

# **The Path Toward Nibbana**

**Dhamma Teachings from Luang Por Jamnian Seelasettho**

**REVISED EDITION**



**Sukanya Kanthawatana, MD, PhD**

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in honor of Luang Por Jamnian Seelasettho on his 84<sup>th</sup> birthday  
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# Preface

This Dhamma book contains a summary of core teachings and practice advice of Venerable Phra Ajahn Jamnian Seelasetho, our beloved master teacher and Dhamma father. Luang Por (Venerable Father) Jamnian, as he is affectionately and reverently called by his students, has been a practicing Thai Buddhist Theravada monk for over 60 years.

One of the greatest blessings of my life was meeting Luang Por Jamnian, during one of his many visits to the United States, at the Buddhangkura Temple in Olympia, Washington, in 2012. At that first encounter, I was immediately basked in his vibrant and wholesome energy of loving-kindness, joy, and happiness. The intensity of these energies increased tremendously during Luang Por's chanting of "Yan Kao" or "The Nine Auspicious Chanting". Afterward, I was awestruck by his profound Dhamma teachings. Subsequently, I was won over by his potent instructions on finding the path to liberation of the mind, and I became one of Luang Por Jamnian's disciples. I am blessed with opportunities to learn and practice Dhamma under Luang Por's direct guidance, and I have had the great privilege of joining Luang Por during several of his overseas travels. During my travels with Luang Por, I have occasionally served as his interpreter for his Dhamma teachings.

In October of 2016, I accompanied Luang Por on a trip to Russia to spread the Dhamma of the Lord Buddha. During this trip, Luang Por expressed to me his interest in collecting his Dhamma teachings and practice advice into a book that could be published and distributed to his students and other practitioners seeking the

path to liberation. With his great Metta, Luang Por gave me his blessing to conduct the wholesome project of writing this book.

This book is intended to serve as a quick reference for Luang Por Jamnian's Dhamma teachings and practice advice over the past five decades, and as a guide for those who want to practice Dhamma as taught by Luang Por Jamnian. I have arranged Luang Por's teaching materials into relevant topics that expand and delve deeper into the essence of his teachings. Throughout the entire process of writing this book, I sought and obtained guidance from Luang Por Jamnian.

Luang Por Jamnian's core teachings are based on Lord Buddha's teachings. Luang Por's teaching style focuses on the application of the Dhamma from his own personal practice and experiences. His teaching methods are subtle, refined, and simplified, yet imbued with clarity. His teaching style enables students and followers to directly apply his instructions to their daily life.

Luang Por's unrelenting loving-kindness to all beings, without discrimination to age, gender, sexual orientation, ethnic background, or religious belief, has been witnessed consistently by his students and others. Luang Por mentioned that the amulets and power objects he blessed and gave out carry the wholesome energy of loving-kindness and tranquility. In turn, this energy helps support people's faith in Buddhism so that the Lord Buddha's teachings can continue until the end of 5000 BE (Buddhist Era) as the Lord Buddha predicted.

Throughout the book are short Dhamma teachings given by Luang Por Jamnian to his disciples over the years. These short Dhamma quotes were drawn primarily from the collection of Mr. Suthin Saelai, a former monk and Luang Por's attendant at Wat Tham

Sua. Mr. Saelai's *Practicing the Middle Way* collection was published by the Board of Directors and students of Wat Khao Lao, Ratchaburi Province, Thailand in 2014.

To help make this book more readable for those who are not familiar with the Pali language, a glossary of Pali words are included at the end. A brief translation is also provided when a Pali term appears for the first time. Subsequent uses of the same term are rendered in either Pali or English depending on the context and common usage. For more scholarly elucidation of the Dhamma and Pali terms referenced, readers are encouraged to read the Tipitaka (Pali Canon and Buddhist Scriptures) and the commentaries (traditional Theravada interpretation of the scriptures).

For this revised edition, the author has made some minor revisions and added more content to clarify and simplify Luang Por's Dhamma teachings. For any and all errors throughout this endeavor, I take full responsibility and humbly ask for forgiveness.

All merit that may result from the creation of this book is dedicated to our beloved teacher, Luang Por Jamnian Seelasettho, who has most graciously and lovingly illuminated our lives with the light of the Dhamma, and to my parents, mentors, and supporters.

May the merit resulting from this Dhamma book also empower all Dhamma practitioners to develop clear insight imbued with wisdom for finding the path toward the liberation of the mind.

Sukanya Kanthawatana, MD, PhD  
January 2020



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# Biography of Luang Por Jamnian

Luang Por Jamnian is a Thai Theravada Buddhist master renowned for his Vipassana meditation teachings and practices in the Far East and North America. His joyful teaching style, jolly appearance full of loving-kindness, and lighthearted smile endear him to his audience, students, and followers all over the world. Luang Por Jamnian has taught Vipassana meditation in Australia, India, Indonesia, Malaysia, Russia, Singapore, Taiwan, Thailand, and the United States. Occasionally, he also took a pilgrimage to other locations such as Tibet, Cambodia, China, Laos, Vietnam, and some European countries.

## EARLY LIFE

Luang Por Jamnian was born on May 1, 1936, in a rural fishing village in Nakhon Sri Thammarat province in southern Thailand. He started learning meditation before the age of four under the guidance of his parents who were established Buddhist meditators. His father, an ex-Buddhist monk, shaman, and rural Thai medicine master taught the young Jamnian traditional Thai herbal and healing practices, shamanic rituals, astrology, and Buddhist meditation techniques. His mother taught him by example how to generate non-discriminating loving-kindness towards all beings including animals. These skills enabled Luang Por to spend his childhood serving and helping others.

At age six, Luang Por experienced the death of his mother and subsequent loss of his father to mental illness. This left the young Jamnian to fend for himself and his siblings, as well as support his

mentally ailing father at a very tender age. Fortunately, Luang Por managed to convince his father to find another wife to help take care of the family. It was during that difficult time when Luang Por learned from his step-grandfather the powerful loving-kindness mantra which he still teaches to this day. By the time he was eight years old, Luang Por Jamnian was sought after by adults in his village for help in healing physical ailments, for advice in solving mental and other life challenges, and for his wisdom on topics ranging from interpersonal and community relations to national politics. Luang Por also owned a successful fishing business with several adult employees since his early years.

With a predisposition to learning and wisdom beyond his years and guidance from his stepmother, Luang Por Jamnian taught himself to read and write before age seven. He subsequently self-studied the Tipitaka (Buddhist canonical scriptures) in depth from ages eight through twenty. That was the year he followed the call, which had always been present since he was a toddler, to enter monastic life. He abandoned his business and ordained as a Buddhist monk in the Thai forest tradition. His mentally ailing father had passed away the previous year.

## EARLY MONASTIC LIFE

Under the tutelage of his teacher at Wat Naripradit in Nakhon Sri Thammarat province, Luang Por spent the first six years of his monkhood learning and practicing meditation. He practiced with a great dedication that included sleeping on charnel grounds. His devotion notwithstanding, Luang Por was unable to find the path to liberation. Then, after seven years of monastic life, Luang Por had a breakthrough in understanding the Dhamma. The discovery came after he single-mindedly dedicated himself to the practice of the Four Foundations of Mindfulness (Satipatthana Sutta). Luang

Por had learned the Satipatthana Sutta from Ajahn Pan Dhammadaso, the abbot of Wat Chaina (also in Nakhon Sri Thammarat Province). The Four Foundations of Mindfulness along with the Noble Eightfold Path and the Seven Factors of Enlightenment remain at the core of Luang Por's Dhamma teachings.

Whenever the opportunity arose, much of Luang Por's early monastic life as a forest monk was spent wandering in the remote and forest areas of Thailand, Laos, Cambodia, and Burma. During these wanderings, Luang Por met and learned from some great forest masters of his generation. Luang Por had a particularly strong connection and deep reverence to Luang Por Chai and Luang Por Chah.

Luang Por Jamnian mentioned that he originally had the intention to practice Dhamma with Luang Por Chah. However, during their encounter, Luang Por Chah urged the young monk Jamnian to go back to southern Thailand to help solve a civil conflict. The conflict was growing between the Thai government and communist rebels. Luang Por Chah encouraged Luang Por Jamnian to help bring safety and peace to the region.

Following Luang Por Chah's advice, Luang Por Jamnian moved to Surat Thani, the province in southern Thailand with the highest concentration of communist rebels and made his residence at Wat Sukhonthavas. During this period of communist insurgency in southern Thailand, Luang Por Jamnian worked tirelessly to mediate between the warring parties. He gave blessings and moral guidance to people on all sides of the conflict including military personnel, government officers, policemen, the Thai border patrol, local villagers, and the communist insurgents. Luang Por played crucial roles in numerous cease-fires so the warring parties could tend to their wounded and be able to visit and take care of

their family's needs. Toward the end of the insurgency, Luang Por helped negotiate political amnesty for the communists who, with his encouragement, renounced violence and surrendered to the government.

It was during this communist insurgency when Luang Por Jamnian learned from Luang Por Clai to use the supra-mundane quality of his mental power to bless amulets. After blessing the amulets, Luang Por Jamnian gave them away with the intention that the power of the amulets be used for moral support and to minimize injuries and deaths among the people in the conflict.

## LATER MONASTIC LIFE

In 1975, not long after the communist insurgency ended, Luang Por established the Tiger Cave Temple (Wat Tham Sua) in Krabi Province. Krabi is a predominantly Muslim area in southern Thailand. Luang Por facilitated the development of much-needed infrastructure including electricity, water, and roads into town. Wat Tham Sua gained the support of the community as businesses and prosperity grew. Consequently, Krabi province has now become one of the most popular tourist destinations in the country.

## SPREADING THE DHAMMA

During Luang Por's abbotship at Wat Tham Sua, there were usually hundreds of monks and nuns or maechi (white-robed laywomen) in residence at the temple. Of these hundreds, only those who were serious about learning the Dhamma were taken by Luang Por as his direct disciples.

While at Wat Tham Sua, with the encouragement of his senior disciples, Luang Por started traveling overseas to spread the Dhamma. Thus, began the yearly travel and teaching tours to the west, especially the United States. Throughout the years, Luang Por has taught the Dhamma in the United States and Europe as well as in Asian countries such as Malaysia, Indonesia, Singapore, Taiwan, and India.

In 2010, Luang Por left Wat Tham Sua and set up residence at Wat Khao Lao in Ratchaburi province. To this day, Luang Por continues to dedicate his life to spreading the Buddha's teaching to those who listen.

We wish Luang Por many more years of blessing us with his presence and teachings which are full of loving-kindness, compassion, and wisdom. May he inspire many others as he has his disciples.

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*"There is no harder work than to continuously embellish and proliferate. There is nothing harder to uproot than conceit. There is nothing harder to relinquish than our own view. But, the hardest of all is mustering the conviction and commitment to change. "*

*Luang Por Jamnian*

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# Resolute Determination

Luang Por Jamnian encourages his students to make the following determination before starting Dhamma practice or meditation.

## **May I:**

**Attain the knowledge** - to have a clear understanding of suffering, the cause of suffering, and the cessation of suffering.

**Attain an awakening** - to attain the “Buddha” quality: endowed with pure knowing able to see things as they really are. To be able to see that everything is transient and does not belong to us, that there is nothing to hold on to. And that nothing is under our control.

**Attain great joy or bliss** - as found in the qualities of “Buddho”: the one who is awakened and blissful.

**Attain mindfulness and wisdom** - to be cognizant or aware of any arising phenomena, and to have a clear insight.

**Attain intelligence and cleverness** – to not be heedless of attachments to the body. To dutifully contemplate the Dhamma until the ultimate truth is realized. To be clever enough in finding the “right” path to liberate the mind.

**Attain proficiency** - to master the practice of Dhamma and contemplation.

## Resolute Determination

**Attain bravery** – to not be afraid of death while meditating, and to not be discouraged from practicing Dhamma.

**Attain astuteness** – to be able to apply the understanding of the Dhamma to overcome hindrances during practice.

**Attain the penetrating wisdom** – to have insights that can penetrate through all sufferings and lead to the cessation of suffering.

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*“To make a journey on the spiritual path, you will need support from meritorious deeds and the light of wisdom to illuminate your path so that you can clearly see the suffering and the perils of following your desires. Renounce your likes and dislikes.”*

*Luang Por Jamnian*

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# The Essence of the Teachings

This book is intended to serve as a guide for those who want to practice Dhamma as taught by Luang Por Jamnian. This book incorporates Luang Por Jamnian's teachings and practice advice from over five decades. I had sought and obtained Luang Por's guidance throughout the entire process of writing this book. It is my hope that this book may serve as a basic guide to a clear understanding of the causes and effects of arising and ceasing of all phenomena, and that this understanding ultimately leads the way toward the liberation of the mind.

Our beloved Luang Por Jamnian Seelasettho often mentions that many people have the desire to reach Nibbana but have no knowledge of what Nibbana really is or how to get there. Luang Por has regularly emphasized that no one can reach Nibbana without finding and then following the "right" path.

Luang Por states that **Nibbana** is the extinguishment of suffering. In this state, the *viññāṇa* or consciousness is liberated; it can still cognize, but no longer identifies with or attaches to any worldly concepts. The mind no longer experiences dissatisfaction or suffering arising from the aggregates or from clinging to the aggregates (*upadana*).

There are three types of suffering:

- a. suffering of the body,
- b. suffering of the mind, and
- c. suffering from clinging to the aggregates which creates a sense of ownership or self; i.e., I or we suffer.

Those who are seeking the path toward Nibbana need to:

- a. have a realization and a clear understanding of suffering,
- b. have a desire to be free from suffering,
- c. have a realization of the root causes of suffering; namely, cravings (*tanha*) and clinging to the aggregates (*upadana*), and
- d. find a path to extinguish those suffering.

Only when all suffering is extinguished can one enter the state of Nibbana.

The path leading to the extinguishment of suffering is **the Middle Way** or *Ekayana magga* formed by the eight factors of the Noble Eightfold Path which can be grouped into three qualities:

- a. **Wisdom** (*Pañña*): right view and right resolve.
- b. **Virtues** (*Sila*): right speech, right action, and right livelihood.
- c. **Concentration** (*Samadhi*): right effort, right mindfulness, and right concentration.

Wisdom (*Pañña*) may arise by hearing, reading, or studying Dhamma (*sutamaya-pañña*), by thinking things through (*cintamaya-pañña*), or by developing/meditating (*bhavanamaya-pañña*).

### **The Wisdom Group:**

**Right view:** Having the right understanding of

- a. Suffering,
- b. the three types of cravings (*tanha*) which are craving for sensual pleasure (*kama tanha*), craving for becoming

(*bhava tanha*), and craving for non-becoming (*vibhava tanha*),

- c. defilements,
- d. the three characteristics of existence: impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*),
- e. voidness (*suññata*), and
- f. Nibbana.

**Right resolve:** Having the intention or resolution to

- a. relinquish any clinging or attachment to any sensual pleasure arising from the input to the sense doors, and
- b. to not get entangled with any mental defilements which can create suffering.

### **The Virtues Group:**

**Right speech:** Always remind oneself not to be affected by any defilements or by the three types of cravings that keep bringing us back to the endless cycles of suffering.

**Right action:**

- a. Cultivating mindfulness until it becomes sustained mindfulness.
- b. To not be affected by craving (*tanha*).
- c. Destroying or penetrating through ignorance (*avijja*).
- d. Finding pure knowing (*ñāṇa*) by keeping the mind in the Middle Way without getting entangled with the two extremes of defilements.
- e. Cultivating the ability to let go until reaching the full enlightenment state or arahantship.

**Right livelihood:** Living one's life to maintain the body only as a temporary shelter for achieving enlightenment and not for indulgence or feeding one's own defilements.

### **The Concentration Group:**

**Right effort:** To put forth continuous effort with:

- a. Keeping the mind in the Middle Way.
- b. Relinquishing unwholesomeness while at the same time cultivating wholesomeness.
- c. Practicing the Four Foundations of Mindfulness until one is able to penetrate through impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*) nature of the aggregates and elements.
- d. Relinquishing all attachments (*upadana*).

**Right mindfulness:** To develop mindfulness in keeping the mind in the Middle Way without fail. This will lead to the arising of wisdom or knowledge (*pañña*). With continued practice, *pañña ñāṇa*, which is a higher form of wisdom or intuitive knowledge including *cakkhu-karani* and *ñāṇa-karani*, can subsequently develop. *Pañña ñāṇa* provides clear insight and discernment that leads to *pañña vimutti*, the wisdom associated with the fruition of the extinguishment of suffering or Nibbana.

**Right concentration:** Having an unwavering or steadfast concentration in the Middle Way without entanglement with cravings and not being perturbed by either wholesomeness or unwholesomeness until Nibbana is reached.

Luang Por always emphasizes “*restraining and training of the mind*” by keeping it in the Middle Way at any time, place, or occasion. The Middle Way is free of entanglement with the Two Extremes of Defilements: *Abhijja* (covetousness and greed) rooted in craving for sensual pleasure and craving for becoming, and *Domanassa* (mentally painful feeling or grief) rooted in craving for non-becoming.

Luang Por also mentions that a **mind state** depends on the location where consciousness (*viññāṇa*) lodges in the body at the time.

Whenever the mind is in the Middle Way, the knowing element can be found at the location higher than the citta’s location (over mid-chest). Thus, it is separated from the defilements accumulated in the citta. When the knowing element moves to the location between the eyebrows, it becomes *ñāṇa* or pure knowing. Pure knowing is capable of investigating all phenomena arising from the lower bases without entanglement.

The Dhamma practitioner is encouraged to abide in pure knowing (*ñāṇa*) while contemplating the Four Foundations of Mindfulness until *viññāṇa* (consciousness) is separated from the other four aggregates: form (*rūpa*), feeling (*vedana*), perception/memory (*saññā*), and mental fabrication (*saṅkhāra*). Whenever *viññāṇa* is liberated from the other four aggregates, the state of Nibbana can be achieved. **Only the liberated *viññāṇa* can reach Nibbana.**

Luang Por emphasizes that all Dhamma practitioners need to

- a. keep learning and acquiring knowledge in Dhamma,
- b. “experience” or “see” Dhamma,
- c. practice the Dhamma, and

- d. practice relinquishment until fully liberated.

Luang Por states that the common obstacles observed among Dhamma practitioners are

- a. Inability to “see” despite having knowledge of Dhamma. For example, not being able to “see” *anicca*, *dukkha*, *anatta*, or *suññata* despite having studied Dhamma for a long time.
- b. Able to “see” but not continuing the practice. Without the continuation of Dhamma practice or contemplation, practitioners may not be able to progress further. For example, not being able to penetrate *suññatā* through to Nibbana despite being able to see through *anicca* and *anatta*.
- c. Inability to fully relinquish attachments. Some Dhamma practitioners still have attachments to practice rituals or rules.
- d. Able to relinquish all attachments, but not yet fully liberated.

Luang Por also stresses that one would need to be diligent in training the mind in order to become liberated and to be ardent in practicing mindfulness until sustained mindfulness in all four foundations is developed.

He encourages his students to practice Dhamma ardently regardless of time and place. Subsequently, the arising wisdom will lead to the extinguishment of suffering.

## The Essence of the Teachings

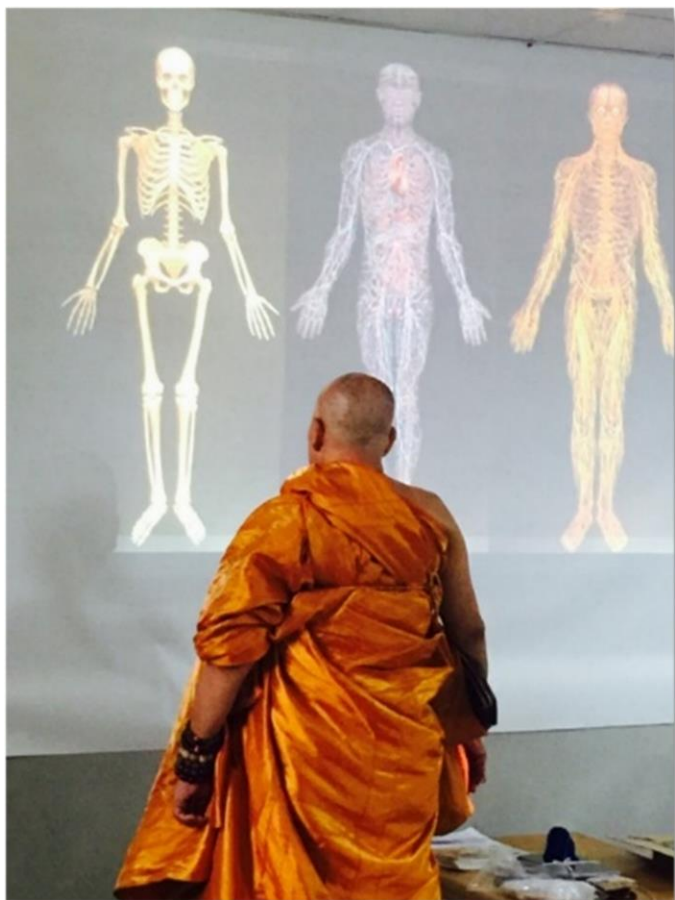
What follows in this book is a more in-depth explanation of Luang Por Jamnian's Dhamma teachings and practice advice.

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*By being absorbed in and entertained by past memories, one is unmindful of the present.*

*Luang Por Jamnian*

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# About Nibbana

The word Nibbana came from Nibba (cessation) and vana (cycle). Nibbana is the cessation of the cycle of rebirths: the end of samsara. Nibbana is boundless. It has no acquisition or possession of any state of being (*bhava*) or existence. It is ageless and eternal. It does not rely or depend on the aggregates.

In the transcendent state of Nibbana, the mind would no longer experience any suffering or dissatisfaction since *viññāṇa* (consciousness) is completely relinquished from the other four aggregates: form (*rupa*), feeling (*vedana*), perception/memory (*sañña*), and mental fabrication (*sankhāra*). Nibbana is a state where the mind is liberated from defilements, mundane nature of forms, identifications, clinging to the aggregates (*upadana*), and mental phenomena.

*Viññāṇa* is *anatta* or non-self. Once no longer under the influence of the other four aggregates, *viññāṇa* will abide in voidness, clarity, and purity of the supra-mundane quality in the stream of Nibbana. With the arising of penetrating wisdom, *viññāṇa* will still cognize but no longer identify with or abide in any worldly concepts, either wholesomeness or unwholesomeness.

Voidness means there is no attachment or clinging to, nor is affected by, either wholesomeness or unwholesomeness. In the voidness state, the mind is clear. Amidst the clarity is purity without any trace of defilements (foremost are greed, hatred, and delusion), cravings, clinging, or suffering. Only *viññāṇa* is present. Note that this type of voidness is not the one experienced in the deep concentration of the *jhana* or absorptive practice.

There are two states of Nibbana:

*Nibbanam Paramam Sukham:* When all suffering is extinguished, the mind abides in the happiness of both the supra-mundane quality and the Seven Factors of Enlightenment. There is no more grief or restlessness while still living. This happiness ends when life ends.

*Nibbanam Paramam Suññam:* Suffering is extinguished when the mind is neither under the influence of defilements nor clinging to the aggregates (*upadana*). The mind is in the voidness state (*suññata*); even happiness no longer exists.

---

*“Keep your mind abiding in the voidness that is endowed with clarity, purity, bliss, and happiness. Bring in the supra-mundane state of joy and happiness to support our beings, live our lives, and not feel caught up by our daily grimes. Use the arising energy to help carry on your duties without feeling exhausted or discouraged, and to continue the dhamma practice. Before entering Nibbana, one must let go of the bliss and happiness resulting in the liberated viññāṇa abiding in the voidness, clarity, and purity.”*

*Luang Por Jamnian*

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*“Cultivate your mindfulness and stay with the present. Use ñāṇa (pure knowing) to identify, understand, experience, and relinquish suffering, but not to entangle with it. Do not identify or take ownership of any suffering as self at any time, anywhere, and on any occasion.*

*Separate the knowing element from suffering. Do not bundle them together, and then claim that you are suffering.*

*The aggregates, namely form (rupa), feeling (vedana), perception/memory (sañña), and mental fabrication (saṅkhāra) do not recognize their own suffering. While viññāṇa (consciousness), also a knowing element, can cognize the suffering of the other four aggregates, itself does not suffer.*

*There is no suffering in the knowing element, whereas the aggregates are not aware of their own suffering. Thus, our mind will no longer suffer when abiding in the knowing element.”*

*Luang Por Jamnian*

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The mind is more powerful when abiding in voidness and tranquility. Once at the supra-mundane level, the *viññāṇa* will be beyond arising, ceasing, and change, and can penetrate through the true nature of suffering. It is important to realize:

1. That suffering is just another phenomenon of the endless cycle of arising, existing, and ceasing,
2. That this cycle will go on continuously like other phenomena such as *bhava* (state of becoming), birth, or the future.
3. That these are rooted in our clinging to the aggregates (*upadana*). And, that the aggregates are only a temporary shelter.

Ordinary people abide in the objects of suffering not knowing how to avoid them. They are suffering from the impermanence of all things and tend to hold on to the past or the future. This is because their *viññāṇa* (consciousness) is still under the influence of *sankhāra* (mental fabrication).

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*“Train the mind to take refuge, to abide steadfastly. Be aware of dukkha but not shaken by dukkha.”*

*Luang Por Jamnian*

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When we train the mind to realize the ultimate truth of *nama-rupa* (worldly concepts of names and forms), the mind will be able to let go of any attachment and see things the way they really are. Seeing suffering, but not claiming any ownership or getting entangled with it. Seeing through its nature of impermanence and non-self all the way to *suññata* or voidness, and then through to Nibbana.

---

*“Viññāṇa is the knowing element. When in the body, it can discern hot from cold and wholesome from unwholesome.*

*Let's train the Viññāṇa to discern suffering, the root cause of suffering, and the cessation of suffering.”*

*Luang Por Jamnian*

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*“**Buddha** is the pure knowing element, the ability to see things the way they really are without any attachment or clinging.*

***Buddho** is the one who is awakened and blissful.”*

*Luang Por Jamnian*

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# Dependent Origination

## (Paticca-Samuppāda)

Dependent co-arising describes how the arising of dhamma is dependent upon other dhamma; if this thing exists, then that exists.

Dependent origination resides in the citta. It is initiated by the presence of asava: the predilections or karmic propensities in the citta. Asava clouds the citta when receiving inputs, causing delusion or ignorance (*avijja*) and thus perpetuating the cycle of *Paticca-Samuppāda* or samsara.

*Paticca-Samuppāda* consists of:

**Avijja:** ignorance; not knowing the truth or not understanding the Dhamma. For example, still having an attachment to self. This allows saṅkhāra or mental volition, the first of the five aggregates, to arise.

**Saṅkhāra:** mental volition or fabrication of the mind in wholesomeness, unwholesomeness, or even in the stillness condition of the jhanic state. This allows *viññāṇa* or consciousness, the second aggregate, to arise.

**Viññāṇa:** consciousness. Its function is to cognize. *Viññāṇa* conditions the arising of *nama-rupa* or name-and-form phenomenon.

**Nama-rupa:** name-and-form. *Viññāṇa* itself is *nama* or name. Its function is to know. The object to be known is *rupa* or form such

as sight, sound, odor, taste, tactile sensation, and mental phenomenon. *Nama-Rupa* enables the six sense-bases or *salayatana* to arise.

**Salayatana:** the six sense-bases of eye, ear, nose, tongue, body, and mind. Salayatana facilitates phassa or contact to arise. At this point, the third aggregate, *sañña* or perception, also arises.

**Phassa:** contact between the sense organs and their objects. Conditioned by contact, *vedana* or feeling, the fourth aggregate arises.

**Vedana:** feeling. *Vedana* occurs in the mind as a feeling of pleasant, unpleasant, or neutral. *Vedana* occurs in the body as physical senses such as cold, hot, itch, pleasure, and pain. *Vedana* is the condition that allows *Tanha* or craving to arise.

**Tanha:** craving. There are three types of cravings: craving for sensual pleasures (*kama tanha*), craving for becoming (*bhava tanha*), and craving for non-becoming (*vibhava tanha*). These cravings create liking or disliking in the citta, hence enabling *upadana* or clinging to arise.

**Upadana:** attachment and clinging. Clinging to the aggregates leads to the forming of a sense of self. *Upadana* is the condition that allows *Bhava* or state of becoming to arise. **Both *Tanha* and *Upadana* are the root causes of suffering.**

**Bhava:** state of becoming. Bhava can be either a form or formless type of existence. At this stage, the five aggregates, the six sense doors, and the eighteen elements (see Glossary) are present, leading to a sense of attachment and the presence of self-identity. Bhava is the condition that allows *Jati* (birth) to arise which is naturally followed by *Jara* (aging) and *Marana* (death), thus



## Dependent Origination

completing the twelve steps of the endless cycle of *Paticca-Samuppāda* or Samsara.

These twelve links of dependent origination complete the chain of causes which result in the endless cycles of rebirth. By breaking the chain, liberation from the endless cycles of rebirth and dukkha can be achieved. For those with the wrong view who still have a strong attachment and clinging to self-identification view, even the Lord Buddha was unable to predict if or when their cycles of rebirth would come to an end.

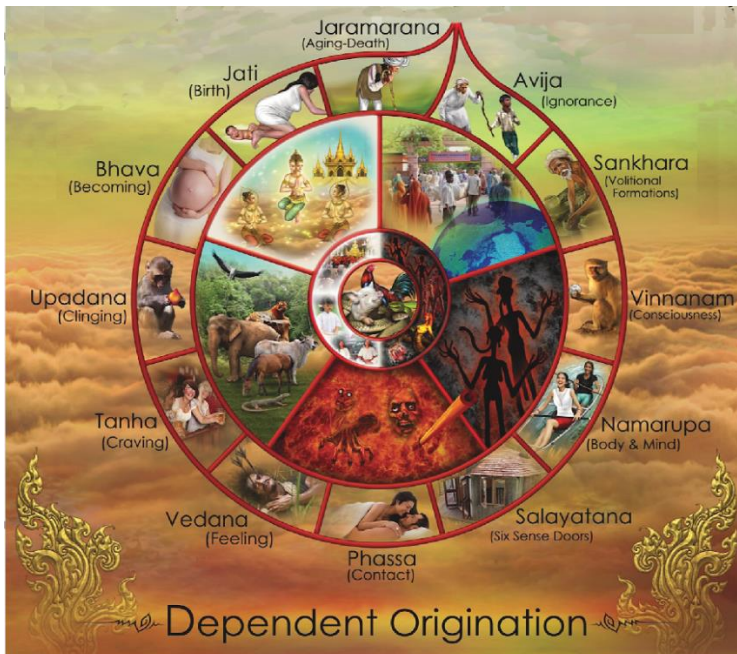


Figure 1: Dependent Origination (Paticca-Samuppāda)

At the deepest level of the mind is the subconscious or dormant mind (*bhavanga citta*). This level of the mind contains the unwholesome roots of *lobha* (greed), *dosa* (anger), and *moha* (delusion). The three types of animals in the center of the circular representation of the *paticca-samuppāda* (see Figure 1) represent the three different types of defilements residing deep in the *citta*. The pig represents greed, the snake represents anger, and the rooster represents delusion. These animals lie dormant in our *citta*. When an internal or external sense experience occurs, inducing an emotional response, the corresponding animal comes out from the subconscious and acts. Once the cycle of unskillful reaction has run its course, the animal returns to the subconscious until triggered again.

To avoid these unskillful actions, stay on the middle path, and do not get entangled with the two extremes of *Abhijja* (covetousness or greed) and *Domanassa* (mentally painful feeling or grief).

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*“Notice as you are sitting and listening to the Dhamma talk, that there is no greed, hatred, or delusion in the mind. They are dormant. But as soon as something unpleasant occurs, then we may see one or more of these qualities arise in the mind. It is like a drum that can make sound only when beaten.”*

*Luang Por Jamnian*

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*“Learn to put memories to good use: Do so by recalling those that are happy or joyful. You can also make use of emptiness, clarity, and wisdom. Memories of past grief and suffering are not useful, so do not waste your energy recalling them.”*

*Luang Por Jamnian*

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# The Two Extremes and The Middle Way

The Middle Way is a single path or *Ekayana magga* composed of the eight folds of the Noble Eightfold Path. To keep the mind in the Middle Way, a Dhamma practitioner must cultivate both right mindfulness of the Noble Eightfold path and mindfulness of the Four Foundations of Mindfulness.

As depicted in Figure 2 below, when in the Middle Way, a practitioner will not be indulging in either of the two extremes of defilements: *Abhijja* and *Domanassa* - which have arisen from contact with the six sense doors of the eye, ear, nose, tongue, body, and mind. In the Middle Way, the knowing element has no more clinging to the aggregates or identification of self and is devoid of any clinging or attachment to the object being known.

**The first extreme** is *Abhijja* or covetousness and greed. It is rooted in the craving for sensual pleasure (*kama tanha*) and craving for becoming (*bhava tanha*). Craving for pleasant sight, sound, odor, taste, touch, and mental experience creates further “liking” in the mind.

For ordinary people, liking or *itarom* arises out of *bhava tanha* and *kama tanha*. The coarsest manifestations of *abhijja*, which are greed (*lobha*) and lust (*raga*), arise from liking. When greed and lust are unrestrained, they may give rise to gluttony, fraudulent exploitation, and a willingness to prey on others, causing endless suffering.

## The Two Extremes and The Middle Way

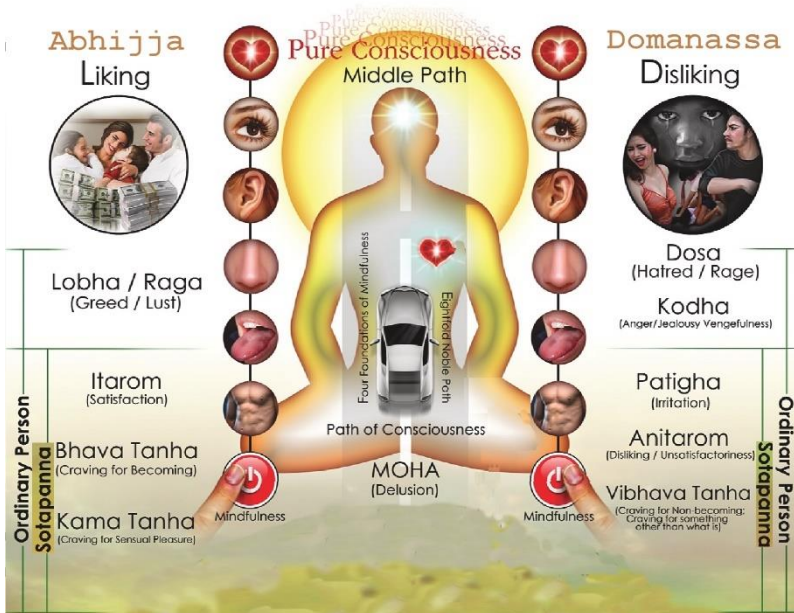


Figure 2: The Middle Way

On the other hand, for an arahant, despite the five aggregates and the six sense doors, the sensual desire for sight, sound, odor, taste, touch, and mental experience no longer exists. Thus, *bhava tanha* or craving for becoming will not arise.

**The second extreme** is Domanassa or mentally painful feeling which is the extreme of *disliking and displeasure*. Rooted in craving for non-becoming, Domanassa is characterized by feelings of discontentment due to a desire for things or conditions which we dislike to simply not exist or be different than they are (*vibhava tanha*). A small feeling of discontentment can grow into disliking

(*anitarom*) which can grow into resentment (*patigha*). Resentment causes unhappiness and irritation. Without mindfulness (*sati*), resentment can grow into anger, jealousy, and vengefulness (*kodha*) which can then develop into hatred and rage (*dosa*).

While ordinary people identify these emotions as self, enlightened beings, including stream enterers (*sotapāñña*), see them as only mental phenomena. For *sotapāñña*, these phenomena will not take them beyond the irritation level.

The fire of anger and delusion rooted in sensual desire causes one to be reborn in a hell realm. Grief, which is rooted in jealousy either toward others or toward oneself, results in being reborn in the mourning-hungry-ghost realm. Disturbing or taking advantage of others or running rampage results in being reborn in a demon realm.

Indulging in either of the two extremes of *Abhijja* and *Domanassa* leads to entanglement with *Tanha* or cravings which then give rise to upadana or clinging. By using Mano Dhamma in training the mind to abide in the Middle Way and not get entangled in the Two Extremes, one will find *cakkhu-karani* and *ñāṇa-karani*, as well as freedom from *dukkha* brought about by the arising of pure wisdom. Both *cakkhu-karani* and *ñāṇa-karani* are part of ***Pañña ñāṇa*** (intuitive knowledge) arising from practicing vipassana.

***Cakkhu-karani***: is the wisdom that penetrates through the nature of impermanence (*anicca*), dissatisfaction or suffering (*dukkha*), and non-self (*anatta*), thus producing vision.

***Ñāṇa-karani***: is the penetrating wisdom imbued with sustained mindfulness (*mahasati*), providing clear insight and discernment that can penetrate through voidness, all the way to Nibbana, the cessation of all suffering.

When the mind is in the Middle Way, *viññāṇa* will spontaneously abide at the location above the citta (see Mind States chapter). At the *Mano*'s position, the *viññāṇa* will start transforming itself into *ñāṇa* or pure knowing/pure awareness. There, one finds another kind of mind: the discerning mind or *Mano Dhamma* which can discern wholesomeness from unwholesomeness. *Mano Dhamma* can train and purify the citta, thus functioning as the master of the citta.

*“Mano pubbangama Dhamma Mano settha Mano maya”*

*All mental phenomena have mind as their forerunner; they have mind or Mano as their chief.*

This proverb indicates that *Mano* is in charge, not the citta. The citta is like a wild elephant. The *Mano* is the citta's trainer, controlling its impulses, and thus preventing it from misbehaving.

When the mind is not in the Middle Way, the knowing element and the citta are still entangled. The knowing element will be affected by whatever arises in the citta. When the mind is in the Middle Way, the knowing element no longer mingles with the citta but still able to retrieve all the knowledge previously accumulated in the *saññā* (memory/perception).

The function of *viññāṇa* is to cognize contacts from the six sense doors. It can perceive sights, sounds, taste, odors, tactile sensations, and mental phenomena through the eyes, ear, tongue, nose, skin, and mind.

When *viññāṇa* moves to the location of the citta and becomes entangled with the citta, it will experience a proliferation of the mind



about the past and future. The mind becomes clouded by accumulated memories which makes it difficult to see things clearly. When *viññāṇa* moves down to the location of meditative absorption center, it will experience the mental proliferation of meditative absorption or *jhana*, either form or formless. When abiding at the location of *Lokiya* or worldly concern, the mind becomes influenced by mundane worldly concerns.

Everyone has his or her own way of fabricating or proliferating. *Mano* starts working when we resolve to purify our minds. When we realize that we are stressed and have a determination to be free from stress, *Mano* is at work. When we see or hear something that results in disliking and know that we are experiencing disliking, *Mano* is already working. When we understand that it is not skillful to think, speak, or act about any unwholesome phenomenon, *Mano* starts to oversee the citta.

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*“All things arise and cease. If your mind is not attached, there is no suffering caused by arising and ceasing.”*

*Luang Por Jamnian*

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*“Keep the mind in the Middle Way, not to get entangled in the two extremes of defilements: Abhijja or Domanassa. Attach to neither wholesomeness nor unwholesomeness since both can lead to delusion; relinquish both. Even wholesomeness is subject to impermanence, dissatisfaction, and non-self thus can create suffering. There is no self, only phenomena or conditioning. **Only the Middle Way will lead to Nibbana.**”*

*Luang Por Jamnian*

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*“The truth is that we all possess the pure knowing element as well as the Mano Dhamma with its ability to discern wholesomeness from unwholesomeness. We know that suffering is not desirable, but we still abide in suffering, instead of abiding in voidness, clarity, and purity.*

*Not only do we carry our own suffering, but we also go around carrying other people’s suffering and let the citta bring in more suffering. Rather than separating, we allow the knowing element to get entangled with the citta, hence creating suffering.*

*We should abide in voidness, clarity, and purity and take them as our refuge, then we will not suffer. Investigate the cause and effect of suffering. Contemplate deeply until we are able to realize that it is Avijja or ignorance that keeps us bogged down in suffering, by preventing us from seeing the ultimate truth.”*

*Luang Por Jamnian*

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*“The final destination of all things in this world is dictated by this ultimate truth: Whatever things arise must also cease. The eyes will lose their sight. The skin will become wrinkled. Train the mind to be in touch with the ultimate truth and keep the mind separate from suffering.”*

*Luang Por Jamnian*

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## Viññāṇa and Ñāṇa

Both *viññāṇa* and *ñāṇa* are knowing faculties, but they function differently. ***Viññāṇa*** (consciousness), one of the five aggregates, is born after *saṅkhāra* arises. *Viññāṇa* is innately under the influence of *saṅkhāra* hence it is tainted by defilements, craving, and clinging. On the other hand, ***ñāṇa*** (pure knowing) can cognize without the influence of defilements, craving, or clinging. This ability results in the arising of wisdom and the ability to clearly see the ultimate truth.

The Buddha found his *ñāṇa* when he found freedom from craving. In the Buddha's words:

*“Aneka jati samsaram, sandhavissam anibbisam”*

I wandered through innumerable births in samsara (for as long as I did not find pure knowing).

*“Visankharagatam cittam, tanhanam khayamajjhaga”*

My mind has reached the condition where there is no more fabrication. Craving has been completely eradicated.

Before the Buddha found *ñāṇa*, he was subjected to numerous cycles of birth and death. When *ñāṇa* (pure knowing) arose, his mind was freed from the influence of craving.

In his first teaching, *Dhammacakkappavattana Sutta*, the Buddha also referred to *ñāṇa* as follows:

*“Cakkhum udapadi, ñāṇam udapadi, pañña udapadi, vijja udapadi, aloko udapadi”*

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose.

This teaching reveals how the arising of *ñāṇa* enables wisdom and knowledge to develop, thus eradicating *avijja* (ignorance). *Aloko* (brightness and clarity) arises because knowledge is like an illumination that dispels the darkness of *avijja*. Turning on illumination eliminates darkness. Likewise, whenever pure knowledge arises, *avijja* is obliterated.

**In summary**, *viññāṇa* is the knowing element which is still under the influence of *saṅkhāra*, so it is tainted by defilements, cravings, and clinging. In contrast, *ñāṇa* understands things as they really are without any influence from defilements, cravings, or clinging, resulting in the arising of wisdom and seeing the ultimate truth leading the way toward Nibbana.

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*“Work to lift your mind so that it is not held captive by sight, sound, odor, taste, touch, and mental experience. Those who abide unperturbed by emotions and sense experience will become free.”*

*Luang Por Jamnian*

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# Mind States

A state of the mind depends on where the *viññāṇa* (consciousness) lodges in the body (see Figure 3).

When *viññāṇa* resides in the upper three locations, the citta no longer suffers because these higher bases are free of defilements, cravings, and clinging. The upper three locations are the site of *Mano Dhamma* or discerning mind near the throat, the site of *ñāṇa* or pure knowing in between the eyebrows, and the location where consciousness engages with the physical brain at the crown of the head. When at the location between eyebrows or above, the mind is clear and pure, free from the influence of *sankhāra* or fabrications, and not engaged with defilements. This state of mind leads to clear insight accompanied by the highest form of wisdom capable of realizing the ultimate truth in all things.

Understanding the locations where the mind can lodge itself helps us avoid the influence of defilements and cravings which obstructs the path to liberation.

**The first location** is the lowest location where the mind can lodge. This is where the mind is entangled in sexual desire. When lust arises, *viññāṇa* moves out of the citta down to this lowest location. This mind state is commonly experienced by ordinary people who are still obscured by defilements and have yet to experience the truth.

**The second location** is where the mind becomes influenced by *lokiya* or mundane worldly concerns. Here, clinging to the five aggregates propagates the illusion that there is a solid and physical

self which leads to misapprehending reality and generating misperceptions. For example, this is *me*, this is *mine*, this is happening to *me*, or this is *my* wealth, etc.

**The third location** is the location of meditative absorption or jhana. In this state, *vipassana ñāṇa* or insight knowledge will not arise. The practitioner will not be able to clearly see the three characteristics of existence: impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*).

**The fourth location** is the location of the citta (heart-mind). When *viññāṇa* abides here, the mind tends to proliferate about the past and the future. The mind becomes clouded by accumulated memories from previous life experiences which make it hard to break free from defilements. Both defilements and clinging to the aggregates (*upadana*) reside in this citta location.

**The fifth location** is where *viññāṇa* begins to transform itself into *ñāṇa* or pure knowing. In this location, the discerning mind or *Mano Dhamma* can be found. *Mano Dhamma*, or *Mano* for short, is the master of the citta because it can train and purify the citta. *Mano Dhamma* acts as the “elephant trainer” to citta the “elephant”.

**The sixth location** is the location of *ñāṇa* (pure knowing/pure awareness). It is also the base of mindfulness (*sati*), and sustained mindfulness (*mahāsati*), the qualities leading to the development of wisdom (*pañña*).



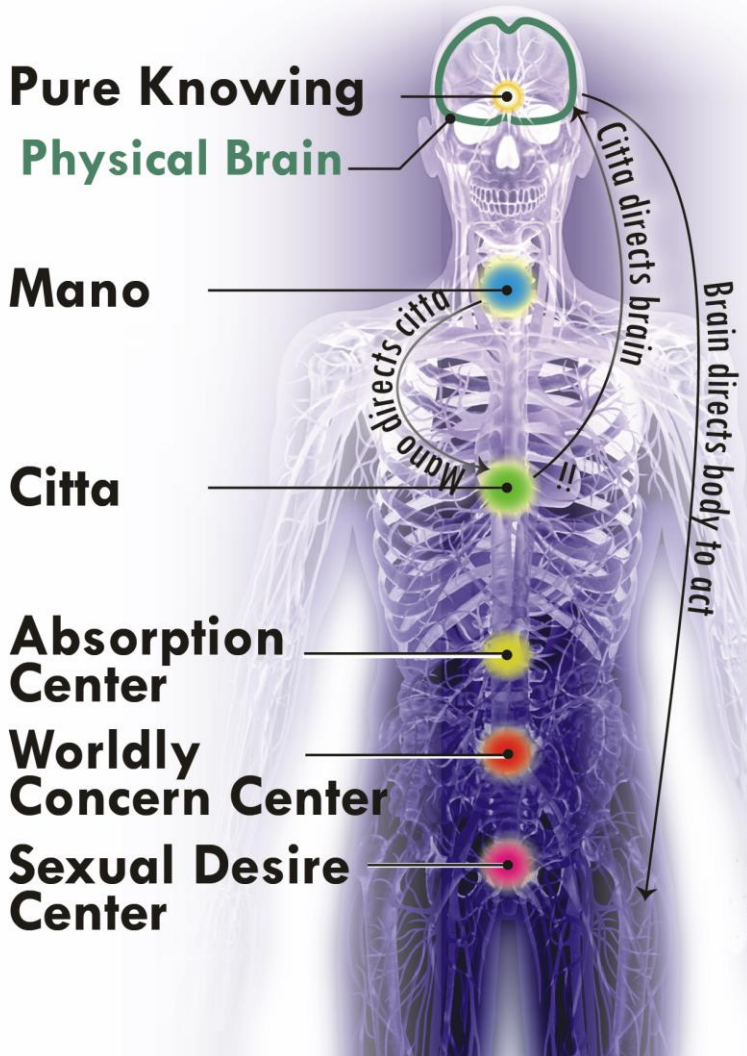


Figure 3: Mind States

When pure awareness abides in voidness - a state that is not bound by any defilement - it is free to investigate the truth and see the *dukkha* that is inherent in all things. This process is described as two kinds of seeing namely *cakkhu-karani* and *ñāṇa-karani*.

**The seventh location** is the location where consciousness moves out of the citta, engages with the brain, which then orders the body to function. The citta does not have a physical form and therefore cannot produce a physical action on its own.

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*“The mind, enslaved by thoughts, lacks freedom.”*

*Luang Por Jamnian*

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In our practice, Luang Por emphasizes that we should not allow *viññāṇa* to move down to the locations of the citta, absorption, mundane worldly concern, or sexual desire. These four lower locations cause the mind to get entangled with delusion. In contrast, abiding in *Mano Dhamma* will help recognize defilements, such as lust or sexual desire, as merely mental phenomena subject to arising and ceasing, thus enabling us to not identify with or claiming its ownership. We should realize that when lust arises, it is just a mental phenomenon. It is not part of the knowing element. Arising mental phenomenon has no awareness whereas the knowing element is not subject to arising. This is the nature of the mind.

Once clinging is relinquished, the mind is at a supra-mundane level. When both *Mano Dhamma* and sustained mindfulness (*mahasati*) are attained, the mind, while still subject to arising and ceasing, is in the supra-mundane state. The pure knowing (*ñāṇa*) is supra-mundane. Once we let go of the view of self (*sakkāya-ditthi*) and able to see things arising in the mind as only mental phenomena without taking ownership, the mind will remain in the supra-mundane state.

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*“Keep awareness lifted. Don't allow it to mingle with the mind because the mind is tainted with defilements. When awareness separates from defilements, wisdom becomes accessible and clear. Defilements can be cut through with the knowing safely in the middle; flexible and capable”*

*Luang Por Jamnian*

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*“Attachment to wealth, status, mundane happiness, and praise, blocks you from seeing suffering”*

*Luang Por Jamnian*

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# Vipassana

***Pañña***, translated as wisdom or knowledge, is part of the mind that possesses clear insight.

Pañña may arise by

- a) listening to or studying Dhamma (*sutamaya-pañña*),
- b) thinking things through (*cintamaya-pañña*), and
- c) developing/meditating (*bhavanamaya-pañña*).

*Pañña* arising from *vipassana* (*insight*) leads the mind to see or understand things as they really are. In other words, it understands the three characteristics of existence (*tilakkhana*): impermanence (*anicca*), dissatisfaction (*dukkha*), and non-self (*anatta*).

***Adhipañña*** is higher-level wisdom which can see the arising, ceasing, and voidness nature of things as they come in contact with the six sense bases. This ability leads the mind to voidness state, not being disturbed by the six-sense-door contacts, resulting in the arising of *pañña ñāṇa*.

***Pañña ñāṇa*** (intuitive knowledge) can see through *tanha* (craving) and *upadana* (clinging to the aggregates). This seeing gives rise to insight knowledge that leads to the path of ***Pañña vimutti*** - the wisdom associated with the fruition of liberation.

*Pañña* can be cultivated by practicing the Four Foundations of Mindfulness until the mind can see the impermanent nature of all things: arising, existing, and then ceasing. Once the mind realizes the ultimate truth, the knowing element will no longer be polluted

by *sankhāra* (fabrication). When the mind is focused, *pañña* can be cultivated leading to the development of *pañña ñāṇa*.

Use *pañña ñāṇa* to investigate the body and the mind and see that clinging to the aggregates causes a sense of ownership of suffering. Keep contemplating until a clear understanding of *nama-rupa* is achieved. This clear understanding enables us to differentiate the body elements, aggregates, internal and external sense bases, as well as name and form, leading to the relinquishing of the view of self (*sakkāya-ditthi*). This, in turn, leads to the development of clear insight that allows us to witness the ultimate truth and destroy *avijja* or ignorance. *Pañña* is like a lantern illuminating the path to reach the liberation of the mind.

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*“The steps leading to the liberation of the mind  
from all mental phenomena are:  
knowing or understanding, experiencing or  
“seeing”, developing or practicing,  
relinquishing, and liberating.”*

*Luang Por Jamnian*

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Cultivate mindfulness (*sati*) - a mental state of being conscious or aware - so that it can observe the arising and ceasing phenomena of all eighteen elements without getting entangled with, interfered by, or clinging to them.

Keep the mind in voidness state, to not be disturbed by phenomena arising from the six sense bases.

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*“Unify these three mental qualities: Sati (mindfulness), Samadhi (concentration), and Pañña (wisdom) when contemplating the Dhamma.*

*Luang Por Jamnian*

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Luang Por advises us to let *Mano Dhamma* lead and train the citta until the citta can clearly see things as they truly are. Observe defilements arising in the citta. Contemplate both the objects of sensual pleasures such as sight, sound, odor, taste, and tactile sensation as well as any arising mental phenomena or defilements. Separate the five aggregates until you clearly see them as *rupa* (form), *vedana* (feeling), *sañña* (perception/memory), *saṅkhāra* (mental fabrication), and *viññāṇa* (consciousness). See that the body or form is not the knowing element and that *vedana* is not our own self, but they are arising and ceasing of their own volition. Contemplate until you can see the three characteristics of existence without suffering from them. Let the mind be liberated by not meddling with any arising phenomena.

Realize that *sañña* is just perception or a memory recorder and that *saṅkhāra* are just thoughts associated with three types of mental fabrication:

1. Fabrication in wholesomeness or merit which leads to a rebirth in the human and heavenly realms.
2. Fabrication in unwholesomeness or demerit which leads to rebirth in one of the lower realms: hell, hungry-ghost, demon, or the animal realm.
3. Fabrication in the imperturbability of absorption or concentration state which leads to rebirth in one of the Brahma realms resulting in a delay in entering the path to liberation<sup>1</sup>.

Understand that both wholesomeness and unwholesomeness reside in the citta and that clinging to the five aggregates also occurs in the citta. *Viññāṇa* remains in suffering if it is still entangled with the other aggregates. Once separated, *viññāṇa* is aware of the other aggregates but no longer suffers with them.

Cultivate mindfulness until it becomes sustained mindfulness that enables clear insight into the impermanent, suffering, and non-self nature of the aggregates.

Keep investigating without fail until you see the three characteristics of existence in all things. Determine suffering, understand suffering, see suffering, relinquish suffering, and finally extinguish suffering at its root cause. Let go of suffering and not be entangled with it.

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<sup>1</sup> Absorption or concentration is a state of mind abiding in one mental quality until it is at ease, unwavering, and enters the absorption (jhanic) state, either form or formless. Since there is no clear insight in a jhanic state, it is not the path to Nibbana. Abiding in either the voidness or formless jhanic state only leads to rebirth in the human realm or one of the Brahma realms.



Continue practicing until *viññāṇa* is separated from the other aggregates. Keep mindfulness and sustained mindfulness with the pure knowing element (*ñāṇa*) that is free from attachment to the aggregates, identification of self (*sakkāya-ditthi*), worldly concepts (*lokiya*), memory or perception (*saññā*), or any other fabrication (*saṅkhāra*). Simply acknowledge whatever arises, and then let it go. Do not hold on to the idea that suffering is yours to own. The more clinging, the more suffering. No attachment, no suffering

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*“The practice of vipassana is to see the ultimate truth in everything. This naturally leads to non-clinging. Seeing objects, do not cling to them. Seeing people, do not cling to them.”*

*Luang Por Jamnian*

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Once *viññāṇa* is liberated from the other aggregates, it becomes eternal and not subject to change. It will no longer suffer from defilements, such as greed, hatred, and delusion arising from input to the six sense bases. This void, clear, and pure state of *viññāṇa* is also known as *Mano viññāṇa*: the Nibbana state of mind. Maintain this *Mano viññāṇa* state of mind as long as possible. Once the liberated *viññāṇa* becomes unified with *mahasati* (sustained mindfulness), the highest level of wisdom can arise leading to the fruit of the practice. The *viññāṇa* is now in the supra-mundane state, entering the eternal stream of Nibbana.

When practicing Dhamma, unify the three types of mindfulness: Mindfulness of the Four Foundations, Right Mindfulness of the

Noble Eightfold Path, and Mindfulness of the Seven Factors of Enlightenment (*Sati-Sambojjhanga*). These three types of mindfulness must be present to achieve clear insight.

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*“Defilements control the mind. Intoxicants control the body. Conditioning from the past controls our lives. Pure knowing endowed with wisdom, in its highest form, controls defilements.”*

*Luang Por Jamnian*

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Mindfulness of the Four Foundations enables the mind to see the impermanence of the external body and the suffering of the internal body. When contemplating body in the body, the mind will see its impermanent, suffering, and non-self nature. With an understanding of the three characteristics of existence, the mind will then be able to let go of attachment to the body. By contemplating through the lens of the Four Foundations of Mindfulness of the body, feelings, mind, and mental phenomena, we will realize that we are tricked by our own body and mind.

One of Luang Por’s meditation techniques for the Four Foundations of Mindfulness uses standing meditation. With this technique, we observe *body in the body* until we see its impermanence. We then contemplate its suffering or dissatisfaction. In turn, this leads us to

realize its non-self nature which can then take us to voidness state (*suññata*) and ultimately to *Nibbana*.

Right Mindfulness of the Noble Eightfold Path helps the mind stay in the Middle Way and not get entangled with phenomena arising from the six sense bases or get caught in either of the Two Extremes of Defilements: *Abhijja* and *Domanassa*.

At the same time, the Mindfulness of the Seven Factors of Enlightenment (*Sati-Sambojjhanga*) is on the lookout for any mental phenomena arising from *saṅkhāra* (mental fabrications).

Once unified with the other two types of mindfulness, Right Mindfulness of the Eightfold Noble Path helps propel the mind forward while staying in the Middle Way. Hence, there is no regressing or turning left or right, and no getting entangled in either wholesomeness or unwholesomeness.

Abide the knowing element in *mahasati* (sustained mindfulness) while following the steps of the Seven Factors of Enlightenment. Start with developing mindfulness or looking out for any arising *saṅkhāra*, and then investigate any physical or mental phenomena as that arises (*Dhammavicaya*). Persevere (*Viriya*) in applying the effort and persistence in investigating mental phenomena until *piti* (joy/rapture) arises. *Piti* is followed by *passadhi* (tranquility) and then *samadhi* (concentration) resulting in a stable mind undisturbed by any pleasant or unpleasant experiences. *Upekha* (equanimity) will then follow. At this state, whatever experiences occur, the mind is aware but does not react or attach to them. *Upekha* enables us to break free from *saṅkhāra* resulting in the liberation of the mind into the stream of *Nibbana*.

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*“Use your faculty of knowing to contemplate the body deeply. To see that it is subject to deterioration: Home to worms, filled with bones. See its coarse and repulsive nature. Observe that, in the end, it is no different from refuse.”*

*Luang Por Jamnian*

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# The Four Foundations of Mindfulness

The Four Foundations of Mindfulness (*Satipatthana*) is a mindfulness practice that enables us to see things the way they really are. The four domains of the Four Foundations of Mindfulness are:

1. **Mindfulness of the body** (*Kaya*). Contemplation of the body enables us to let go of the self-identity view (*Sakkāya Ditthi*) so that we no longer get deluded in our own or other people's bodies.
  - 1.1. Contemplation of external body.  
To realize the impermanent nature of hair of the head, hair of the body, nails, teeth, and skin.
  - 1.2. Contemplation of internal body.  
To see the truth that suffering is inherent in all body parts and that there is nothing to identify as self. There are merely sensations. To realize that the mind (*nama*) has a knowing element which can cognize forms or matter (*rupa*). Use wisdom to penetrate through the body until seeing its non-self (*anatta*) and voidness (*suññata*) nature.
  - 1.3. Contemplation of body in the body.  
At the mundane level (*lokiya*), one would see consciousness (*viññana*) while contemplating. At the supramundane level (*lokuttara*), one will realize the non-self (*anatta*) nature of the body.

2. **Mindfulness of feelings or sensation** (*Vedana*).

Whenever *vedana* arises; for example, pain, hot, cold, warm, itch, or achy sensation, realize that, just like any other phenomenon, it is subject to arising and passing away. See any mental state: pleasant, unpleasant, or neither-pleasant-nor unpleasant, as just a phenomenon: do not identify *vedana* as self or claim ownership of it. See *vedana* as a natural process that arises, exists and ceases on its own accord.

3. **Mindfulness of heart-mind** (*Citta*).

Contemplation of the *citta* enables us to see its three components: consciousness (*viññāna*), memory/perception (*sañña*), and mental fabrication (*saṅkhāra*). Know when lust arises and do not proliferate it any further. It will cease on its own. Know when lust dissolves and realize its own arising and ceasing. Know when anger arises and ceases. Understand that anger is rooted in *Vibhava tanha* (cravings for non-becoming), resulting in mental irritation, followed by anger and wrath. Know when anger is no longer present in the *citta*. See that delusion is rooted in attachment to self and worldly concepts fabricated by *Bhava tanha* (cravings for becoming). See that delusion arises, exists, and ceases on its own. When restlessness or dismay arises, do not get attached or claim ownership of it. See it as a merely natural and uncontrollable phenomenon. Recognize when the *citta*, while still attached to the aggregates, is taking ownership of body discomforts such as itching, pain, or heat. Recognize when the *citta* tends to stray and fabricate sensual pleasures beyond our control.

Comprehend when the citta is in or out of the absorptive (*jhanic*) state characterized by singleness of mind, rapture, pleasure, and equanimity. Know when the citta is liberated from mental phenomena. When in that state, both memory/perception (*sañña*) and (*viññana*) no longer get entangled with mental fabrication (*saṅkhāra*). One can observe how the citta functions but not worry or suffer from it. Just know when the citta does its own thinking or wandering until it stops on its own. Develop a keen practice of not getting attached to or suffer from any of those phenomena. Keep practicing until able to see the nature of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*) in all things.

#### 4. **Mindfulness of mental objects** or Dhamma.

Understand name and form (*nama* and *rupa*) and see their arising and ceasing. Whenever bodily phenomena occur, whether *nama* and/or *rupa*, be ardent, fully aware and attentive without creating any fabrication.

#### **Contemplation of Dhamma in Dhamma:**

4.1 Contemplation of the five hindrances: sensual desires (*kama-chanda*), ill-will (*Vyapada*), drowsiness and lethargy (*thina-middha*), restlessness and worry (*uddhacca* and *kukkuca*), and doubt (*vicikiccha*) -- See the Five Hindrances section.

4.2 Contemplation of the five aggregates and the attachment to the aggregates (*Upadana*).

4.2.1 Form or body (*Rupa*).

See the inherent nature of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*) in all 32 parts of the body. See, without claiming ownership, the chaos in the body's fabrications (*saṅkhāra*) which are subject to arising and ceasing. Stay abiding in voidness and clarity which can give rise to pleasure (*sukha*).

4.2.2 Feeling or Sensation (*Vedana*).

Observe the mental sensations of pleasantness, unpleasantness, or neither-pleasantness-nor-unpleasantness, as well as any physical sensations such as pain, itch, burn, hot, cold or warm. See those feelings as natural phenomena subject to arising, existing, and ceasing on their own. Keep contemplating without any attachment or self-identity, until the ultimate truth is realized.

4.2.3 Memory or perception (*sañña*).

View memories and perception only as worldly concepts. See that remembering the past is just a natural process. Transform *sañña* from worldly concepts to supramundane to give rise to a higher form of wisdom.

4.2.4 Fabrication (*saṅkhāra*).

Fabrication in wholesomeness results in the tendency to perform meritorious acts whereas fabrication in unwholesomeness results in the tendency to create demerits. Fabrication in absorption or *jhanic* state results in an unperturbed



mind, which, however, is still imbued with ignorance (*avijja*), cravings (*tanha*) and clinging to the aggregates (*upadana*). In the jhanic state, some individuals may develop psychic ability which nonetheless is still temporary unless one of the states of enlightenment has been obtained. Contemplate these fabrications and realize that they are also subject to arising, existing, and passing away.

4.2.5 Consciousness (*viññana*).

Consciousness can cognize any phenomena. To develop insight, keep abiding in the knowing element and investigate what and how it knows.

4.3 Contemplation of Mental Fetters (*Samyojana*) arising from the Six Internal and External Sense Bases (*Salayatana*).

Fetters of mental objects can arise when there is an input to the six sense bases: eye, ear, nose, tongue, body tactile, and mind. Realize that the fire of lust, a fetter of sensual desire, may arise from any of the sense doors at any time. Contemplate that the eyes, visual forms, as well as the contact of visual forms and the eye-consciousness, all are burning from the arising of lust, anger, and delusion. Similarly, the inputs to other corresponding sense bases: the ears and sound, the nose and smells, the tongue and taste, the body and tactile objects, as well as the mind and mental objects, are the factors which create the mental phenomena of pleasantness, unpleasantness, or neither-ppleasantness-nor-unpleasantness.

Contemplate in each of the sense bases to see the arising, existing, and ceasing of mental phenomena, and not to let them propagate any further into lust (*Kama-raga*) or aversion (*patigha*). When mental phenomena arise from contact to the six sense bases, let go of the sense of self by not getting attached or claiming ownership. See those fetters as just natural phenomena. Know when they are arising or not arising. Realize any fabrication and steer the mind back to the middle way. Contemplate in how the Dhamma arises, exists, and ceases.

#### 4.4 Contemplation of the Seven Factors of Enlightenment (*Sambojjhanga*).

Use mindfulness (*Sati-sambojjhanga*) to lead the investigation of arising Dhamma (*Dhammavicaya-sambojjhanga*). Contemplate in both *nama* and *rupa* using diligence (*Viriya-sambojjhanga*). Rapture (*Piti-sambojjhanga*), arisen after extinguishing coarse defilements, will empower the citta to continue contemplating until reaching tranquility of both the body and the mind (*Passadhi-sambojjhanga*) without any further fabrication. Concentration (*Samadhi-sambojjhanga*) will then develop, followed by equanimity (*Upekkha-sambojjhanga*). At this state, the knowing element is aware but not affected by any arising or ceasing phenomena. Follow through until all Dhamma of the Seven Factors of Enlightenment are achieved. Comprehend when any mental objects of the Seven Factors of Enlightenment arise, exist, and dissolve.

#### 4.5. Contemplation of the Four Noble Truths.

Realize that we encounter suffering everywhere in this world both internally and externally. Ordinary people will attempt to displace it, escape from it, or merely wish it to go away, but are not able to do so. Understand that for the mind to be liberated from suffering, one needs to contemplate until seeing sufferings in the body, the mind, the body aggregates, the six sense bases, and the attachment to the aggregates. Just observe the arising and ceasing of those sufferings without getting attached to or affected by them. This is the Practice of the Middle Way which leads to the cessation of suffering. Apply the wisdom to end suffering by extinguishing both cravings and clinging to the aggregates, the root causes of suffering in the citta.

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*Both pleasant feeling and unpleasant feeling are mental proliferation. Mental proliferation is the root cause. One must extinguish them at the root cause within yourself, not by extinguishing the external trigger.*

*Luang Por Jamnian*

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Practicing the Four Foundations of Mindfulness facilitates the arising of wisdom. This enables us to clearly see the truth that life is full of suffering. The body or form (*rūpa*) comes with ailments.

There is a magnitude of feelings (*vedana*) we must endure along with memory/perception (*saññā*) which keeps reminding us of our past sufferings. Moreover, mental fabrication (*sankhāra*) creates more suffering and our consciousness (*viññāna*) keeps noticing the suffering. With the comprehension of suffering, impermanence, and non-self nature of the aggregates, one can relinquish the identification of self (*sakkāya-ditthi*). Once that is accomplished, continue to penetrate deeper into the realization of voidness (*suññatā*). Abide in the knowing element and do not get entangled with or claim ownership of feelings (*vedana*) or mental fabrications (*sankhāra*).

In the Buddha's words:

*“Atapi sampajano satima vineyya loke abhijja-domanassam.”*

*Be ardent, fully aware, and attentive to the arising and passing away of bodily phenomena; having overcome, in this world, covetousness and grief.*

Luang Por Jamnian advises Dhamma practitioners to be ardent in applying effort to cultivate mindfulness of the body, feeling, mind, and mental phenomenon in all postures and at any waking moment. Have a clear comprehension (*sampajana*) of the arising and passing of all phenomena. For example, realize that pain is just a phenomenon. Keep the pure knowing (*ñāṇa*) abiding with mindfulness (*sati*) or sustained mindfulness (*mahasati*). Cultivate discernment to prevent falling into either *Abhijja* or *Domanassa*. Do not be affected by any suffering. Cultivate mindfulness until it becomes sustained mindfulness. This will lead to the development of wisdom (*pañña*) which enables the mind to realize the ultimate truth. See all arising phenomena through the lens of the *Tilakkhana*

(the three characteristics of existence): *anicca*, *dukkha*, and *anatta*. Having clear insight into *nama-rupa* as they really are will eventually lead to *suññata* or voidness state of mind.

For those Dhamma practitioners who have attained a clear insight into the true nature of the aggregates, the six-sense bases, the eighteen elements, mental states, mental phenomena, and *Mano Dhamma*, Luang Por's advice is to stay grounded and continue to conduct their daily life as usual.

Mental phenomena may arise while contemplating Dhamma. If one is not fully liberated, prior actions or karma from previous lifetimes may be repetitively replayed in one's mind. Whenever mental phenomena arise, find the cause and extinguish them at the root. When an unpleasant feeling arises, extinguish it. When hatred arises, extinguish it. When anger arises, extinguish it. Stay abiding in voidness; free of defilements, cravings, clinging, and suffering. Contemplate deeply through the deepest layer of suffering while keeping the mind in the Middle Way until clear insight is attained. See that the body is not our body and relinquish the self-identification view (*sakkāya-ditthi*) by not taking ownership of the aggregates. Cultivate the mind to abide in tranquility, free from mental volition.

When feeling (*vedana*) arises, the input is sent to the citta which is then perceived by the knowing element. Arising *vedana* in the form of pain may cause the citta to feel unpleasant and create a desire to avoid the discomfort. Nonetheless, *ñāṇa* can direct and enforce the citta to withstand or endure this pain. Initially, without enforcement from *ñāṇa*, the citta will not be able to separate itself from the *vedana*. With continued practice, the citta will be able to spontaneously separate itself from *vedana*. This is due to *ñāṇa* enabling *viññāṇa* to discern *saññā* (perception) whenever *vedana* arises. This type of *ñāṇa* is *vipassana ñāṇa* or intuitive wisdom

which can lead the mind to develop discernment of the *rupa* (body) and *vedana* (feeling).

Continue using *sati/mahasati* to investigate the truth of the body and the mind without further fabrication. The arising wisdom (*pañña*) will help the mind navigate, set course, and discern.

Once the ultimate truth is realized, *avijja* (ignorance) is destroyed. Subsequently, *pañña* arises, followed by *pañña ñāṇa* (intuitive knowledge) and *pañña vimutti* (the ultimate form of intuitive knowledge), resulting in the liberation of the *viññāṇa*. The *viññāṇa* still sees *dukkha* but no longer gets entangled or suffers with it. It is free to investigate the truth and see *dukkha* that is inherent in all things. Keep the mind invigorated by abiding in *Piti* (joy/bliss) and the supramundane form of happiness with no self-identification view. Consequently, *Cakkhu-Karani* (providing vision) and *Ñāṇa-Karani* (producing insight) will arise.

When the Four Foundations of Mindfulness are firmly established in the Middle Way, apply *pañña* to contemplate the uncontrollable nature of all phenomena, whether arisen or yet to arise, as well the constantly changing nature of the aggregates. Keep contemplating until *ñāṇa* gains clear insight and can relinquish clinging to the five aggregates and self-identification view. This is the path which enlightened beings have traveled. The path with no clinging and no self-identification view or ownership. All things on the path, including those phenomena arising from the aggregates, are seen as just natural processes.

The ultimate truth is realized when *ñāṇa* develops clear insight and can deeply penetrate through *anicca*, *dukkha*, and *anatta*, paving the way to the extinguishment of suffering. At the fruition state of the practice, the mind enters tranquility and purity. Clinging to the aggregates has been completely relinquished, and there is no further claim of ownership of suffering.

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*“Whenever craving is extinguished, suffering is extinguished. Whenever clinging to the aggregates is extinguished, suffering is extinguished. This is called Nibbana.”*

*Luang Por Jamnian*

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*“All living beings are bombarded by constant change, internally and externally. All living beings suffer because they cannot stop the mind.”*

*Luang Por Jamnian*

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# The Noble Eightfold Path

“As long as there are still those practicing the Middle Way, the world will not be without arahants.”

The Lord Buddha.

All factors of the Noble Eightfold Path combine into the path of the Middle Way (*Ekayana Magga*) that leads to Nibbana. The eight folds combine into three groups: *pañña* or wisdom (right view and right intention), *sila* or virtue (right speech, right action, and right livelihood), and *samadhi* or concentration (right effort, right mindfulness, and right concentration).

1. **Samma-ditthi** (Right View or Right Understanding): Understanding that defilements and the three types of craving (*kama-tanha*, *bhava tanha*, and *vibhava tanha*) are impermanent, cause suffering, and are non-self. Understanding that clinging to the five aggregates (*upadana*) is also suffering and non-self. Comprehending the three characteristics of existence in all mental phenomena arising in the citta; past, present, and future. Seeing the arising of mental phenomena and to not proliferate them any further. Not allowing the knowing element to get entangled with the citta so that it can witness the three characteristics of existence in all things. Seeing suffering of the body, suffering of the mind, and suffering from clinging to the aggregates (claiming ownership of suffering). And, understanding that suffering is just a natural process. Realizing the impermanent nature of all phenomena arising in the past and

present, both externally and internally. This will guide the mind to relinquish the impermanence of *Samsara* and take refuge in constancy.

2. **Samma-sankappa** (Right Thought or Right Intention): To relinquish any attachment or clinging to any sensual pleasure arising from sight, sound, odor, taste, and touch. When any of these sense experiences occur, the Dhamma practitioner is advised to maintain both the body and mind in equanimity and to not cling to any of the aggregates. Realize that all phenomena are subject to arising and passing away. Keep contemplating until clear insight develops, thus enabling one to let go of any attachments. The knowing element will stay in the Middle Way and not get entangled with either of the Two Extremes of Defilements: *Abhijja* (covetousness and greed) or *Domanassa* (mentally painful feeling).
3. **Samma-vaca** (Right Speech): To remind the citta about its own delusion regarding suffering that arises due to clinging and inability to let go of attachments. Keep training the mind to free itself from the influence of defilements or the three types of craving which keep us in the endless cycle of rebirth. Remind the citta that the knowing element does not suffer, and that suffering is not us or ours because there is no "us" or "ours". If suffering is allowed to persist, the future will then be the same as the unpleasant past.

The Buddha used Right Speech while sitting under the Bodhi tree on the night of his enlightenment when he refused to be enticed by the three daughters of Mara - the personification of

temptations: *Tanha* (craving), *Raga* (lust), and *Arathi* (discontentment). Thus, he declared his freedom:

*“Through many births, I wandered in samsara, seeking but not finding the builder of this house. Painful it is to be born again and again. The rafters are broken, shall build no house again. The rafters are broken, the ridgepole is shattered. My mind has attained the unconditioned. Achieved is the end of craving.”*

4. **Samma-kammanta** (Right Action): To ardently cultivate mindfulness until it becomes sustained mindfulness. To not get entangled with *tanha* (the three types of craving). To not cling to the five aggregates. Keep penetrating through *avijja* (ignorance) in the citta until able to cut through. Once the pure knowing (*ñāṇa*) is discovered, stay abiding in the voidness, clarity, and purity. Remain in the Middle Way free of any clinging or attachment. This is the work that the Noble ones must continuously carry on until they become fully enlightened beings (*arahants*).
5. **Samma-ajiva** (Right Livelihood or Right Vocation): Avoid self-indulgence because the body is just a transient shelter full of uncertainties and is subject to disease and aging. Do not be influenced by or proliferate our defilements. Do not claim ownership of our life and body and let go of self-identity. Take care of our life and maintain our body only as our temporary home while seeking the path to enlightenment.
6. **Samma-vayama** (Right Effort): Keep the mind in the Middle Way without fail. Abandon any unwholesomeness and cultivate

wholesomeness. Maintain efforts to see the arising, existing, and ceasing characteristics of any phenomena. Practice the Four Foundations of Mindfulness by cultivating mindfulness of the body, feeling, mind, and mental phenomena until able to comprehend the nature of *anicca*, *dukkha*, and *anatta* in all things. Watch for the defilements of the Two Extremes: *Abhijja* and *Domanassa*, and then extinguish them whenever they arise. Sustain right effort with constancy.

7. **Samma-sati** (Right Mindfulness): Samma-sati is sustained mindfulness or *mahasati*. Cultivate mindfulness until it becomes sustained mindfulness, culminating in wisdom or knowledge of the intuitive process of realizing the three characteristics of existence with direct insight into seeing things as they really are. Right Mindfulness gives rise to *pañña ñāṇa* (*intuitive knowledge*), followed by *pañña vimutti*, which is the wisdom associated with the fruition of liberation, the cessation of suffering in the stream of Nibbana.

With right mindfulness, some individuals may develop *Asavakkhaya-ñāṇa* or the knowledge of the ending of the fermentation or defilements in the mind. *Asavakkhaya-ñāṇa*, the result when pure knowing is endowed with wisdom in its highest form, has the super-knowledge of realizing the extinction of mental defilements.

8. **Samma-samadhi** (Right Concentration): The mind remains steadfast and not disturbed by any phenomena arising from the six sense doors. Keep the mind in the Middle Way. Avoid attachment to either wholesomeness or unwholesomeness and

not get entangled with *tanha* (the three types of craving) until reaching enlightenment. Remain unperturbed and firmly established, with a clear understanding that all those arising, and passing away, will ultimately dissolve in the state of voidness (*suññatā*).

The mind will be on the path of the Middle Way when all of the eight folds come together to form one path of *Ekayana magga*. The knowing element is liberated and abides in the voidness, clarity, and purity. In this state, the mind will no longer abide or lodge at any of the lower four locations: sexual desire center, the worldly concern (*lokiya*), absorptive center (*jhana*), or the citta which is filled with defilements.

The liberated knowing element can see defilements and all fabrications clearly without becoming entangled behaving like a lotus leaf that does not get wet in the water. It can see the suffering in the aggregates and elements. It can perceive the burning fire of sensual desire, anger, and delusion, as well as realizing the arising-existing-and-ceasing nature of all things. It can see through *tanha* (craving) and *nama-rupa* (name-and-form) without any attachment (*upadana*) or further fabrication (*saṅkhāra*).

At this state, Right Mindfulness (*Samma-sati*) will be unified with the Mindfulness of the Seven Factors of Enlightenment (*Sati-sambojjhanga*) which can see all arising Dhamma.

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*“Do not delay the development of wisdom that will bring freedom from suffering. Do not wait for anyone. Be undisturbed by sight, sound, smell, flavor, touch and mental experience.*

*When you see everything as impermanent and without a solid self, the attachment will lose its grip. When you clearly see non-self, all suffering will be released. Like a bird freed from a cage or a prisoner freed from incarceration, one who reaches non-self is freed from all suffering.”*

*Luang Por Jamnian*

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# The Seven Factors of Enlightenment

The Seven Factors of Enlightenment are the foundation for culminating wisdom that leads the way to enlightenment.

1. **Sati-sambojjhanga** or Mindfulness: A mental state that is aware of arising conditions. It is the same mindfulness as in the Four Foundations of Mindfulness which refers to the body, feelings, mind, and mental phenomena as its objects of contemplation. Be diligent in keeping mindfulness to look out for the arising of *saṅkhāra* (mental fabrications). Do this without any clinging or attachment. Cultivate mindfulness until it becomes sustained mindfulness which paves the path for wisdom to arise, starting from *pañña*, followed by *pañña ñāṇa*, and culminating in *pañña vimutti*.
2. **Dhammavicaya-sambojjhanga** or Keen investigation of the Dhamma: Investigate the Dhamma or phenomena. When phenomena arise, realize whether they are wholesome or unwholesome, harmful or harmless. Contemplate their true nature; the way they really are. Keep contemplating both internally and externally, as in the Four Foundations of Mindfulness, until you realize *anicca*, *dukkha*, *anatta*, *suññatā*, and, ultimately, *Nibbana*.
3. **Viriya-sambojjhanga** or Effort: Apply effort and persistence consistently in abandoning unwholesomeness and overcoming hindrances. Bring the mind to the Middle Way, and do not allow the defilements of the Two Extremes to become obstacles along the way. Continue with the effort until able to penetrate through *anicca*, *dukkha*, *anatta*, *suññatā*, all the way to *Nibbana*.

4. **Piti-sambojjhanga** or Joy: When the mind is no longer entangled with either of the Two Extremes of Defilements (*Abhijja* and *Domanassa*), *piti* (joy) will naturally arise. When the mind is liberated from defilements, a sense of fulfillment in wholesomeness will develop. The mind becomes bright and clear without any trace of grief or suffering. This type of *piti* is of the supra-mundane quality, beyond worldly concepts, and without clinging to the aggregates (*upadana*) or self-identification view (*sakkāya-ditthi*).
5. **Passaddhi-sambojjhanga** or Tranquility: Tranquility of the body is the result of the relinquishment of attachment to the body. There is a feeling or sensation that one's body does not exist. Tranquility of the mind occurs when the mind is no longer engaged in any of the Two Extremes of defilements which are fueled by craving or clinging to the five aggregates. The mind in this state abides in wholesomeness, is calm and illuminated, and not struggling.
6. **Samadhi-sambojjhanga** or Concentration: When the mind is tranquil, it remains stable and undisturbed by any arising phenomena. This is a type of concentration that allows the mind to contemplate without getting entangled with the defilements of the Two Extremes and without fabricating into the past or the future. In this state, the mind can see defilements or phenomena arising from the aggregates as impermanent objects. When the mind is no longer perturbed by any experiences that may arise through either internal or external sense bases, a higher form of concentration or *adhipa-samadhi* is developed.



*“Whenever the citta experiences dissatisfaction or develops restlessness from arising vedana, one needs to realize that this is a natural phenomenon and to let go. Apply Sati-sambojjhanga (mindfulness) together with Dhammavicaya (investigation of Dhamma) when investigating the arising phenomenon. Seeing that this is just pain arising; this is discomfort arising; this is suffering arising; this is unpleasantness arising, and this is pleasantness ceasing. There is nothing for one to hold on to. Contemplate deeply until having a realization that pain is just vedana, an aggregate, and let it be on its own course. Keep your mindfulness steadfast while contemplating the nature of impermanence: arising, ceasing then re-arising. Understand that this is beyond our control; it is the nature of the aggregates and elements of the body. Contemplate in internal vedana (mental feeling): happy or content, unhappy or discontent, pleasant, unpleasant or equanimous, while abiding in voidness.”*

*Luang Por Jamnian*

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7. **Upekkha-sambojjhanga** or Equanimity: Equanimity arises when the mind is aware of occurring phenomena but does not react or attach to them. For example, the knowing element can discern pain sensation as a *vedana* aggregate, as *sañña* (perception), and as a malfunctioning body element. Hence, it can relinquish the pain. At this state, the knowing element is aware, yet not affected by any rising phenomena such as pain, annoyance, or irritation. Stay abiding in the voidness and do not get entangled with *vedana* (feeling), *sañña* (perception or memory), or *saṅkhāra* (mental phenomena or fabrication). The ability to relinquish any arising phenomena is enlightenment.

When probing into restlessness arising from unpleasant *vedana*, abide in the location of *Mano Dhamma*. Let *ñāṇa* be aware of the arising of unpleasant *vedana* until the citta can let go of the *vedana* on its own. Throughout this process, *ñāṇa* stays present in voidness, clarity, tranquility, and purity, without getting entangled with the citta. Because of equanimity, *Appana Samadhi*, a higher state of *samadhi* with unwavering concentration, may then arise. In this state, *ñāṇa* is awakened, calm, and not disturbed or attached. It is imbued with mindfulness, concentration, equanimity, and *Mano Dhamma*.

Whenever any unpleasant *vedana* arises in the aggregates or elements, persevere in equanimity and let *ñāṇa* cognize the entire process until it ceases on its own. This is the completion of the wheel or cycle of the Seven Factors of Enlightenment.

Use the Four Bases of Success or *Iddipada Bhavana* (see its chapter for details) when practicing the Seven Factors of Enlightenment. Let *ñāṇa* see through mental phenomena until able to completely and permanently cut through the defilements. Once established in

## The Seven Factors of Enlightenment

the wheel of the Seven Factors of Enlightenment, one will no longer experience suffering. This is because *Sati-sambojjhanga* (mindfulness) keeps watching for any arising Dhamma. Maintain the mind in the Middle Way, void from either wholesomeness or unwholesomeness and free from clinging. Be diligent in practicing until the realization of *anatta*, *suññata*, and *Nibbana*, the cessation of suffering.

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*Cultivate the development of ñāṇa so it can penetrate deeply into any arising Dhamma and witness its independent arising and ceasing until the mind can let go, breaking the endless cycles of rebirth.”*

*Luang Por Jamnian*

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*“Follow the Buddha: the one who knows, who is awakened, enlightened, and blissful, by taking refuge in the Dhamma which will lead to the decrease of sensual desires, clinging and attachment. Do not take refuge in any unwholesomeness which may lead to unskillful actions that cause rebirth in the lower realms full of suffering.*

*Understand that the fire of anger and delusion rooted in sexual desire or lust causes one to suffer in a hell realm. Grief which is rooted in jealousy, either toward others or toward oneself, results in being born in the mourning-hungry-ghost realm. Disturbing or taking advantage of others, or running rampage, results in being born in a demon realm.”*

*Luang Por Jamnian*

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# Fetters and Latent Tendencies

(*Samyojana* and *Anusaya*)

## Fetters (*Samyojana*)

**Samyojana** are mental fetters or chains which tie a sentient being to *samsara*, the cycle of rebirth. There are ten types of mental fetters or *samyojana*.

The first five of these are called '*lower fetters*' as they tie to the sensual world.

1. **Sakkāya-ditthi**: Belief in a separate personality or individual identity. The belief that the body, the mind, and the five aggregates are self. It can also be translated as personality-belief or self-identification view.
2. **Vicikicchā**: Skeptical doubt or uncertainty. Doubt in the wholesomeness of the Triple Gems or doubt in existence of the Four Noble Truths or Nibbana. As well as doubt of whether one's own dhamma practice is on the right path. Doubt will remain when one has not yet realized *anatta* or non-self.
3. **Sīlabbata-parāmāsa**: Clinging to mere rules and rituals or grasping at precepts and practices. Indiscriminate attachment to rules and rituals can lead to a misunderstanding that one can be liberated by merely observing rules and rituals. Believing that one may apply rituals or rules for a purpose other than eliminating defilements.

4. **Kāma-rāga:** Sensual desire or lust
5. **Patigha:** Aversion, mental irritation, or ill-will.

The latter five are “higher fetters” because they relate to fine-material and immaterial worlds.

6. **Rūpa-rāga:** Craving for a higher material existence such as a jhanic state or as higher beings.
7. **Arūpa-rāga:** Craving for non-material existence such as craving for knowledge or existence in a formless jhanic state.
8. **Mana:** Conceit and pride or arrogance. Clinging to self as a solid body with certain qualities compared to others: better, worse, or similar. This can be the result or remnants of old habits.
9. **Uddhacca:** Having restlessness, annoyance, or turbulent mind, which results in not being able to have clear insight. This can be the consequence of a strong desire to fast forward the progression of one’s own Dhamma practice.
10. **Avijjā or Ignorance:** Not realizing the truth or still having delusion which causes one to enter the endless cycle of rebirth. If *avijja* is temporarily cut through, perfection or *parami* is achieved. If *avijja* is permanently extinguished, one will realize the supra-mundane path and the fruition of the Dhamma practice.

## Latent Tendencies (*Anusaya*)

**Anusaya:** Latent tendencies or hidden inclinations are results of prior imprinting of the arising and ceasing of mental phenomena in the citta which remains life after life. These anusayas or latent tendencies arise and become conditions that cloud the citta when the mind sense doors are disturbed.

The seven latent tendencies or anusayas are:

1. Kāma-rāga: Sense of greed or craving for sensual pleasure,
2. Patigha: Aversion,
3. Ditthi: Speculative opinion or own point-of-view,
4. Vicikicchā: Skeptical doubt in wholesomeness,
5. Māna: Conceit and pride,
6. Bhava-rāga: Craving for continued existence, and
7. Avijjā: Ignorance.





# Lokuttara Dhamma

Lokuttara means superior to the earth, beyond worldly affairs, transcending the earthy, or supra-mundane. Lokuttara Dhamma consists of the four supramundane paths or *magga*, the four supramundane fruitions or *phala*, and one Nibbana.

The four supramundane paths, or simply called magga, are the designation for the four stages of nobility or *ariya* that leads to Nibbana. Entering any of the paths are the result of intuitional insight or vipassana.

The four supramundane paths are:

1. **Sotāpatti-magga:** The path of Stream-enterer,
2. **Sakadāgāmi-magga:** The path of Once-returner,
3. **Anāgāmi-magga:** The path of Non-returner (to the sensual world), and
4. **Arahatta-magga:** The path of arahantship.

The four fruitions or phala are those states of consciousness which follow immediately after completion of a corresponding path (magga). These are:

1. **Sotāpatti-phala:** The fruition of Stream-enterer,
2. **Sakadāgāmi-phala:** The fruition of Once-returner,
3. **Anāgāmi-phala:** The fruition of Non-returner, and
4. **Arahatta-phala:** The fruition of Arahantship.

**Sotāpañña** (stream-enterer): A sotapañña is able to completely relinquish the first three fetters or mental chains which are *sakkāya-ditthi* (personality-belief), *vicikicchā* (skeptical doubt) and *sīlabbata-parāmāsa* (clinging to mere rules and rituals). A sotapañña realizes that both the body and mind are only aggregates which are subjected to arising and ceasing and does not identify them as self. With a clear insight into the nature of *anicca*, the mind can let go of *upadana* (attachment or clinging). The three unwholesome mental qualities that can obstruct the path of a sotapañña are anger, jealousy and ill will.

A sotapañña has a maximum of seven rebirth rounds before attaining full enlightenment and cannot be reborn in the animal, hungry ghost, demon, or hell realm. However, there are still 16 defilements that a Sotapañña needs to abandon to attain full enlightenment.

**Sakadāgāmi** (once-returner): In addition to relinquishing the first three lower fetters, as in a sotapañña, a sakadāgāmi has a relatively lesser degree of defilements. Greed, anger, delusion, as well as the grosser form of sensual desire (*kama-raga*), and mental irritation (*patigha*) have been overcome. Consequently, only the latent tendencies (*anusaya*) of *kama-raga* and *patigha* are all that remains. There are 14 defilements remain in a Sakadāgāmi.

**Anāgāmi** (non-returner): All five lower fetters are completely relinquished. There are five higher forms of fetters remaining in the citta of an *Anāgāmi*. These higher fetters are more refined than those of ordinary people despite the same name or category. There are 12 defilements remain in an *Anāgāmi*.

**Arahant** (enlightened being): All ten fetters, in both lower and higher forms, have been relinquished. An Arahant has no craving for fine material existence (*rūpa-rāga*) or formless existence (*arūpa-rāga*) and has no conceit or ego (*māna*).

Since an enlightened one has reached the ultimate goal of the deliverance of the mind with no need for further progression, he/she has no more restlessness or *uddhacca*. Ignorance or *avijja* is also relinquished since the highest form of wisdom or *vijja* has arisen. Thus, an arahant is freed from all ten fetters and all defilements.

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*"For enlightened beings, any remnant of past anger has been completely drained away from the subconscious mind. For ordinary beings, whenever remnants of past anger arise from the subconscious, they become angry. Negative mental states are offered up by unwholesome proliferation. Do not act on remnants of past anger and they will naturally weaken and pass because they are not who you are. The mind keeps countless records: more than any computer. You need to feed positive mental states into your mind. Those who lack mindfulness allow unwholesome proliferation to take hold whenever they experience anything undesirable. Those who have strong and sustained mindfulness can clearly see whatever mental states may arise."*

*Luang Por Jamnian*

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*“The mind likes to cling to material objects, but material objects are subject to change. The mind likes to cling to mental states, but mental states are bound to change. There is really nothing stable or reliable enough for the mind to cling to.”*

*Luang Por Jamnian*

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# The Four Bases of Success

## (Iddhipada Bhavana)

There are four bases of success in Iddhipada Bhavana which are necessary for achieving one's goals<sup>2</sup>.

For Dhamma practice, one is to train the mind to have the following:

1. **Chanta:** aspiration or passion for attaining pure knowing, wisdom, and enlightenment. To have a passion for voidness, clarity, purity, joy, and the supra-mundane quality of happiness. To have an aspiration for taking refuge in the knowing, awakening, and bliss of the supra-mundane nature arising from the Dhamma practice.
2. **Viriya:** to have diligence or perseverance in practicing until reaching liberation. Maintain efforts in abiding in voidness, clarity, purity, joy, and happiness with the equanimity of the Seven Factors of Enlightenment.
3. **Citta:** to have the dedication to continuing practice. Focus on keeping the mind abiding in voidness, clarity, purity, joy, and happiness until able to extinguish suffering.

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<sup>2</sup> Luang Por mentioned that one can also apply this principle to daily life. For example, when one continues practicing or exercising the Chi energy to strengthen the body elements, one will live in good health and longevity.

4. **Vimangsa:** to investigate, evaluate, monitor, or scrutinize all Dhamma until the mind becomes liberated from suffering. Once liberated, continue to monitor to avoid returning to suffering.



# Perfections

## (Paramis)

Perfections or Paramis are wholesome deeds cultivated as a way of purification toward the goal of enlightenment. There are ten perfections at three levels: *ordinary*, *superior*, and *supreme*.

These ten perfections are:

1. **Dana or Generosity:** Dana can cut through greed. When you help anyone or any cause, set aside your expectations. Give and help wholeheartedly without worrying about your own sacrifices. Deeds offered in this manner are an act of generosity and contribute to perfecting the parami of dana. Then, you benefit from the opportunity to perfect your own virtue while someone else may also benefit from your charity. Ordinary generosity can be in the form of giving objects or labor. Superior generosity is offering your own flesh, blood, and bodily fluid such as allowing a mosquito to bite and feed on you during meditation. With supreme dana, one is willing to sacrifice his or her loved ones, including spouse, children, and parents, and even her or his own life. This type of perfection can also be achieved by the mind letting go of attachment to the body; i.e., the mind no longer suffers with the body.
2. **Sila or Morality:** Ordinary level of morality or sila parami is when we avoid causing physical harm to any living beings. The superior level is when one is mindful that one's actions whether they are physical, verbal, or mental, are

kind and do not cause harm to anyone including oneself. This can be achieved by keeping the body and mind from unskillfully reacting to phenomena arising from the six sense doors. At the supreme level, one is to purify the mind and values virtue to a degree higher than one's own well-being and even greater than one's own life.

3. **Nekkhamma or Renunciation:** A practice to relinquish worldly entanglements by refraining from sensual pleasures arising from the six sense doors. This does not necessarily mean that one must ordain or live a monastic life. But, one is willing to relinquish the past and future attachments that sustain the endless cycle of rebirth. The supreme level is when renunciation is sincerely taken on in support of the path to extinguish suffering, by remaining devoted and determined to practice the abandonment of defilements and cravings and taking refuge in the quietness of the mind.
4. **Pañña or Wisdom:** *Pañña* (wisdom) can cut through *Avijja* (ignorance) and may be cultivated by learning and practicing Dhamma. Be diligent in cultivating *pañña* and *pañña ñāṇa* until realizing the ultimate truth of the body and mind, enabling relinquishment of self-identification view (*sakkāya-ditthi*). In this state, there is no attachment or clinging; the mind will see the body, aggregates, and elements as natural phenomena and will not take ownership. Supreme wisdom is achieved by having a clear and complete understanding of all *saṅkhāra* and the three characteristics of existence: *anicca*, *dukkha*, and *anatta* in all things.
5. **Viriya or Diligence:** *Viriya* cuts through sloth. This perfection can be cultivated by being persistent in conducting wholesome activities such as listening to



Dhamma teachings, or contemplating the body, feeling, mind, and mental phenomena as previously mentioned in the Four Foundations of Mindfulness chapter. Persevere despite feeling exhausted. Continue practicing the relinquishment of one's own defilements and accumulating wholesome qualities of the mind. Bring together mindfulness and wisdom while maintaining right view (*samma-ditthi*). It is a superior effort when one continues practicing despite being encroached, exploited, or verbally or physically abused. A supreme effort is when one sacrifices one's own life to continue the practice.

6. **Khanti or Tolerance:** To not be affected by any conditions at any given moment. Develop your perfection of tolerance by reacting skillfully when faced with disagreement, criticism, or hostility in response to your actions. When facing negativity from others, do not criticize or argue. Follow your duties, not just your preferences. The Supreme level can be achieved when one can overcome negative feelings (*vedana*) of both the body and mind by relinquishing clinging or attachment and is able to overcome defilements and cravings resulting in the liberation of the mind.
7. **Sacca or Honesty/Truthfulness:** For those Dhamma practitioners seeking the path to liberation from suffering, Luang Por stated that the ordinary level of truthfulness can be achieved whenever one has developed an insight into seeing the truth of nature. For example, seeing arising and ceasing phenomena. The supreme level of truthfulness occurs when the practitioner has cultivated *ñāṇa* (pure knowing) to have clear insight penetrating through to the ultimate truth of all phenomena.

8. **Adhitthana or Determination:** Determination can lead to success by creating supportive mind energy (*bala*). Whenever we make a determination, perfection is created. A superior determination is achieved when the effort in continuing Dhamma practice has become habitual. A supreme determination is attained when one is resolved to obtain enlightenment even to the point of sacrificing one's own life.
9. **Metta or Loving-kindness:** Develop goodwill for self and others, even for those with ignorant or unwholesome minds, and for all beings who are suffering. Loving-kindness will create calmness in the mind. The superior level is when one sacrifices one's own flesh, blood, or body part when performing a goodwill gesture. The supreme level is sacrificing one's own life for another's benefit with forgiveness and without ill-will.
10. **Upekkha or Equanimity:** This type of perfection is developed when remaining neutral and not holding any grudge while facing criticism or hostility. The superior level is achieved when completely unaffected by unwholesome acts. Supreme perfection is achieved when the equanimity state of mind is developed despite phenomena arising from the sense doors: sight, sound, odor, taste, touch, and mental phenomena. At this point, any phenomena arising from the five aggregates such as aches, pain, discomfort, hot, or restlessness will not affect the mind. The practitioner just keeps contemplating on the natural process of arising, existing, and ceasing. Just knowing, seeing, experiencing, then relinquishing.

# The Four Divine Abodes

## (Brahma-Vihara)

Brahma-Vihara or the Four Divine Abodes are a series of four Buddhist virtues leading to peacefulness in the realms of human, animal, and heaven including Brahma.

1. **Metta (loving-kindness):** to have goodwill toward oneself and others without expecting anything in return. To not cause harm to oneself or others. Metta will result in the tranquility of the mind. Luang Por advises the Dhamma practitioner to diligently cultivate this mental quality to the supreme level without any discrimination based on social status, class, race, ethnic background, appearance, skin color, or belief. If Metta is not received in return, stay in equanimity.
2. **Karuna (compassion):** to have empathy for self and others without discrimination. Realizing that those who have troubles are already suffering, therefore, do not add more suffering to them. If not receiving an acknowledgment or appreciation in return, stay in equanimity.
3. **Mudita (sympathetic or appreciative joy):** the ability to be happy for others receiving rewards for conducting wholesome deeds. To join in the wholesomeness, free of jealousy even for those who are against or have infringed upon you. Stay in equanimity and not be

disappointed if those individuals no longer conduct wholesome deeds.

4. **Upekkha (equanimity):** This is a balanced state of mind. Keep the mind in tranquility, purity, and out of trouble. Remain in equanimity when faced with life events such as aging, sickness, and death, or when faced with a lack of appreciation or ill-will from others. Not be disappointed if our loved ones have a change of heart and love someone else. Not to be affected by other's suffering. Not to get involved when facing jealousy. A superior level of equanimity is achieved whenever one can let go of any arising mental phenomena.

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*The mind will be directed away from  
entanglement with suffering and be steadfast in  
conducting wholesome deeds when the other  
three divine abodes: loving-kindness,  
compassion, and appreciative joy, are  
accompanied by equanimity.*

*Luang Por Jamnian*

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# Controlling Faculty

(Indriya)

(in brief for the practitioner)

The **Six Faculties** or **Indriya Six** are the six sense doors (eye, ear, nose, tongue, body, and mind) functioning as a controlling faculty for sense contacts coming from sight, sound, odor, taste, touch, and mental phenomenon. In this context, Indriya means a controlling faculty that is dominant in its function.

The Six Faculties can be restrained by not reacting to a phenomenon arising from the six sense doors into unwholesomeness (i.e., sense restraint). Restrain the mind so that it will not be affected by the defilements or mental phenomena arising from input to any of the sense doors. Abide in the wholesome quality of mindfulness, perseverance, wisdom, and persistence. Do not claim ownership of arising phenomena or identify them with the self.

Restraint of the eye sense door is attained when an unwholesome action does not occur when the eyes see any visual images due to a realization that those arising phenomena are not us or ours. Similar restraint can be applied to ear sense door by not having a self-identification view when hearing a sound. In this way, unwholesomeness will not occur. Instead, wholesomeness will arise along with wisdom. This type of restraint can be applied to the other sense doors: nose, tongue, body, and mind.

For an awakening to take place, the following **Five Faculties** or **Five Mental Factors (Indriya Five)** must reach a state of dominance in the mind:

1. **Saddha (Conviction)**: Strength in belief or fully convinced in the practice of maintaining mindfulness and contemplation of any arising phenomenon. Also, having faith in all Dhamma supporting the path of awakening.
2. **Viriya (Persistence)**: Strength in exertion without holding back while practicing Dhamma or while cultivating mindfulness in seeing the true nature of all arising phenomena.
3. **Sati (Mindfulness)**: Strength in having mindfulness in arising mental phenomena as in the Four Foundations of Mindfulness, without fail.
4. **Samadhi (Concentration)**: Strength in keeping mental focus without wavering or restlessness and ability to maintain focus on arising mental phenomena.
5. **Pañña (Wisdom/Discernment)**: Strength in the ability to see any arising phenomena the way they really are. For instance, one can discern happiness as a *vedana* aggregate. Seeing that happiness is arising in the body and mind. When experiencing happiness, one also sees the arising of mental pleasure. In this context, the discernment faculty is the same as the right view in the Noble Eightfold Path.

The Five Faculties can be cultivated by practicing the Four Foundations of Mindfulness and by not identifying arising phenomena as self or taking ownership of them. To be able to attain enlightenment, it is important to cultivate all five faculties. Strengthening of these faculties gives rise to unwavering power (*bala*) which helps support our capacity to understand, without any delusion, all phenomena arising from the six sense doors as the way they really are. Continue practicing the relinquishment and abandonment of unwholesomeness until gaining enough momentum to support the realization of the ultimate truth.

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*“Use the wisdom mind to cut attachments with the past. Cutting attachments does not mean erasing memories of the past. Not a single memory can be erased, otherwise, you would not be able to read and write or even recognize your own name. Just remove attachments and clinging. Then, that to which you are not attached simply becomes the past.”*

*Luang Por Jamnian*

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*“Only liberated viññāṇa or pure consciousness can reach Nibbana. It is not possible to carry concerns for people, objects, or responsibilities into Nibbana. You cannot bring material objects with you into death, but you can bring the karmic impetus that results from your actions. Love, grief, and hatred will be carried over into the next existence. But nothing is carried into Nibbana. No memories can be brought along. What else is there to hold onto?”*

*Luang Por Jamnian*

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# The Five Hindrances

Hindrance is an obstacle or a barrier to the development process of the mind making it unable to see the truth, thus preventing one from achieving the state of Nibbana.

There are five kinds of hindrances:

1. **Desire for sensual pleasure** (*Kama-chanda*). This creates the preoccupation with the sensual realm which distracts us from accessing the subtler spiritual experiences of voidness, clarity, and purity. One needs to see the impermanence nature of sensual desires, both name and form (*nama* and *rupa*). Whatever arises is subject to existing and passing away. Keep contemplating while applying right mindfulness, right effort and right diligence until realizing the ultimate truth.
2. **Ill-will** (*Vyāpāda*). This may arise as a response to unpleasant or unwelcome experiences such as being gossiped or encroached. Ill-will may manifest in a variety of ways such as dislike, resentment, anger, aversion, hostility, hate, or rage. In practice, understand that ill-will is unwholesome, causing the mind to be clouded or deluded. Having ill-will towards others or even oneself causes unpleasantness and has no benefit. Understand the pitfalls or consequences of having ill-will, then relinquish the attachment until that mental phenomenon ceases on its own.

3. **Lethargy and Drowsiness** (*Thīna-middha*). See this as a natural phenomenon. Lethargy and drowsiness may arise while meditating especially in the sitting position. This can be resolved by alternating meditation positions: standing, walking and sitting. Maintaining a regular schedule of sleep, waking, and mealtime is also advisable.

This type of hindrance initially prevented Venerable Moggallana from obtaining full enlightenment. He was enlightened only after the Buddha advised him on how to overcome this hindrance by washing his face with water, stretching his body, doing walking meditations as well as conducting other exercises such as looking at the stars, or chanting a mantra until the lethargy and drowsiness subsided on their own.

4. **Restlessness and annoyance/remorse** (*Uddhacca and Kukkucca*). The mind tends to proliferate all kinds of thought. This can give rise to annoyance, remorse, worry or discontentment. Use *vipassana ñāṇa* to see that the rising and ceasing phenomena of both restlessness and annoyance/remorse are natural processes. Do not get attached by claiming ownership or identify it as self. Use diligence and develop higher tolerance when contemplating. Both restlessness and annoyance/remorse will cease on their own.

5. **Doubt** (*Vicikicchā*). This can be skeptical doubt, uncertainty, perplexity (specifically regarding the teachings or training), or doubt about one's ability to do the practice either in the past, at present, or in the future. Doubt arises

when one experienced uncertainty from not realizing the truth.

When doubt arises, keep your mind focus when contemplating the truth. For example, contemplate the certainty of birth, aging, sickness and death. Realize that everything that arises will naturally cease and there is nothing to hold on to. Doubt will dissipate once one realizes the truth.

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*“Worldly concepts coincide with the ultimate truth. Without understanding worldly concepts, the ultimate truth will not be realized. Once the ultimate truth has been realized, those worldly concepts will vanish on their own”.*

*Luang Por Jamnian*

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*“We go around carrying other people’s suffering.  
We go around collecting other people’s suffering.  
And then, we spread that suffering to others.  
Don’t carry around other people’s suffering.  
Don’t collect other people’s suffering.  
Don’t spread suffering to others.”*

*Luang Por Jamnian*

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# Mara

Mara is an entity obstructing the path to wholesomeness by inducing *Avijja* (ignorance or not knowing the truth). Mara has a wrong view and is under the influence of *Tanha*, and *Upadana*.

In Buddhism, there are five types of Mara:

1. **Khanda-māra or The Five Aggregates:** All five aggregates are Mara: *rūpa* (form), *vedana* (feeling), *saññā* (memory/perception), *saṅkhāra* (mental volition), and *viññāna* (consciousness). For example, one may not be able to practice Dhamma due to ailments of the body or because of having severe unpleasant *vedana* (feeling). Mental volition such as anger and ill-will can also obstruct the path to wholesomeness.
2. **Abhi-saṅkhāra-māra or Mental Fabrication:** All three types of mental fabrication can prevent one from reaching enlightenment. These are fabrication in wholesomeness, unwholesomeness, and imperturbability of absorption or jhanic concentration. Not just unwholesomeness that can obstruct the path to enlightenment, attachment to merits or wholesomeness may also create suffering from disappointment. One who is reborn in a heavenly realm (due to previous good deeds) can still have delusion because of attachment to merits. Even being reborn in one of the Brahma realms - the result of absorptive meditation practice - causes a delay in entering the path of enlightenment.

3. **Kilesa-māra or Defilements:** Kilesas or defilements reside in the citta. They are imprinted in the citta as *sañña* (memory/perception) from previous *bhava* (existences). Examples of defilements are sloth, love, hatred, anger, and delusion.
4. **Mṛtyu-māra or Death:** Death may come before one attains enlightenment. One may also develop dispassion of the world or become discouraged for not getting positive returns for wholesome acts resulting in one taking one's own life before attaining enlightenment.
5. **Devaputra-māra or Celestial beings:** There are celestial beings with the wrong view who are antagonistic towards liberation from *samsara* or attaining enlightenment. They may misguide Dhamma practitioners to follow the wrong path.

Luang Por Jamnian advised Dhamma practitioners to use *pañña ñāṇa* when faced with Mara. See the arising and ceasing of the *Khanda-māra* (the five aggregates) as a function of elements. Realize their impermanence, suffering and non-self nature until attachment and worldly concepts can be relinquished. There is no “I”, “we”, “she” or “he” in each part of the body. See *Vedana* only as a phenomenon. Recognize *tanha* arising from the subconscious as a root cause of mental phenomenon and extinguish it at the root.

Use *Pañña ñāṇa* to see the true nature of *anicca*, *dukkha*, and *anatta* in all types of Mara until the mind can relinquish the clinging or attachment and thus no longer affected by Mara.

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***"One can mitigate mental suffering by following three truths:***

- 1. Accept things as they are. Not to struggle with what is. The suffering will be reduced if one does not fight.*
- 2. Allow things to be as they are, but in the meantime, use mindfulness and clear comprehension to address the situation, without becoming distressed.*
- 3. Know clearly that there is nothing that you can control; nothing is subject to your wishes. If able, make an adjustment, do not just ignore it. Keep the mind undisturbed. "*

*Luang Por Jamnian*

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# Glossary

**Abhijja:** covetousness.

**Anatta:** non-self, devoid of a separate identity, ownerless, impersonal.

**Anicca:** impermanent, unsteady.

**Anittharom:** disliking, displeasure.

**Arahant:** one who is freed of mental defilements and is released from the cycle of rebirth.

**Ariya:** noble, distinguished. Noble person; enlightened individual. An individual who has realized at least the lowest of the four stages of enlightenment.

**Ariya-Magga:** the Noble Eightfold Path is the fourth component of the Four Noble Truths that lead to the extinguishment of suffering. These eight folds are:

1. samma-ditthi -- right view or right understanding
2. samma-sankappa -- right resolve or right intention
3. samma-vaca -- right speech
4. samma-kammanta -- right action
5. samma-ajiva -- right livelihood
6. samma-vayama -- right effort
7. samma-sati -- right mindfulness
8. samma-samadhi -- right concentration

**Ariya Sacca:** the Four Noble Truths, the first and central teaching of the Buddha: suffering, which is to be understood; its origin, which is to be abandoned; its cessation, which is to be realized; and the path leading to cessation, which is to be developed.

**Avijja:** ignorance; obscured awareness. Lack of awareness of life as impermanent, unsatisfactory, and void of "I" or "mine". Also, not knowing the Four Noble Truths (see ariya sacca).

**Bala:** physical or energetic powers, strength, or force.

**Bhava Tanha:** craving for becoming (see Tanha)

**Bhavanga Citta:** subconscious or dormant mind.

**Bojjhanga:** The Seven Factors of Enlightenment:

1. sati-sambojjhanga: mindfulness
2. dhammavicaya-sambojjhanga: keen investigation of dhamma
3. viriya-sambojjhanga: effort, energy
4. piti-sambojjhanga: joy or rapture
5. passaddhi-sambojjhanga: tranquility
6. samadhi-sambojjhanga: concentration
7. upekkha-sambojjhanga: equanimity

**Cakkhu-Karani:** producing vision that can penetrate through the nature of impermanence, dissatisfaction or suffering, and non-self.

**Citta:** heart-mind; a state of consciousness.

**Citta-Passaddhi:** tranquility of the mind.

**Dhamma:** the truth. (As in Buddha Dhamma, the Buddhist doctrine or teachings of the Buddha) or mental phenomena.

**Domanassa:** mentally painful feeling or grief.

**Dosa:** hatred, aversion, anger, ill-will. One of the three unwholesome roots.

**Dukkha:** stress; that which is difficult to bear; suffering; discontentment; pain.

**Ekayana-Magga:** the direct, unified path. An epithet for the practice of being mindful of the four frames of reference (the Four Foundations of Mindfulness): body, feelings, mind, and mental phenomena (dhammas).

**Eighteen Elements:** a. eye, sight, eye-consciousness; b. ear, sound, ear-consciousness; c. tongue, taste, tongue-consciousness; d. nose, smell, nose-consciousness; e. body, touch, body-consciousness; f. mind, thoughts, mind-consciousness.

**Ittharom:** liking or satisfaction.

**Jhana:** mental absorption; concentration meditation; the meditative practice of immersion in a chosen mental or physical object of attention during which sense activity and the five hindrances are temporarily suspended.

**Kamma:** action; volition of the body, speech, and mind; can be wholesome or unwholesome causing favorable or unfavorable results.

**Kama Tanha:** craving for sensuality or sensual pleasure (see Tanha)

**Kaya-Passaddhi:** tranquility of the body.

**Khandha:** heap; aggregate; as in the five bases of clinging. Said to comprise the entirety of the sense of self and personality: 1. **rupa**, form or appearance; 2. **vedana**, feeling; 3. **sañña**, perception, influenced by memory; 4. **saṅkhāra**, mental proliferation; fabrication; 5. **viññāṇa**, consciousness.

**Kilesa:** defilements, unwholesome qualities that distress the mind, including greed, hatred, delusion, conceit, wrong view, skeptical doubt, sloth and torpor, restlessness, shamelessness, and lack of moral dread.

**Kodha:** wrath, anger, ill-will.

**Lobha:** greed; one of the three unwholesome roots.

**Lokiya:** mundane or worldly, as opposed to **Lokuttara** (transcendent).

**Magga:** path or road; e.g., the Noble Eightfold Path

**Mahasati:** continuous or sustained mindfulness.

**Mano:** an aspect of mind consciousness; thought that processes concepts and can direct the citta.

**Mano Dhamma:** the discerning mind.

**Mara:** the personification of the negative emotional and psychological forces that oppose spiritual development; that which distracts humans from practicing the spiritual life by making the mundane seem alluring or the negative appear positive.

**Moha:** delusion; ignorance; one of the three unwholesome roots.

**Ñāṇa:** knowledge or comprehension.

**Ñāṇa Karani:** producing insight. Penetrating wisdom that can discern through voidness all the way to Nibbana.

**Nibbana:** extinction, cessation; unbinding from the fuel of becoming, freedom from mental defilements and further rebirth; liberation from all suffering.

**Pañña:** wisdom, understanding, knowledge, discernment, insight.

**Pañña ñāṇa:** intuitive knowledge which can see through *tanha* or craving and *upadana* or clinging to the aggregates.

**Pañña vimutti:** insight knowledge or the wisdom associated with the fruition of liberation.

**Parami:** perfection; virtue cultivated as a way of purification toward the goal of enlightenment. The ten perfections are 1. **Dana:** generosity, giving of oneself; 2. **Sila:** virtue, morality; 3. **Nekkhamma:** renunciation; 4. **Pañña:** wisdom, insight; 5. **Viriya:** energy, diligence; 6. **Khanti:** tolerance, endurance; 7. **Sacca:** truthfulness, honesty; 8. **Adhitthana:** determination, resolution; 9. **Metta:** loving-kindness; 10. **Upekkha:** equanimity, serenity.

**Paticca-Samuppāda:** dependent origination or dependent co-arising is the doctrine of mutually dependent co-arising based on cause and effect, often described as twelve facets: 1. **Avijja:** ignorance; 2. **Saṅkhāra:** mental fabrications; karmic formations; 3. **Viññāṇa:** consciousness; 4. **Nama-rupa:** mind and form; 5. **Salayatana:** the six sense bases; 6. **Phassa:** contact; 7. **Vedana:**

feeling; 8. **Tanha:** craving; 9. **Upadana:** clinging; 10. **Bhava:** becoming; 11. **Jati:** birth; 12. **Jaramarana:** old age, sickness, and death.

**Patigha:** irritation.

**Phala:** fruit; result; also, the fruition of the meditative path.

**Piti:** rapture, spiritual joy, bliss, delight.

**Raga:** lust.

**Rupa:** form; the appearance of material forms/physical objects;

**Samsara:** the cycle of birth and death; relentless, perpetual wandering in the world of all conditioned phenomena.

**Saṅkhāra:** mental fabrications; karmic formations.

**Sati:** mindfulness; recollection; carefulness in placing the attention.

**Satipatthana:** foundations or Establishment of Mindfulness; frames of reference for contemplation, classically there are four: rupa, vedana, citta, and dhamma.

**Sotapanña:** stream-enterer: one who has attained the first stage of enlightenment by experiencing a taste of Nibbana (liberation) for the first time.

**Suññata:** emptiness; voidness.

**Tanha:** craving; from the word for thirst; chief cause of suffering and the cycle of rebirth; three types of craving: kama tanha, bhava tanha, and vibhava tanha.

**Tilakkhana:** the three characteristics of existence inherent in all conditioned phenomena: anicca (impermanence), dukkha (suffering or unsatisfactoriness) and anatta (non-self).

**Upadana:** clinging; classically, attachment in four categories: clinging to sensual pleasures, clinging to views, clinging to precepts and practices, and clinging to the notion of a self or personality.

**Upekkha:** equanimity, serenity (see parami)

**Vedana:** feeling: Pleasant, unpleasant or neither pleasant-nor-unpleasant (see also khanda)

**Vibhava Tanha:** craving for non-becoming (see tanha).

**Vinñāṇa:** consciousness (see khanda)

**Vipassana:** insight; the clear seeing of a calm and concentrated mind skilled in meditation which leads to pañña (wisdom) and includes penetration of the Four Noble Truths, an embodiment of the bridge that leads to cessation.

**Viriya:** energy; diligence or effort (see parami).

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## Acknowledgments

This book is based on a series of Luang Por Jamnian's Dhamma talks given over the years in Thailand and overseas. I organized the essence of the teachings into a more coherent literal form and ordered them by relevant topics. The book's outline and initial draft were presented to Luang Por Jamnian for his review and further guidance. It took about a year in between my medical practice and family life to complete the Thai original and its English translation of this book before the first publication in January 2018. In writing the manuscript, I have tried as much as possible to adhere to Luang Por's original words and the essence of his teachings.

The publication of this book would not be possible without the wholehearted support of my husband, Dr. Kris Iskandar, who tirelessly helped through the numerous rewrites and worked on the book design and graphics. I also wish to express my gratitude to my other reviewers: Sallie Odenthal and Dr. Prapaporn Limthong for the first publication in 2018. Many thanks to Mr. Suthin Saelai and the Board of Directors and students of Wat Khao Lao for their permission to use some of Luang Por's short Dhamma quotes that were published in the book *Practicing the Middle Way*. Special gratitude to Mahasati Retreat Association for its permission to use Luang Por's teaching graphics and for providing major funding for this book's publication. Deep appreciation also goes to other donors including OAOR (Wat Ariyamagga, Oregon, USA).

## About the Author

The author is a physician currently practicing medicine in the State of Washington, USA.

She was born to a Buddhist family in Saraburi Province, Thailand. Her late father ordained as a Buddhist monk for several years when he was young. He planted the seeds of Dhamma, as a way of life, in her heart since early childhood. The seeds of Dhamma have now been nourished with further guidance from our beloved venerable Luang Por Jamnian Seelasetho.



ข้อคิดในธรรมจากหลวงปู่

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**Dhamma for Thought from Luang Por**



The practice of vipassana is to see  
the ultimate truth in everything.  
This naturally leads to non-clinging.  
Seeing objects, do not cling to them.  
Seeing people, do not cling to them.

กิเลสหนา รู้แจ้งเห็นจริงแล้วปล่อยวาง  
เห็นวัตถุไม่ติดวัตถุ เห็นคนไม่ติดคน

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A loud sound is not irritating in and of itself.

The irritability lies inside you.

If the mind does not engage in irritation,  
then there is nothing that can annoy the mind.

เสียงดังมันไม่ได้รำคาญ  
มันรำคาญที่เรา ถ้าจิตไม่รำคาญ  
อะไรมาทำให้จิตเรารำคาญไม่ได้







ไม่รับของไม่ดี ของชั่วร้าย  
ไม่ให้ของเสีย ของชั่วร้าย  
รับแต่ของดีๆ ให้แต่ของดีๆ  
ทำจิตให้สะอาดเหมือนผ้าขาว

-- ธรรมะหลวงพ่อดำเนียร

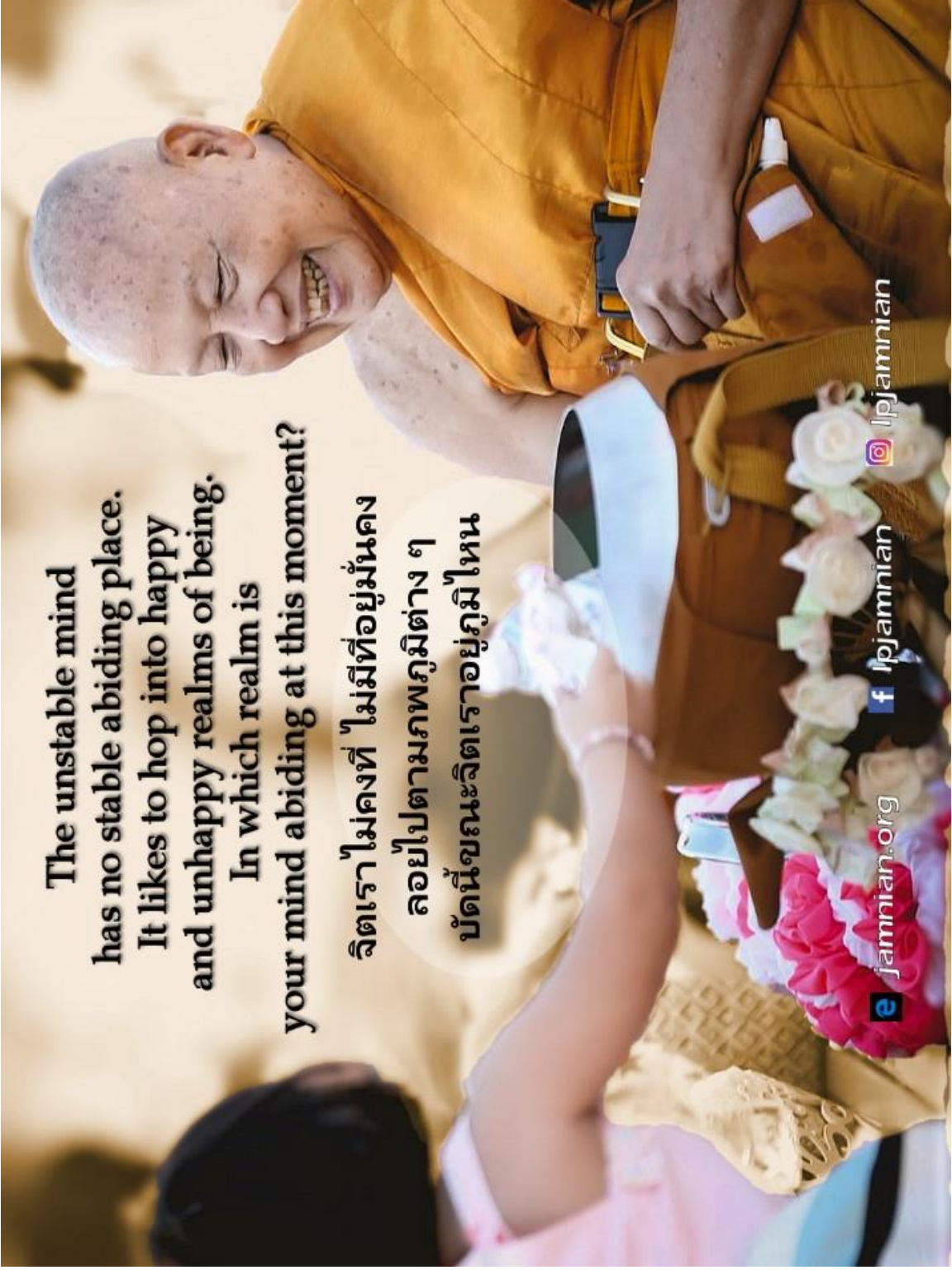


Don't take in negativity.  
Don't share negativity.  
Take in only the positives.  
Share only the positives.  
Keep your mind pure  
like a white cloth.

-- Luang Por Jamnian

The unstable mind  
has no stable abiding place.  
It likes to hop into happy  
and unhappy realms of being.  
In which realm is  
your mind abiding at this moment?

จิตเราไม่คงที่ ไม่มีที่อยู่มั่นคง  
ลอยไปตามภพภูมิต่าง ๆ  
บัดนี้ขณะจิตเราอยู่ภูมิไหน







เสียหนึ่งอย่าให้เสียสอง เสียของอย่าให้เสียใจ  
เสียแล้วเสียไป ใจอย่าเสีย

When you lose something, do not magnify your loss.  
Having lost it, do not let your heart be lost.  
Leave the loss behind, not your heart.

Train the mind to take refuge, to abide steadfastly.  
Be aware of dukkha but not shaken by dukkha.

ฝึกจิตให้มที่พึ่ง ให้ตั้งมั่นเป็นอารมณ์เดียว เป็นเอกัคคตา  
เห็นทุกข์ไม่หวั่นไหวไปตามทุกข์





You cannot keep your own body from changing.  
You cannot keep your own mind from thinking.

So, how can you expect  
to make anyone else behave as you wish?

เราบังคับกายวาจาเปลี่ยนแปลง ก็บังคับไม่ได้  
เราบังคับจิตว่าอย่าโน้มน้อมคิด ก็บังคับไม่ได้  
แล้วเราจะไปบังคับใครให้เหมือนเราได้ทุกอย่าง



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Unify these three mental qualities:  
mindfulness, concentration, and wisdom  
when contemplating the Dhamma.

ปฏิบัติ ให้ สติ สมาธิ และปัญญา  
มารวมกันเป็นดวงเดียว

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อย่าอิจฉาคนดี อย่าให้เขาเลิกทำดี  
อย่ากีดกันคนดีไม่ให้ได้ดี จะเป็นมิจฉาทิณฺฐิ

Don't envy good people. Don't prevent good people  
from doing virtuous deeds, or obstruct them  
from receiving their due.  
To do so would be the wrong view.

Work to lift your mind so that it is not held captive by sight,  
sound, odor, taste, touch, and mental experience.  
Those who abide unperturbed by emotions and sense experience  
will become free.

เมื่อเรายกจิตอยู่เหนือรูป เสียง กลิ่น รส โผฏฐัพพะ และธรรมารมณ์  
เรียกว่าอยู่เหนืออารมณ์วัตถุซึ่งเป็นที่ตั้งแห่งกามคุณนั้นแล้ว  
บุคคลนั้นจะเป็นอิสระ







There is no harder work than to continuously embellish and proliferate.

There is nothing harder to uproot than conceit.

There is nothing harder to relinquish than our own view.

But, the hardest of all is mustering the conviction and commitment to change.

ยากอะไรไม่ยากเท่าปฏิเสธธรรม ฉันอะไรไม่ยากเท่าถอนมานะ

อะไรก็ไม่ยากเท่าละทิฐิ แต่ที่ยากที่สุดจริง ๆ ก็คือ ยากที่เราจะทำหรือไม่




การไปทำลายคนอื่น แท้จริงจิตทำลายเราก่อนให้เกิดเราร้อน  
เหมือนระเบิด มันระเบิดทำลายมันก่อน แล้วจึงทำลายอย่างอื่น

Those who harm others have already been harmed  
by their own ill-will, agitating their own minds.  
Like how an exploding bomb destroys itself  
before destroying others.





A man in an orange robe and a grey beanie is sitting on a large pile of hay. He is surrounded by several pumpkins of different sizes and colors, including orange and green. In the background, there is a large, ornate building with a red roof and a green spire. A sign with the text "Ароматическое" is visible on the left. The scene is set outdoors, likely in a park or a public square.

Do not delay the development of wisdom that will bring freedom from suffering. Do not wait for anyone. Be undisturbed by sight, sound, smell, flavor, touch and mental experience.

รับเดินเจริญปัญญาให้ถึงทางดับทุกข์ไม่ต้องรอใคร  
รูป เสียง กลิ่น รส โผฏฐัพพะ ธรรมารมณ์ ให้วางเฉยได้

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ฝึกทำจิตให้ยอมรับกับวัตถุสิ่งของที่มี  
ว่าสักวันหนึ่งต้องสลาย  
เพื่อคลายทุกข์ที่ยึดถือ

Train the mind to accept that  
whatever you possess  
will one day deteriorate.  
This will help you let go  
of attachments.

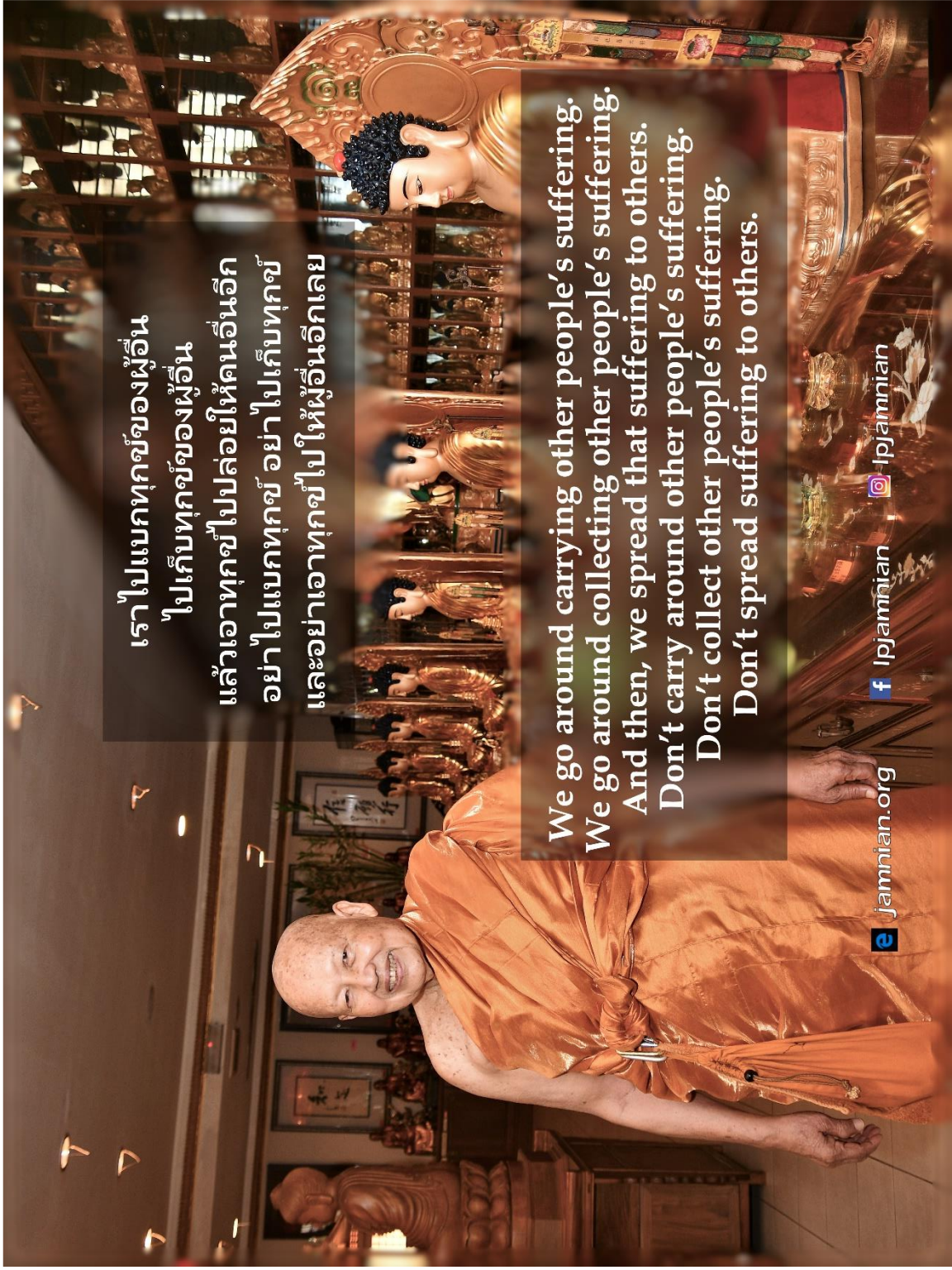


jammanan ๐๑๓

f jammanan

ipjammnan





เราไปแบกทุกข์ของผู้อื่น  
ไปเก็บทุกข์ของผู้อื่น  
แล้วเอาทุกข์ไปปล่อยให้คนอื่นอีก  
อย่าไปแบกทุกข์ อย่าไปเก็บทุกข์  
และอย่าเอาทุกข์ไปให้ผู้อื่นอีกเลย

We go around carrying other people's suffering.  
We go around collecting other people's suffering.  
And then, we spread that suffering to others.  
Don't carry around other people's suffering.  
Don't collect other people's suffering.  
Don't spread suffering to others.

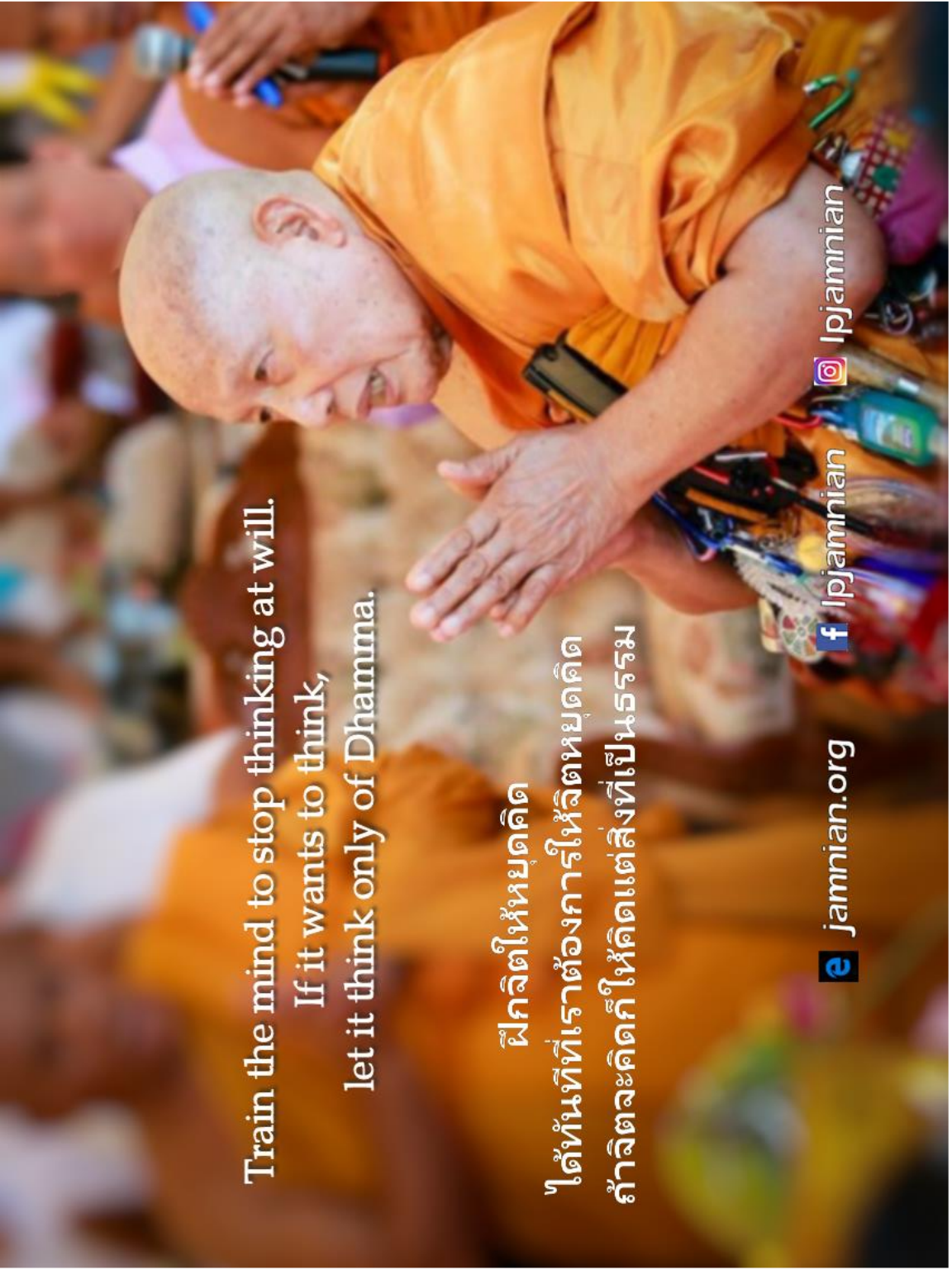
Train the mind to stop thinking at will.  
If it wants to think,  
let it think only of Dhamma.

ฝึกจิตให้หยุดคิด  
ได้ทันทีที่เราต้องการให้จิตหยุดคิด  
ถ้าจิตจะคิดก็ให้คิดแต่สิ่งที่เป็นธรรม

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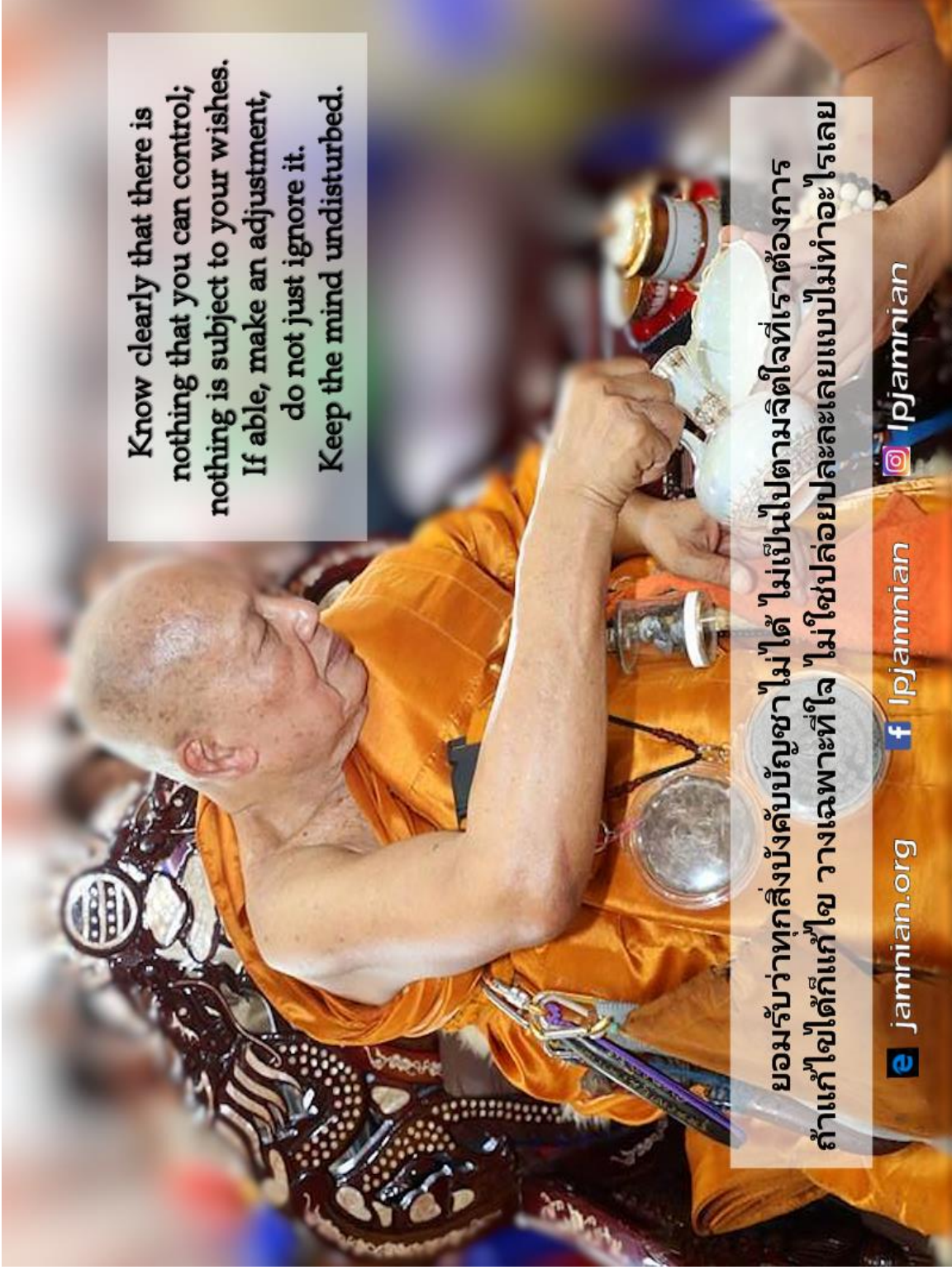
เมื่อเข้าถึงอนัตตา จิตจะพบกับความสงบ ไม่มีความทุกข์

The mind will find peace, be free from unhappiness  
when it understands the nature of non-self

If you make a mistake,  
don't berate yourself.  
Don't act out of spite.  
Instead,  
counteract with good.

เราทำอะไรผิดพลาด  
อย่าน้อยใจ  
อย่าไปประชด  
แต่ให้ชดเชย



A Buddhist monk with a shaved head, wearing traditional orange robes, is seated and performing a ritual. He is holding a small white ceramic pot with both hands, pouring its contents into a clear glass. The background is blurred, showing other people and what appears to be a religious ceremony.

Know clearly that there is  
nothing that you can control;  
nothing is subject to your wishes.  
If able, make an adjustment,  
do not just ignore it.  
Keep the mind undisturbed.

ยอมรับว่าทุกสิ่งบังคับบัญชาไม่ได้ ไม่เป็นไปตามจิตใจที่เราต้องการ  
ถ้าแก้ไขได้ก็แก้ไข วางเฉพาะที่ใจ ไม่ใช่ปล่อยปละละเลยแบบไม่ทำอะไรเลย

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ยอมรับความจริงให้หมด  
ว่าทุกสิ่งไม่เที่ยง  
บังคับไม่ได้  
เมื่อเรายอมรับความจริงแล้ว  
ความทุกข์ก็ลดลง

Accept things as they are.  
Not to struggle with what is.  
The suffering will be reduced  
if one does not fight.



**The keen practice of  
contemplating on suffering  
will lead to happiness**

**ทุกข์  
ฝึกปฏิบัติให้ชำนาญ  
แล้วจะเจอสุข**



Bodies don't deceive.  
Flowers don't delude.  
Illusion in the mind is  
the source of delusion.

เนื้อหนังมันไม่ได้เรียกร้องให้ใครหลง  
ดอกไม้มันไม่ได้เรียกร้องให้ใครหลง  
มารยาของจิตเป็นตัวทำให้เราหลง





Follow your duties.  
Don't follow your preferences,  
and there will be no problem.

ให้เราทำตามหน้าที่ ไม่ทำตามอารมณ์  
ความวุ่นวายก็จะไม่มี





**All living beings  
are bombarded by constant change,  
internally and externally.**

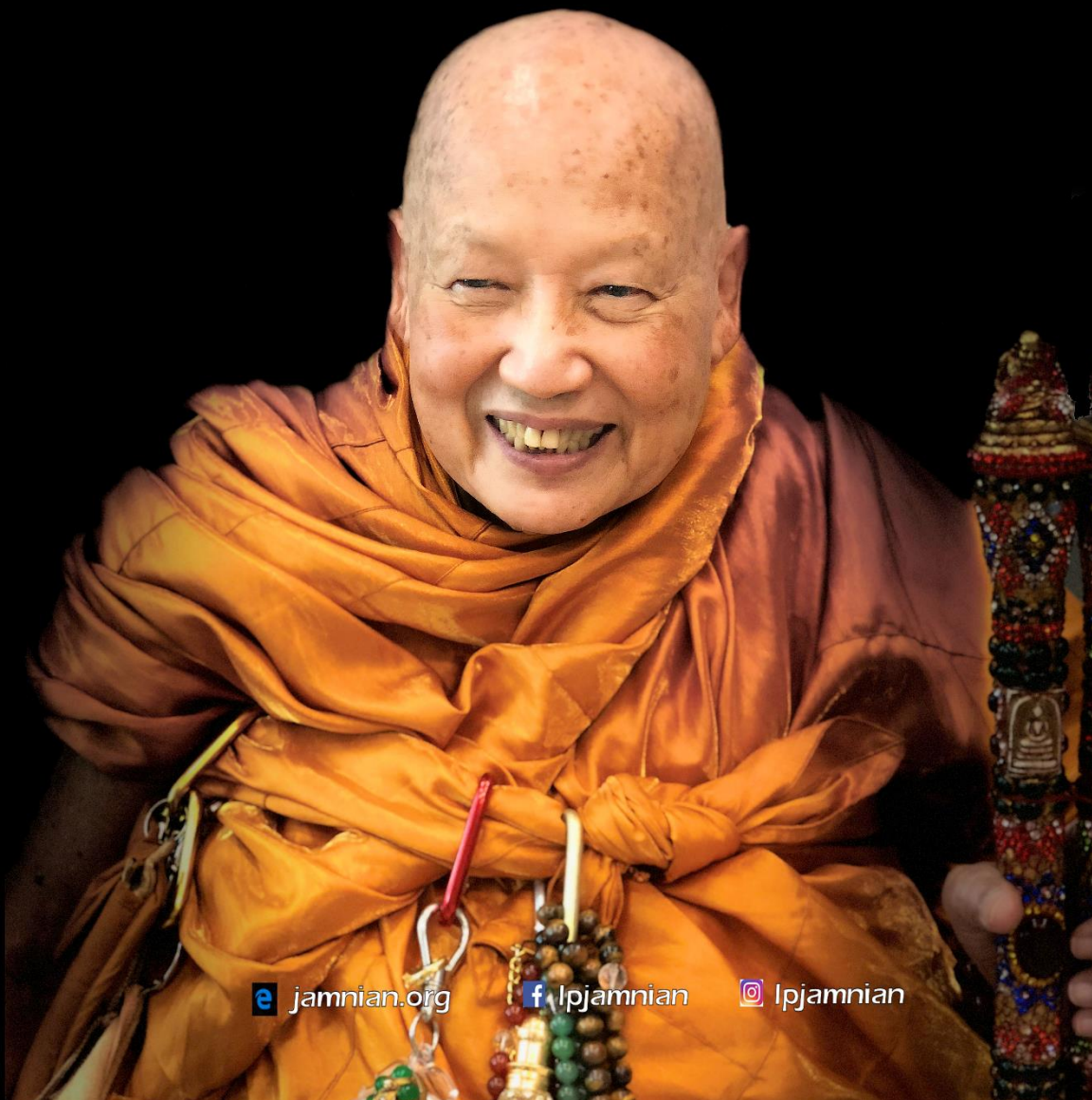
**All living beings suffer  
because they cannot stop the mind.**

**สัตว์โลกวุ่นวาย  
กับความเปลี่ยนแปลงของร่างกายและวัตถุ  
สัตว์โลกเป็นทุกข์เพราะหยุดจิตไม่ได้**



If you cannot do good, do not do ill.  
If you cannot clean up, do not make a mess.

เมื่อทำความดีไม่ได้ก็อย่าทำชั่ว  
เมื่อทำความสะอาดไม่ได้ก็อย่าทำความสกปรก





**Don't dwell on hurt feelings.  
Don't be disappointed in yourself or others.  
Don't be angry with yourself or others.  
Don't hurt yourself  
or others with spite or ill-will.**

**ไม่น้อยใจตัวเองและผู้อื่น  
ไม่เสียใจตัวเองและผู้อื่น  
ไม่โกรธตัวเองและผู้อื่น  
ไม่ประชดตัวเองและผู้อื่น**

All things arise and cease.  
If your mind is not attached,  
there is no suffering  
caused by arising and ceasing.

ธรรมะทั้งหลายเกิดขึ้นและดับไป  
ทำใจไม่ไปยึด  
ก็ไม่ทุกข์เพราะสิ่งที่เกิดและสิ่งที่ดับ



**The world is real:  
real love, real anger, real hatred,  
real beauty, and real decay.**

**โลกนี้ของจริงทั้งหมด รักจริง  
โกรธจริง สวยจริง เน่าเปื่อยจริง**



To make a journey on the spiritual path,  
you will need support from meritorious deeds  
and the light of wisdom to illuminate your path  
so that you can clearly see the suffering  
and the perils of following your desires.  
Renounce your likes and dislikes.

การเดินทางของจิตต้องมีบุญเป็นที่พึ่ง  
ปัญญาเป็นแสงสว่าง ส่องทางให้เราเดิน  
ให้เราเห็นทุกข์ เห็นโทษ สิ่งที่ชอบที่ชัง ก็ต้องวางเฉย



**Do your best wholesome deeds  
just for the Perfections (parami),  
not expecting anything in return.**

จงทำดีแต่อย่าเอาความดี เอาบารมีเท่านั้น  
ทำดีที่สุดแต่ไม่หวังอะไร เอาบารมีอย่างเดียว



A large, ornate bronze bell with a stone base and a person in an orange robe standing in front of it. The bell has intricate carvings and a central plaque with text. The person is wearing an orange robe and a matching head covering, and is standing on a paved area. The background shows some trees and a clear sky.

One way to delay your own practice  
is to dwell on the defilement of others

สิ่งที่ทำให้เราล่าช้า  
ก็คือการเอากิเลสของคนอื่นมานึกคิด



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Don't dwell on negativities that you see.  
Don't dwell on negativities that you hear.  
If something is beneficial and not harmful,  
do it right away.



ตาเห็นอะไรไม่ดี อย่าเอามานึกมาคิด  
หูได้ยินอะไรไม่ดี อย่าเอามานึกมาคิด  
สิ่งใดมีประโยชน์ ไม่มีโทษ รีบทำโดยเร็ว



Even when targeted by gossip,  
backstabbing, and mudslinging, do not  
dwell on other people's defilements.  
Your real refuge is  
the Buddha, Dhamma, and Sangha.

เขาด่า เขาว่ำ เขานินทา กิเลสผู้อื่น  
ไม่เอามาเป็นสรณะ  
พระพุทธ พระธรรม พระสงฆ์  
เป็นสรณะที่พึ่งของเรา



Do not look at other people's anger.  
Look at your own anger.

เราไม่มองคนโกรธ มองที่เราโกรธ

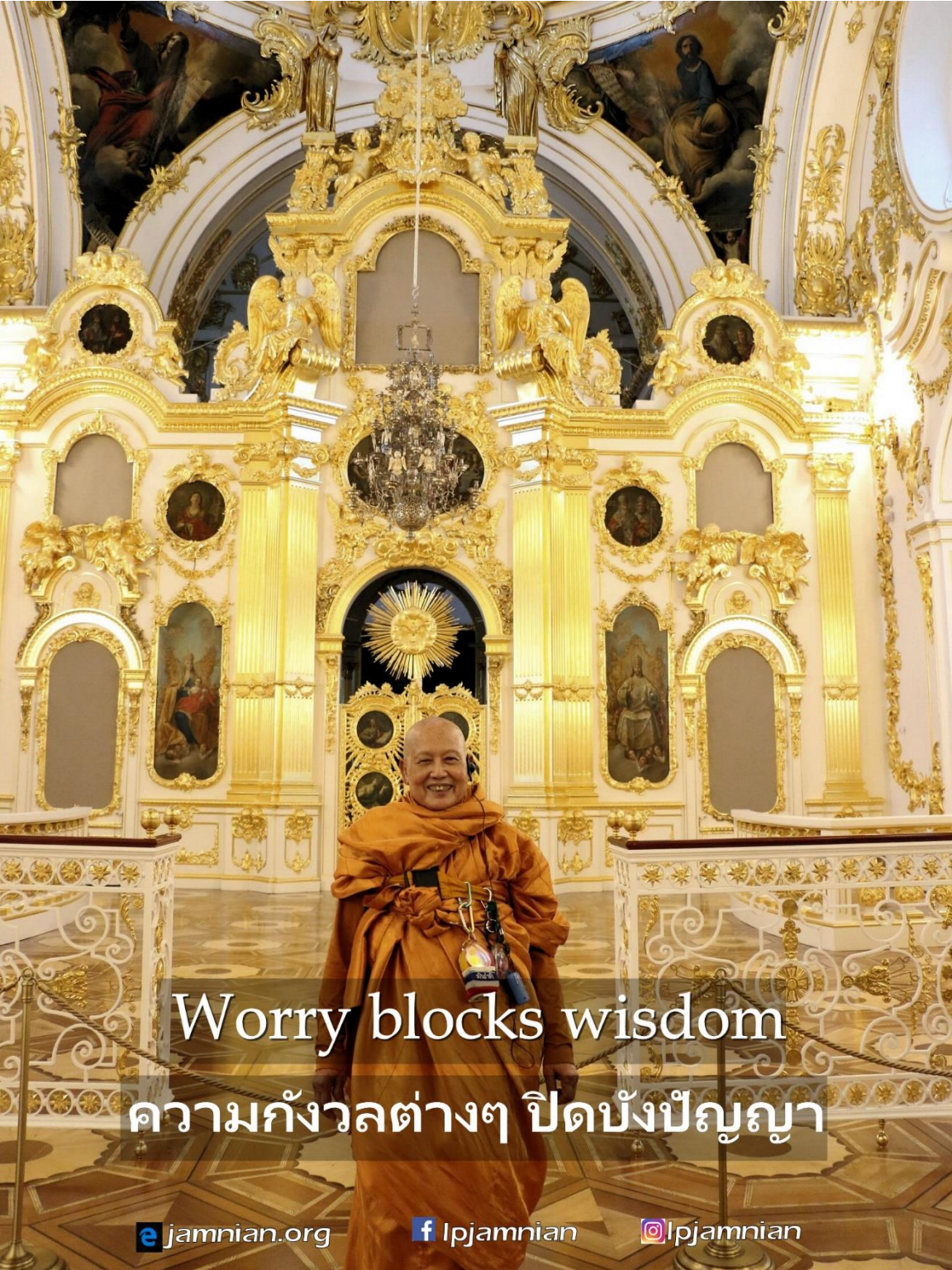


The mind, enslaved by thoughts,  
lacks freedom.



จิตเป็นทาสความคิด จึงขาดอิสระทางจิต





Worry blocks wisdom  
ความกังวลต่างๆ ปิดบังปัญญา





สิ่งที่มากระทบไม่มีกาลเวลา  
มีปัญญาพลิกร้ายกลายเป็นดี

We are subject to an ongoing onslaught  
of sense experiences. With wisdom,  
negative sense contacts  
can be turned into an opportunity.

**Learn to put memories to good use.  
Do so by recalling those that are happy or joyful.  
You can also make use of emptiness, clarity, and wisdom.  
Memories of past grief and suffering are not useful,  
so do not waste your energy recalling them.**

**รู้จักเอาสัญญาในจิตมาใช้ สัญญาในอดีตที่มีความสุข  
ที่มีปิติในจิต เรียกมาใช้ได้หมด ความว่าง ความใส ปัญญา  
เอามาใช้ ได้หมด  
ความโศกเศร้าในภวังค์อย่าเอามาใช้**





**Everything in this world is temporary.  
You cannot rely on anything to be permanent.  
Everything is here for just a short time.**

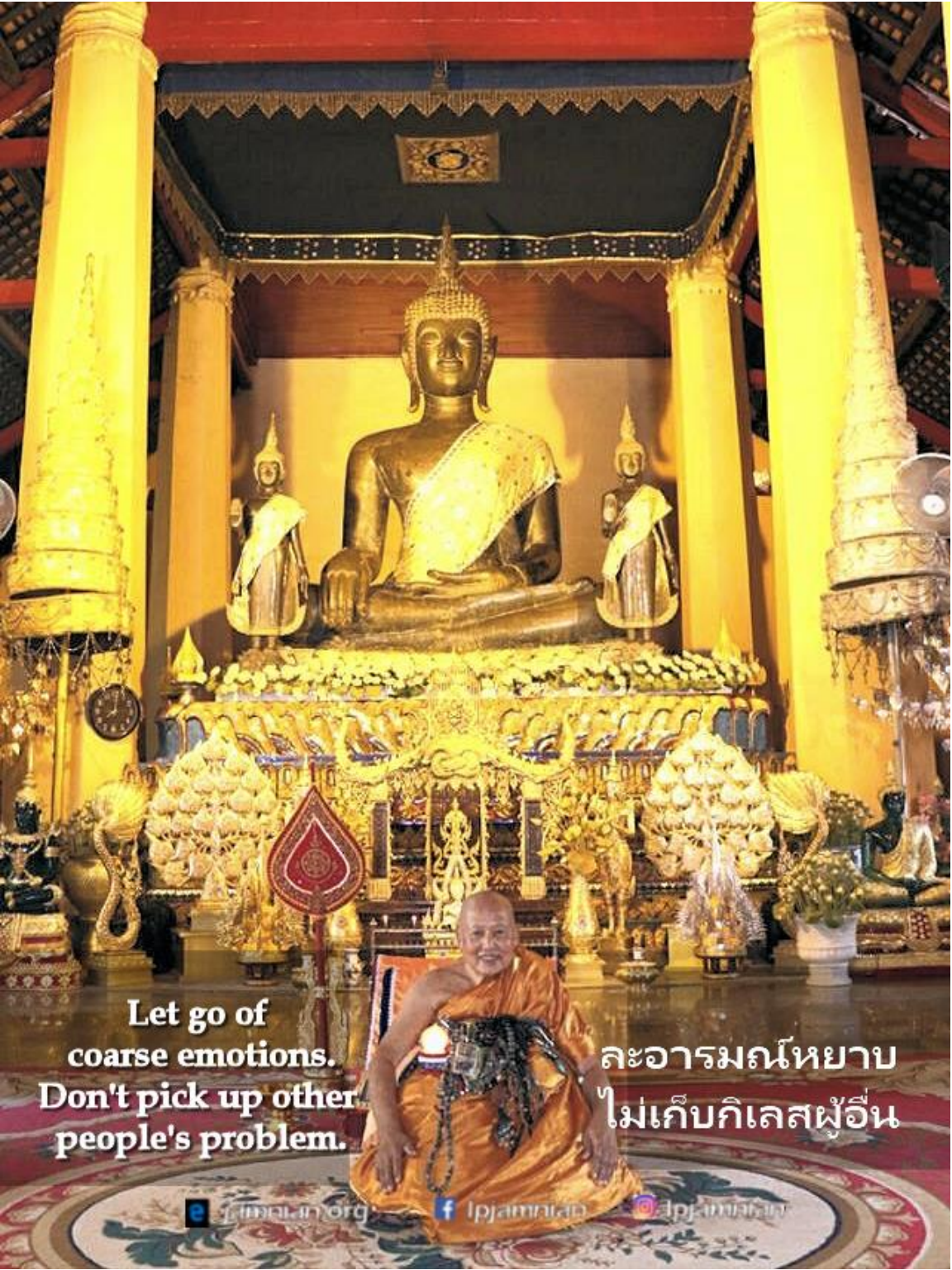
**โลกนี้เป็นของอาศัยทั้งหมด  
เราจะเอาโลกนี้เป็นที่อาศัยตลอดไปไม่ได้  
อาศัยได้ชั่วคราวเท่านั้น**



When faced with problems or worries,  
try changing your mood by  
thinking of something humorous.  
Or else, keep the mind in emptiness.

ปัญหาทุกข์เล็กน้อย  
ใช้วิธีเปลี่ยนเป็นคิดเรื่องตลกขบขัน  
มาผ่อนคลายไปได้  
หรือทำจิตอยู่กับความว่าง



A large, ornate golden Buddha statue is seated in a meditative posture within a temple. The statue is flanked by two smaller golden figures. The entire scene is set within a structure with large, decorated pillars. In the foreground, a Buddhist monk with a shaved head, wearing orange robes and a black sash, is kneeling on a patterned rug. He is smiling and looking towards the camera. The background is filled with intricate golden decorations and offerings.

Let go of  
coarse emotions.  
Don't pick up other  
people's problem.

ละอารมณ์หยาบ  
ไม่เก็บกิเลสผู้อื่น



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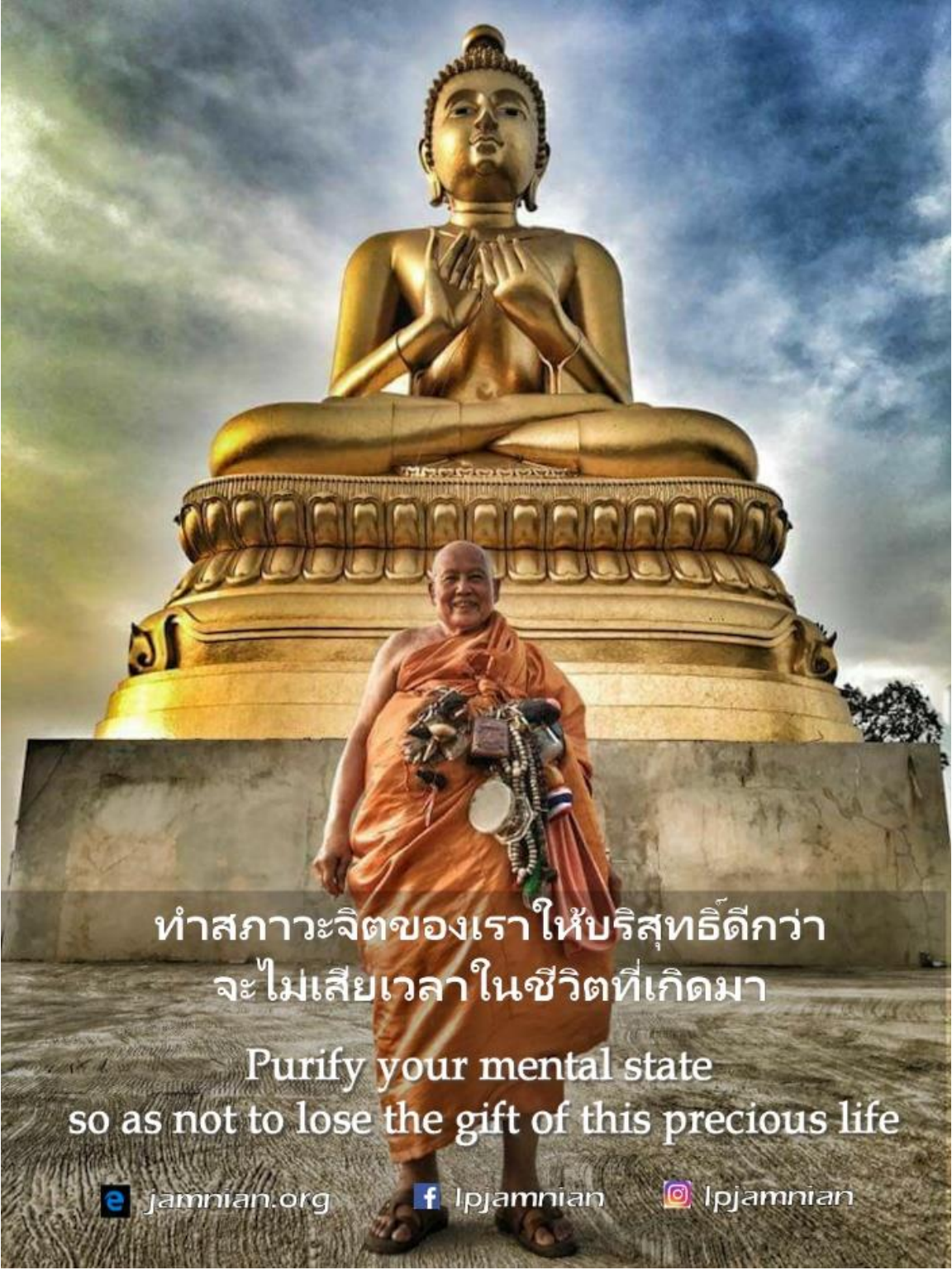


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ทำสภาวะจิตของเราให้บริสุทธิ์ดีกว่า  
จะไม่เสียเวลาในชีวิตที่เกิดมา

Purify your mental state  
so as not to lose the gift of this precious life



**Mining for materials is rather difficult.  
Finding your defilements is not.  
The difficulty lies in whether you  
are willing to let them go.**

การหาแร่ธาตุยังยาก  
การหากิเลสไม่ยาก  
ยากตรงที่จะละหรือไม่





By being absorbed in and  
entertained by past memories,  
one is unmindful of the present

เพลินอยู่ภายในกับสัญญาเก่าในอดีต  
จึงไม่มีสติรู้อยู่กับปัจจุบัน




**Do not let the mind dwell on problems  
regardless of form: people, objects, or nature.**

**ไม่เอาสิ่งวุ่นวายมาเป็นอารมณ์  
ไม่ว่าจะเป็นบุคคล วัตถุ ธรรมชาติ**





A Buddhist nun with a joyful expression, wearing a traditional orange robe and a matching knitted hat. She is standing in a shop filled with various nesting dolls, including portraits of historical figures and athletes. The background is filled with shelves of these dolls, creating a colorful and busy environment. The text is overlaid on the center of the image.

Let go of old negative emotions  
and mental states.  
Cultivate new positive emotions  
and mental states.  
Let go of all worries.  
Make the mind empty and happy.

ละอารมณ์เก่าที่ไม่ดีออกไปให้หมด  
เก็บอารมณ์ใหม่ที่ดีไว้ในจิต  
ละวิตกต่าง ๆ ออกไป  
ทำจิตว่างให้มีความสุข





ให้เห็นทุกสิ่งไม่เที่ยง ไม่มีตัวตน นึกก็จะคลาย  
เมื่อถึงอนัตตา ปลดปล่อยความทุกข์เราได้หมด  
เหมือนนกออกจากกรง เหมือนนักโทษออกจากที่คุมขัง  
เข้าถึงอนัตตา ปลดปล่อยทุกข์ได้โดยสิ้นเชิง

When you see everything as impermanent and without a solid self, the attachment will lose its grip. When you clearly see non-self, all suffering will be released. Like a bird freed from a cage or a prisoner freed from incarceration, one who reaches non-self is freed from all suffering.



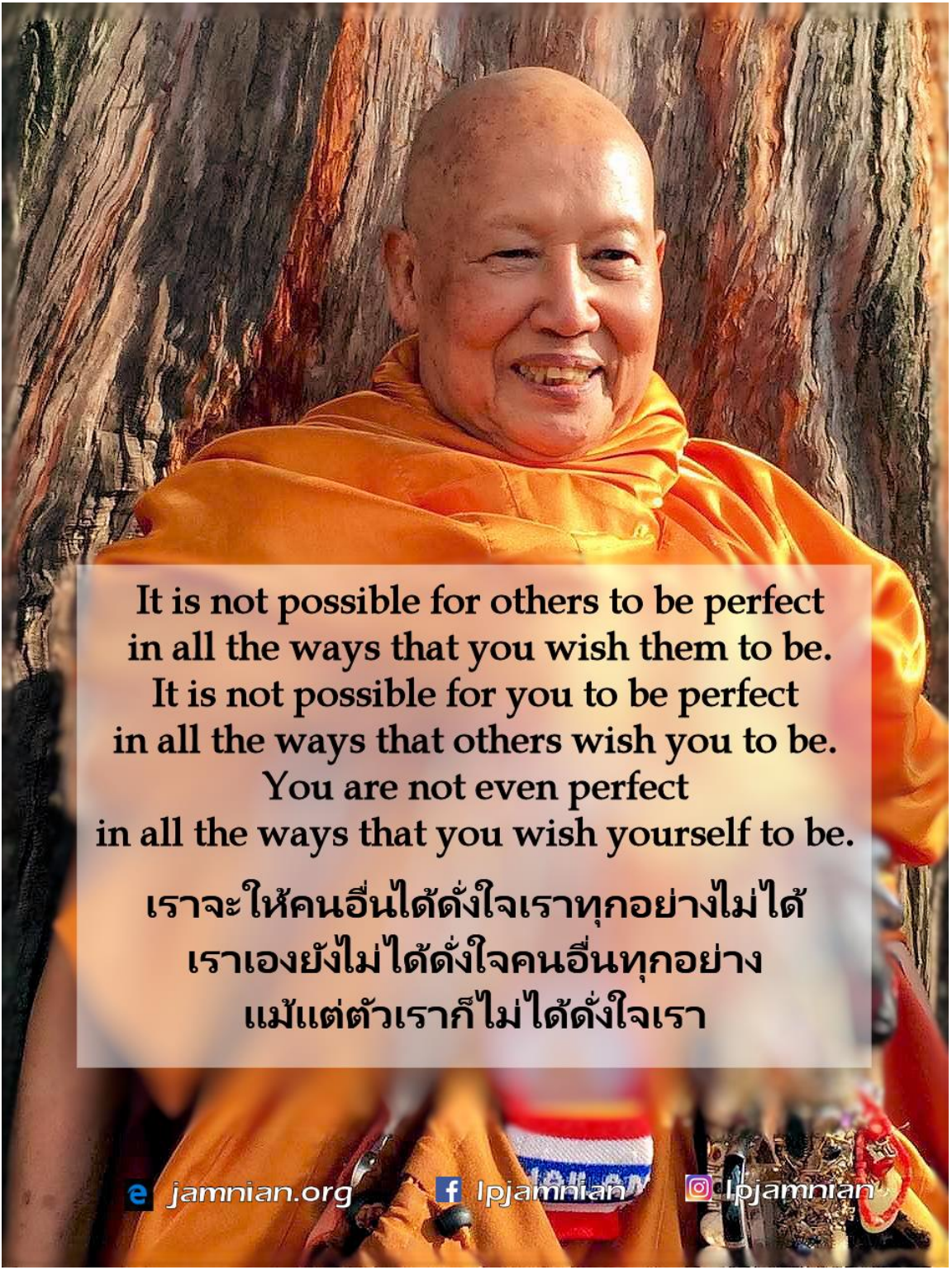
เมื่อเกิดตัณหา ตัดตัณหาได้ ความทุกข์ก็ดับ  
เมื่อตัดอุปาทานขั้นนี้ได้โดยเด็ดขาด  
ความทุกข์ก็ดับ เรียกนิพพาน

Whenever craving is extinguished,  
suffering is extinguished.

Whenever clinging to the aggregates is  
extinguished, suffering is extinguished.

This is called Nibbana.





It is not possible for others to be perfect  
in all the ways that you wish them to be.

It is not possible for you to be perfect  
in all the ways that others wish you to be.

You are not even perfect  
in all the ways that you wish yourself to be.

เราจะให้คนอื่นได้ตั้งใจเราทุกอย่างไม่ได้  
เราเองยังไม่ได้ตั้งใจคนอื่นทุกอย่าง  
แม้แต่ตัวเราก็กไม่ได้ตั้งใจเรา



Keep awareness lifted. Don't allow it to mingle with the mind because the mind is tainted with defilements.

When awareness separates from defilements, wisdom becomes accessible and clear.

Defilements can be cut through with the knowing safely in the middle; flexible and capable.

แยกญาณขึ้นข้างบน ไม่ให้ปนกับจิต เพราะจิตเต็มไปด้วยกิเลสมากมาย  
ญาณรู้ บริสุทธิ์ ใส ว่าง ฝึกจิตให้อยู่เหนือสังขาร ญาณให้อยู่เหนือจิต  
เมื่อญาณใสไม่ปนกับกิเลสในจิต ญาณก็มีปัญญาพิจารณาธรรม  
เป็นทางสกัดตัดกิเลส ญาณอิสระเป็นกลาง ควรแก่การงาน



ยอมให้เป็นไปตามหน้าที่ของโลก  
แต่เราต้องมีสติสัมปชัญญะ  
พร้อมที่จะต่อสู้ความทุกข์  
แต่จิตใจอย่าเป็นทุกข์ตามไปด้วย

Allow things to be as they are, but in the meantime,  
use mindfulness and clear comprehension  
to address the situation, without becoming distressed.



Keep your mind abiding in the voidness that is endowed with clarity, purity, bliss, and happiness.

Bring in the supra-mundane state of joy and happiness to support our beings, live our lives, and not feel caught up by our daily grimes.

Use the arising energy to help carry on your duties without feeling exhausted.

Before entering Nibbana, one must let go of the bliss and happiness resulting in the liberated viññāna abiding in the voidness, clarity, and purity.

หมั่นประคองจิตให้อยู่กับความว่าง ใส บริสุทธิ์ ปิติ และสุข

ให้ใช้ ปิติ และสุขที่เป็นปรมาัตถธรรม ที่ไม่มีตัวเรา

เป็นเครื่องอาศัยของชีวิต และดำเนินชีวิตไปตามหน้าที่

โดยไม่เดือดร้อนไปกับชีวิตปัจจุบัน

พลังจากปิติจะช่วยไม่ให้เหนื่อยในการทำงาน

โดยที่ในท้ายสุดก่อนเข้าสู่นิพพาน ก็ต้องละทิ้ง ปิติ และสุข

ให้เหลือไว้แต่ความว่าง ใส และ บริสุทธิ์ ในตัวรู้ที่เป็นอิสระ



Use the wisdom mind to cut attachments with the past.  
Cutting attachments does not mean erasing memories of the past.  
Not a single memory can be erased, otherwise you would not be  
able to read and write or even recognize your own name.  
Just remove attachments and clinging. Then,  
that to which you are not attached simply becomes the past.

เอาญาณปัญญาไปตัดอดีต การตัดอดีตไม่ใช่ลบสิ่งอดีต  
อดีตลบสิ่งไม่ได้สักอย่าง  
ถ้าลบสิ่งได้ หนังสือเราก็อ่านไม่ออกชื่อเราก็จำไม่ได้ว่าชื่ออะไร  
ลบสิ่งเพียงอุปาทานเท่านั้นที่เราไม่ยึดถือ เป็นธรรมดาของเรื่องอดีตไป





**Use your faculty of knowing  
to contemplate the body deeply.  
To see that it is subject to deterioration.  
Home to worms, filled with bones.  
See its coarse and repulsive nature.  
Observe that, in the end,  
it is no different from refuse.**

พิจารณาด้วยญาณทั่วสรรพางค์กาย  
ให้เห็นกายเป็นของเปื่อยพัง เป็นรังหนอน  
เห็นกระดูกเป็นท่อนๆ เป็นอัฐภาพหลายๆ  
เป็นของคาว เป็นของสูญหาย





**สันตติ บดบังอนิจจัง  
อริยบทสี่ บดบังทุกข์  
คณสัญญา บดบังอนัตตา**

**The constant arising and passing away of things  
blocks our realization of impermanence.**

**Body movements in the four main positions  
block our realization of suffering.**

**Old memories and perceptions  
block our realization of non-self.**

ส่งคำถามหรือความประสงค์  
ในการจัดพิมพ์หนังสือเล่มนี้เพื่อเผยแพร่เป็นธรรมทาน

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