



A MANUAL OF
S e l f - A w a r e n e s s

LUANGPOR TEEAN JITTASUBHO

A MANUAL OF
Self-Awareness

LUANGPOR TEEAN JITTASUBHO

LUANGPOR TEEAN JITTASUBHO (Pann Itapew)
FOUNDATION

A Manual of Self-Awareness

LUANGPOR TEEAN JITTASUBHO

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FOREWORD

Throughout the 30 years of his teaching, Pann Itapew, later known as Luangpor Teean Jittasubho, pointed out the true essence of Truth which is latent in everyone without exception, regardless of nationality, religion, sex or age. If the practice is performed correctly, one can see, know and understand the Truth, as the Buddha did.

The method is to cultivate self-awareness, that, being aware of bodily movements, being aware of the movement of the mind. If one practices correctly and continuously, Nana-Panna (Insight) will arise until the Suffering comes to an end.

We agreed to edit the teaching from various occasions and consolidate them into one source so that they can be used as the manual for anyone who is interested.

The contents of this book are the essence of Luangpor Teean' doctrines, practical techniques as well as how to solve problems and obstacles that may occur. The fruits of practicing are included as a guideline in the Appendix.

We wish to thank to everyone who has helped in making this book possible.

Luangpor Teean Jittasubho (Pann Itapew) Foundation

Brief Biography of Luangpor Teean Jittasubho

Luangpor Teean Jittasubho (1911-1988), or Pann Intapew, was born on September 5, 1911, at Buhom, Amphur Chiengkhan in the Province of Loei. He was the son of Jeen and Som Intapew. His father died when he was young. Since there was no school in the small village of Buhom, he did not have formal education in his childhood. The boy, like the rest of them in the village, had to help his mother in running their farm.

At the age of eleven, he was ordained as a novice at the village monastery, and stayed there with his uncle who was a resident monk. During a year and six months in the monastery, he studied Laotian scripts and ancient local scripts. He also started practicing various meditation methods, such as the Budh-dho and Breath Counting methods. After disrobing, he returned to his home.

Following tradition, he was ordained as a monk at the age of twenty. Again he studied and practiced meditation with his uncle for six months. After returning to lay life, he was married at twenty-two and had three sons. In his village, he was always a leader in Buddhist activities and was highly respected and chosen to be the head of the village on three different occasions. Despite of heavy responsibilities, he continued his meditation practice regularly.

Later he moved to Chiengkhan, a larger community,

where his sons could attend school. Being a merchant, he sailed his steamboat along the Maekhong River between Chiengkhan-Nongkai-Vientiane, or even as far as Luangprabang. He had opportunities to meet several meditation masters and his enthusiasm in pursuing Dhamma (the Truth) continued to strengthen. Furthermore, he began to realize that many years of being good, making merit, and practicing various methods of meditation had not liberated him from his anger. Finally, he determined to start searching for the way out.

In 1957, when he was nearly forty-six, he left his home with firm determination not to return unless he found the Truth. He went to Wat Rangsimukdaram, Tambol Pannprao, Amphur Tabon in Nongkai Province (Amphur Srichiengmai at present) and practiced a simple form of bodily movements except that he did not follow the recitation of the words “ting-ning” (moving-stopping) like others did. What he did was only being aware of the movements of the body and mind. Within a couple of days, on the early morning of the eleventh day of the waxing moon, the eighth month of 1957, his mind reached the End of Suffering completely without traditional rituals or teachers.

Later he returned home. He taught his wife and relatives what he had found for two years and eight months, as a lay teacher. He then decided to re-enter monkhood in order to be in a better position to teach the people. The ordination was made on February 3, 1960.

His teachings were spreading across the country as

well as outside. He devoted his life to the teaching of Dhamma despite his poor health. He was diagnosed to have stomach cancer (malignant lymphoma) in 1982. In spite of his illness he continued his work actively and incisively until the end of his life.

On September 13, 1988 at 6:15 PM., he passed away calmly at the age of seventy-seven in a hut on Koh Buddhadhamma, Tabb Ming Kwan, Tambol Gudpong in Loei Province.

INTRODUCTION

[1]

The Dhamma (the Truth) which I am talking, belongs to everybody. It does not belong particularly to any religion, whether Buddhism, Brahmanism or Christianity; nor to any nationality, whether Thai, Chinese, French, English, American, Japanese or Taiwanese. Anyone who realizes it, possesses it.

One who realizes it, possesses it. One who does not realize it, does not possess it. It exists in everybody regardless of his religion.

Having realized it, you cannot prohibit others from cultivating it.

Having realized it, you cannot destroy it, because it is indestructible. Nothing can destroy it.

It is impossible to stop others from realizing it because one who cultivates it will realize himself.

One having realized, it is impossible to destroy because it is so all the time.

[2]

Man himself is religion.

Dhamma is in man. Man is Dhamma.

The ancients said, “heaven or hell is in the mind, so is Nirvana (the extinction of all defilements and suffering).”

Where is the mind?

Have you ever seen the mind?

If you have never seen it, you should practice until you know what the mind is.

Hell is mental suffering or unhappiness. When it fades away, we are in heaven. Whenever anger recurs, we then revert to hell.

[3]

The Buddha-nature is the mind that is clean, clear, calm, pure, bright and quick. This kind of mind exists in everybody without exception.

Water and mud are not the same thing. It is the mud that makes the water look turbid, but the water itself is clear. Our mind is the same. If we realize this, we will gradually follow the Path. The Buddha-nature is the mind that is clean, clear, calm and pure. When the mind is pure, the mud cannot pollute the water any more. When the mind is bright, the mud will transform into sediment and break through the bottom. When the mind is quick, it is light and can see everything.

The Mundane Dhamma (Worldly Truth) and the Transcendent Dhamma (Ultimate Truth) are in co-existence. If we really realize the later, then we can distinguish them from each other. If we do not realize it, we cannot make a distinction.

[4]

The Dhamma that made Siddhartha become an Arahant or the Buddha existed prior to him. It is the neutral mind that exists at the moment (neither being happy nor sad).

While you are listening to me now, how is your mind?

It is neutral.

Are you conscious of this state of mind?

If you are conscious of this neutral mind, this is what we call calmness. You can work, talk or think anything. This kind of mind requires no effort.

It can be easily taught, but one who does not understand it tends to make something easy unnecessarily difficult or something simple to be complicated.

This neutral mind (is natural and) requires no effort.

Everybody has this kind of mind, but we have never

looked before. It is called Upekkha [Equanimity].

[5]

Man is born to think. He thinks this and that endlessly.

Thoughts flow all the time like a stream.

Thought is the quickest thing. It is quicker than lighting or anything.

Suffering arises because we do not see thought. Thought itself is not suffering. When thought arises, we do not see, know and understand it simultaneously, so greed, anger, or delusion arises and brings us suffering.

If fact, there is no greed, anger or delusion. They occur because we do not see “the source of the mind”.

[6]

So let us cultivate self-awareness. When thought arises, we see, know and understand it. It is Sati-Samadhi-Panna (Awareness-Attention-Insight). We call it “self-awareness”. Whenever we are aware, thought cannot concoct. If we do not see it, it will concoct endlessly.

This method is the shortest way to Sudden Enlightenment.



Part One

Cultivating Self-Awareness

Self-Awareness

Let us be aware of the movements of the body, for example, while we are blinking, be aware; while we are breathing, be aware. When thought arises, be aware. This is what we call Sati or self-awareness.

Self-awareness is invaluable. We cannot buy it, nor can anyone cultivate it for others. For example, when I am clenching my hand, is anyone conscious of my feeling? No one is. Outwardly, you can see I am making a fist, but you are not conscious of my feeling. Similarly, when someone is making a fist, I can see but I am not conscious of his feeling.

Rhythmic Movements

There are certain techniques to do certain jobs in order to achieve the end. In the same way, the cultivating of self-awareness to achieve Sati-Samadhi-Panna (Awareness-Attention-Insight) needs technique too.

Do not sit still. Move rhythmically all the time.

Do not close your eyes.

You can sit in any position or on a chair, stand or lie down.

Now I will suggest the method to you. (See illustrations).

1. Rest the hands palm down on the thighs.
2. Turn the right hand onto its edge, be aware; do it slowly, then stop. Do not say to yourself “turn the right hand”, being aware is enough.
3. Raise the right hand up, be aware, then stop.
4. Lower the right hand to rest on the abdomen, be aware, then stop.
5. Turn the left hand onto its edge, be aware, then stop.
6. Raise the left hand up, be aware, then stop.
7. Lower the left hand to rest on the right hand, be aware, then stop.
8. Move the right hand up to rest on the chest, be aware, then stop.
9. Move the right hand out, be aware, then stop.

10. Lower the right hand onto its edge on the thigh, be aware, then stop.
11. Face the right palm down, be aware, then stop.
12. Move the left hand up to rest on the chest, be aware, then stop.
13. Move the left hand out, be aware, then stop.
14. Lower the left hand onto its edge on the thigh, be aware, then stop.
15. Face the left palm down, be aware, then stop.

This is a practical way of cultivating self-awareness. We do not have to study the Scriptures because they are only words. Studying the Scriptures is no the way to Enlightenment. This practice is the way to Enlightenment.

There are 8 steps of rhythmic movement in standing, 7 steps in sitting down. We should also be aware in other positions, such as lying on our left-side, right-side or laying flat on our back; getting up form the left-side, from the right-side and from laying flat on our back.

You should cultivate self-awareness frequently.



1. Rest the hands palm down on the thighs.



2. Turn the right hand onto its edge, be aware; do it slowly, then stop. Do not say to yourself “turn the right hand”, being aware is enough.



3. Raise the right hand up, be aware, then stop.



4. Lower the right hand to rest on the abdomen, be aware, then stop.



5. Turn the left hand onto its edge, be aware, then stop.



6. Raise the left hand up, be aware, then stop.



7. Lower the left hand to rest on the right hand, be aware, then stop.



8. Move the right hand up to rest on the chest, be aware, then stop.



9. Move the right hand out, be aware, then stop.



10. Lower the right hand onto its edge on the thigh, be aware, then stop.



11. Face the right palm down, be aware, then stop.



12. Move the left hand up to rest on the chest, be aware, then stop



13. Move the left hand out, be aware, then stop.



14. Lower the left hand onto its edge on the thigh, be aware, then stop.



15. Face the left palm down, be aware, then stop.

Walking back and forth (Cankama Walking)

After sitting for a long time, which may cause pains and aches, we can change the position to the walking back and forth. After walking for a long time, we can change to the sitting posture.

This is called changing the positions; sitting, lying, standing, walking. You should allot them properly.

Do not move the arms while walking. We should fold the arms across the chest, or clasp the hands behind the back.

While you are walking back and forth, be aware of the feeling of the feet. It is not necessary to say to yourself, “right foot moves”, “left foot moves”.

Do not walk too fast or too slow, walk naturally.

Be aware while you are walking. If you walk without self-awareness, it is useless.

Cultivating Self-awareness in Daily Life

To cultivate self-awareness, we must practice as much as possible. We can practice even when we get in a

car or on a bus.

While we are sitting on a bus or in a car, we lay our hand on the thigh and turn the palm up and down, or we run the thumb over the fingertip, or we make a fist and open it repeatedly. Do it slowly and be aware.

Wherever or whenever you practice, take it easy like playing. Only move one hand at a time, do not move both hands at the same time. If you move the right hand, do not move the left hand. If you move the left hand, do not move the right hand.

Someone might say, “I am very busy. I do not have time to practice” or “I cannot do it, I am not pure enough.” These are excuses.

If we intend to do something, we can find time to do it. Whatever we do, be aware. For example, if you are a teacher, when you pick up a pen, pick it up with awareness. While you are writing, be aware.

This is the natural way of cultivating self-awareness, learning Dhamma with nature.

While you are having a meal: pick up the spoon, be aware; take the food into your mouth, be aware. While you are chewing food, be aware; swallowing food, be aware.

Practice Continuously Like a Chain

I guarantee the teachings of the Buddha and the

method I teach. I guarantee what I am saying, if you are serious enough and practice continuously like a chain or the hands of the clock that rotate all the time.

To practice continuously like a chain or like the rotating hands of the clock does not mean that you have to cultivate self-awareness by doing rhythmic arm movement or walking back and forth all the time.

The word “to practice all the time” means to be aware while doing all daily tasks; washing clothes, sweeping floor, cleaning house, washing dishes, writing, or buying and selling, just be aware. This awareness will accumulate little by little like the raindrops fall into a good container and fill it to the brim.

When we walk forwards or backwards, move the hand in or out, be aware. When we go to bed, we can make a fist and open it repeatedly until we fall asleep. When we wake up, we should continue our practice. This is called cultivating self-awareness.

Summary

Practice the rhythmic movements continuously like a chain as the Buddha taught. Be aware of it at every moment; standing, walking, sitting, lying, bending or stretching.

When you practice the rhythmic movement; turning the palm up and down, raising the hand, lowering the hand, be aware. When you are nodding, and raising your head,

be aware; leaning to the left, leaning to the right, blinking the eyes, opening the mouth, breathing in and out, be aware. When thought arises, be aware. Be aware of the movements all the time. Do not sit still.

This is the technique of cultivating self-awareness.

The essence of practice, a “handful leaves” *
Dhamma, is being aware of the movement of the body and the movements of the mind.

I guarantee, if you practice continuously and seriously as I have taught, in at most three years, suffering will end. It may take only one year. For some people it may take only one to ninety days. The result is that suffering will decrease or cannot disturb you any more.

* The Lord Buddha and a group of monks went into the forest. He held a handful of leaves up and asked the monks, “The leaves in the whole forest and the leaves in my hand which one are more?” The monks replied, “The leaves in the forest, sir”. The Lord Buddha then said, “What I know are as much as the leaves in the forest but what I teach you are as much as the leaves in my hand.”

Part Two

Walking on the Path

Be sure that our objective in practicing Dhamma is self-knowledge.

We should start from the basic stage and go step by step as the Buddha taught. If we do not follow this way, there will be no progress in our practice.

Basic Stage

For the beginners, doing rhythmic arm movement is better than walking back and forth. Move the arm rhythmically, slowly, gently and lightly. When it stops, be aware of it. When it is moving, be aware of it. If you move the arm too fast, you cannot catch up with the bodily feeling that arises because the awareness is not strong enough.

We should practice continuously, regardless of tiredness. If we think we are tired and take a break, there will be no chain of continuity.

After you have realized something called Roop-Nahm (body-mind), then you can walk back and forth.

You must really realize it. When thoughts arise, do not stop them. Let them flow, do not follow them but come back to Roop-Nahm. Always be aware of Roop-Nahm.

Sometimes Piti (rapture) will arise. Piti will carry us away from being aware of Roop-Nahm. As long as we are not aware of Roop-Nahm, our mind will be gradually dulled.

Thoughts will arise, let them arise freely. You might feel dizzy or suffocated if you suppress them. Be relaxed, do not worry whether you are aware or not.

The first stage that one will realize is Roop-Nahm Objects. These are Roop (body) Nahm (mind), Roop acting, Nahm acting, etc. (see the Appendix). One should review backwards and forwards, over and over.

While we are reviewing these Objects, thoughts will arise. Let them go. Whenever we are aware, the mind will stay with Roop-Nahm Objects. Review them backwards and forwards until they are embedded in the mind.

When thoughts arise, sometimes we are carried away by them which might make walking or doing rhythmic movement faster or quicker. We should be aware and slow down. It does not matter how long it takes.

Seeing Thought-Mind Stage

After one has realized Roop-Nahm Objects completely, one should keep on observing thoughts.

Speed up the rhythmic arm movement or walk faster.

Do not suppress thoughts. Practice with ease. Observe thoughts with ease.

Whenever thought arises, whether gladness or sorrows, be aware of the bodily movements, then thought will stop immediately.

Generally, when thought arises, the mind will be dragged along like a kitten trying to catch a big rat. The rat (thought) is bigger and stronger than the kitten (awareness). When the rat shows up, the kitten, by nature, will catch the rat. The rat is frightened and runs away with the kitten holding on. After a while the kitten becomes tired and let the rat go. Similarly, thoughts will arise endlessly and stop by themselves.

As we cultivate self-awareness more and more, it is like we keep feeding a kitten until it becomes a big, strong cat. When thought arises, the mind will not be dragged along and thought will stop immediately.

If thought arises powerfully, we have to clench our

fist tightly, or do whatever actions that suit us. If it is strong enough, then thought will stop by itself.

Keep on practicing. Whenever thought arises, you will be aware of it immediately. As I have often told you, if there are two men and one chair, the man who is stronger and quicker will occupy the chair. When we cultivate self-awareness more and more, this self-awareness will replace the “unawareness”, so the “unawareness” will gradually decrease.

Let thoughts arise, the more thoughts arise the more we are aware. When self-awareness increases more and more, it will catch up with thoughts.

Suppose that 100 thoughts arise, we are aware of only 10 but we are not aware of the other 90. Next, thoughts are 100, we are aware of only 20 but not the other 80. We continue our practice until we are aware of 80 but not the other 20. Now, we are aware of 90 thoughts, then 95. When we are aware of 95 out of 100, we should practice earnestly. Do not be discouraged or slack or sleep during the daytime.

When thought arises, we are aware of it immediately again and again. Our mind will change at this point. The Path starts from here. It is the beginning of Nirvana.

Formerly, the mind was in the dark and did not know the Path. When it can overtake thoughts, then the mind will

be illuminated. This light is not the external light that can be viewed by the naked eye. The mind itself is free and illuminated. It is called “wisdom eye”, the arising of Panna Nana of Vipassana (Insight).

We should continue practicing rhythmic arm movement or walking back and forth. We can practice at any speed we like.

Keep on practicing. Let Panna (Insight) itself penetrate the Objects of Insight. There is no need to learn from any teacher or scripture.

When Panna penetrates the Objects of Insight, the mind will be free step by step. There are 5 steps: the first Jhana (the stage of seeing, knowing and touching the Objects of Insight with the mind) the second Jhana, the third Jhana, the fourth Jhana, and the fifth Jhana, respectively.

When we know, see and understand these Objects of Insight, thought will arise quicker.

When we reach the last step, Nana will arise by itself. Once I attained this state, I understood the saying that “the Lord Buddha has his hair cut only once”. *

Whenever you have attained “This”, you could understand it. You cannot know it before hand. If you know it before hand, that is knowledge of Jintanana. It is not “Being”.

When I see, know, and understand “This”, I realized “Oh! the Lord Buddha has his hair cut only once”, that does not mean the real hair. It means “This” was cut off. As we fasten a rope tightly between two poles, when we cut it in the middle, each part will return to its pole and cannot be rejoined.

We will know and see the “Change”. It is absolutely light as if it is weightless. It is the end. When it ends, Nana will arise and one will realize the End of Suffering.

*When Prince Siddhartha (the Lord Buddha) decided to leave the worldly life to become the recluse, he left the palace. He changed his clothes and cut his hair at the river bank.

It was told that the length of his hair was about two inches long and did not grow any more.

Recommendations

There are two kinds of thought.

The thought that comes in a flash then goes away. This kind of thought brings anger, greed or delusion. The second kind is the thought that we deliberately think. This one does not bring anger, greed or delusion, because we

intend to think with mindful-knowledge.

In this method, do not try to suppress thoughts. Let thoughts arise naturally. The more thoughts arise, the more we are aware. Some people feel annoyed with the distractions and worried that there is no Samadhi (Meditation). This is a misunderstanding. Distraction is a good thing because the more thoughts arise, the more we are aware. Keep on cultivating self-awareness earnestly, but do not concentrate.

When thoughts arise, do not suppress them but detach from by being aware of the bodily movements. Self-awareness will replace the “unawareness”.

Observing thought is the most important thing, which most people ignore. When thought arises, we begin to criticize or make comment on it. This means that we “get into” thought. It is not “letting go” of thought. It is “knowing” thought, not “seeing” thought.

If we keep observing thoughts without any bodily movement, when thoughts arise, we will “get into” them easily. Therefore, it is necessary to be aware of the bodily movements. When thought arises, we will see, we will know.

Whenever we see ghosts, deities, Buddha images, crystal balls or even the Lord Buddha, that is not true seeing. It happens because the mind wanders away. We do

not see the thought so the mind concocts by itself. It concocts because we do not see “the source of thoughts”.

When thought arises without our seeing, it will conjure up ghosts, colors, lights, deities, hell or heaven. Whatever it is, we will see it as such. It is an illusion. It is the mind's trick.

The seeing is true. What is seen is not true, so it cannot free the mind. Only if we see realities, the mind will be free from suffering.

This is the shortest Path; when thought arises, be aware of it immediately. This is the authentic Dhamma Practice. Doing the rhythmic movement is only the technique (which can help to see thought).

Part Three

Obstacles and Solutions

There are some obstacles in this method. I will recommend you how to solve these obstacles that may occur to the practitioner.

Strain, Dizziness, Giddiness, Suffocation

When we first begin our practice, we tend to concentrate. We want to know, see, be and have. This is not the right understanding. If you know, see, be and have, you might get strain, dizziness, giddiness or suffocation. This is not the correct practice.

When thoughts arise so much, we do not like it and try to suppress them. This brings us trouble.

The correct method is practicing with ease. Look far away and cultivate self-awareness lightly and gently. Do not concentrate. Move or walk comfortably and rhythmically with awareness.

Drowsiness

If you feel sleepy while practicing, you should change to another kind of work, for example, weeding, washing your face, taking a bath, washing clothes. We should find a way

to avoid the obstacle.

Calmness under Unawareness

Calmness under Unawareness is called Piti (rapture), clinging to calmness. This is an obstacle. The cultivating of self-awareness is not to obtain this kind of calmness, but always be aware of the movements.

Vipassanu

After we have attained Roop-Nahm Objects, this is the end of the basic stage. Someone will stop practicing because he thinks that he has attained the highest Dhamma. At this stage, knowledge will arise endlessly and we will be proud of this knowledge. When thoughts arise, he does not see them, and then gets into them.

One who attaches to Vipassanu will be talkative and arrogant.

The knowledge of Vipassanu will soon be forgotten and makes man too proud of himself. This is called Vipassanu.

The solution is doing rhythmic movement with ease, do not concentrate or desire for the result. Do the movements lightly and gently.

When thought arises, be aware of the bodily movements.

Jintanana

When one realizes Paramanttha Objects [see Appendix], Piti (rapture) will arise. One is delighted of this knowledge.

In general, Piti is food but according this method, Piti is the obstacle of attaining the End of Suffering.

When Piti arises, one will attach to it. We should do the bodily movements vigorously and as much as we can to turn the mind away from Piti and back to the movements. Do it slowly and rhythmically. When self-awareness increases more and more, Piti will gradually fade away and the mind will return to the ordinary state.

Suffocation, giddiness or strain may arise. We should practice with ease, look far away and move gently. We should not stop practicing because of these obstacles but continue our practice earnestly. Do not sleep in daytime but rest at night.

Vipallasa

According to the texts, Vipallasa means seeing false

as true, hell as heaven, evil as good.

Vipallasa is the state of mind when one discovers something excellent and thinks that he can keep it. So he leaves self-awareness behind to get that thing. It is like it was stolen by a thief. When he starts looking for it, it is no longer there. It is hidden.

One should not leave self-awareness even at the End of Suffering or whatsoever.

I realized the End of Suffering after I attained it. At that moment, I was in the state of Vipallasa. I clung to ecstasy because I had never been like this before.

I was walking back and forth and I felt like I was floating above the ground about 1-2 meters. Actually, I was walking on the ground. I clung to that ecstasy but it did not last for long. Then I was aware of myself, "Eh! Why is it so?"

I began to review the Objects of Insight. At this stage, you should review the Objects backwards and forwards, but this does not include Roop- Nahm Objects.

After reviewing the Objects, the ecstasy will gradually fade away. The mind will return to the ordinary state.

Summary

If there is strain, dizziness, giddiness or suffocation, we should do the movements gently. Do not concentrate. Do it with ease, look far away, then the uncomfortable feelings will loosen by themselves.

The solving method of Jintanana is the same.

Vipassanu and Jintanana must be solved by correcting the technique. Do not review the Objects of Insight.

In the case of Vipallasa, we must review the Objects of Insight (Paramattha Objects). Practice with ease. When the Objects are clear, the strain will gradually decrease.

Let thoughts arise, do not suppress them.

When you practice, you must take care of yourself. Do not expect other people to take care of you. When anything that is not normal arises, you must stop practicing immediately. The abnormal state will gradually decrease by itself.

Epilogue

[1]

If we have right understanding, Dhamma practice will not be difficult.

The Truth that the Buddha taught exists in man. What he taught, everyone can do.

[2]

This method is easy. It is not necessary to study the Scriptures because the Truth exists in man. Everyone can be aware of the movements of his own body and mind.

Though we are not aware of ourselves, the bodies still move and thoughts arise, but we are not aware of them. The mind will conjure up unreality if we are not aware of the movements of the body and the mind.

This method is nothing other than being aware of the movements of the body and the mind. In other methods, there are many activities, for example, keeping precepts or practicing concentration.

This method is not related to anything else. Why

not? Because the Truth exists within ourselves.

[3]

When we cultivate self-awareness, we should let every part of the body and the mind work naturally. Do not force them against their nature.

This technique can be applied naturally, and does not do anything against the body's functions:

Eyes — to see

Ears — to hear

Nose — to smell

The bodily movements must be done in a natural manner according to their functions.

The mind generates thoughts freely.

Do not do anything against the natural functions (of the body and the mind), but cultivate the self-awareness to catch up with the movements (of the body and the mind).

[4]

There are two kinds of calmness.

The first is the calmness under unawareness, a dull

calmness like a brick or stone. It is called calmness without Panna or calmness under delusion.

The second is calmness with awareness. It may not be called calmness, but should be called Enlightenment. This kind of calmness is calmness without anger-greed-delusion, calmness without ignorance, calmness without unawareness. Whatever you call it, it is only words.

Calmness with awareness means we do not want anything else. We no longer seek for teachers or methods or places. Calmness means cessation.

[5]

The rhythmic bodily movements and the cultivating of self-awareness cause Panna. This Panna does not arise from intellect. It arises from the Law of Nature. We call it Nana Panna of Vipassana (Wisdom of Insight).

What is the meaning of Panna arising?

It means Panna arises from the realization of a set of Insight Formulas. It is not necessary to learn these formulas from the Scriptures.

This set of Insight Formulas means success which is within the formulas themselves, as diamond buried in the

mud, after being sifted, only the diamond remains.

We should practice until these formulas appear naturally and exists permanently.

Everybody has this set of formulas within himself. After attaining the End of Suffering, Nana will arise, “Birth is extinguished, Existence is extinguished, the religious life is complete and there is nothing left to do”. The studying of Buddhism ends here.

[6]

“Cutting the hair only once” means the body returns to its original state and the mind returns to its original state by the Law of Nature. “This” is neither long nor short. It is insipid, wonderful and respectable. You have never attained it before.

Dhamma is not what you can imagine, you have to practice until attaining the state of “Being”.

Everyone should keep in mind that if we do not attain this state, when we are nearly die, about 1-2 seconds to 5 minutes before the last breath, we will experience “This”, then our breathing stops. “This” is the Truth, the Ultimate Truth.

Everyone must die and will experience “This”. If we

do not realize “This”, we will live in the mundane world. If we realize “This”, it is the way out.

When we see “This” (Birth-Extinction state), we will realize the state of dying. It must be like this. We will know how to die. Everyone must come to this point. No one can escape because everyone must die. This Truth is unchangeable whether one realizes it or not. It is so.

[7]

Being aware of the movements of the body and the mind can lead us to this point (the End of Suffering). This is the Path to walk by one’s self. It is the one and only Path. This Path is different from others.

You will realize Roop-Nahm Objects within 5-10 days, if you practice earnestly.

One who practices seriously, within 1-3 months, his state of mind will change. It is the beginning of the Path.

If you are a conscientious man, no longer than 3 years, you will attain the End of Suffering. For one who is not serious enough, it is useless even after 10 years.

I have challenged many people to practice. More or less, some must have realized.

Warning

You should not practice according to your own content, opinion or thought. In order to make your practice progress, you should be obedient to the instruction of the “craftsman” (the Teacher).

You should avoid talking to each other and refrain from taking all kinds of addictive things such as cigarettes, tea, coffee, etc. otherwise your mind will be attached to them.

You should practice with determination. Do not deceive yourself.

Do not sit still. Keep doing rhythmic movements continuously.

Do not concentrate. Practice with ease. Open your eyes. Let thoughts arise freely, do not suppress them.

For this method, you will see, know and understand this way (see Appendix). If you see other than this, it is not correct.

Appendix

Objects of Insight *

Basic stage: Roop-Naham (body-mind) Objects:

- Roop, Nahm; Roop acting, Nahm acting; Roop disease, Nahm disease
- Dukkham-Aniccam-Anatta (unbearable-unstable-uncontrollable)
- Sammati (supposition)
- Sasana (religion), Buddhasasana (Buddhism)
- Papa (sin), Punna (merit)

Seeing Thought-Mind Stage: Paramattha (mind-touchable) Objects:

- Vatthu (matter), Paramattha (actual existence), Akara (changingness)
- Dosa-Moha-Lobha (anger-delusion-greed)
- Vedana-Sanna-Sankhara-Vinnana (feeling-perception-mental formation-knowledge)
- Kilesa-Tanha-Upadana-Kamma (defilement/stickiness-craving/heaviness-attachment-action)

- Silakhandha-Samadhikhandha-Pannakhanddha
- Kamasava-Bhavasava-Avijjasava

-Bad bodily action, how it causes suffering, if there is hell, Which level we would fall. How many days, months, years would it be?

-Bad verbal action

-Bad mental action

-Bad bodily, verbal and mental action altogether

-Good bodily action, how is it blissful, if there is heaven or Nirvana, which level we would it be? How many days, months, years would it be?

-Good verbal action

- Good mental action

- Good bodily, verbal and mental action altogether

-Birth-Extinction State (the End of Suffering)

*The spiritual objects which one will realize when self-awareness is full and complete.

Kalama Sutta *

This is Buddha's discourse to the Kalamas on how to deal with doubtful matters.

1. Do not believe just because it is a tradition maintained by oral repetition.
 2. Do not believe just because it is an unbroken succession of practice.
 3. Do not believe merely because it is hearsay.
 4. Do not believe just because it is in the scriptures.
 5. Do not believe just because it fits with one's point of view.
 6. Do not believe just because it is correct on the ground of metaphysical theories.
 7. Do not believe just because it appeals to one's consideration.
 8. Do not believe just because it agrees with one's opinions and theories.
 9. Do not believe just because the speaker appears believable.
 10. Do not believe just because "Our teacher says thus and thus....."
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* Lord Buddha's Discourse to the Kalamas.