

Abiding in the Eye of Wisdom

Dhamma Teaching by Luang Por Jamnian Seelasettho

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Luang Por Jamnian described the ultimate form of Dhamma practice as abiding in the eye of wisdom (*Pañña ñāṇa* or Intuitive Knowledge). By practicing this way, one would be able to see the worldly concepts of Lokiya Dhamma as a mere shell, and consequently, would instead dwell in Lokutara Dhamma by knowing and experiencing all phenomena without attachment, behaving like a lotus leaf that does not get wet in the water.

The Eye of Wisdom: the pure knowing which possesses a clear insight that can cognize the ultimate truth in all phenomena. It can penetrate through Mano and Citta.

Mano (ManoDhamma): the leader who can manage and train the citta.

Citta: The citta controls the brain and body's functions. Wholesomeness, unwholesomeness, as well as neither-wholesomeness-nor-unwholesomeness reside in the citta.

When abiding in the eye of wisdom, Mano can guide the mind to follow one's duties instead of preferences instigated by the three types of cravings burried deep in the subconscious. When seeing craving arise, whether craving for sensual pleasure, becoming, or non-becoming, let go without any attachment. Understand that those cravings are transient. See mental phenomena arising from the two extremes of sensual pleasure and self-affliction, then let go. Clinging or attachment to the five aggregates (*Upadana*), even a small amount, can cause suffering by creating worldly delusions resulting in self-identification in things as we, ours, theirs, etc. Realize that they are just worldly concepts we give names to in order to differentiate things in nature. Let Mano direct the citta and discern wholesomeness, unwholesomeness, and neither-wholesomeness-nor-unwholesomeness. We would no longer suffer if we follow our duties, not our preferences.

"Of all those things that from a cause arise,

Tathagata the cause thereof has told;

And how they cease to be, that too he tells,

This is the doctrine of the Great Recluse."

Phra Assaji to Upatissa (Sariputra Pripḥāchk)

Ordinary people avoid things they dislike, while at the same time, they are attracted and attached to things they like, resulting in self-association with worldly concepts. We can comprehend the ultimate truth in worldly concepts by seeing things as name and form (*nama-rupa*), as aggregates: form (*rupa*), feeling (*vedana*), perception/memory (*sañña*), fabrication (*saṅkhāra*), and consciousness (*vinñāṇa*), and as either the past, future or present. See that all phenomena are innately subject to arising, existing, and passing away beyond our control. See the coexistence of worldly concepts and the ultimate truth; and likewise the coexistence of the processes of arising and passing away. Understand that whatever has arisen is subject to passing away. Just observe all those natural phenomena without self-attachment.

Stay abiding in the knowing element while observing the ultimate truth of the arising and passing away of name and form of the past, present, and future without any attachment or feeling, whether liking or disliking. Live with, not against, worldly concepts; however, recognize that those are just a temporary shelter imbued with impermanence, suffering, and non-self. When suffering occurs, contemplate whether we suffer from name or form. Relinquish attachments then suffering will be extinguished.

“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

Clinging to the five aggregates that are subject to arising, existing, and passing away create suffering by claiming ownership of the suffering arisen in the body and the mind. Once clinging is relinquished, there would be no self-identification, suffering, or attachment to worldly concepts of the past, present, and future. Realize that clinging to the aggregates creates delusions in one’s attachment to the world resulting in the endless cycles of rebirth. The body will eventually decay but the citta will continue its journey guided by fabrication (*saṅkhāra*). Wholesome fabrication leads to rebirth in the celestial or human realm whereas unwholesome fabrication leads to rebirth in a lower realm. Fabrication in absorption or concentration leads to rebirth in a Brahma realm.

Craving, a root cause of unwholesomeness, is also a root cause of suffering. Extinguishing suffering must be done at its root cause -- to properly cut down a tree, it must be done at its root not branches. Once craving is relinquished, suffering can be extinguished.

“I have wandered through innumerable births in samsara. To be born again and again is, indeed, dukkha. Oh, house-builder! You are seen. You shall build me no house again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the unconditioned; the end of craving has been attained.”

Dhammapada Verses 153 and 154

Luang Por Jamnian spent several years during his early monastic life searching, learning, and vigorously practicing Dhamma. Once he found the path of liberation, Luang Por realized that all Dhammas can be depicted into name and form (*nama-rupa*) under the law of the Three Characteristics of Existence: impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*). Ultimately, there would only be the knowing element (*rupa*) and the cognized subjects (*nama*) standing. Once the knowing element is separated from the subject being cognized, the practice is accomplished.

In Luang Por's own words: "I stay abiding in the eye of wisdom, just knowing without attachment to the subjects being cognized. I am just following my duties, with no self-attachment to worldly concepts, whether liking or disliking, thus no suffering. I consider every place I stay at being equal in terms of advantages or disadvantages. Both advantages and disadvantages are just names and forms. I just stay in the present moment. Whenever I can help others, I will, as long as my action is not against the precepts or causing any harm. While alive, I will continue to do my duties using my body aggregates and elements with no attachment. As long as the four basic needs appropriate for conducting my monastic life are available, that is enough. There is nothing to hold on to, just an endless supply of impermanence, suffering, and non-self. I'd rather abide in the relinquishment of suffering that leads to Nibbana."

In practice, Luang Por advised the practitioner to abide in the knowing; separating the knowing element from the subjects being cognized. Keenly observe any phenomena arising from the five aggregates: form, feelings, memories/perception, fabrication, and consciousness, without getting attached. Understand that those subjects being cognized are not reliable since all are under the law of the Three Characteristics of Existence. Seeing the unreliability in *anicca*, the restlessness and trouble in *dukkha*, the non-self in *anatta*, and the voidness in *suññata*, relinquish them all until *Nibbana* is realized. Be ardent in observing the arising and passing away of all phenomena until all ignorance or misconceptions (*avijja*) are eradicated, thus no further rebirth. It is unnecessary to acquire all the knowledge in the Abidhamma since those could eventually be depicted as just name and form. This is similar to a musician playing a xylophone, only sound is produced no matter how many rounds are played.

In summary, Luang Por instructs the practitioner to focus on knowing: identify the knowing element and separate it from the subjects being cognized. There is no suffering when abiding in the knowing. The knowing element itself does not suffer. Furthermore, there is no cause for suffering once the knowing element is separated from its cognized subjects. Once the clinging to the aggregates is relinquished, suffering can be extinguished. Unfortunately, it is beyond our ability to predict when this relinquishment will happen.

*“Suffering is extinguished once clinging to the aggregates is relinquished.
Let go of the clinging first, then let go of the aggregates, liberating the vinñāṇa.”*

Luang Por Jarnian

The liberated *vinñāṇa* is ageless, not subject to change, and not subject to rebirth since it is no longer under the influence of fabrication (*saṅkhāra*). It has no attachment to the arising and passing away phenomena of the aggregates, defilements, merit, demerit, worldly concepts, struggle, or state of beings. At this point, the practice is complete; there is no need for further searching or studying. The mind of those able to extinguish ignorance (*avijja*) is illuminated throughout both day and night. This is because the darkness of ignorance (*avijja*) has been eradicated. That is *Nibbana*, the end of suffering;

Buddha: The one who knows

Buddho: The one who is awakened, blissed, and illuminated.