, see and understand the true nature of your mind. When you see, know and understand them all, you will live the rest of your life without suffering. True happiness does not exist; there is only dukkha or non-dukkha.

Many teachers teach their disciples to walk on the middle path or majjhimā paṭipadā. But how can we know what the middle path is like? You have to practise vipassanā meditation in order to know it for yourself. You have listened to the teachers' talks, read the Buddhist texts, and followed your teacher's advice—but you have never before developed awareness-mindfulness. Without the wisdom, you are unable to cope with your suffering when something very terrible happens to you.

Why did Luangpor Teean teach us to develop sati, to see and to understand thought? I believe no one before had ever taught this kind of method and technique—to see thought with sati. Luangpor Teean was the first and only one who taught developing awareness and seeing thought. *We were taught to swim against the stream of thought.* The technique he taught is to develop sati in order to be active and able to catch up with your thought since it arises very fast—faster than the flow of electricity, faster than anything.

For example, when the eyes contact an object, thought with mental formations arises immediately. If sati is not active and rapid, you will be unable to see thought and catch it up.

You will be dragged away by thought. Luangpor Teean gave a specific word for this situation as “getting lost in thought”. Once you do fail to see it, you will be unable to stop it. Instead, you will follow it and get lost. You will then be unable to get back to the original or natural state of your mind. But if you know Luangpor Teean’s method and technique to deal with thought, you will be able to stop it and reduce its duration.

Why is this method so important? The reason is that we suffer because of thought. It shows up in the form of emotion or feeling, such as gladness, sorrow, craving for existence, craving for non-existence, wishing to have something, wishing not to have something, etc. Your body is precisely suffering because the body is dukkha, anicca and anattā.

Before practising the awareness-mindfulness form of meditation, we thought that our minds were suffering. We were interested in practising meditation because we wanted to escape this suffering. But then we heard Luangpor Teean teach that the nature of the mind is clean, bright and calm; it is not suffering. We were left bewildered and confused. At the same time, we also heard teachers say that the mind is the absolute dukkha. These different teachings made us still more bewildered and confused.

If the nature of the mind is suffering, will the practice give us freedom from suffering? Why would we do this? If the nature of the mind is the absolute dukkha, it will never change, no

matter how hard we practise. Why then should we practise? Why should we waste our time?

Hence, do not blindly believe in anyone. Learn for yourself. Simply try the awareness-mindfulness form of meditation to see and understand the true nature or original state of the mind for yourself. When you have done so, you will see for yourself whether the mind is the absolute dukkha or it is clean, clear, calm and not suffering. After that you need not simply believe what others tell you; you will have seen and understood it on your own.

You may wonder how you encounter suffering; what anger, delusion, greed, defilements, craving and attachment are like; and how you can be free from them. I would suggest that you practise until *sīla* naturally occurs in your body-mind. You have no need to observe *sīla* or the rules of moral conduct. You will know, see and experience how genuine and permanent calmness is. You should continue practising until you know, see and understand stage-by-stage *Ārammaṇa Vipassanā*. Then you will finally reach your goal—attaining and experiencing the State of “Kerd-Dab” and the State of Death before your body dies.

The first level of knowledge which arises in *Ārammaṇa Vipassanā*, according to Luangpor Teean, is to know, see and understand body-mind. This level of knowledge is *Ārammaṇa Rūpa-nāma*. At this stage you will clearly see and understand

how the body is and how the mind is. You will clearly see whether the body or the mind is dukkha. You will also understand all kinds of sammati-sacca. Then you can tell which tangible or intangible object is sammati, and which one is paramattha. Now in possession of this knowledge, you will no longer hold onto sammati and will be free from it.

The next level of knowledge is Ārammaṇa Nāma-rūpa or Ārammaṇa Paramattha. At this level you will understand anger, delusion, greed, feeling, perception, mental formations, consciousness, defilements, craving, attachment and action. Once you know, see and understand them, you will be truly calm. The deeper you understand them, the calmer you will become. Once you reach the end of suffering your mind will be completely calm.

The consequence of developing awareness-mindfulness will make you see, know and understand the Truth, step by step, from the shallowest Dhamma to the deepest one. For example, you will realize the fundamental concept of body-mind first because your life is body-mind. After that you will practise to understand the mind alone, coming to see, know and understand everything concerning your mind. Then you will be certain of your own knowledge. What causes you suffering? *You will see for yourself that the cause of your suffering is thought with mental formations.*

If you have sati, delusion will never appear, since there is

either sati or delusion in your mind. As a metaphor, consider a seat that has been taken by another; with someone else in it, you cannot sit there. In the same way, if you let delusion dominate your mind, there will be no place for sati. When thought arises and you have no sati to see it and stop it, you will then follow the thought and get lost in it. This will make you confused, and therefore you will suffer.

As you come to understand that delusion has dominated your mind, the natural question which follows is how to rid yourself of it. Here is the answer: you should develop more and more sati until sati returns to your body-mind.

Once you achieve complete awareness or mahā-sati, samādhi will naturally arise as a result of mahā-sati. Then you will see and experience naturalness, calmness and stability of the mind. Paññā will arise in samādhi without contemplation or analysis. Thus the true Dhamma reveals itself to you. This is self-realization of the Ultimate Reality with pure paññā. It does not matter who you are—you may be a child, an adult, a monk or a lay person, but you will each attain the same true Dhamma if you realize it with paññā.

I have attested that Luangpor Teean's words are all true and not so difficult as to lie beyond your ability. I remind you also that to follow them, you must be really diligent in your practice. If you really intend to do so and put a lot of effort into the practice, you will definitely achieve paññā. If you do

not intend to practise, you should better not do it, because developing awareness-mindfulness or meditation is not a game that one plays just for fun. Luangpor Teean said, *“The Dhamma is for the wise ones who have paññā. Stupid things are for the fools.”*

How does paññā arise? You must practise the technique yourself until paññā naturally reveals itself to you as it exists in your body-mind. The choice to practise is up to you. Luangpor Teean has given you the key—clear method and techniques. You simply consider whether his teachings are reasonable or not, you decide whether to accept his advice or not, you choose to follow this path or not.

Reading the Buddhist Canon or listening to the Dhamma talks will not help you to be free from anger, delusion, greed, defilements, craving and attachment. Is it not better for you to practise in order to achieve paññā realizing the Truth by yourself? Ideas drawn from Buddhist texts or the noble individuals' teachings may calm you when you are suffering. But when you encounter a serious problem, the words from those texts and teachings cannot free you from suffering. The only things you can rely on are sati and paññā since they will naturally solve your problems.

The following sentence is a Thai proverb:

Though he is an intellectual, he is unable to free himself from dukkha.

According to Luangpor Teean, you do not have to worry that thought will arise or not. You need only continue developing your sati so that it (awareness-mindfulness) is alert and rapid enough to catch up with your thought. You should see thought with your sati as soon as it arises; thought will stop or disappear immediately when you see it. You have no need to suppress or control it; let all proceed naturally. While you are aware of your body and mind, very few thoughts will arise—or none at all. When you have no sati or sati is on and off, thought will suddenly arise. When your sati returns to your body and mind you will see your thought, and it will stop or disappear immediately—but it will not be extinguished.

There are two varieties of thoughts: thought with mindfulness and thought with mental formations. The latter one, thought with mental formations, causes you suffering or trouble because you have no sati to see the problem it presents. In this circumstance, you are deceived by your own thought. Whenever thought does not arise, it means that you have sati continuously at that moment; therefore there is no delusion. However, do not be worried if thought should arise. The more it arises, the more skilful your sati will be.

You may use this kind of thought to test your sati and see for yourself whether it is active and complete, or whether it is weak and flickers in and out. For example, perhaps it took you thirty minutes for the first time to see thought after it had arisen. If your sati develops as you practise, the next

time it will take you only twenty-five minutes to see that thought has arisen; then twenty, fifteen or ten minutes. The duration of thought will be shorter and shorter.

You will finally be able to see the beginning of thought and understand its process. When thought is rapid, sati is rapid too. One day sati will be as rapid as thought. When sati confronts thought with mental formations, suffering will come to an end because mental formations are destroyed. Eventually you will become the master of your thoughts, and there will be only one kind of thought—thought with sati and paññā.

“You will experience a phenomenon of body-mind called “Death” while you are still breathing, before your body dies. You will know how to die, and understand the technique of proper death, which is called the State of Arising-Extinguishing of the Mind.”

Luangpor Teean Jittasubho

Beginning of Thought

Luangpor Teean said, “Thought with mental formations is the dukkha.”

Anger, delusion, greed, defilements, craving and attachment all appear in the form of thoughts. Therefore, you should know and understand how these forms of suffering present themselves in the form of thoughts. To understand, you must learn the technique of practice to overcome the cause of suffering by starting from the end towards its beginning.

The techniques are to see and understand thought, to swim against the stream of thought until you see its beginning, and to be capable of destroying mental formations with your active and rapid sati. You must not control, suppress or stare at thought like practising concentration meditation.

You should know that the nature of the mind is to be clean, clear and calm. In the natural state there is no delusion, avijjā, defilements, or craving. As you overcome the causes of suffering, you will experience how natural non-suffering the mind is, how neither pleasurable nor painful feeling is. That is upekkhā-vedanā (neutral feeling; neither pleasurable nor painful). That is the true upekkhā you will experience

after you attain enlightenment. If you do not attain Nibbāna, the true upekkhā will not appear in your mind. With the technique of overcoming suffering, you will see and understand the difference between the true upekkhā and the untrue upekkhā. If someone has not yet reached the end of suffering, is still suffering and still under the power of delusion, his/her mind is not pure. Therefore, he/she will make an outward pretense of calm, neutrality, and equanimity, but in reality he/she continues to suffer. This is an untrue upekkhā, or a fake upekkhā.

In terms of body-mind, most people understand that both body and mind are dukkha (unstable; unbearable), anicca (impermanent), and anattā (being uncontrollable by the Law of Nature). But they understand only a part of it.

Body is dukkha, anicca, and anattā. Most people misunderstand that the mind is dukkha too, and that it is one of Tilakkhaṇa (Three Characteristics). They believe that everything arises from the mind—no matter what it is: confusion, distraction, sadness, anger, greed or delusion. This is because they feel these things with their mind. That is the reason why they misunderstand that the mind is dukkha. Having never practised to see, know, understand and touch the true nature of mind, they have experienced only delusion—something which temporarily covers the mind, rather than eliminating the cause of suffering. They have never seen the process of thought which is the cause of dukkha. Therefore they have

confused and mixed up thought and mind.

Once you realize and understand Ārammaṇa Rūpa-nāma you will clearly see and understand that *thought is the suffering*. Mind is not suffering; it is clean, illuminated and calm.

Since thought is the suffering, Luangpor Teen taught us to deal with it directly. You have to know it, understand it, know how to prevent it from deceiving you, and know how to defeat it. He taught us to see and know thought, not to stare at or suppress thought in the hopes that it will not arise. That approach is unnatural. That is samatha meditation, not vipassanā meditation. Your motive in practising vipassanā meditation is to know and understand your life and your mind. If your mind is not free and thoughts cannot arise because you are controlling and suppressing them, then you must control and suppress them all your life. That is unnatural. Your practice will never be done. In these circumstances, paññā cannot arise and you will never find the true path which leads to release you from suffering.

The only method to deal with mental formations is to have sati, which enables you to see thought. Thus Luangpor Teean taught us to develop awareness-mindfulness consistently and continuously like a linking chain. It is similar to feeding a cat until it becomes healthy and strong enough to catch a mouse. If your sati is less active than thought, you will not be able to catch up with your thought. Sati must be alert

and ready to deal with thought, just as a cat is instinctively and immediately aware of the presence of a mouse. If you let your emotion or thought arise first and your sati follow afterwards, you are too late. Thought and emotion have already arisen. This means that your sati is weak, inactive and unable to catch up with your thought. If you let mental formations go along with thought and emotion until they are exhausted and stop by themselves, your sati is unqualified to stop thought. Mental formations or thought is not seen or stopped by sati; it simply stops by itself because of exhaustion. If it is the genuine sati it will be qualified to stop thought as soon as it senses the appearance of thought. Thought cannot arise and persist, since sati is more active and rapid. As you progress and your awareness develops, thoughts will become fewer and shorter. When sati is as quick as thought, sati will be capable to catch up with thought at its beginning. Mental formations will be destroyed at that very moment.

Another reason why your sati must be continuous is you will have total awareness of body and mind all the time. When it becomes mahā-sati, samādhi will naturally arise as the result of mahā-sati. This is the genuine samādhi—not an artificial concentration consciously intended to make the mind steady. When the mind is steady, paññā will arise by itself in samādhi. This is the pure paññā, not knowledge from contemplation.

I attest that everyone can understand the same true Dhamma

(Truth). For example, children at the age of eight or nine are able to achieve paññā knowing, seeing, and understanding the same Dhamma as adults are. They speak the same Truth and understand each other well. Children at this age are certainly incapable of analyzing the profound Dhamma. It is impossible for them to read and know the texts by heart in order to get into Dhamma conversation with adults. But knowledge drawn from the texts is different from knowledge arising with insight. We can verify that children really speak from what they saw. They knew and understood with their own paññā, but simply use the words of children to communicate their wisdom to you, not the words of adults.

Sati, samādhi and paññā come together. The genuine paññā arises in samādhi which rests on the foundation of sati. It is not to observe the rules of moral conduct prior to practising concentration meditation, and later contemplate your body and mind. Contemplation is identical to thought; it is not paññā.

If you practise meditation in order to be enlightened, you have to achieve the highest goal and attain the most important phenomenon of the Noble Path. Mental formations must be destroyed. You have to see and touch or experience the true natural state of mind with your perfect wisdom. Once you see, understand and touch the true natural state of mind, your anger, delusion, greed, defilements, craving and attachment will be destroyed step by step, at a pace determined by the level of your paññā. Eventually avijjā will also be destroyed.

If a teacher's talk or speech comes from texts or others' knowledge, but he claims that it is from his own wisdom, his talk will be very confusing. Some audiences may not be able to see that this teacher is not a noble individual. But he himself knows very well whether he really attained the Absolute Truth or not, and whether he is able to deal with his own suffering or not. He may deceive others, but he cannot deceive himself.

Luangpor Teean said, "If you wish to be a teacher, you must practise until you attain the Dhamma and the Absolute Truth before teaching others. If the teacher does not really attain the Absolute Truth, his followers will never achieve the wisdom to release themselves from suffering. Teaching the Dhamma must be one-hundred percent right. You must know and teach the correct method of practice. Do not mislead your disciples, otherwise they will go astray and waste their time. If a teacher knows the right path, he will be able to lead his disciples along this path without wasting their time. The teacher will warn his disciples when he sees that they are going astray, and are not on the path. He must realize the obstacles of *pitī*, *vipassanū cinta-nāṇa* and *vipallāsa*. The teacher must have experience in dealing with those obstacles so he is able to help his followers avoid them."

Paññā should arise by itself if it is the true *paññā*. That is why Luangpor Teean called this kind of wisdom self realization: seeing, knowing and understanding body-mind and the Law

of Nature. Every time paññā arises, your mind will change. Your mind will change for the last time when the Five Aggregates are destroyed—then the sublime life is completed.

Luangpor Teean told us that paññā arose in his mind understanding the Conventional Truth and the Absolute Truth when he practised awareness-mindfulness meditation. He taught us what he understood. He said he did not speak with overconfidence, but he simply hoped to share what he had experienced with everyone. He hoped everyone would achieve the same Ultimate Truth he found.

One who gained the highest and perfect knowledge is different from one who likes to show off that he is a noble individual. If you meet a person who is not a real noble one, but often speaks about his extraordinary attainment, you might be deceived by this kind of people. This is because you do not understand or realize the Paramattha Dhamma (Ultimate Realities; Absolute Truth).

Luangpor Teean told us repeatedly not to easily believe in anyone. You must rely on yourself. You must practise the correct technique and know it by yourself. You will believe in yourself and no longer be deceived by anyone. Knowledge from reading texts is one thing; knowledge from your own experience is another and greater thing.

Do not be interested in what people talk about this monk is a

Sotāpanna (one who has attained the first stage of holiness), that monk is a Sakadāgāmī (Once-Returner), this monk is an Anāgāmī (Non-Returner) or that monk is an Arahanta (the Holy One; one who has awakened). Lord Buddha is the only person who can verify which level of noble one that monk is. Your duty is to practise in order to see and realize the Ultimate Truth. Once you attain the Paramattha Dhamma or Ultimate Realities, you will no longer be suffering. That should be enough.

Benefits of Awareness-Mindfulness Development

To have sati is a very important matter, because sati will enable you to achieve good results in your work; you will rarely make a mistake. If you have sati at all times, you will not need to go to temples or remind yourself to observe the rules of moral conduct, since you will always be aware of what you are doing, speaking and thinking. You will know whether or not you are causing yourself or others to suffer. Sati is the most important and advantageous thing in our lives. Sati protects you from being lost in thought or emotion. When you have sati you know when dukkha arises; you know how to prevent it from causing you pain, sorrow or trouble; and you know how to solve the problem it presents. Furthermore, once you gain total awareness-mindfulness, you will have samādhi and paññā thus it is probable that you will reach the end of dukkha.

When you have sati, you are free from delusion and shielded from all kinds of defilements. But when you have no sati, delusion and the lack of essential knowledge will appear in its place. If you do not want delusion and the lack of essential knowledge to occupy your mind, you should have continuous

awareness-mindfulness.

You should develop awareness-mindfulness to gain awareness of all your body's movements, no matter whether you are standing, walking, sitting or lying down. Furthermore, you should be aware of your mind's movement—be able to see thought every time it arises. As you begin, you should develop awareness-mindfulness continuously. Do not suppress thought; let it arise freely. But you must know the method and technique which enables you to see thought and to cut it when it arises. As Luangpor Teean Jittasubho taught, *"When thought arises, cut it immediately with sati."* Continue developing awareness-mindfulness and do not get lost in your thought.

The insight which arises from developing awareness-mindfulness is your own knowledge, and is called self-realization.

In the first stage, you will come to know and understand Ārammaṇa Rūpa-nāma—the relationship between body and mind, and the differences between them. For example, when the body is hurt or injured, the mind is not hurt. The body naturally moves and changes all the time; the natural state of the mind is still, calm, and not suffering.

The definition of Ārammaṇa Rūpa-nāma given by Luangpor Teean is "the mind is aware of the body."

This stage will enable you to know and understand the following:

Action of rūpa: movement of the body in any position or posture.

Action of nāma: thoughts or emotions, such as greed, satisfaction, dissatisfaction, etc.

Disease of rūpa: physical diseases, such as influenza, malaria, etc. These kinds of diseases can be treated with medicines, and you can be cured by a doctor.

Disease of nāma: mental diseases, i.e. thought, suffering, sorrow, greed, craving, etc. These kinds of disease can be cured only by developing awareness-mindfulness, and you must cure yourself.

Dukkhatā, aniccatā and anattatā (the Three Characteristics) are the matters of body, not mind.

Dukkhatā means state of suffering or being unbearable of non-change or non-movement.

Aniccatā means state of impermanence; something which must move or change.

Anattatā means state of being uncontrollable.

In this first stage, you will come to understand that only the body is suffering or unbearable of non-change or non-movement; only the body is impermanent and uncontrollable. For example, an infant cannot be controlled not to grow up and not to change. After you were born, you grew older every day, you on occasion suffered from sickness, you age and eventually you will die. This happens to everyone.

As I said, the dukkhatā, aniccatā and anattatā are matters of body. They are not matters of mind, because mind does not suffer. Anyone whose state of mind is calm or unperturbed will not suffer when he is disturbed by outside circumstances. When you see, know and understand this stage of insight, you will clearly see and understand that the body and the mind are different in terms of suffering.

In the next stage, you will come to understand the sammati. For example, you will understand that monks, ghosts, deities, hell, heaven, money, property, rank or identity are sammati. If you understand this stage, you will not cling to those agreements or conventions. Instead you will be able to free yourself from them.

In the next stage still, you will come to understand about Buddhism—"Buddha" means one who has awakened from delusion and the lack of essential knowledge, has sati, samādhi and paññā. "Buddha" is one who achieves the perfect knowledge by himself—seeing, knowing and understanding

the Ultimate Truth with his own paññā.

You will come to realize that religion in fact means a refuge. Buddhism means a fertile refuge with sati and paññā. This religion exists in yourself when you have sati, samādhi and paññā, when your mind is clean, bright and calm.

Knowledge of insight or paññā arising in samādhi is the Truth which you are able to realize and touch with ñāṇa-paññā.

With passage to another stage, you will come to know and understand the meaning of “virtue” and “sin.”

Virtue means brightness; the enlightenment; the blissful mind which comes with attainment of the *Sacca-dhamma*.

Sin means foolishness; the lack of essential knowledge; it is a form of blindness, resulting from delusion and the lack of essential knowledge which makes you choose the wrong path or wrongful action(s).

Self-realization knowing the Truth is saññā which will never be forgotten. Since you come to see, know and understand the Truth for yourself, you will have confidence in your knowledge of insight and will not blindly believe anyone.

The knowledge you draw from your memory is knowledge

drawn from others. It is not yours. It may be forgotten.

The knowledge of insight you draw from understanding your body and mind is called vipassanā-ñāṇa.

The more you are aware of yourself, the more sati you will have. Once it becomes mahā-sati, mental formations fade away. You will see a form or hear a sound with a still and unmoving mind—a mind without conditioned things. The body will perform necessary functions by itself without any command or control. *That is the state of absolute spontaneity and autonomy.*

When you achieve this state of mind you will realize and believe that sati is enormously valuable for you. All you must do is to develop awareness-mindfulness correctly according to Luangpor Teean's method of practice; sati will fulfil the function of leading you to the end of suffering. You will be enlightened and achieve a bright and blissful mind. The external and internal sense fields will be cut off; they will not be connected anymore. Eyes, ears, nose, tongue, body and mind will perform their functions by knowing everything as it is, without any mental formations. However, for ordinary people, it will be as follows.

The eyes see an object.

Mind then perceives the visual appearance of the object.

The ears hear noise.	Mind then perceives the sound of the noise.
The nose smells something.	Mind then perceives the smell of the thing.
The tongue tastes something.	Mind then perceives the taste of the thing.
The body touches something.	Mind then perceives the tactile sensation of the thing.
Thought or emotion arises in the mind.	Mind then perceives its own happiness/satisfaction or unhappiness/dissatisfaction with.

But when your mind is steady—at rest upon the foundation of complete awareness-mindfulness, you will achieve the natural state of mind. You can see or hear something, but the “something” will pass by without image or noise in your mind. When you have *sati*, *samādhi* and *paññā*, your mind is calm. That is why mental formations do not work. You have to achieve this stage of mind before you can understand the topic of mental formations, the operation of the mind, the six internal sense fields (eye, ear, nose, tongue, body and mind) and the six external sense fields (form or visible objects, sound, smell, taste, touch and mind objects).

Mind is the important factor which causes suffering or non-suffering feeling, perception, mental formations and consciousness.

The state of suffering appears because you have no sati, and delusion has appeared there in its place. In the absence of delusion, there will be neither greed nor anger. On the other hand, if there is delusion, greed and anger will follow. The nature of the mind is normally clean, bright, calm and unmoving. You only worry and suffer because you have no sati seeing your own mind. Therefore, anger, delusion and greed appear.

To practise awareness-mindfulness meditation according to Luangpor Teean Jittasubho's method of practice, we are taught to be aware and mindful of every movement of the body and to know/see thought every time it arises. If you do not know or see thought arising, you will get lost in thought. You will go along with thought because you are unaware of yourself, and have no sati to know/see thought which arises because of mental formations. As a result, you will suffer from greed, anger, defilements, craving or attachment. Luangpor Teean taught us to develop awareness-mindfulness in order to know and see thought when it arises, to know how to prevent it from deceiving you, and to understand how to solve the problem it presents. As soon as thought arises, see it, know it and cut it with sati immediately. As you become accustomed to this, the duration of thought will be shorter and shorter. Eventually, you will be able to see

the beginning of thought.

This method of practice will eradicate anger, delusion, greed, defilements, craving and attachment. Once you know, see, and understand these afflictions, they will no longer be there or will remain in only very little quantities. Thus you should practise developing awareness-mindfulness in order to know, see and understand your life and your mind completely from the beginning to the end of the path. As you do so, doubt will vanish from your mind. You will consequently live your life beyond happiness and suffering.

While you are suffering you feel like you are in hell. While you are happy you feel like you are in heaven. As they say that *heaven and hell are in the mind*.

Kamma means action.

One who acts, speaks or thinks wickedly is a devil.

One who acts, speaks or thinks virtuously is a deva or god.
(Luangpor Teean's words)

A virtuous action is meritorious immediately; the achievement of virtue is not deferred into the future.

A wicked action is evil immediately; the achievement of sin is not deferred into the future.

(Luangpor Teean's words)

Once āsava and upādāna-khandha (aggregate of clinging) are destroyed, you will not be affected by both happiness and suffering. You will neither be satisfied nor dissatisfied with anything.

Once you achieve complete awareness-mindfulness, samādhi, paññā and sīla will consequently occur—you will not need to consciously observe the rules of moral conduct. Sīla will naturally protect you from anger, delusion, greed, defilements, craving and attachment. Sīla will naturally function efficiently as a guard; you will not have to do anything. Eventually nāṇa (insight) will arise, and paññā to follow. One day you will attain the Sacca-dhamma with your own paññā.

If you develop awareness-mindfulness intensively and continuously, sati will be very rapid and sensitive to your thought. Thought will be cut shortly after it arises every time by sati. There will be fewer and fewer thoughts every day, and their duration will be shorter and shorter too. When you have complete awareness of your body and mind, only calmness will remain in your mind. The natural state of this mind is clean, bright and calm.

Practitioners will see and experience all this for themselves. If anything not normal should happen it means that defilements (no matter whether it is happiness or suffering) have appeared in your mind. You have to develop your

awareness-mindfulness diligently and intensively in order to liberate yourself from suffering and obtain the calm and blissful mind.

After that, you will understand that there are two varieties of calmness: samatha calmness and vipassanā calmness.

One who truly has sati is one who has samādhi, paññā and sīla. You will know with your own paññā how to deal with various situations because paññā will show you how to act, to speak or to think properly and rationally. It is quite a contrast to one who has never seen his mind, and whose mind has therefore been occupied by defilements. Such a person would act, speak or think according to the desire of defilements, craving and emotion.

When you are frequently aware of yourself, your mind will be clear and clean. You will clearly see all your action, speech and thought. When you act, speak or think badly, you will know and feel right away that it is sinful, sīla disappears, and that there is something wrong in your mind. You will feel as if you were in hell. If there were hell, you would know in which level of hell you would reside. When you act, speak or think well, you will know and feel right away that your virtuous actions, speech or thought are meritorious. You will feel as if you were in heaven. If there were heaven, you would know in which level of heaven you would reside.

At the final stage of your practice, you will probably see the beginning of thought. You will see how thought arises and how it is extinguished, and what the State of “Kerd-Dab” looks like. The State of “Kerd-Dab” is a kind of phenomenon. Do not misunderstand that each thought is one “kerd-dab”—it is merely an appearance-disappearance of each thought. Those kinds of “kerd-dab” are called as sammati; they appear hundreds of times a day. That is normal for ordinary people. Luangpor Teean Jittasubho would not call it as the State of “Kerd-Dab” if you did not attain the true State of “Kerd-Dab”. The genuine State of “Kerd-Dab” is the Paramattha phenomenon; it is not the sammati. *The State of “Kerd-Dab” according to Luangpor Teean occurs only once in a lifetime.* You will experience the greatest change of your body and mind after you attain the State of “Kerd-Dab”. You will have no more doubt about your life and your mind. Upekkhā will arise by itself in your mind without pretense or compulsion. *You will know, will see, will be and will have it (Dhamma) for the rest of your life.* You will have no more suffering feeling, perception, mental formations and consciousness.

Conclusion:

1. Knowing/understanding *rūpa-nāma* and the *Conventional Truth*. Belief in auspicious occasions /time, ghosts, deities, hell and heaven will fade away.

2. Knowing/understanding *nāma-rūpa* and *the Absolute Truth*:

Understanding *vatthu-paramattha-ākāra*—seeing /knowing/touching the change of anything that exists at that moment.

The mind will change as attachment fades away.

3. Knowing and understanding *sīla*, *sīla-khanda*, *samādhī-khanda* and *paññā-khanda*.

There will always be normality or naturalness of the body, speech and mind.

4. Knowing and understanding two kinds of calmness:

- *Samatha* calmness—temporary calmness without *paññā*;
- *Vipassanā* calmness—calmness with *paññā* understanding the Truth as it is.

You will know and understand virtue-sin and hell-heaven.

5. Attaining the State of Arising-Extinguishing of the Mind.

Clearly comprehend and have no doubt about your life and your mind; reach the end of suffering.

*“Being enlightened is freedom from dukkha.
If you are not enlightened you will not be able
to be free from dukkha.”*

Luangpor Teean Jittasubho

Path to Nibbāna

Human beings are born with dukkha (suffering; misery; pain). Corporeality is dukkha, anicca and anattā. Though you have lived your life with dukkha but you do not know nor understand what dukkha is. Thus, you always seek for all kinds of happiness. But all of these are actually all dukkha, not happiness. Real happiness does not exist. There is only suffering or non-suffering. Until you come to understand what suffering is, you will be unable to find either the way or the method of practice to release yourselves from suffering. When the Buddha attained enlightenment, he realized *the Four Noble Truths*. With his compassion he taught these Truths to all fellow humans. He taught them to practise the Four Foundations of Mindfulness (Satipaṭṭhāna) which are as follows:

1. Kāyānupassana
(mindfulness as regards the body)
2. Vedanānupassana
(mindfulness as regards feelings)
3. Cittānupassanā
(mindfulness as regards thoughts)
4. Dhammānupassana
(mindfulness as regards the Dhamma)

To practise the Four Foundations of Mindfulness means to develop awareness-mindfulness of both body and mind. When your body moves, be aware of the movement in every position—while you are standing, while you are walking, while you are sitting or while you are lying down. When thought arises, when you feel happy or unhappy, when you have pleasure or pain, etc., you likewise must know it and see it every time. According to the Buddhist texts, one who practises the Four Foundations of Mindfulness properly and continuously like a linking chain—within seven years at the longest, seven months at the average, or one to seven days at the quickest—will become an *Arahanta*. Otherwise, then one will be an *Anāgāmi* in this lifetime.

However, Luangpor Teean assured everyone that you will know, see and understand the Truth if you practise properly and continuously like a linking chain. Your suffering will be reduced within one to ninety days at the quickest, one year at the average, and three years at the longest. Both the sacred Buddhist texts and Luangpor Teean, the Great Vipassanā Master, confirm that one who practises the Four Foundations of Mindfulness will know, see and understand the Dhamma (the Truth). The Dhamma is not reserved for monks or holy men and women. A monastic, a lay person, or a child of any nationality can practise this method—after all, does not each one have a body and a mind? To practise meditation is to practise the mind. The benefit you get from practising developing awareness is: knowing yourself, seeing yourself,

understanding yourself, seeing the process of thought and knowing how to defeat it. Delusion, attachment, defilements and avijjā will be destroyed and fade away. Your suffering will be greatly reduced or minimized; some may have no more suffering.

When Luangpor Teean gave Dhamma talks, he always convinced his followers to practise until they reached the end of suffering. Occasionally, he used the analogy “the rope is cut” instead of “the end of suffering”. Luangpor Teean’s disciples knew very well the meaning of “the rope is cut”; they used this analogy amongst themselves too. This analogy means that at a certain point, internal and external sense fields can no longer be connected, the State of Arising-Extinguishing of the Mind is achieved, and the mind has reached the end of its suffering. When thought is quick, sati is quick as well. When sati is as quick as thought, there will be confrontation between them. The State of Arising-Extinguishing of the Mind will appear in your mind. A kind of phenomenon which exists in everyone will emerge. Finally, you will find real calm and happiness. “That is Nibbāna,” Luangpor Teean said to me.

Practising awareness-mindfulness meditation in accordance with Luangpor Teean’s method is the proven way for you to know, see and understand stage-by-stage the same Truth as follows:

Paṭhama-jhāna (the First Absorption)

Delusion is destroyed as you come to see, know and understand dosa-moha-lobha, vedanā-saññā-saṅkhāra and viññāṇa.

Duthiya-jhāna (the Second Absorption)

Attachment is destroyed as you come to see, know and understand kilesa, taṇhā, upādāna and kamma.

Tatiya-jhāna (the Third Absorption)

Sīla appears in the mind.

You come to see, know and understand sīla, sīla-khandha, samādhi-khandha, paññā-khandha. There is sīla in the Five Aggregates: rūpa-khandha (corporeality), vedanā-khandha (feeling), saññā-khandha (perception), saṅkhāra-khandha (mental formations) and viññāṇa-khandha (consciousness).

Catuttha-jhāna (the Fourth Absorption)

Āsava is destroyed and fades away.

You come to see, know and understand āsava: kāmāsava, bhavāsava, avijjāsava.

Pañcama-jhāna (the Fifth Absorption)

You come to attain the State of Arising-Extinguishing of the Mind. The Five Aggregates are destroyed. You come to attain the State of Enlightenment.

Luangpor Teean explained that the meaning of Nibbāna is to stop going along with defilements; calmness; natural state of

mind; cool mind. To stop going along with defilements is: to see thought; to avoid getting lost in thought; being able to swim against the stream of thought. Delusion, anger, greed, defilements, craving and attachment, therefore, do not appear.

Calmness means the mind is calm beyond happiness and unhappiness. The mind is natural, steady and unperturbed by thought or emotion. The mind is calm with ñāṇa-pañṇā as you see, know and understand your life and your mind. You have confidence in your perfect knowledge. You have no more doubt about your life and your mind, and you cease the seeking for any teacher of Dhamma for the rest of your life.

Natural state of mind is not suffering. There is no anger, greed, defilements, craving and attachment in the mind. Sīla naturally appears in your mind after crude defilements are destroyed. You do not have to observe the rules of moral conduct, as sīla always keeps you calm without conscious effort. The sublime states of mind: mettā (loving-kindness), karuṇā (compassion), muditā (sympathetic joy) and upekkhā (equanimity; neutrality) naturally appear as well in your mind after you attain Nibbāna. No longer do you have to strive or pretend to live in these states.

Cool mind means there is no heat in your pure mind as defilements are extinguished; avijjā is destroyed.

Naturalness exists in everyone as well as Nibbāna. The only

question is whether you allow it to be revealed in your mind or not. If any Buddhist thinks that Nibbāna can only be obtained after his death, or that it is very hard to obtain, this means that he does not have faith in Lord Buddha, who after all preached until a large number of people had obtained the Dhamma, and many became the Holy Ones (Arahanta). The teaching of Lord Buddha has been in this world for more than two thousand six hundred years and will always be. Just as the contemporaries of Lord Buddha were able to become Arahanta, so today if you practise correctly, you will certainly be able to see and understand the Dhamma. If you practise incorrectly or a different method from which the Buddha taught, naturally you will know and understand incorrectly or differently. But the true Dhamma is always there for everyone to understand. It is the same Truth for all, regardless of nationality, sex, or age; it is the same truth now as it was in the days of Lord Buddha.

Most Thai people are interested in going to the temple, making merits, giving donations and observing the rules of moral conduct, rather than practising meditation in order to attain the Absolute Truth, to know and to see their lives and their minds, and to be released from suffering. Only a few with pañña are interested in their lives, their minds and the Truth. Yet, those few will seek the method of practice, in order to be released from suffering, since that is the essence of the Buddha's teachings. Nevertheless, most of Thai people have adhered to Brahmin/Hindu rituals and beliefs. Such

activities were common before the Buddha Era. For example, the concept of merit making, in order to go to heaven or to gain prosperity, is still common. People do so, even though they lack the right understanding of what merit and blessings are. Some call themselves Buddhists, but they still pray to deities and spirits and have superstitious beliefs, such as faith in magical amulets, etc. These things have nothing to do with the Buddha's teachings. The Buddha did not teach anyone to have faith in foolishness, as that is not the path to the end of suffering. However, many Thai people still engage in these activities while also making offerings, giving donations and observing the rules of moral conduct. For this reason, fewer and fewer people attain the Dhamma these days. Nowadays, though people are clever, few have paññā. Luangpor Teean said, *"You will be released from suffering by paññā, not by cleverness."*

Worldly beings are under influence of defilements. They never stop seeking for acquisition, title, money, or renown in order to satisfy their defilements and cravings. Luangpor Teean once said to me, *"Lord Buddha would like to kill all humans; there should be only Phra."* When you hear this phrase you may be wondering why Lord Buddha said so, you may think that Lord Buddha had no loving-kindness. As a matter of fact, *humans* mean worldly beings, while *Phra* means the noble one. This phrase means that Lord Buddha would like worldly beings to transcend their defilements, so that only holiness remains in their minds.

Some people believe they cannot attain Nibbāna in this lifetime but only after their death. Therefore, they try to make merits, give donations and observe the rules of moral conduct, hoping that they will attain Nibbāna after their death. Nobody wants to die before his time. They do not know what Nibbāna is, what it is like and where it is. That is why they have the misperception of attaining Nibbāna after their death.

Developing awareness-mindfulness or vipassanā meditation is the practice to attain paññā, very deep wisdom, in order to be free from defilements, darkness and the lacking of essential knowledge. You will be calm or natural with paññā. You will be on the middle path with upekkhā. You will be transformed to be a new person. You will live your life beyond happiness and unhappiness. But you will do so only under the condition of consistent and continuous awareness of your body and mind. If you do, you will certainly reach the end of suffering in this lifetime before you die. Your mind will thus be released once and for all from suffering. If you want your mind to be liberated, you have to practise your mind. When your mind is free, attachment is gone. Your mind will become truly independent and able to let go of the body. You will live your life with non-suffering feeling, perception, mental formations and consciousness. Then your mind will be clear and calm. You can be in the present, working and fulfilling your duties with sati and paññā as you walk along the middle path with upekkhā.

Questions and Answers

Question 1 :

I have practised other methods of meditation. Is it possible for me to use Luangpor Teean's method of practice to top up my knowledge?

Answer :

Whatever you have practised, if you want to know, see and understand, according to Luangpor Teean, you must restart from the beginning: knowing Ārammaṇa Rūpa-nāma (knowing/seeing/understanding body-mind including the conventional truth) in accordance with Luangpor Teean. It is not the same understanding or knowledge that you have learned elsewhere or understood from texts. It is a different Ārammaṇa Rūpa-nāma. If your foundation of knowledge is not the true one, there is nothing to be topped up.

Question 2 :

How can I apply awareness-mindfulness development according to Luangpor Teean with my work at the office?

Answer :

As you are developing awareness-mindfulness in order to be aware of yourself continuously like a linking chain, you should not get into conversation with anyone, as conversation will make you lose your awareness. If you are thinking about

your work, even though it is not thought with mental formations because you know what you are thinking about, this does not mean that you have full awareness at that moment. This is because you only know what you are thinking about.

Therefore, developing awareness-mindfulness of body's movement continuously is suitable for people whose work does not require talking or thinking. These are examples: working in the farm, sewing, doing household chores, playing music, etc. In this case, I recommend that you practise until you have sati continuously for a long period of time. Do not be with delusion. *Having awareness is having sati* (awareness-mindfulness). If you always have sati knowing/seeing your body and mind, you will think, speak and work with sati. After you stop thinking or speaking, return to awareness of your body's movement, for example, writing, typing, walking, driving, eating, etc. If you are able to do so, mental formations will rarely arise because you have sati knowing and seeing your body and mind all the time.

Question 3 :

You said that the mind is not dukkha; it is pure. But according to the Buddhist text, the character of the mind is "rising and falling" all the time. The mind is dukkha because it is impermanent. I wonder whether the mind is dukkha or not.

Answer :

That is the teaching in the text. When you practise awareness-

mindfulness meditation and understand Ārammaṇa Rūpa-nāma you will clearly know, see and understand that the body is dukkha, the mind is not. The first stage of insight that you will achieve is Ārammaṇa Rūpa-nāma; this is the Conventional Truth. The next stage is Ārammaṇa Nāma-rūpa or Ārammaṇa Paramattha. According to Luangpor Teean's teaching, there are Ārammaṇa Rūpa-nāma and Ārammaṇa Nāma-rūpa or Ārammaṇa Paramattha.

Ārammaṇa Nāma-rūpa or Ārammaṇa Paramattha is the State of Arising of Paññā in Samādhi, understanding the Ultimate Truth. Those who contemplate their bodies and minds do not yet have Ārammaṇa. When you have ñāṇa-paññā realizing the Ultimate Truth, you will have non-suffering vedanā, saññā, saṅkhāra and viññāṇa.

You are suffering because you have no ñāṇa-paññā. You have not understood the process of thought, you have not seen the beginning of thought, and you have not attained the State of Arising-Extinguishing of the Mind. When internal and external āyatana (sense-fields) collide, mental formations arise. For example, when the eyes and a visible object come into contact, cakkhu-viññāṇa (the eyes consciousness) arises; then mental formations, perception and feeling will arise. This is the state of dukkha.

Luangpor Teean said that he had feeling, perception, mental formations and consciousness, but his mind did not suffer.

That is because his mental formations were extinguished and did not work any longer. He lived his life with sati, samādhi and paññā, seeing and knowing the Truth as it is.

They are as follows:

Viññāṇa: knowing the Truth as it is.

Saṅkhāra: mental formations do not work.

Saññā: seeing, knowing, and understanding the Realities with paññā.

He had never forgotten the Ārammaṇa Vipassanā (the State of Arising of Paññā in Samādhi understanding the Absolute Truth).

Vedanā: non-suffering feeling.

Question 4 :

Every time I do the rhythmic hand movements, I always pay strong attention to my movement. I notice that is not natural. How should I rectify this mistake?

Answer :

Be relaxed and natural. Do not be fixated on your practice. Do not concentrate or stare at your hands or feet's movement; simply feel the movement lightly and move slowly. Look far away, but do not focus on any specific object.

Question 5 :

What is the difference between the knowledge of those who read Buddhist texts/Pāli canons, and the knowledge of those who realize the Truth with their own paññā?

Answer :

Those who listen to Dhamma talks from many teachers or read many Buddhist texts/Pāli canons do not have paññā of their own. Their knowledge comes from their memory. Luangpor Teean called it “knowledge of memory, not insight.” If you ask them many questions, they may come to a dead end and find themselves unable to answer your questions; alternatively, they may speak with uncertainty and confusion. Those who clearly see, know and understand stage by stage the Truth as it is with their own paññā will have a lifelong perception. These paññā and saññā will never be forgotten. This kind of paññā can diminish or end their dukkha.

Question 6 :

What is the difference between knowing thought and seeing thought?

Answer :

Knowing thought—you know that you are thinking but you cannot stop it. It is because you are drawn by thought which is stronger than your sati. Luangpor Teean called it “being lost in thought.”

Seeing thought—if you are aware of yourself most of the time, thought will be seen every time when it arises, without

mentally “staring” at it. When your sati is active, you will be able to see thought rapidly; when thought is seen, it will instantly ease or disappear. If you have no sati, you will be unable to see thought.

Question 7 :

Could you please give me some advice of how to overcome drowsiness while practising the rhythmic hand movements?

Answer :

While you are doing the rhythmic hand movements, you should be aware of each movement—not just do the rhythmic hand movements, but without being aware of any movement. That will make you bored and drowsy. If you are aware of your movement most of the time or continuously like a linking chain, you will not be drowsy at all. If you cannot make it, simply change your position from time to time or alternate the movement of the hands with the walking meditation. After the drowsiness is gone, you should do the rhythmic hand movements again. Do not let your mind wander; you must intend to be truly aware of your movement.

Question 8 :

Why did Luangpor Teean teach the fifteen rhythmic hand movements?

Answer :

The fifteen rhythmic hand movements were taught for the purpose of developing awareness-mindfulness of your body’s movements. When your hand is moving, you must

be aware of its movement; when your hand is stopping, you must be aware of its cessation of movement as well. You do not normally stay still at all times; you often move. But you are rarely aware of your movements. This method of practice is very good to awaken your awareness-mindfulness.

Question 9 :

Why do you say that thought is the cause of suffering? We saw in the text that the cause of dukkha is taṇhā (craving).

Answer:

When you practise you will see and understand that thought with mental formations is the cause of dukkha. Anger, delusion, greed, defilements, craving and attachment all show up in the forms of thought. That is why I say that thought is the cause of suffering.

Question 10 :

Many people assume that a meditation practice is like traveling to one destination. There are many ways and many roads leading to the same destination. If what they assume is right, we may practise any kind of meditation since all of them would lead us to the goal as well. What do you think?

Answer:

For my opinion, if practitioners use different methods of practice, they will see, know and understand different Dhamma. This is because to practise meditation is to study and to know the nature of your body and mind. Those who

practise concentration meditation will achieve calmness without paññā because they do not have Ārammaṇa Vipassanā, while those who practise vipassanā (insight) meditation will have Ārammaṇa Vipassanā and ñāṇa-paññā knowing and seeing the Truth. Only ñāṇa-paññā will lead you to the end of suffering.

If there is no ñāṇa-paññā seeing and knowing the Truth, you will definitely be unable to reach the end of suffering. “If you have not attained the State of Arising-Extinguishing of the Mind, your knowledge is not yet complete,” said Luangpor Teean. I have never heard anyone who practised other methods of meditation talk about Ārammaṇa Vipassanā and the state of *being* like Luangpor Teean did.

Question 11 :

Could you please explain why Luangpor Teean said that religion existed in everyone?

Answer:

Everything Luangpor Teean said came from his Ārammaṇa Vipassanā. Everything is in your mind; the world is in your mind; “Buddhahood” is in your mind; Nibbāna is in your mind as well. According to Luangpor Teean, religion means the teaching of the Noble One or a refuge. If you have sati, samādhi and paññā, you will have a refuge which exists in yourself.

Question 12 :

According to Luangpor Teean's talk, is staring at thought the same meaning as a cat watching a mouse?

Answer:

A cat does not have to wait for a mouse; it simply stays awake and alert. Once a mouse comes within a distance where the cat can see, it will catch the mouse immediately. It is the same when you see thought. If you have continuous sati, you will see thought every time when it arises. Do not look or stare at the mind or thought. Be aware of your body's movement at all times. You will know and see thought when it arises. If you stare at your mind, thought cannot arise. That is concentration meditation practice. You must let thought arise naturally. It cannot go on any longer when you see it with your sati. This is the most important technique of practice that Luangpor Teean taught his disciples: "As soon as thought arises, cut it off immediately with your sati."

“The State of Arising-Extinguishing of the Mind occurs only once in a lifetime to practitioners who achieve the last Ārammaṇa Vipassanā.”

Anchalee Thaiyanond

Glossary of Terms

Adhicitta-sikkhā

Training in higher mentality.

Adhipañña-sikkhā

Training in higher wisdom.

Adhisīla-sikkhā

Training in higher morality.

Ajahn

Teacher.

Ākāra

Change.

Anāgāmi

A non-returner.

Ānāpānasati

Mindfulness on breathing;
mindfulness regarding
breathing.

Anattā

Uncontrollable.

Anattatā

State of being
uncontrollable.

Anicca

Impermanent.

Aniccatā

State of impermanence.

Arahanta

The Holy One; one who
has attained Nibbanā.

Ārammaṇa

State of Arising of Paññā
in Samādhi.

Ārammaṇa Nāma-rūpa

The State of Arising of
Paññā in Samādhi
understanding the
Absolute/Ultimate Truth.

Ārammaṇa Paramattha

State of Arising of Paññā
in Samādhi understanding
the Absolute Truth/Ultimate
Truth.

Ārammaṇa Rūpa-nāma

State of Arising of Paññā
in Samādhi understanding
body-mind including the
conventional truth.

Ārammaṇa Vipassanā

State of Arising of Paññā
in Samādhi understanding
the Absolute Truth.

Ariyapuggala

Holy persons; noble
individuals.

Āsava

Mental intoxication;
canker; accumulation.

Asubha-kammaṭṭhāna

Meditation on corpses at
different stages of decay.

Avijjā

The lack of essential
knowledge.

Avijjāsava

Mental intoxication of the
lack of essential knowledge.

Āyatana

Sense; sense-fields.

Bhavāsava

Mental intoxication of
becoming.

Brahmavihāra

Sublime states of mind.

Buddha

The Buddha; enlightened one.

Cakkhu-viññāṇa

Eyes consciousness.

Caṅkama

Walking meditation; walking forward and backwards or walking to and from.

Catuttha-jhāna

The Fourth Absorption.

Cinta-ñāna

False; deceptive knowledge.

Cittānupassanā

Mindfulness as regards thoughts.

Dhamma

The Law of Nature; the Truth; the Ultimate Truth.

Dhammānupassanā

Mindfulness as regards the Dhamma.

Dosa

Anger.

Dukkha

Suffering; misery; trouble; pain; unsatisfactory; unstable; unbearable.

Dukkhatā

State of suffering or being unbearable.

Dutiya-jhāna

The Second Absorption.

Ekaggatā

Concentration; mental one-pointedness.

Jhāna

Absorption.

Kālāmasutta

The Buddha's discourse
on how to deal with
doubtful matters.

Kalyāṇamittatā

Good friend; good
friendship.

Kamma

Action.

Kāmāsava

Mental intoxication of
sense-desire.

Karuṇā

Compassion.

Kāyānupassanā

Mindfulness as regards
the body.

Kerd-Dab (in Thai; in the
sense of general people)
Appearance-disappearance
of thought.

Kerd-Dab (in Thai; in the
sense of Luangpor Teean)
Arising-Extinguishing of
the Mind.

Khandha

Aggregate; group;
category; container.

Kilesa

Defilements.

Luangpor

Venerable Father.

Lobha

Greed.

Magga

The path; the path leading
to the cessation of suffering.

Majjhimā paṭipadā

The middle path.

Mahā-sati

Complete awareness.

Mettā

Loving-kindness.

Moha

Delusion.

Mudhitā

Sympathetic joy.

Nāma

Mind.

Nāma-khandha

The Four Aggregates;
Four Groups of Existence.

Ñāṇa

Insight.

Ñāṇa-paññā

Perfect knowledge.

Nibbāna

The extinction of all
defilements and suffering;
the extinction of the lack
of essential knowledge
and mental intoxication.

Nirodha

The cessation of suffering.

Pāli

A Prakrit language native
to the Indian subcontinent;
the language adopted by
the Theravādins as the
language in which to
preserve the memorized
teachings of the Buddha;
the Buddha's teaching as
contained in the Tipiṭaka.

Pāli Canon

Tipiṭaka; the standard
collection of scriptures in
the Theravadan Buddhist
tradition, as preserved in
the Pāli language.

Pañcama-jhāna

The Fifth Absorption.

Paññā

Wisdom; liberating
knowledge.

Paññā-khandha

Wisdom in the mind;
container of wisdom (in
the sense of Luangpor
Teean).

Paramattha

Ultimate Reality; Ultimate
Truth; Absolute Truth; the
Truth.

Paramattha-dhamma

The Ultimate Realities;
Ultimate Truth; Absolute
Truth.

Paramattha-sacca

Absolute Truth; Ultimate
Truth.

Paṭhama-jhāna

The First Absorption.

Pīti

Rapture.

Phra (in Thai)

Noble one; Buddhist monk.

Rūpa

Body; corporeality.

Rūpa-khandha

Aggregate of corporeality.

Sacca-dhamma

The Truth; Absolute Truth.

Sakadāgāmi

Once-returner.

Samādhi

Steadiness of mind.

Samādhi-khandha

Steadiness of body-mind;
container of steady mind
(in the sense of Luanpor
Teean).

Samatha

Concentration.

Samatha-kammaṭṭhāna

Concentration development;
concentration meditation.

Sammati

Convention; agreement;
conventional truth.

Sammati-sacca

Conventional Truth.

Saṃsāra

The Round of Existence.

Samudaya

The cause of suffering.

Saṅgha

The Buddhist monk; holy
one.

Saṅkhāra

Mental formations.

Saṅkhāra-khandha

Aggregate of mental
formations.

Saññā

Perception.

Saññā-khandha

Aggregate of perception;
container of perception
(in the sense of Luangpor
Teean).

Sati

Awareness-mindfulness.

Sati-paññā

Intelligence.

Sīla

Morality; naturalness;
normality of body, speech
and mind; imperturbability;
calm.

Sīla-khandha

Container of morality,
naturalness, normality of
body, speech and mind,
imperturbability or calm
(in the sense of Luanpor
Teean).

Sotāpanna

One who has attained the first stage of holiness.

State of “Kerd-Dab”

State of Arising-
Extinguishing of the Mind.

Satipaṭṭhāna

Foundation of mindfulness.

Sukha

Happiness.

Supramundane States

The Four Paths, the Four
Fruitions and Nibbāna.

Taṇhā

Craving; sensual desire.

Tatiya-jhāna

The Third Absorption.

Tilakkhaṇa

Three Characteristics.

Triple Gem

The Enlightened One, the
Dhamma, and the Sangha.

Upādāna

Attachment.

Upādāna-khandā

Aggregate (as object) of
clinging.

Upekkhā

Equanimity; neutrality.

Upekkhā-vedanā

Neutral feeling; neither
pleasurable nor painful.

Vatthu

Any object that exists
inside or outside the body
and mind.

Vatthu-paramattha-ākāra

Seeing/knowing/touching
the change of anything
that exists at that moment.

Vedanā

Feeling.

Vedanā-khandha

Aggregate of feeling.

Vedanānupassanā

Mindfulness as regards feelings.

Vicāra

Discursive thinking.

Viññāṇa

Consciousness.

Viññāṇa-khandha

Aggregate of consciousness.

Vipallāsa

Derangement.

Vipassanā

Insight.

Vipassanā-kammaṭṭhāna

Insight development;
insight meditation.

Vipassanā-ñāṇa

Perfect knowledge of insight.

Vipassanū

Knowing outside oneself endlessly and forgetting oneself in the process.

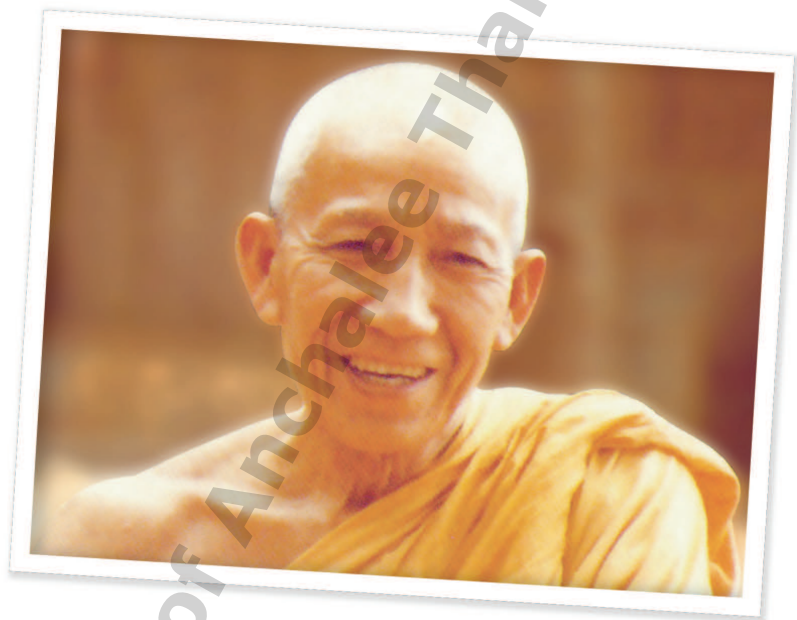
Vitakka

Thought.

Kālāmasutta

The Buddha's Discourse on How to Deal with Doubtful Matters

1. **Mā Anussavena**
Be not let by report.
2. **Mā Paramparāya**
Be not let by tradition.
3. **Mā Itikirāya**
Be not led by hearsay.
4. **Mā Piṭakasampadānena**
Be not led by the authority of texts.
5. **Mā Nayahetu**
Be not led by mere logic.
6. **Mā Takkahetu**
Be not led by inference.
7. **Mā Ākāraparivitakkena**
Be not led by considering appearances.
8. **Mā Diṭṭhinijjhānakkhantiyā**
Be not led by the agreement with a considered and approved theory.
9. **Mā Bhabbarūpatāya**
Be not led by seeming possibilities.
10. **Mā Samaṇo No Garū Ti**
Be not led by the idea, "This is our teacher."



Property of Anchalee Thaiyanond



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The most important duties for practitioners in this life are:

1. To see the beginning of thought.
2. To attain the State of Arising - Extinguishing of the Mind.
3. To completely destroy mental intoxication and the lack of essential knowledge.
4. To realize the Ultimate Truths and attain Nibbāna.
5. To liberate one-self from suffering in the Round of Existence.