

The
NOBLE PATH
OF
LIFE

BY
VENERABLE LUANG PU THONGBAI PAPASSARO

The Noble Path of Life



The Selected Teachings of
Venerable Luang Pu Thongbai Papassaro



Copyright © Watnaluang, 2016.
All right reserved

Compiled by
Bhikkhu Wittawat Jarudhammo



The Noble Path of Life

The Selected Teachings of
Venerable Luang Pu Thongbai Papassaro

Compiled by Bhikkhu Wittawat Jarudhammo
Copyright © Watnaluang, 2016. All right reserved

ISBN : 978-616-406-757-8
First Edition, February 2016, 1,000 Copies

Watnaluang (Apinyadhesittatham)
Address 29 Khamduang Subdistrict, Banphue District, Udonthani 41160
Telephone : +668 8569 2049 | E-mail : watnaluangMCN@gmail.com , naluang@hotmail.co.th



Compiled by

BHIKKHU WITTAWAT JARUDHAMMO

Edited by

KORNTONG KROMSURIYASAK

VATHUNYOO WAIISOOSUEK

PARICHAT SOMWONG

Translated by

ACHAYA TANTHARATANA
JIRANAN WONGWORAKUL
NATTARIN KOSOLBHAND
WARINTHORN SRITONG

KAMONLAPORN SIRISOPHON
JIRANUN JIRATRAKANVONG
PHATTHARADAD ROJJATHISOOPHON

PAWEENUT SUWANNASAKSORN
KHATTIYA PRASITSUWAN
THANAPAT PHATTHARABOORAPHA
SAYAN POLPIM

Proofread by

TED LEE FISHER

BHIKKHU JAMES MAHAYANO
GERALD NORMAN BRYANT III

FANNY FOO

Photo by

NIWES HONGDUMNOEN

SOMKID CHAIJITVANIT

KITSANA PANKHUANOI

Computer artist by

WILASINEE LAOWTANONT

Printed in Thailand by

SAKSRIAKSORN PRESS UDONTHANI

33 TAHARN ROAD, MAK KHAENG SUBDISTRICT, MEUANG DISTRICT, UDONTHANI 41000
TEL. +66 42 34 1202 | EMAIL : SAKSRI99UDON@GMAIL.COM | FACEBOOK : WWW.FACEBOOK.COM/SAKSRIAKSORN

Preface

Dhamma is the only way used to cleanse the dirt from the minds of all beings. Those who are interested in studying and practicing it are able to perceive purity, peace and brightness in their own minds. Studying Dhamma is the duty of all Buddhists, while practicing it is the only way of being free from suffering.

This book contains the sermons uttered by Venerable Luang Pu Thongbai Papassaro, the translators hope those truly interested in the teachings of Buddha will find these sermons to be of great benefit. Therefore, the content of the book has been prepared and translated into English language for the purpose that foreign Buddhists are able to take the Buddhist teachings to study and practice. Then, the eradication of all kinds of suffering and cravings can occur.

May Dhamma arise in the minds of those who practice persistently. However, due to our limited knowledge and experience, please accept our sincere apologies if any faults regarding the preparation are seen.

Bhikkhu Wittawat Jarudhammo
February 2016

“NAMO
TASSA
BHAGAVATO
ARAHATO
SAMMA
SAMBUDDHASSA”

Honour to the Blessed One, the Exalted One, the fully Enlightened One

Chapter I



Selected Dhamma Teachings



ESSENCE OF LIFE

Being human, we need to recognize and conceive the quintessential essence of life. There are three things that Buddha has said which are: thought of renunciation, thought of non hatred and thought of non-violence. Humans are born with the capability to develop their mind which greatly differentiates them from land animals, birds and marine animals. With this capability alone, human beings are superior over all other beings. So as a human being, we should live and spend our life to maximize these benefits to the fullest; as we work to accelerate the removal of ourselves from the slavery of lust, hatred and violence.

Most people have not studied about the essence of life, which is why they live their lives by burning and suffering all of which is caused by their physical actions, their mental actions, including nonsensical verbal actions; all of which arise from the power of desire, lust, rage and anger.

Buddha warned of those who are born and do not live their life to gain any of these benefits, but instead lead their life down the path that causes them to suffer; this life style is called nonsensical living. **They are born and stuck in the maze of sensual desires; similar to a blind man rowing a boat to cross to another shore.**

To find the essence of life, you need to start from the thought of renunciation. People without this thought, but instead having thoughts of sensual pleasures will only worsen their lives. When the thought of renunciation occurs, we take mind off the sufferings. Although, our physical body maybe trapped, and our legs and hands are bound, the mind is not. Sensual pleasures can only cage our body, not our mind; which means only the body can be killed, but not the mind and wisdom. To exit out of these sensual pleasures, is essentially the same as a tree that grew out new bud which later becomes a branch which may take many years, but it will cause life have meaning.

Buddha walked away, leaving behind his throne, his family, the lives of his son and wife, as well as his wealth and treasures. He always remembered that there are some things that deeply wounded him no matter where he was, which is the fact relating to a person growing old with sickness, pain and death. Buddha took his mind off suffering, walked away from this bottomless pit of suffering, and finally became free. After what we have heard, we should follow the footsteps and become disciples of Buddha. Developing thought of renunciation from our created bonds about which we care so much such as house, temple, school; let it hold on to our physical body but not our wisdom.

Buddha said, **“A wind can never be caught with a net”.** **Similarly, a human with renunciation cannot be trapped.** Likewise, mind that gets bored of lust; physical perceptions such as body, taste, smell, sound and contact that we all adore will no longer become pleasurable as well. Our senses of pleasure from our eyes, ears, nose, tongue and body will become tasteless. The thought of renunciation is the greatest opportunity of every life that is ever born. The hardest thing is to abandon sensual pleasures. The most merit comes from ordination to become a monk. And there is nothing better than to search and finding ourselves. To be in poverty is better than lacking in wisdom. All things will soon become clear.

Just for all to know that we have suffered and served as it's slave. From now on, let the sufferings be gone and not look back to being a servant to suffering. If we know sufferings, then we won't suffer. But if we have delusion, we will suffer. When we know sufferings and define it as sufferings, this wisdom will lead to enlightenment. **Delusion only leads to sufferings, while wisdom leads to enlightenment.**

Some seek knowledge in the wrong way; like the innocent baby sucking its thumb which is false. If we literally understand, we will know that sufferings has no taste so we should not become addicted to it; because suffering is ugly and frightful; it causes us to become unbearable, to feel oppressed with no sense of freedom. Nobody likes this type of feeling, but why people still cannot escape suffering? That is because we don't know the definition of suffering but only know the things we enjoy, which are sensation that serves our desire. But if we define its true meaning, you will understand that the mind and body suffer differently. Hunger affects physical suffering, while your inner desire affects mental suffering. If we define things as they actually are, the mind will suddenly stop and no longer want to feel this ill feeling. When the mind stops wanting this ill feeling, the mind will become lit; like a light switch which turn on the light bulb and drive away darkness and brings light. All of our senses; eyes, mouth, nose, tongue, body and mind; will become lit

and we can now see and understand the bad and the wicked. This is the starting point that we should study and practice ourselves; which will lead us to the noble path which is the "right view". If we have reached the "right view", we will understand the four noble truths which are; suffering, cause of suffering, extinction of suffering and the path of extinction of suffering. After reaching this point, any being; mortal or immortal will achieve to Arahant (noble one). But why humans are so blind and insist in staying within darkness and unable to escape? **That is because they are blinded by sensual pleasures.**

If we understand wisdom of renunciation, all will become clear and the path will be opened. Our mind is tired of sufferings; it is tired of the five aggregates. There is only one thing that the mind enjoys, which is "wisdom of renunciation", also known as the end of sufferings. We should study to understand this because our time as a mortal being is limited. We are getting older every day and time waits for no man. It is pointless to boast and brag about the sufferings; and for what reasons? **Essence of life is not the body or the mind, because they both will eventually reach its end and become extinguished. Without achieving the four noble truths, you have not gained any real achievement.**

For those who think about the house in which they lived, the bed in which they slept, and the pillow they used. One should feel shameful to have become attached to objects of desire; this is known as “objective sensuality” and “subjective sensuality”. Those objects have neither feelings nor any concern for you. It’s the people that are concerned about the object. At the end, when you have passed on to the world of the dead, your pillow, your bed and your house will remain the same. Only your’ lifeless corpse will be cremated within three to seven days. Your corpse that was in the house is nothing more than a dead weight. Can you hear what I am saying? Don’t introduce yourself and then forget about yourself and don’t introduce yourself and forget who you are. It is no benefit but only bragging.

We should behave like a monk who has foreseen the danger in the cycle of birth and rebirth. Therefore, those who want to cut away the defilement from oneself should have the intellect in seeing body and mind clearly. They should even dare to destroy and burn their house down. In this pretext, a house represents the body and a home represents the mind. Without body, the mind will have no desire, and this desire will eventually disappear. This is called emptiness. Therefore, today I would like to answer any questions or doubt; “Why do we practice Dhamma? Why are we here? Why don’t we just stay home and sleep?, Why did you force

me to do this?”. You should stop thinking about these unintelligent thoughts. I would say: stop thinking like an unborn child, but to think that without any supporter, how we escape from sufferings? **Our duty is to eliminate suffering from mind and body. We stayed home for so long, now it is time to practice Dhamma.** Make ourselves become self-reliant. When we become self-reliant, others can rely on us. Buddha found enlightenment; only then was he is able to teach his disciples. Only after you have gained the true understanding, only then are you able to teach others.

All lives, whether it be a monk or a common person, so long as they have not gained the “right view” as their basis, all the way to their “right liberation” as their final goal, they do not need to think about the end of suffering. **“Right view”, to “right concentration” are causes of “right absolute knowledge” and the effect is “right liberation”. This is the essence of life.**

I would like to whisper to my fellow friends who I share the same fate; to be born, age, sick and to die in this cycle of life; to know that the feeling of influence or the feeling of being powerful; these are nothing but feelings. It simply appears as an event in a life of any living being; to be born, to exist and to die; there is nothing more.

I would like to mention that at the end, we all should concentrate the mind and pray, close all vices and target Nibbana to cut oneself from the cycle of birth and rebirth. I wish to all that your prayers may reach happiness, gain wisdom, gain knowledge and bring a bright light to your mind. ☸

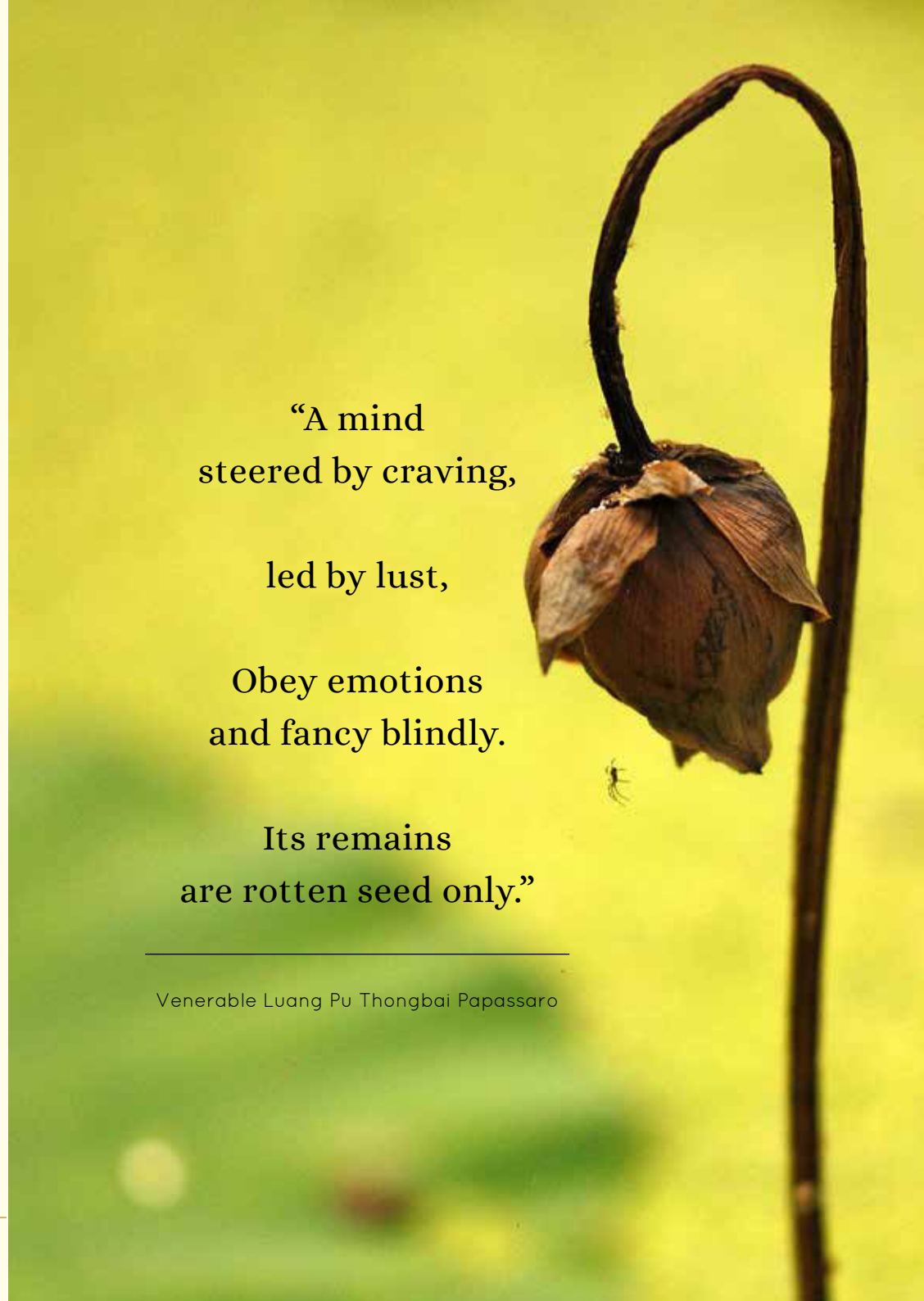
**“A mind
steered by craving,**

led by lust,

**Obey emotions
and fancy blindly.**

**Its remains
are rotten seed only.”**

Venerable Luang Pu Thongbai Papassaro





KNOWLEDGEABLE LEADER AND WISE FOLLOWERS

The initial step in following the teaching of Buddha is to practice Dhamma.

To pick up a small object with little or no weight seems like a simple task. Some items will become more difficult to pick up as its size increases. Larger objects may appear to be easier to pick up; but their weight will need to be considered. Lifting a small object such as a dust particle from our eyes or the lifting of our own desire or craving from our heart is difficult to perform. If a dust particle were to get into our eyes; we would need help from another to remove it as it's a difficult to remove by oneself. A few are able to remove the dust particle by themselves. But when it comes to removing desire and craving from our heart without help the number of is quite small; one in a hundred is unlikely but perhaps one in a thousand may be possible. The desire in our heart is nearly an impossible task to remove or lift out by oneself; usually we need guidance from those with the “knowledge” and the “know how”.

We choose those with “know how” to become our leader; to help us build competency. At the same time, we also choose those with “knowledge” to help produce result. To give an example; a quality rice seed will yield a fruitful harvest, while an inferior rice seed will produce a poor harvest.

When the sunrises we have fun and enjoy its warmth, but when nightfalls and darkness approaches, our visibility slowly decreases until there is none. But if a dust particle were in our eye, our vision will become unclear ; this makes day and night the same. We can refer this dust example to something that blocks our mind from thinking clearly; as in darkness we are unable to see. No matter how bright our surroundings are or how many lights are turned on, we will not be able to perceive it. It is the same for the mind; when something encases it; we will not be able to perceive things clearly.

One solution to solve and drive away the darkness that encases our mind is to find a knowledgeable leader to lead and guide us to the right path. A knowledgeable leader described can be human, any living creature or an object, but it needs to lead us in the right way so our mind can be liberated from the impurities that the block its view.

The way to define knowledge mentioned above can be seen below.

1. **Eye – consciousness** : knowledge obtained thru our eyes
2. **Ear – consciousness** : knowledge obtained thru our ears
3. **Body – consciousness** : knowledge obtained thru contact with our body
4. **Mind – consciousness** : knowledge obtained thru our mind

Selecting a knowledgeable leader that carries the four qualities mentioned above will lead us to solving all matters that arise at present and the coming future. With these qualities in mind, even the sun that gave us warmth or the moon that give us light in darkness can be our leader. Human, living creature or an object can be our leader.

The infinite knowledge we seek can be achieved from knowing the desire that comes from our consciousness. Knowing your consciousness; you will not be its slave and you will be able to command it at will. To follow something blindly will yield no result. If you have meticulously studied and completed the Pali Buddhist Scripture but are still dependent to it, then you have not understood how one’s

consciousness generates desire. **The three things that we are all slave to are; consciousness, karma and desire. These three things are not our leader and they will only lead us to repeat the cycle of birth and rebirth,** this we should never follow as they will lead us down the wrong path. Instead, we should increase the wisdom within our mind; a human mind is armed with infinite capability to learn. We cannot learn to end our desire, without wisdom. **With wisdom we can slowly end our desire and not let it control us.**

Without the right leader, we are unable to correctly move forward because our leader is not showing us the correct path. Our leader may give us knowledge to feed our mind, but we did not learn this knowledge to end our desire nor study it to end our ignorance then the knowledge we receive will continue to encase our mind. Since our birth, we did not want to follow in the Buddha's footsteps nor did we want to follow our leader. If we choose to follow a false leader and the one who introduces him; then both are slaves to their own desire. As a result, the leader, the one who introduces us, and we all end up a slave.

Please don't foolishly waste away your life. This foolish behavior means you are letting your consciousness do your daily bidding. Your consciousness will do what it wants with

no regard and no means to enforce its boundary. And without this boundary; originated from our sight and our hearing; we are a slave to our consciousness. It is foolish to live this way. Consciousness is the starting point to reach enlightenment, but it is not the solution to reach enlightenment; knowing this makes all the difference.

Letting those with the "know how" become our leader will result in our competency and those with "knowledge" becoming our leader will produce results. This will not happen if our leader or teacher is a slave to their consciousness. Buddha's teaching methods did not describe or go into lengthy detail. He simply said to his disciples, **"be cautious, be focused and understand the nature of their mind"**. With this teaching alone, it is adequate to suppress and extinguish the consciousness. Once our consciousness is suppressed, it will not be able to infiltrate back to the surface because of, "caution, focus and understanding of our mind". The invisible wall built within our mind can never be breached due to our caution; wherever is caution, focus is there, wherever is focus, understanding is present. We must be cautious so the wall will not be breached. Once breached, it will spread like fire; a fire so great it will consume even rock and earth till nothing remains.

If consciousness were to get into our eyes, we will become its slave. It is something so small that we cannot remove it by hand or with any instrument. Consciousness can be analogous to an incurable disease that no medicine can cure. There is nowhere it cannot reach; therefore, consciousness cannot be extinguished. It will only expand and when it does, it will be nested with in sensuality, image captivity and happiness captivity; all this is within the realm of consciousness. If we study but do not understand, we can't expect to reach absolute knowledge because consciousness is everywhere without exclusion.

Caution can help prevent dust particle from getting into our eyes; eye-restraint to ears-restraint to mind-restraint; we did not have to go into difficulty and lengthy effort to protect ourselves. Buddha gave sermon to his disciple and said, "From eyes-restraint to mind-restraint is to compose our eyes, ears, nose, tongue, body and spirit". All this is contact; a slave to our consciousness; why would it not reach us? If we can extinguish contact, our consciousness will also extinguish. We will not be infected, our consciousness will slowly fade until there is none left; a substitute will appear and it's called restraint. Most people do not wish for restraint because this is a path of Noble Individual; most would prefer to be indecisive, and drown in image and emotion.

But if we are cautious; with our eyes, ears, nose, tongue, body and spirit; our consciousness will not come to trouble us. This is a form of higher knowledge also known as "absolute knowledge". With absolute knowledge, we will gain wisdom, knowledge and enlightenment; a territory with no consciousness.

But a normal person does not see it this way and **if they don't see, they don't know. They take what is false and become a slave to the ignorance. Slave to desire as created from not knowing,** lost with in our own thought and not realizing right from wrong; this is delusion. Sadly, the world is filled with such view.

Desire is the source of our torment; mentioned in Pali Buddhist Scripture as a source of storm that sparks argument among the disciples and further enrages those with different opinions. This has caused a lot of money and resources to be wasted because each party wants to prove their interpretation is correct by trying to discredit those who oppose them. These arguments cause the disciples to become ruthless, arrogant, infatuated with misconception and anger as the argument continues. This indicates that if we did not compose our self and our consciousness becomes unclear; then knowledge will not come; this makes us ignorant.

A life's performance that binds us to our consciousness means wherever consciousness is born, it will grow into a slave to desire. When consciousness is mixed with desire, it will turn into karma. Now, whenever you choose to think, speak, and do something; all this is karma. An honest person is a person above karma who is not a slave to their consciousness nor to their desire. No negative thought in our mind and no suffering within our soul.

Therefore, you must choose a person with the “know how” to become our leader. This leader will use his example of self-restraint to become a guideline of instruction. Knowing self-restraint means freedom from our consciousness and not touching our emotion. The best leader and teacher is none other than our own concentration. Concentration is the most knowledgeable and if we do have concentration, we can never reach enlightenment. **A mind that has been trained with concentration is an intelligent mind more in-depth than consciousness, desire and karma.**

If you have no interest for concentration, you will not win against your emotion. Or we can say that you have a weak concentration or weak mind, which means you are slave to consciousness and desire. **With enough concentration to win over our consciousness and desire, this achievement**

results in liberation of concentration and liberation through wisdom. This is why concentration is an important key that will lead us to enlightenment.

From what we have learned, the two leaders that we should select are self-restraint and concentration. Self-restraint is “know how” and Concentration is not a slave to desire; both are essential for our cause. Please pay attention to the teaching previously mentioned; to study and to practice; so that we all may end our suffering and feel everlasting happiness. ☸



CONTEMPLATION OF YOUR FOOD

Food is one of the most important factors in the world. Every living being; plant, animal and human; need food for survival. Even in heaven where Brahmas and heavenly beings dwell, they still consume food as mean to survive. However, their food is very dissimilar from regular food we mortals consume.

Food can be divided to four compositions of nutriment:

1. Physical: Regular food that we consume daily.
2. Contact: Food of Contact; which is when our 6 senses come into contact with the outside world.
3. Consciousness: Food of Consciousness let us become aware.
4. Mental volition: Food of Intention; intention creates action, thought, speech which is the origin of karma.

We consume food to give us the nutriments to sustain our life so that we may sense happiness and sadness; but none has yet to look deeper into the true meaning of food, its necessity and its importance.

First, the physical food we chew and consume provides us the energy and nutrients for our physical body. Nutriment consisting of contact, consciousness and mental volition are food for the mind. These are the nutrients that the Brahma and heavenly beings consume; unlike animal and human the manner which their food is being consumed does not require chewing.

We gather to study and practice the Dhamma Doctrine (teaching of Buddha) with good and noble intention so that we may one day exit suffering. Unconsciously, by not

understanding our study and practice of the Buddha's teaching, we are consuming nutriments consisting of mental volition, which is the food of intention or food for the mind that was intended to make our minds happy and at peace; food which makes one strive to follow the teaching that they have learned. When we consume food with these contemplations in mind, we can slowly extinguish our desire for food and exit suffering. With such knowledge in mind, one is slowly transitioning from a lower realm of existence to a higher one.

Similar to any living being, it is necessary for a noble individual (one who has seen the truth in the circle of life) to consume food to sustain their lives. But the manner by which food is being consumed is what separates us; thus **we should strive to not consume our food with emotion of desire, but recognize it as a source of nutrient to sustain our body functions.** From now, let us learn that physical food we consume is just a factor that provides our body with energy and nutriment. **One should learn to consume food through wisdom and by not yielding to craving and desire.**

To gain the wisdom we needed to end suffering, to that end we also need to contemplate the following factors before the consumption of food.

1. **Impermanence** : food is not permanent

2. **Suffering** : food is the cause of suffering. If we don't eat enough, we will feel hungry; over eating will make us feel bloated and to eat just the right amount requires great effort.

3. **Non Self**: food itself does not exist. Bear in mind that the food before you is a collection of the four factors (earth, water, wind, fire); all nutriment and supplement has no permanent shape. All substance is in decay, even bones decay.

4. **Decay**: food has no beauty. No matter how much effort we put into presenting our food in creative and decorative ways, it will not last and will ultimately decay.

5. **Death** : Food is always dying. It's form changes from hot to cold, cold to stink and stink to putrid. It will always go from fresh to decay to death.

6. **Impurity** : Food is impure and dirty. No matter how much we endeavour to wash and clean our food, it will always be dirty.

If we all consider our food with these factors before consumption, we will attain the following three results:

1. **Abandonment** : We will see fault in food and choose to abandon our desire and craving for food.

2. **Detachment** : We will no longer feel desire when consuming food.

3. **Cessation** : We will extinguish all desire and craving for food.

If we continue to consume the food in this manner, we will develop a higher state of consciousness and follow in the footsteps of the Buddha. We should continue to practice until we are proficient and it becomes an instinctual habit. Food consumed in this manner can lead a practitioner to path of knowledge and ultimately to Nibbana.

Since you have learned an alternative path, **please consider practical practice and discover the difference between consuming food with desire as we usually do and consuming food with wisdom**; try to follow the Buddha way of consumption. If we don't consider the food before consumption, it is certain that food will become a generating source of suffering.

How can precious food that we so enjoy and desire cause us suffering?

Physical nutrient cause passion. Nutrition consisting of contact causes craving. Nutrition consists of consciousness causes sensation. Lastly, nutrition consists of mental volition causes existence.

If we use these methods of consumption of food which follow the teaching of the Buddha, then this method should be a very useful tool that can help you reach Nibbana. It is because of this very thing called food that animal and mortal alike are wedged and stuck in an endless circle of birth & rebirth, ignorance, desire and karma. If one was to cut the fuel at its source, it is certain that all suffering would fade and become extinguished.

We should make this practice habitual when we consume food as it will lead you to wisdom. You will see and realize that food is not permanent and will decay. Even though it was nicely placed and well decorated, you will see the impermanence and impurity of food that began when food change from hot to cold, cold to stink, stink to rotten and finally decomposed. **It is because food is not permanent. What is not permanent leads to suffering, suffering will lead to nonself. If its nonself, then it has no age, if it has no age, then it is dead. Death is impure and dirty.** Therefore, we must make an effort to become familiar with the result; to learn to let go of our desire and thus to end the suffering.

From what was previously mentioned, this is the origin of an invisible chain of suffering that leads us to an endless cycle of birth & rebirth, ignorance, desire and karma.

Nevertheless, a chain that does not lead to suffering exists and it appears when we discipline ourselves by holding our precepts to further our self-composure. Once we gain self-composure, we will not feel anxious. When we don't feel anxious, we will feel delight. And delight will lead to joy, joy will lead to peacefulness, peacefulness will lead to happiness, happiness will lead to concentration, concentration will lead to knowledge and finally to absolute knowledge. All these feelings are bound and linked together like an endless chain; even the longest chain has its end and there has been many before us who have reached this end and gained absolute knowledge. At the end of this chain lies the ultimate prize; the end of suffering. With effort anyone can learn this teaching and put it into practical practice.

For today, we have mentioned birth of suffering and its origin as food. We have mentioned the method of exiting suffering and its start from holding our precept. Let us invite all to study for your greater benefit. ☸



BENEVOLENCE

“Mind is the master and body is the servant”, in this case if you have a good mind, the physical body becomes peaceful. With a bad mind, it will cause you to become confused and the physical body will be messy.

A good trick will lead to good mental health, a good strategy will lead to good physical body and descriptive explanation will lead to good speech; these qualities must exist in every human. These qualities are a personal treasure called mental treasure, physical treasure and speech's treasure; they should be independent and proportionate to one another. But we are determined that a good master will become our leader; **which is “mind” is the master. A master must be a good master so that it may bring peace and comfort to our body.**

Education is an important role; you must learn and complete the entire course; learn and study about the mind, body and speech. After you have complete learning, you need to realize that this treasure that you have learned; what is it, where is it, and where it should be it be used? Any and everyone should benefit from its worth and not become disaster for our mind, body and speech. To control these treasures, we start with the mental treasure; but for the abstract treasure, we generally do not control it thus it becomes stupid and ignorance.

The most frightening threat to the master is “anger”. Whenever the master (our mind) becomes angry, it will make the servant (our physical body) become so painfully distressed; similar to setting a house on fire. If we compare our body to a house and the house is set on fire, our body will burn and breakdown just like the house that’s on fire and being burned down to the ground.

From my point of view, we should practice and train our master well and not let our master become wicked. Because the master enjoys being a slave to anger which in turn destroys peace; greed and delusion destroy peace as well. To become a good master, we should absorb good qualities which are; 1. Kindness and patient and 2. Intelligence and

pureness; these two qualities are treasure that a good master should possess. On the other hand, if hatred, anger, greed and delusion were to appear, it will be disastrous. You will notice that when the sun rises it will bring light. And when the sun sets, darkness will appear. To be born as a human, it’s not only the physically body that’s being born, but you must be born with a mind first. A mind is born first and you should let the mind be our leader; our physical body will soon follow. You do not need a life or a physically body (meaning a body without a mind or a soul), your physical body will be like a piece of meat and slowly decay and rot away. But if a mind exists inside, we call this a beautiful physical body. Therefore, please listen to the allocation of the trick for the mind, the strategy for the body and the descriptive explanation for the speech; all are valuable treasures. The best master is none other than kindness and patience.

“Kindness” is to be kind to all creatures who were born into this world to suffer, sick and die. “Ordinary perfection of kindness” and “ordinary perfection of patience” are related and applied to big and small creatures. Whatever creature it may be, they are bound by the law of nature; born, sick and die altogether. As for “superior perfection of kindness and superior perfection of patient”; this means that you

must fan out your kindness starting in four directions and later expand it to eight direction, to sixteen direction and continue till our mind becomes proficient. Whenever we think about it, **we must use kindness as strength and unyielding patience to drive away our anger until there is nothing but pureness in our mind.** In the language of Buddha, Buddha has said, “superior perfection of kindness and patience is transparent, clean and clear with shining luster. There is no sadness, only softness with unyielding faith”. These two qualities will allow the world to be calm and at peace and it is a treasure that all should search to own. **Do not let hatred, greed and delusion become a master of your mind; instead bring kindness and patience as a foundation to be a good leader.**

At present time, we have taken in all kinds of foul things into our heart; it is poisonous venom and should not be relied upon. This should have been a treasure but it becomes disaster. There is no evil in your mouth, eyes, ears, nose, tongue and body, but it becomes evil simply due to the fact that it does not contain any kindness and patience. But if it has kindness and patience to depend upon, it is certain that we will have a good master who can be relied upon. No matter what kind of difficult road you are traveling down or where ever you are residing, if you possess kindness and

patience, it is certain that the place you are standing will become like heaven on earth. **Because kindness and patience are tools of peacefulness that are used to treat the heart.**

Defunct means “no”; if someone is angry toward you, you do not respond back or when someone scolds you, you do not respond back. **Don’t respond back to anything negative.** Let us take a look into the world and see its difficulty; parents killing and destroying each other; even killing unborn baby are bully or murder; are we human or some unknown wild beast not known to the world? **There are no creatures that kill their own offspring except us human.** I have observed that pig, dog, bird, chicken and fish gave birth to more than one offspring; some gave birth to thousand and millions of offspring at one time and they do care for their young one until it’s able to survive on its own. But for a human being bearing only one offspring, there seems to be no kindness or patience, only cruel and abusive behavior; lacking any kindness or patience in their heart. This means that this master has everything in sight. Therefore, if one is a slave to hatred and delusion, it is most certain that you are bad or evil because you have no patience and kindness and harbor only desire and hatred which are nothing but fire. If you understand my words and its meaning, you will become like the vast ocean, the ground of a continent

or the vast endless space that has nothing to fear and nothing that could harm you; because you possess the greatest treasure within.

Previously, we have mentioned two qualities which are “kindness and patience” and “intelligence and pureness”. As for the third quality, it’s hardly worth mentioning because only a selected few with a very high level of concentration can achieve; this is called “supreme perfection of kindness” or “supreme perfection of patience”. Do those who practice and learn Buddhism consider themselves lucky or unlucky? If lucky, they possess kindness and patience, if unlucky, they possess hatred and anger. I dare say this because I have witnessed the power of the two qualities that I previously mentioned; it is something that the world needs, even creatures that live in the water, land and air can rely on the comfort of these qualities.

After what we have heard, we should change the direction of our mind and accept only good and beneficial qualities born from good karma and not bad karma. When people hear this, who does not want mercy and they all seek mercy; otherwise, there are no other requests. This indicates that the value of kindness is the tool supporting the world; because it’s easy and it feels good to give kindness; it’s like

a breath of fresh air. Therefore, we wish all to learn and practice these two qualities and reach approximately sixty percent of understanding. The first quality is ordinary perfection of kindness and patient. Second is the superior perfection of kindness and patience and third is the supreme perfection of kindness or patience. Each quality is different and the first quality can be compared to a bark of a tree. Second quality is similar to the other layer of the wood and third quality is similar to the core or the heart of the wood. The last quality generally does not belong to ordinary person, but to a noble individual; a person who has cultivated the eight fold path state of mind and gained the noble wisdom. Once you understand this and you wish to reach the basic level of noble individual and cherish kindness and patience. You need to subdue approximately twenty five percent of anger from your heart and mind. And you will really see within your mind if your mind is the master or servant. If your mind is a master, then you must have the power to subdue the twenty five percent of anger and reach the level of “one who has just attained enlightenment”. This means that you are starting to seep into the flow of Nibbana. **Anger is like a hot fire, but if you can extinguish your anger, kindness will appear and you will have the chance to absorb the flow of Nibbana.**

The flow of Nibbana is the act of no anger. I wish everyone to understand that with only kindness and patience is enough to block the largest dam. Don't let anger leak in or seep in and blind us off our path. When we enter the first level of noble individual and successfully close off all our anger, this is considered good luck because this is a treasure of the mind and you will receive a noble mind from kindness. Kindness comes in many forms and could not be explained in depth due to its complexity; this is not the level of kindness that we see or hear; it is so much more. Once we hear this, **let us stop being a slave to anger and hatred and not let it contaminate our mind and our heart.** Taking a life of an animal and you will eventually be punished by karma; but killing your rage and anger, you will be rewarded with Nibbana. Do you want this? **If you do, then why wait? Who know when we will breath in our last breath or when death will come? Time is being wasted and every second counts. Don't delay till tomorrow.**

I would like to scare you a little into thinking; why do you love this hatred? It will not bring a least bit of pleasure; it will bring nothing but pain. Try winning over your anger and see how far you can lose it and what it will give you in return? Known for its rage and heat, where ever you go, you will not feel cool and comfortable. It will remain hot; hot in the mind. Stop being a slave to anger, hatred, repulsion

and envy. Eradicate of our sins, subdues it and pushes out our wickedness; it will turn into pleasure and will brighten our path to Nibbana. Do you dare teach the world and bring light to all? I would like to warn all my beloved and precious Buddhists that wisdom and purity is the core or heart of the wood; leave this for last. You need to start with the bark or the outer layer of the wood till it's complete and have firm foundation. Later, it will mature and grow strong, only then, you can work on the core or heart of the wood.

Today, I would like to make clear that if our mind is a good master or becomes a good master, the world will become a better place; peaceful beyond imagination. But it's currently filled with anger, hatred and greed; no kindness and patience; so there's suffering everywhere. We continue to hurt and kill each other; what good does it do but to create more pain and more bad karma? Ever since we were born, the one thing has been certain is that you are going to die; you are already standing in line waiting for queue .You can't say that you are not going to die because you know too well that this is not true. I would like to praise the words of Buddha, **“mind is the master and body is the servant”.** **But you need to really make your mind a master and do not let desires, anger, delusion, arrogant control you. But rule with kindness, patience, compassion and wisdom. ☸**



THREE PILLARS OF PRACTICE

The world learned with the flow of desire, but Buddha has cut free of the flow of desire and the line of winner or losers are clearly drawn.

First part

“Refine the Wisdom”

“We need to cleanse our wisdom to become pure and not let wisdom and desire become associated.”

To eliminate ignorance from wisdom, we have to use the teaching of Buddha because wisdom is the tool for reaching enlightenment. Therefore, we have to prepare, and study the meaning of “right view” and “right thought”. Right view is the perfect vision of the four noble truths. The first right view understands of suffering and cause of suffering. The second right view is understanding the extinction of suffering and the path to the extinction of suffering. The next one is right thought. Right thought examines pairs of thought. For example, thought of renunciation and thought of sensual pleasure, thought of hatred and thought of non-hatred, thought of violence and thought of non-violence. We need to consider and study until understanding clearly which side of the pair is good thought and which is bad. We need to then purge the bad thoughts from our mind. **The one who can purge all the bad thoughts is the noble one.** Dirty wisdom leads to wrong view and wrong thought, thus at the outset we need to purify wisdom.

Second part

“Keep the Precept”

“We need to cleanse our precept and safeguard it from anger and hatred.”

After defeating desire and delusion in the first part, we have to defeat hatred by using precept which contains right action, right speech, and right livelihood. Right action is not to destroy life, not to take what is not given, and to not wrongly conduct in regard to sense pleasure. Right speech is not lying, not using slanderous speech, not using harsh speech and not engaging in idle chattering. Right livelihood is to have moral shame and moral dread in the earning of a livelihood. People who completely conduct the precept are believed to be able to escapes from hell, and can change from sinner to the noble one.

Third part

“Practice the Mind”

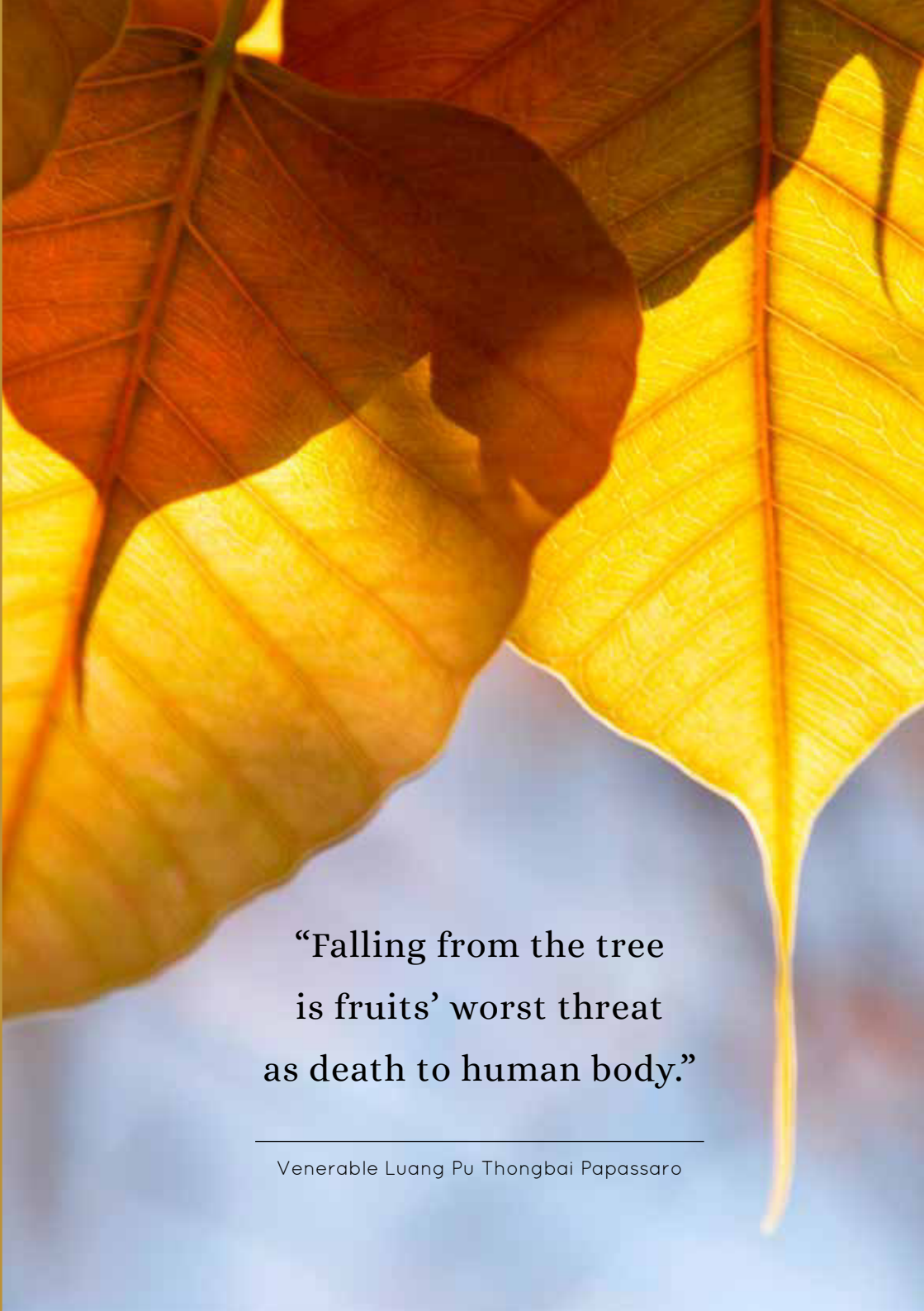
“We need to cleanse our mind
and not let our mind become encased with desire.”

Practice mindfulness to purify it. We are concerned with right effort and right mindfulness. These two paths support the goal of enlightenment. These are the principles of the noble eightfold path. *If we have refined the wisdom, kept the precept, and practice the mindfulness, then we will be able to become a noble individual.* We know by observing the mind and see if it's dull or bright. The wisdom and precept mind is the purity of mind by itself. We have to pay attention, study carefully, and practice until it clearly understood. Don't let the mind be contaminated by greed, hatred, and delusion. Using the Buddha's doctrine to clean hindrances, underlying tendencies, and mental intoxications from our mind is like the rain that can clean dirty air. We have to pay attention by listening, studying, memorizing, doing, considering and practicing. *Belief and practicing also lead to enlightenment.* Do not compete with others to achieve the noble mind. Although we know or see anything

during practicing, we should let it pass and do not boast about it. By knowing the right view and right thought, we will begin on the right way. The right things will be together, and bring us to the goal of Nibbana, so we have to start now and perform the five duties which are; studying, learning, training, cultivation and practicing. We have to remember and know what is the goal of that which we do, and study to know how cruel the lust, hatred, delusion, anger, grudge, detraction, rivalry, envy, stinginess and conceit are. *We have to remove these bad things from our mind, and then we can eliminate hindrances, underlying tendencies and mental intoxication.*

Today we have gotten the information. If we listen, study, do, consider and practice respectfully, we are assured that we can discover absorption, meditation, attainment and deliverance. In the battlefield of monks, there is only absorption, meditation, attainment and deliverance. Anyone who has absorption and wisdom can go to Nibbana. If we are bored in mundane world why don't we try to be a monk, and eliminate desire and craving. It is a good chance that we were born to be a human being, that we have met the teachings of Buddhism, learned the doctrine of Buddha, and have good friends and teachers who point out four paths, four results, and Nibbana.

Therefore, people who have no right view are incapable of going further; just as holy water and oil that cannot be mixed. In the beginning, we need wisdom of right view that is incompatible with other paths. It's like milk, sugar, and boiled water that can be mixed together. **Precept, meditation and wisdom can combine together and guide the bright way for us.** To get the meditation, we have to learn how to release quickly, discard, let go, put out and leave any thought that interferes with our mind. Practicing all of this will clear the way to go further. We have to see body and mind, and don't let it become aggravated. **See the body till it becomes peaceful, see the mind till it has no more desire.** Use precept to see the body, use wisdom to see the mind and use **meditation for protection.** Without precept and wisdom, we cannot be rid of desire and ignorance. Buddha blesses all monks. Monks that have concentrated mind and wisdom will be **bright like the sun.** We have to prepare and be assured that if we start to do, it will be success ☸



**“Falling from the tree
is fruits’ worst threat
as death to human body.”**

Venerable Luang Pu Thongbai Papassaro



FIVE AGGREGATES IS A STATE OF SUFFERING

Every life was born to fulfill the needs of body and mind. This is the intention and target of all living beings. Once born, we need to seek the mindfulness and wisdom that supports the five aggregates. Through body and mind we can improve as defined by our intentions and goals. Therefore, we should make it our priority to learn and study the five aggregates.

There are two paths within one's life, an external path and an internal path. He who takes the external life path can go as far as he needs, depending upon the ability of his vessel. The more difficult path is the internal path which is dependent upon and **impossible** without **mindfulness and wisdom**.

We should study the internal life path in order to see it as clearly as we see the external life path. The external life path is supported by physical form, the internal life path is supported by the mental. To study life using the five aggregates of body and mind we must look to the teachings of the Buddha. Buddha has defined the five aggregates into two separate groups.

1. Touchable and visible, which is called corporeality
2. Touchable but invisible, which are sensation, perception, mental formation and consciousness.

When we begin to practice Dhamma, these two groups that we have mentioned are to be developed at the same time. To consider corporeality, which is visible to our eyes, we have to study it in the right way. If we see the five aggregates with the wrong view, we can become lost. Why is this stated this way? It is because these aggregates are not everlasting but impermanent, similar to our breath. When we inhale and exhale the breath does not last. We may misunderstand by thinking that the five aggregates belong to us and that we own them. This misconception arises from what we have studied or have been told. This creates attachment. This attachment possesses corporeality which leads us to think that the body is us or ours, as well as luring us into thinking that we exist in this body. This attachment leads us to the

wrong view. When this “wrong view” happens, it expands considerably, consequently inducing wrong thought, wrong action, wrong speech, wrong livelihood, wrong effort, wrong concentration and wrong mindfulness. This one mistake will cage us in an invisible fence; it will grab a hold of us and will not allow us to be free. This is because of our attachment to corporeality consists of body, taste, smell and sound.

When humans study, they study physical objects and not the five aggregates. Analogously, when we want to learn about Durian fruit, we study just the appearance of the fruit, but we never taste it. Similarly, **we study about the five aggregates but we never really understand what it really is. We never knew its nature, like how does it happen, how does it end, what does it taste like, how does it generate suffering and what is the solution.** We do not truly understand the right view. We get used to living with the wrong view, the consequence of this action results in attachment.

From where does this attachment originate? It starts from hair, body, nails, teeth, skin, etc., which we see in the form of a physical body. This physical body form creates the delusion of attachment; for example, we perceive things in different colors; green, white, yellow and red. These colors create a type of delusion. The reason is because we have the

wrong view, which makes it is easy for the delusion to occur and set up permanent resident within our mind.

When we have this kind of attachment, we literally sink to the bottom of the ocean of attachment and if we have no will to rise above these attachments, we will never be able to pull our self to the surface. Without the ability to pull oneself up, conceit (supporter) and craving (controller) will appear. Those who know little, enjoys these aggregates; similar to a vulture enjoys corpses and dead bodies without having any feelings of disgust as it consumes the rotting and putrid flesh. This is infatuation.

This is the reason why the Buddha's disciples do not truly understand Buddhism, they merely believe in ceremony or other sacred objects. Analogously, it is similar to when we give candy to children, and the children become addicted to that sweet, which is actually not good for them. **Now, we need to consider the attachment that comes with the five aggregates**, about how to abandon conceit and craving, which will eventually help be rid of ourselves of attachment; like when we peel the durian's skin off to enjoy the sweet durian fruit inside. In the five aggregates, hair, nail, teeth and skin are fundamentals. **What do we have to do is to stop satisfying our desire with these things?** When we do this we will get to have bright insight, insight that gives us an explicitly clear view of the five aggregates?

To study corporeality; which is the physical sphere; we need to come to understand what people who have gained wisdom know already, that is it is the duty of the physical sphere is to be born, deteriorate and die. However, those that have conceit and craving will be infatuated with physical things and try to make it last so that it does not deteriorate. They will see it as woman, man, the beautiful and the ugly. When this different perception happens, people will adorn the physical appearances to satisfy themselves. The beautiful will be satisfied, nevertheless, the ugly will not. This satisfaction is infatuation with the five aggregates, which is difficult even for Buddhist monks or Buddhists to abandon.

How can we eradicate this as we are overshadowed by this from the cradle to the grave? Buddha said it is not difficult if we understand the five aggregates. Any aggregates from past, future and present are aggregates. A bunch of aggregates; when it happens and exists, and become infatuated with it, it is impossible to stop the craving, it only enables its existence.

From where I stand, this is the reason why humans are so incredibly stupid and are stuck like a rat in a trap. Life is short, because our physical body was born to deteriorate and die. But some of us do not see it like this, which creates passion, lust, craving and jealousy.

How can we escape when it seems as if there is no way out? We have to struggle just to get to the worse situation or to a dead end. Then we cry, groan and ask the trees, mountain, river and other sacred object to help us escape from our suffering. **Is this solution the answer?** This solution is like Administering poison to a wound instead of applying some remedy medicine. **This is human methodology to try to end the suffering, but it is like trying to put out the fire by covering it with husk. Will it be possible?** No, it is like throwing more fuel into the fire and makes the fire grow larger. Nowadays, we have suffering. Instead of trying to end the suffering in the right way, we seek ways that induce the suffering to happen more and more.

To summarize what I have talked about: if we do not study the five aggregates heedlessly and clearly come to understand them we can release infatuation, which is the darkness that lives in the mundane, the world that is full of objective sensuality and subjective sensuality. If we understand the five aggregates, it will lead us to live our lives in the right way without having a wrong view. That means we will be wise and clearly understand the four noble truths. When we have right view, right effort, right mindfulness, right concentration, right knowledge and enlightenment, we will be truly happy. We will not be infatuated with rebirth. Analogously, bird sees the sky, fish

sees water, worm sees soil and human sees the world, not infatuated in the body form. They will clearly understand the five aggregates and know they suffer with no happiness at all. The Buddha advised us to consider the five aggregates because the world and the universe, when combined become body and mind. **Without body and mind, there is nothing.** Without this world, there is nothing. Without us, the world still exists. Thus, for those who study the five aggregates and examine them thoroughly can stop the suffering and be free from the darkness, which is called ignorance, something that overshadows us. When we have wisdom, our mind will be bright like the sun that rises and then shines to the world and causing the sky to clear. Therefore, by making our body and mind explicitly clear the consequence is the state of five aggregates will be light and comfortable, which allows us to live happily in this world without vengeance and dissatisfaction. Life will be meaningful and peaceful according to the objective of being human for improving and advancing toward the state of the extinction of suffering. ☸



THE NOBLE PATH

Secular paths and religion paths are different. If we were to grow rice in the field, we will harvest rice to feed our family. If you grow faith correctly in a religion, you will real the reward with Nibbana,; the extinction of suffering. No matter how successful you are in the secular world, you should not abandon you religious path. Instead, you should combine secular and religion so that secular and religion matters can support each other. But if you were to give up with one; secular and religion matters will work against each other and both will end up in ruin.

Those who have interest to come to learn and to practice Dhamma needs to put down worldly engagements and responsibilities because these worldly attachments are opposed to the detachment which is the foundation that all Dhamma practitioners should learn and practice. For example, When a Dhamma practitioner comes to the temple to practice it is considered an attempt at detachment. For our practice of Dhamma to yield result, Lord Buddha said, “Dhamma practice has no time limit or excuse, only those who correctly practice will reach extinction of suffering”.

A life of a common man consists of two major components; body and mind. The body consumes rice and the mind consumes Dhamma. Whenever one’s mind consumes Dhamma, Dhamma will cleanse out the impurities from our mind; this impurity is also known as desire. The way to eliminate impurities and desire from our mind is to correctly practice Dhamma by following the noble eightfold path. The one who seeks enlightenment must practice and follow the eightfold path to become a noble individual.

The eightfold path consists of eight elements as follows.

1. Right view
2. Right thought
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

The eightfold path can be further condensed into three simple threefold training, which consist of the following.

1. **Precept** : consisting of Right speech, Right Action and Right livelihood
2. **Mental Discipline** : consisting of Right effort, Right mindfulness and Right concentration
3. **Wisdom** : consisting of Right view and Right thought.

At the present age, the study and practice of Buddhism is miles apart from the original teaching and practice. Lord Buddha taught us to learn to “let go” and to “detach”, however, the majority of Dhamma practitioners still cling

on or hold on to their body and their personal possessions. So they are unable to reach enlightenment which is the extinction of suffering. Monks at present day can fluently give a sermon, but they do not possess the deep understanding of Dhamma. This is because they are walking the wrong path and not the path that Lord Buddha has shown us. Most choose to walk down the wrong path and end up never achieving any result.

The duty of “Right view” is to uplift a person’s mind. Uplift a person’s mind away from impurities that cause sadness and sorrow. Thus, our mind becomes lighter and restful; because we have lifted a heavy item out, which is the impurities that have been accumulated. When a mind continues to carry a heavy item, it will become a burden and we will become blinded by it but if and when we let go of this heavy item, we will feel light and restful; a perfect solution for our daily lives.

On this occasion, we would like to warn the Buddhist communities to stop following the wrong path and follow the right path shown to us by Lord Buddha; by learning the noble eightfold path. Its start with the “Right view” supported by “Right thought”; both are elements of wisdom. **Look into your suffering and study it**, learn from your

suffering until your suffering is no longer there. Then continue and look into your desire and study it, and learn to let go of your desire by slowly detaching your desire until there is none. Please keep in mind that this process has **“no time limit and no excuse”**.

Lord Buddha has taught us to follow the “Right view” so that we can burn away the impurities in our mind. But majority of the Buddhist community did the opposite by bring in impurities as fuel to burn their mind.

After we have considered the way people speak, listen and think in this modern age, we will know that it is filled with impurities and desire. With this, you will never exit from suffering because you are still keeping the impurities and desire as a source of fuel and **continue to burn yourself**. The flame can harm no one other than yourself because you are the one that creates the source of fire. A single impurity can fuel a fire so large that it will make us greatly suffer. But if you choose to walk toward the practice of the “Right view”, it will wash away all the impurities and extinguish the flame from our mind.

The impurities so hot, so thick and enormous in quantity; no such living being that would desire to be burn with this

flame. After Lord Buddha as observed this, he than focus himself and burn out all the impurities with the intention to hold on to his believe, “my body and my mind belong to me”. The method to burn his impurities is through *Vipassana Meditation*; to burn away the five aggregates, base of ignorance, desire, karma and nutriment. After he had driven away the impurities and eliminated all the desire, Lord Buddha had reached Nibbana. A state where desire and the five aggregates no longer exist. All things disappear and the absolute knowledge appeared before him.

Now that we have seen this example, let us all have the “Right view” and stay away from the false view. Please move forward and bring your life and your mind toward the practice of Dhamma and one day reach the extinction of suffering. ☸

“Seasons come and go.
Alternate between sun,
rain, and snow.

Ignorance, craving,
and attachment though,
long-lasting and shadow our souls.”

Venerable Luang Pu Thongbai Papassaro





EXTINCTION OF SUFFERING

How can the extinction of suffering be evident to us? All living creature are dominated by suffering, even if they are focused on how they can eliminate it, they still unable to overcome their misery.

Only Buddha who had reached enlightenment, came to teach all creatures to learn about suffering and knowing their suffering. In order to end suffering we must “know” suffering. If we truly understand that suffering is continuously being born, that suffering is within yourself and all around us; then the way to exit suffering is to understand and know your suffering.

Practicing Dhamma: if we don't practice Dhamma so that we may know our suffering; we will never learn to be able to transcend from suffering and reach enlightenment. Suffering cannot be concealed; birth, ageing, pain, death, separation, mourning, sadness and yearning are all examples of suffering that are expressed and can clearly be seen. However, there is something that conceals itself from us so we are unable to see the suffering; *it is called desire.*

Desire dominates the mind of all living things; no matter what ethnic or religion, nor big or small, rich or poor; all are overshadowed by desire with no exception. There are basically two types of suffering; physical suffering and mental suffering. *Suffering is the fruits of desire;* there is nothing important about suffering, however, it is desire of which we need to be cautious and aware. Because if we know and understand our suffering, we can end our desire; the root cause of our suffering.

Physical suffering can be found from our senses; eyes, ears, nose, tongue, and body. With the use of three defences; to be mindfulness to treat the eyes, to use wisdom to treat the ears, and to use absolute knowledge to treat the mind. Desires enter through our eyes when things of beauty appear before us. When our eyes; consider as sense-organs; clashed against an object or image; known as sense-object; our consciousness is there to receive it and contact is made. Contact will lead to the arising of sensation and these sensations are “will”; satisfaction of image. “Anger” means dissatisfaction of image and “delusion” means to neither be satisfied or unsatisfied of image. Once sensation occurs, our memory and our thought will start working, from here desire surely follows.

Desire can be categorized into three groups; craving of sensual pleasures, craving for existence and craving for non-existence. These three categories of desire will mislead us to enjoy and stay in the state of existence. To enjoy “sensual pleasure” and its “existence” and never want to grow old, feel pain, die or be separated which is the desire of “non-existence”.

All suffering is ultimately caused by desire. Sensuality consists of “liking” and “admiring”. If we practice

mindfulness and bring wisdom and absolute knowledge to use as a tool, we will understand and discover that all these are **impermanent, in state of suffering and non- self**. They are nothing but corpses and hold no beauty; nothing besides suffering is being displayed.

To combat sensuality of “liking”, we need to consider “corpse”; which has no beauty; and “body”; a body that is not beautiful. And with the combination, we will not become blinded by sensuality of “liking” because we will see passed the exterior and realize that all human or living things look the same on the inside. As for “admiring”, we will need to consider three factors consisting of impermanence, state of suffering and non-self to rely that all these are impassionate and we will grow tired of it. When we have no passion, it will lead us to a state of “Vipassana Meditation” or simply a state of meditation. And being passionate will lead us to desire. Being impassionate will relieve attachment of thinking; we can then regain ownership of our self. After we can release attachment, we will become disengaged and be detached, which means to be unconcerned physically, in the mind and all sensual things. Being detached is to abolish the desire just like we are cutting vines on the tree. There is no need to climb to the top of the tree to cut the vine, we can simply cut the root or cut the branch and the

vine will naturally die. This example can be compared to the suffering we are facing, there is no need to describe it in lengthy detail, we just need to be mindful of our suffering and our desire, and suffering will cease to exist.

We humans wish for two things; to create suffering and to end suffering; in other words, to create the “path to rise” and the “path to fall”. The “path to rise” is the cause of suffering and the “path to fall” is cessation or extinction of suffering. Path to rise is a path of ignorance and it reaches all the way to despair; which will cause defilement to accumulate in the mind. Ignorance generates desire and this desire leads the mind to follow mental formation with the wrong view. This is the very thing that leads us to have defilement in our mind. This process is an endless cycle of suffering.

In present day, many disciples who practice Buddhism are focused on learning from books that are not the original teaching of Buddha. For some authors, the understanding or the interpretation is expressed in the wrong view. Unfortunately, this cause suffering and this method of learning is becoming very popular at the expense of path to extinction of suffering; thus the correct way to eliminate suffering is being ignored.

When a “wrong view” occurs, the “right view” will disappear. These two points of view; one called “extinction of suffering” and the other is called “cause of suffering”. “Extinction of suffering” is born to extinguish defilement with the use of precepts, meditation, wisdom and liberation. But “cause of suffering” is born with nothing but craving of sensual pleasure, craving for existence and craving for non-existence. Therefore, who will let men, women and monks know which path to follow? If you choose “cause of suffering”, your desire will never be enough and you will keep **wanting more and more**. This choice will only lead you to a never-ending cycle of desire.

From today forward, you should stop walking forward with ignorance and choose to walk forward with knowledge. From today forward, accept and surrender to the extinction of suffering and poverty. From now on abandon the ignorance and come to the knowledgeable path and be someone with right view. You are the only one that can change the direction you are walking. **Just as suns bring light to the earth, a mind that is bright as sunlight will bring happiness to the world.**

I would like to warn everyone to understand that we should not let our mind carry our burden; the weight of our mind is our suffering caused by ignorance and desire. To empty

our mind and to lighten its weight is the path to extinction of suffering that occurs from the abolishment of ignorance and desire, so that our mind can be relaxed and be at peace.

Now, once we understand about suffering, we should make it our intention to practice meditation, to build up our mind and knowledge so it can protect us and also to eliminate the desire that is the cause of our suffering, which will only lead all creatures to another round of rebirth. We will never break the cycles of birth and rebirth until we develop a life without suffering.

The path have been paved and shown to us and it’s up to us whether we wish to follow the correct path or not. If we follow desire, we will meet suffering. On the other hand, when we follow Dhamma, we will meet happiness. Now that I have shown you the two paths, it’s up to you to decide to direction you will walk. ☸



RAISING MIND OUT FROM WRONG VIEW

Good deed is a merit which we build and sinful deed is a demerit which we must put down. Whenever we bring our mind into merit state, this will be beneficial to us. But if we let our mind fall into demerit, we will lose this benefit. To respect our pure mind, we need Dhamma; Dhamma is most useful to our mind.

The dissimilarity of Creative thought and destructive thought: to be creative is similar to lifting a heavy object up the mountain while destructive is most similar to simply pushing something down a mountain. For example, the birth of Buddha which is not as simple as it sounds due to the difficulty of bringing one's mind to become pure, to become aware of our own consciousness, to develop wisdom and to take one self out of the evil way. **The reason it's difficult is because no one had thought of a way to end suffering.** To compare all the living organisms in the

world to the 7 billion human living in it, the percentage of those who wish to end suffering is almost non-existence. There are plenty of people who seek to find suffering and this makes this world full of people with a false view; people with the right view are out-numbered by those with a false view. Only Buddha and his disciples who have reached the level of the Noble Individual has claim to the reward of exiting the false view and entering the right view; because the right view will advance our mind to the next level. Please let us all learn the system which Buddha and the Noble Individual have practiced.

To advance our mind to the next level, **the first step is to let precept take care of our body, let concentration take care of our mind and let our right understanding take care of our wisdom.** As for reaching Nibbana, let detachment to be the one to take care.

A mind that is unsettled will not know right or wrong until it meets an instructor or teacher. So we can say that once we meet an instructor, our mind can become settled. Like rain that can wash the world, only Buddha and the Noble Individual can cleanse our mind. To elevate our mind is the most important thing because our mind is above all things. We can change the color of our hair or skin, but mind has no color, it is neutral and peaceful. Anyone can change their appearance in a few minutes, but to settle our mind and

become peaceful for a fraction of a second, this is something on which few are able to do. And it is a most unfortunate fact of life is that we are unable to teach our mind. Lastly, even worse is when our mind becomes a slave to desire. The mind has no physical body, its neither black nor white. We can only see with our eyes, hear with our ears, smell with our nose, taste with our tongue and feel with our body; mind cannot be seen. But don't forget that our eyes, ears, nose tongue and body are maintained and are under the control of our mind. **The mind has no physical body, but it has great influence.**

The condition of the mind that has never met an instructor, that mind will fall under karma. Like a lifeless fish that floats down stream; eventually it rot and decay; similar to a mind that has not reached a level of a Noble mind. The Noble mind which is the mind of Buddha or the Noble Individual is filled with knowledge of liberation, knowledge of wisdom, knowledge of concentration and knowledge of morality. The noble mind is similar to the sun who always shines in a full circle; unlike the moon which can either waxing or waning. The noble one always monitors their mind and has the wisdom to caution and keep educating their mind. Buddha presented a proverb to warn all mankind when he said, **“Happiness, sadness, good, evil, likeness, and unlikeness are just one moment of thought”.** When the mind is not protected by wisdom, not defended by concentration;

knowledge will help remove our desire and precept will help safeguard us. A mind is similar to an infant without its mother's protection, just waiting to die. And that infant will not know right from wrong; it's does not know anything; and has no one to show it the way. Therefore, the first thing as a person that we should do is to meet an instructor or a teacher and in opposite, if we were to meet a bully with wrong view; we will become like him. But if we were born into a life where we can meet our instructor with the right view, we will become like him.

When we have a wrong view, we will never know the suffering, the cause of suffering, the extinction of suffering, and the path to the extinction of suffering. This is the weakness of being a human being. Thus, we should not lose our way by following the wrong view because we will never progress in life, only decline. Once wrong view overtakes us, the mind will see things with wrong view; we will never see the truth of the absolute knowledge and liberation will definitely not incur. Wrong view leads us the wrong result. If we were to say in another way, if you have the think or act in the wrong view such as doing bad karma, saying bad things or thinking of something bad, then you are a bad person who cannot find any goodness and only have nothing but desires.

Raising our minds to the noble path by following the eightfold path, the earth will only show us the day light and darkness will no longer be seen. The noble path is openness; no education in any university can teach us in this way, because we all are slave to greed, hatred, delusion which all arise from wrong view.

Wrong view is comparable to waste, thus we should not give it a high value. We should leave it because a human life is too short to be careless; not long after being 70 years old, your teeth will all be gone or your dead body will be cremated.

Lastly, when we have the mind to be human and our bodies are a human being, we must not follow the way that leads us to downfall, which is the wrong view and to follow the path where we rise higher and higher via the right view. The vast development of the the noble path which will bring us out from suffering and lead the mind to be crystal clear like a drop of morning dew. For example, if mind wins over anger, the mind will be enlightened or if our consciousness abandons the craving, then Nibbana can be attained. In conclusion, raising our mind from wrong view and bringing it to the noble path is the only way to achieve the Nibbana. ❀



“One’s seed of wisdom
can only root
in true meditation.”

Venerable Luang Pu Thongbai Papassaro

Chapter II



A Guide to Meditation

Benefits of Dhamma Practice

Four Benefits of Dhamma practice are :

1. Gaining blissfulness, beyond materiality, which can only be experienced by your own mind and body.
2. Having superlative mindfulness to defeat defilements and clear awareness to overcome 108 kinds of cravings.
3. Initiating insight knowledge to end and depart from strong attachments to the Five Aggregates* (Remark: the Five causally conditioned elements of existence forming a being or entity.) with no love or clinging to any of them even in the past, future, or present time. No more bounds.
4. Bringing purity, brightness and peacefulness. Being free from intoxication of bad character such as attachments to places of sensuality, pride, ignorance. These magnificent things can only be found by your own insight. ☸

Mental Concentration

In practicing mental concentration, we must be wise in its methods as the following steps :

1. **Approaching.** Being keen in approaching to calmness and tranquillity.
2. **Recognizing.** Instantly recalling and knowing the exact path way to mental concentration.
3. **Maintaining.** Being always in mental concentration as emptiness
4. **Departing.** Turning away from mental concentration to perceive the three characteristics (Remark : impermanence, suffering and non-self) of the Five Aggregates (Remark : The Five Aggregates are corporeality, sensation, feeling, perception and consciousness)
5. **Deliberating.** Leading into contemplation on birth, aging, sickness, and death. These are all even in all lives.

In the beginning of mental concentration, you will realize as follows: verbal calmness comes before bodily motionlessness and mental tranquillity, which means no need to talk,

no comment or complaining about anything. Verbal speech comes to a standstill. Stop opening your mouth to express any boasts. While doing mental concentration, your body is completely settled down. No wandering around places or groups. Every moment must be in a condition of silence and stay still like a rock. Then your mind will be peaceful in accordance.

While you are turning away from mental concentration, your mind is firstly awakening. Then the body is up. Lastly, verbal expression wakes up. Therefore, you must contemplate on the five aggregates as to be impermanent, suffering and not possessing a self. After that, you can give blessing to all living nature. ☸

Interference of Mental Concentration

1. **The enjoyment of sensual pleasure.**
Delighting in sensuality which leads to suffering.
2. **Thought of Revenge.**
Making good mood to be harmful and finally turned into bad mood.
3. **Drowsiness.**
Feeling sleepy, being drowsy, lazy, and weak.
4. **Restlessness and Worry.**
Wandering mind. Instability and abnormality.
5. **Doubt.**
Hesitation, indecision, unable to make good deed.
6. **No Aspiration.**
No will to practice meditation.
7. **Demerit or bad action.**
Stupidity, unwise.
8. **Lack of knowledge.**
Darken, blacken, fear to practice Buddhist teaching.

We must be aware of the above interference. All are dangerous, wicked and vicious obstacles for us to make a progress in meditation practice. When the mind is completely blocked out with darkness, one will be dumb and silly. He must not willing to make good deeds. Lots of questions pop up with wandering mind. Getting bored and being tired of practicing are followed. This destroys good mood and makes your mind go down and strikes in a passion. ☸

Disturbances of Mental Concentration Practice

During meditation, you may experience some feeling such as pain, stiffness and numbness in your body. If this happens, stop doing meditation. Then, mindfully focus on the painful spot and note it with labeling words softly spoken in your mind as “pain, pain...” or “numb, numb...”, etc. If the pain lasts, you should also see where it is dwelling, who is suffering and what the pain consequences are. When the pain becomes unbearable, you may mindfully change your posture.

Thoughts may often arise as well. Whenever your mind wanders; either to the past, the future or the present, you should be aware and mindfully note it as “thinking, thinking...” If the mind keeps on wandering, you should also know where the thought resides, who is thinking, and what its effects are. Keep tracking the wandering mind closely with mindfulness until it stops wandering. Then, return to focus on the meditation.

In Dhamma practice, do not be afraid of birth, aging, sickness or even death. You must have courageous effort to overcome any obstacles and difficulties. Do not get hindered, trapped or covered. Be equipped with mindfulness, insight wisdom, and knowledge to release yourself from the defilements' snare, and experience freedom, clearness and coolness. ☸

Meditation Techniques

1. Buddho Technique
2. Rising and Falling Technique
3. Move and Still Technique
4. Samma Arahang Technique
5. Physicality and Mentality Technique
6. Breathing Technique (Anapanasati)
7. Appearance and Disappearance Technique

1. Buddho Technique

**Note: This technique arouses mindfulness and concentration by observing in-and-out breath, combined with reflecting on the Buddha's virtues. "Buddho" is one of the 9 virtues of the Buddha, literally means "the Awakened One".*

A practitioner is recommended to note in-breath with a mental label as "Bud", then out-breath with "dho". Here is brief explanation of this technique.

In sitting meditation, sit with your legs crossed, the right leg over the left one, and your body upright. Place your hands on your lap, the right on the left. Hold your body and mind nicely and comfortably. Rest your eyesight on the floor a few feet in front of you without bending or raising your head. Ease your mind and set all worries aside. Make your mind enjoy. Disregard the past and the future, and be aware of the present only. Be mindful of what you are doing.

Develop clear comprehension with each breath. Do not let any distractions enter your mind. Straighten your body up. Do not worry about anything. Let things go and empty your mind. Do not let any emotions happen. Put bad mood inside your mind away. Gently close your eyes and breathe normally. Activate consciousness inside. Shut down your ears and close your mouth, while open your inner mind. Note in-breath as “Bud” and out-breath as “dho” throughout the sitting period. “Bud” stops stupidity. “dho” makes your silliness away. Don’t be drunk in happiness. Don’t attach to enjoyment in carnal pleasures. “Buddho” represents wisdom that wakes you up from delusive dreams of luxury. Don’t expect in divine states of stillness. Keep calmness to continue.

Once the time is up, before you reach the end of the sitting, should you contemplate in your mind, for about 5 minutes, on the five aggregates which are body and mind or physicality

and mentality. See their natural three characteristic, as they are impermanent, suffering, non-self, as well as repulsive. See that they are naturally subjected to aging, sickness and death. Do this contemplation both in forward order and in reverse order about five minutes. After that, radiate loving-kindness to yourself and all beings.

Now, change your posture to standing position, then start practicing walking meditation by establishing your mindfulness and awareness on the walking movements. Note the movement of your right foot as “Bud” and the left as “dho”. You may walk as quickly, moderately or slowly as you like. A walking period could be about 10-20-30 minutes, then followed by 3-5-10 minutes of standing meditation with clear awareness. Then, start another period of sitting meditation.

Keep on practicing to develop sustained mindfulness on sitting, walking and standing alternatively throughout the day. When it is time to sleep, be mindful of the lying posture, also note in-and-out breath as “Bud-dho” until you fall asleep. When you wake up, continue your practice in the same way as usual.

2. Rising and Falling Technique

**Note : In this technique, a practitioner is to observe abdomen's movements as the primary object of sitting meditation. The abdomen moves in accordance with in and out breathing -- it rises while breathing in, and falls while breathing out.*

You are suggested to note the abdomen's rising movement as “rising,” and its falling movement as “falling.”

Body - Sustain mindfulness in standing, walking, sitting, as well as lying.

Verbally - Stop talking, but keep meditation with labeling words spoken in your mind.

Mind - Note what you aware of and what you see. Note to let go your sensual emotions.

During waking hours, you must continuously observe presently arising physical and mental phenomena with labelling words, softly spoken in your mind.

In sitting meditation, hold your body upright, and clear your mind. Look on the floor a few feet in front of you. Gently close your eyes. Close your mouth, shut your ears down Be mindfully aware as always. Breathe in and out deeply a few times, then breathe normally. When you

breathe in, be aware of the rising movement of your abdomen, and label it as “rising.” When you breathe out, observe the falling movement, and note it as “falling.” If something else arises and draws your attention away from the abdomen, you should observe it and note it as it is, such as “aching”, “pain” or “thinking”, until it goes away, then return to your abdomen. A sitting period should last at least 10-30 minutes.

Before you reach the end of the sitting meditation, for about five minutes, **contemplate on the five aggregates as they are impermanent, suffering, non-self, as well as repulsive.** After that, radiate loving-kindness.

In walking meditation, the movement of walking is the primary object of observation. For example, when you walk, you should observe the whole movement of each leg, and note it as “right step” or “left step”. The movement of a foot comprises of 6 steps; each should be aware of, and note with mental labeling as shown in the following pictures:

The movement of a foot comprises of 6 steps

1 Step



STANDING ➤ RIGHT STEP ➤ LEFT STEP

2 Step



STANDING ➤ (FOOT) LIFTING ➤ PLACING

3 Step



STANDING ➤ (FOOT) LIFTING ➤ MOVING ➤ PLACING

4 Step



STANDING ➤ (HEEL) LIFTING ➤ (FOOT) LIFTING ➤ MOVING ➤ PLACING

5 Step



STANDING ➤ (HEEL) LIFTING ➤ (FOOT) LIFTING ➤ MOVING ➤ DROPPING ➤ PLACING

6 Step



STANDING ➤ (HEEL) LIFTING ➤ (FOOT) LIFTING ➤ MOVING ➤ DROPPING ➤ (HEEL) TOUCHING ➤ (TIP) TOUCHING ➤ PRESSING

The Four Main Postures

The observation of the 4 main postures is summarized as follows:

1. **Standing**: Observe the whole body from the head down to the feet, and from the feet up to the head. Note standing as “standing, standing ...”

2. **Walking**: Observe and mentally label movements of the legs while walking.

1 Step: “Right step, left step ...”

2 Steps: “Lifting, placing ...”

3 Steps: “Lifting, moving, placing ...”

4 Steps: “(Heel) lifting, lifting, moving, placing ...”

5 Steps: “(Heel) lifting, lifting, moving, dropping, placing ...”

6 Steps: “(Heel) lifting, lifting, moving, dropping, touching, pressing ...”

3. **Sitting** : Sit with crossed legs, the right on the left. Place both hands on your lap, also the right on the left. Hold your body comfortably straight. Establish mindfulness on the rising and falling movements of your abdomen with mental labeling as “rising” and “falling” respectively.



4. **Lying** : lie down on your side, aware of the lying posture.



When you walk, look 6-7 feet ahead. If you sit with your eyes open, rest your eyesight on the floor a few feet in front. Neither bend your head down, for your neck may get stiff; nor raise it, for your mind will easily wander.

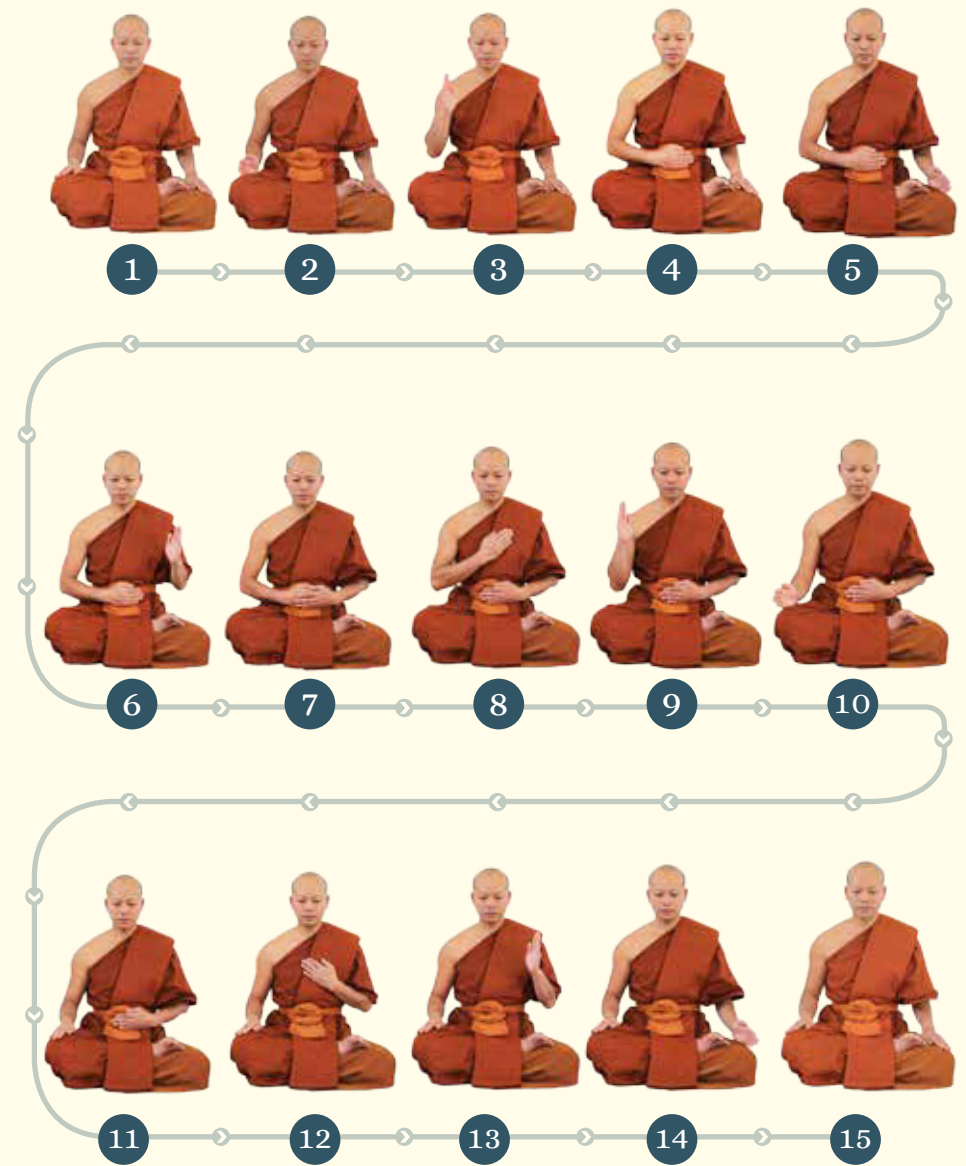
This technique can enhance mental development for a wide variety of practitioners who have faith, effort, wisdom, concentration and mindfulness in Dhamma practice. Encourage yourself, and do not yield to sensual pleasures, defilements or any consequences of your past deeds. *Some people live only on the results of their past deeds. Some rely on their new deeds to bare fruits. Some depend their lives on both past and new deeds. But some of those who never count on either of them are presently able to make their own way out of the endless rounds of sufferings.*

3. Move and Still Technique

In this technique, a pattern of hands’ movement is invented for mindfulness and awareness development. A practitioner is to observe rhythmic movements and pauses of their hands, and mentally label them as “move” and “still” respectively. Doing so, mindfulness can gain momentum strong enough to block defilements. Minimum period of practice is not less than 30 minutes and can be up to

one hour or more. This method is also enjoyable and applicable to any levels of students from kindergarten to secondary school because it only uses one's own hands. There is no specific requirement of meditation place or time. Moreover, the movement pattern, shown in the following diagram, is not complicated at all. If practice accordingly, your mindfulness and wisdom will be sharpened and refined.

Should you apply this technique to sitting meditation and note your movements with high frequency of your mindfulness. Observing movement and stillness of the body is recommended in standing and walking as well.

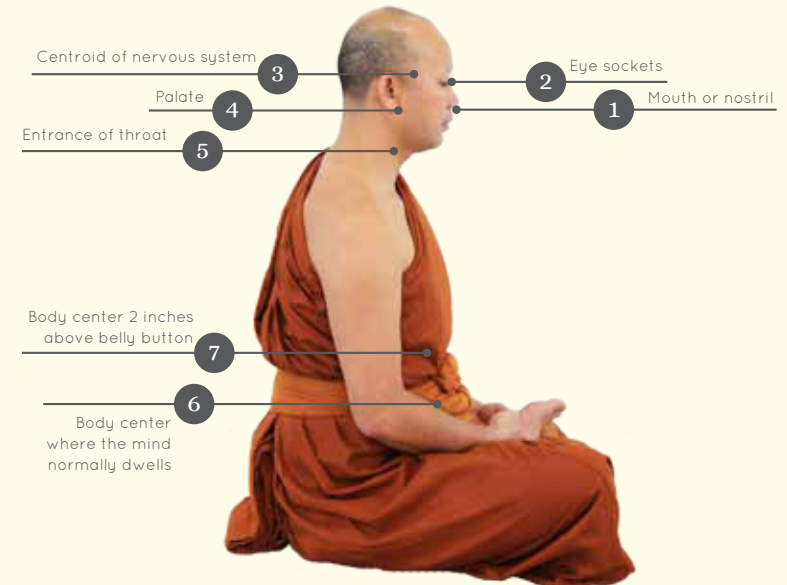


4. Samma Arahang Technique

In this technique, mindfulness is established at 7 bases in the body, from the forehead to the belly. While focusing on each base, a practitioner is to visualize a small, medium or large crystal ball as a media of mindfulness and concentration, and mentally recite “Samma Arahang, Samma Arahang...” Size and clarity of the imaginary ball indicate intensity of concentration. The 7 bases are listed below and shown in the following diagram:

1. Mouth or nostril
2. Eye sockets
3. Centroid of nervous system
4. Palate
5. Entrance of throat
6. Body center where the mind normally dwells
7. Body center 2 inches above belly button

Base 1-5 are the upper bases, while 6 and 7 are the lower ones.



Basic Meditation Guideline

The practice involves imagination of a mark on 7 bases to develop mindfulness and clear awareness. Here is its brief basic guideline. (Illustration on page 121)

Sitting: Sit with crossed legs, the right on the left. Place your right hand on your left with the right index finger touching the left thumb. Straighten your body, and be mindful. Lay down your burdens.

Marking: Visualize a perfectly clear crystal ball, as sparkling as a flawless cut-diamond, colored clear white, pleasant to watch. Its size should be as small as your eye lens. The ball is the mark of meditation.

Noting: Close your eyes, but not too tight. Contemplate on the Buddha's virtues by reciting "Samma Arahang" in your mind. ("Samma Arahang" literally means "the Perfectly Worthy.") Then, visualize the crystal ball, and put it at the 7th base (see the diagram). Keep reciting "Samma Arahang" in parallel with visualizing the ball.

Cautions

1. Do not practice forcefully.
2. Do not expect to see anything.

3. Do not worry and be patience.
4. When concentration is lifted, focus inside the mind.
5. Do not cling to any visions that may arise.

5. Body and Mind Notation Technique

You can easily practice this technique. As a shortcut, it quickly raises a keen awareness of defilements. For example, when the sense organ contacts mind object; such as eyes see objects, you comprehend that seeing is physicality whereas the consciousness in visibility is mentality. Or when ears hear sound, you note that hearing is physicality whereas a consciousness of hearing is mentality, etc. and even when your mind senses a mood, sensibility is physicality and knowing consciousness in the mood is mentality.

The word "Physicality" means all sensibility (perception) that can be sensed by the body.

The word "Mentality" means all consciousness in sensibility only which can be sensed by your mind. It is invincible. At the moment of seeing, tasting, smelling, hearing, touching and knowing, be aware that what is sensed is just a natural object, not a being, a person or a soul. It is unreliable and belongs to no one. Realizing this, suffering cannot arise, and that is the end of suffering!

Therefore, in this way, you just need to observe and note your body and mind in the five aggregates. In comparison, the body is simply like a boat while the mind is its rower. When mindfulness and insight wisdom align, the mind will be uplifted.

6. Breathing Technique (Anapanasati)

In this technique, in and out breathing is the main meditation object to be concentrated. To suit practitioners of different ages, levels of meditation are set as follows:

Children between 3-6 Years Old

Begin with basic training on culture, ethic and morality, then add meditation practice. Give a short lecture on “3 Good things” -- **good action, good speech and good thought**. The children must know these are up to our own will. Like breathing or eating, we must do by ourself. No one else can do it for us. Also “3 Bad things” --**bad action, bad speech and bad thought**, of which they must know, no one cannot do either, but themselves. The “3 Good things” and the “3 Bad things” are subjected to own volition, so we are directly and unavoidably responsible for them. No one else gets its results instead of us.

To strengthen their intelligence, for young children, attractive tools or toys should be used in teaching. A teacher may draw their attention by showing them how to pick things up or laying things down. Afterwards, teach them how to meditate, and have them practiced. Begin with short meditation period, and then slowly add up step by step, such as 3-5, 5-7 and 7-10 minutes. For 3-6 year-old kids, the Buddho technique is recommended. Gradually draw their attention to meditation until they feel comfortable and be interested in practicing. Guide the children to observe in and out breath, and focus their awareness on the air, passing in and out. We can express in language as focusing on, watching on, being mindfulness on, and observing on in-out breathing.

When the children are calm and concentrated, morality training can be given in parallel. For example, teach them on love, life, wealth, body and mind, as well as how to live creatively without harming others' lives and possessions. If you love yourself, you should not do unwholesome deeds, which later cause difficulties to your body and mind, such as taking intoxicants, having fun with bad friends, gambling, being lazy, and so on. Rather, you should perform good deeds, love and respect your elders and friends, be afraid and ashamed of unwholesomeness, etc.

At the end of sitting meditation, lead the kids to radiate loving-kindness to themselves as well as all beings.

Children between 7-10 Years Old

For 7-10 year-old kids, 2 types of meditation are suggested the Buddho technique and breath counting. Breath counting method is as follows:

1. Breathe in and count 1, and then breathe out and count 1. Keep counting for 5 minutes.
2. Breathe in and count 1-2, and breathe out and count 1-2 for 5 minutes.
3. Breathe in and count 1-2-3, and breathe out and count 1-2-3 for 5 minutes.
4. Breathe in and count 1-2-3-4, and breathe out and count 1-2-3-4 for 5 minutes.
5. Breathe in and count 1-2-3-4-5, and breathe out and count 1-2-3-4-5 for 5 minutes.

Between breath counting and the Buddho technique, select the method that provides better result.

As for morality training, 4 more dual topics should be added from the kindergarten level.

1. Mindfulness and Clear Awareness. Being mindful before doing, speaking and thinking is mindfulness. Being aware of what you are doing, speaking or thinking is clear awareness.
2. Moral Shame and Moral fear. Being ashamed to evil ways and being afraid of bad deeds are the way to uplift oneself.
3. Ascendants - Appreciation and Gratefulness. Being grateful to patrons and reciprocate them is a superb of good person.
4. Patience - Gentleness. Patience and gentleness beautify a person.

These virtues should always be aimed at and kept in mind. Then, one's body and mind will be protected and purified so that one can become a true human.

Children between 11-15 Years Old

Two meditation techniques can be applied to young teenagers, the Buddho technique and the Rising and Falling technique, which are explained earlier. In addition to the previous level, five dual topics should be added in morality training. These are moral basics of life that should be embedded to their bodies and minds for future progress.

1. **Life and Loving-kindness** : If you love your life, do not harm others.
2. **Wealth and Right Livelihood** : If you love your possessions, do not take others'.
3. **Love and Self Restraint** : If you love your body and mind, do not be negligence.
4. **Speech and Truth** : If you love truth, do not lie.
5. **Drinking and Mindfulness** : If you love mindfulness, do not drink alcohols.

Moreover, the children should learn about the 10 vicious ways of conduct, the 5 sensual pleasures, the 4 biases, All of them are severely harmful, and lead to endless difficulties and sufferings.

High School Level between 16-20 Years Old

At the age of 16-20, 3 types of meditation are suggested, the Buddho technique (for 10-20 minutes), the Rising and Falling technique (for 10-20 minutes) and the breath counting.

As for breath counting method, use 5-9-0 counting is as follows:

Breathe in and count 5-6-7-8-9-0, and then breathe out and count 5-6-7-8-9-0. (5 minutes)

Breathe in and count 5-6-7-8-9-0 (forward), and then breathe out and count 0-9-8-7-6-5 (backward).

For more elaboration:

6. Breathe in and count 1-2-3-4-5-6, and breathe out and count 1-2-3-4-5-6. (5-10 minutes)

7. Breathe in and count 1-2-3-4-5-6-7, and breathe out and count 1-2-3-4-5-6-7. (5-10 minutes)

8. Breathe in and count 1-2-3-4-5-6-7-8, and breathe out and count 1-2-3-4-5-6-7-8. (5-10 minutes)

9. Breathe in and count 1-2-3-4-5-6-7-8-9, and breathe out

and count 1-2-3-4-5-6-7-8-9. (5-10 minutes)

10. Breathe in and count 1-2-3-4-5-6-7-8-9-10, and breathe out and count 1-2-3-4-5-6-7-8-9-10. (5-10 minutes)

As for morality training, select some topics from the groups of 2-5 of Dhamma Enumeration, as well as the groups of 4-6 of the Code of Morality for the Laity. Contents of each lecture should be applicable in daily life. At this age, they could understand some Dhamma language and should be able to distinguish between wholesomeness and unwholesomeness so as to contribute to their society.

College Level between 21-25 Years Old

Any meditation techniques are applicable, such as the Buddho, the Samma Arahang, the Move and Still, the Body and mind and the Rising and Falling. However, suitability of timing, status, person and place should also be considered. Meditation period can be 15-30 minutes, depending on occasions.

For Dhamma Knowledge training, add the groups of 5-10 of Dhamma Enumeration, as well as the Code of Morality for the Laity, life-story of the Buddha, religious ceremonies, behaviors, activities, etc. The teacher should emphasize on

values of life, how to avoid sorrowful ways and how to develop beneficial ways. The effective training period is at least 3, 5 or 7 days.

In developing tranquility and insight, a practitioner should practice on various postures namely standing, walking, sitting, lying, and all minor postures.

A meditation teacher should know suitable conditions of person, place, teacher, and so on. He or she must have not only profound in Dhamma knowledge, be skillful and active in teaching, but also be happy and calm person as a good example for students. Moreover, his or her speech should be easy to memorize. Most importantly, the teacher must have outstanding, clear and direct meditation experience.

Breath Counting

Here is explanation of breath counting.

Forward counting: count 1-5, continuously increasing.

Backward counting: count 5-1, continuously decreasing.

Forward counting: count 1-10, continuously increasing.

Backward counting: count 10-1, continuously decreasing.

Counting is divided into 2 levels:

1st Level: count 1-5 for young teenagers down to small children.

2nd Level: count 5-10 for teenagers up to adults.

In details, breathe in and count 1, then breathe out and count 1. Next, breathe in and count 1-2, then breathe out and count 1-2. Gradually increase counting according to mediators' age and degree of mindfulness and awareness.

Forward counting

1-----10
 1-----9
 1-----8
 1-----7
 1-----6 (for the age of 17-20 or more.)
 1-----5 (for the age of 16-10 or less.)
 1----4
 1---3
 1--2
 1-1

Meditate for 5 minutes on each and every step, or 10-30

minutes for a skillful practitioner. Longer meditation period provides more mental stability.

1-----5 (forwards)
 1-----6
 1-----7
 1-----8
 1-----9
 1-----10
 9-----1 (backwards)
 8-----1
 7-----1
 6-----1
 5-----1

The age of 17-20 or more can comfortably apply the above counting method.

Backward counting

10-----1
 9-----1
 8-----1
 7-----1
 6-----1 (for the age of 17-20 or more.)
 5-----1 (for the age of 16-10 or less.)
 4----1
 3---1
 2--1
 1-1

Meditate for 5 minutes on each and every step, or 10-30

minutes for a skillful practitioner to enhance mental stability. Keep practicing the breathing technique, and when you are well trained, you may easily share it to others.

Mindfulness on breath counting is suitable for all ages, ranging from 7-70 years old. Establishing mindfulness and concentration on breathing is a significant foundation for further mental development. It can lead to enlightenment in no time if one practices persistently and continuously.

A meditator should sit up straight with firm mindfulness. Be aware of in and out breath, whether it is long or short, coarse or fine, and so on. All three sitting postures above provide comfortable breathing with extended lung that support concentration which brings calmness and finally happiness to the body and mind.

Mindfulness of Breathing and The Discourse on Foundations of Mindfulness

Mindfulness of breathing with 16 bases can support Foundations of Mindfulness as follows:

4 bases of mindfulness of body : Breathe in and out, knowing whether it is long or short, and calming the body. Do not be negligent.

4 bases of mindfulness of feelings : Breathe in and out,

observing rapture, joy and mental formation, and calming the mind. Do not be negligent.

4 bases of mindfulness of mind : Breathe in and out, observing the mind, and developing gladness, concentration and liberation of the mind. Do not be negligent.

4 bases of mindfulness of Dhamma : Breathe in and out, observing impermanence, dissolution, cessation and relinquishment. Do not be negligent.

These 16 bases are just to realize the truth of body and mind. Nowadays, most Buddhists fail to see profound aspects of Dhamma. Conceptual knowledge, blind faith in practice methods and egoistic discrimination steer them away from the Ultimate Truth, generating more and more doubts and conflicts in Buddhist society. In contrast, throughout my 7 years of propagating pure essences of Dhamma and Discipline, I only experience perpetual happiness and harmony.

I really feel sorry for those who also focus on spreading the pure Dhamma and Discipline, but get strongly pressured in various ways, and end up discouraged and tired. No matter how excellent the Dhamma and Discipline are, if one's faith is not strong enough, one will not gain much benefit. As long as one fails to see the Ultimate Truth, one is blind and trapped in eternal chaos.

7. Appear-Disappear Technique

In this technique, wisdom precedes concentration. Mindfulness, clear awareness, wisdom and insight are developed by recognizing, understanding and abandoning. One should correctly know internal and external phenomena at the moment of seeing, hearing, etc. For example, when the eye contacts a visible object, one should be aware of seeing, and that the visible object just arises, stays for a while, and then vanishes. The same goes when there is contact between other senses and their objects, including the mind and a mental object. There is nothing except moments of appearing, standing and disappearing. In reality, all physical, verbal and mental phenomena are just these 3 moments and nothing else. They continuously arise, stay on and disappear as endless chain of cause and effect or specific conditionality.

It is the natural law of all universes that everything appears, stands and vanishes on its own accord. Seeing the 3 moments clearly, one gets dispassionate and relinquishes all attachments; hence, one's mind will be tamed, pure, calm and cool all day long

Meditators' Guidelines

Meditators should

1. Restrain your 6 senses – eye, ear, nose, tongue, body and mind.
2. Eat less, talk less, and avoid socializing.
3. Minimize resting and sleeping, but maximize practicing and wakefulness.
4. Practice continuously with sustained mindfulness.

Cigarettes and intoxicants are not allowed. Just observe yourself in silence so as to be free from defilements.

There are 3 levels of daily practice:

1. Basic level – 8 hours for practicing, 8 hours for sleeping, and 8 hours for resting.
2. Intermediate level – 12 hours for practicing, 6 hours for sleeping, and 6 hours for resting.
3. Advance level – 16 hours for practicing, 4 hours for sleeping, and 4 hours for resting.

These levels are recommended for those who aim at enlightenment. Meditation period is adjustable according to you physical conditions and occasions, generally ranging from 10 minutes to 1 hour. ☸



“The end of all
water drops
is the wide ocean.

The end of all
the most brilliants
is liberation.”

Venerable Luang Pu Thongbai Papassaro

Chapter III



Biography of

Venerable
Luang Pu
Thongbai Papassaro



LUANG PU
THONGBAI PAPASSARO

THE CHIEF MONK OF WAT NALUANG

BIOGRAPHY OF

VENERABLE LUANG PU THONGBAI PAPASSARO

Venerable Luang Pu Thongbai Papassaro was born on the 6th of October 1936. He was the 5th of 8 children, 6 boys and 2 girls. His parents, Mr Boon Nanudon from Roi Et and Mrs Sri shinamon from Kalasin named him Thongbai Nanudon.

When he was four years old, he asked his parents for permission to live in a temple. They felt he was too young at that age. When it was time for him to begin primary school at the age of seven, his parents finally allowed him to stay in the temple until he had completed his education. He stayed on as a monk ever since and has never left the monastic order.

In 1956, at the traditional age of 20, he was ordained at Wat Namon in his mother's hometown of Kalasin. With his strong aspirations to help others, he diligently studied the doctrinal aspect of Dhamma. After his graduation, he continued to exert effort in his studies on the Dhamma.

In the years to follow, to complement his already vast knowledge of the Dhamma, Luang Pu continued to search out and practiced the Dhamma with following these highly cultivated noble monks.

In 1965, he practiced with Venerable Luang Pu Waen Sujinno and Venerable Luang Pu Thate Desarangsri
1966, with Venerable Luang Pu Chah Suphudho
1967, with Venerable Luang Pu Fun Ajaro
1968, with Venerable Luang Pu Sod
1969, with Venerable Luang Pu Dun Atulo and Venerable Luang Pu Lar Khemapuddho
1971, with Venerable Luang Pu Buddhadasa Indapannno
1972, with Venerable Luang Phor Punya and Venerable Luang Pu Ard Arsapa
1973-1974, he practiced his Dhamma in the Bodhisattva Cave in Saraburi and travelled around Thailand, Laos, Cambodia, Burma and Malaysia

1976-1987, he made a strong vow to practice intensive meditation and Vipassana in solitude. He also undertook the additional practice of Dhutanga where he would not lie down at any time, practicing only in the sitting, standing and walking postures. This practice was observed in Wat Thaisongtham in Udon Thani. He alternated the practice by staying in solitude and going Dhutanga wandering in combinations such as, seven months meditation in solitude and five months wandering, nine months meditation with three months of wandering and eleven months meditation with only one month wandering.

In 1986, he practiced at Phu Luang Mountain and in 1987 he practiced at Naga Cave in Namnao District of Phetchabun.

After the twelve years of intensive and austere practice, he started to share his knowledge and teach the Dhamma with others. In 1990, Venerable Luang Pu resigned from his provincial rank and responsibilities to concentrate on teaching the Dhamma full time. From 1990, he has propagated and disseminated the true teachings of the Buddha which he has realised for himself through his dedicated practice from his monastery Wat Naluang in the Ban Phue district of Udon Thani.

of not lying down to sleep for thirty years was unfortunately abandoned in 2001. During the twenty five years of success, he sustained a spinal injury from the practice and doctors at the Srinakarin hospital in Khon Kaen University advised him to stop the austere practice.

In 2000 to 2012, Venerable Luang Pu decided not to accept any invitation to perform ceremonies for thirteen years to focus on the training of his monks and devotees.

Over the years Venerable Luang Pu's devotees have encouraged him to open branches of Wat Na Luang all over Thailand. These days has 15 Monasteries in total.

1. Wat Naluang, Udon Thani
2. Wat Chaiyapruksaram, Udon Thani
3. Wat Pa Kokkhro, Nongbualamphu
4. Wat Nirotpimparam, Udon Thani
5. Wat Boonkongamatatham, Udon Thani
6. Wat Rattanawiwake Krongwarn, Prachuap Khiri Khan
7. Wat Ploysangwornniran, Uttaradit
8. Wat Tipudomrat, Prachuap Khiri Khan
9. Wat Anuttarathamaram, Srakaew
10. Wat Sijokittipalangsri, Nakornnayok
11. Wat Laowkwanpholomyen, Kanjanaburi
12. Wat Banphuyang, Ratchaburi
13. Wat Suanarduttiyan, Suratthani
14. Wat Paparanasri, Petchaboon

15. Wat Bannontaphon, Phitsanulok
16. Wat Sudhamvipassana, Sakonnakhon
17. Wat Machimanibbana, Pathumthani

At Wat Naluang, on a daily basis between 12 pm to 2pm, Luang Por accepts visits from devotees who would like to seek his advice or may have questions on the Dhamma.

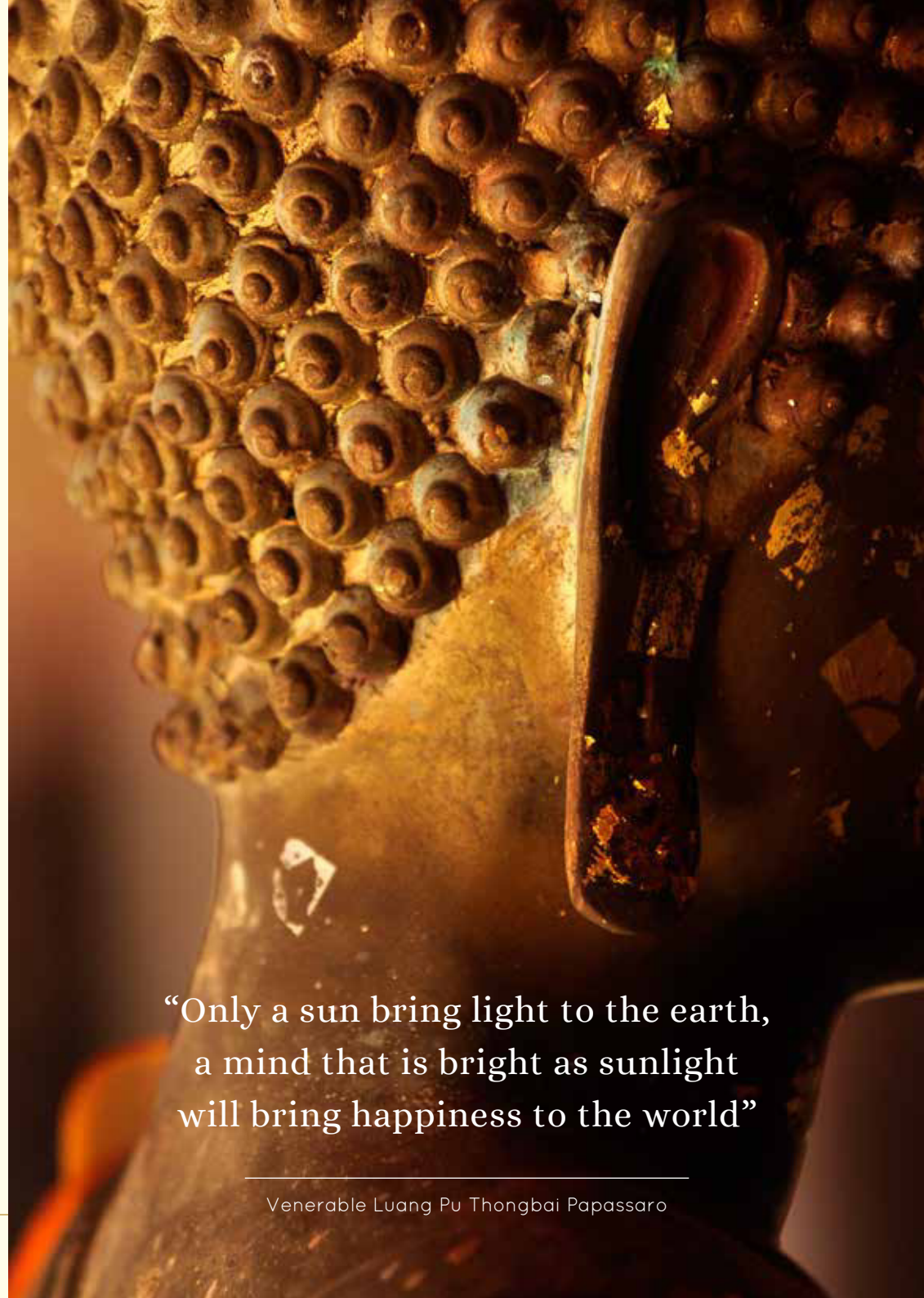
Every 2nd Saturday of the month at the monastery, Luang Por expounds on Dhamma followed a question and answer session for the general public and devotees. He also gives talks on every quarter, full and new moon. This provides a good opportunity for devotees to share any doubts or uncertainty in their mind regarding the Dhamma.

Reverently addressed as Venerable Luang Pu or Luang Phor in Thai, means Venerable Grandfather or Father respectively. He has also been appointed the titles of Phra Kru Phapassorn Suddhikhun in 1972, Phra Phavanavissudhajahn in 2003 and Phra Rajsiddhajahn in 2009 by Sangha Supreme Council of Thailand.

Venerable Luang Pu has written dozen of Dhamma books to guide aspirants in understanding the Four Noble Truths. He specialises in teaching the Path to the cessation of suffering. Venerable Luang Pu's looks belie his age of 79 years due to his dedicated practice. The vigour in his practice and

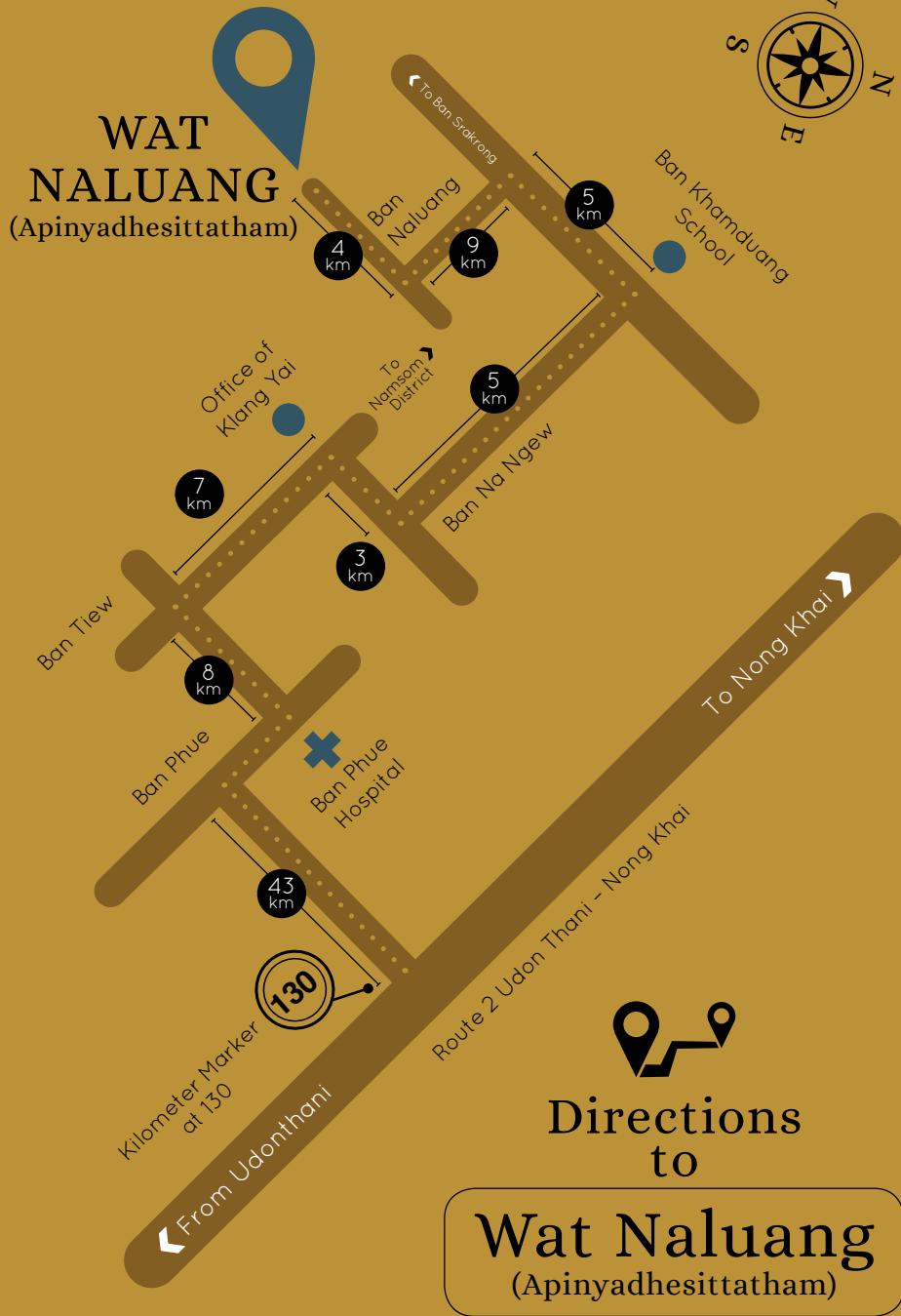
elocation of the Dhamma and the way which he looks after the welfare of his 15 monasteries and it's residents has touched the hearts of all who have had the good kamma to come into contact with him. They had their lives changed in a most profound way.

Venerable Luang Pu's heartfelt compassion and profound wisdom has made him dedicate his whole adult life to the happiness and wellbeing of all. Venerable Luang Pu's selfless service to the multitude of people that has come his way is indeed testament of a Noble Arahant worthy of gifts, hospitality, offerings and noble acclaim.



“Only a sun bring light to the earth,
a mind that is bright as sunlight
will bring happiness to the world”





WATNALUANG (APINYADHESITTATHAM)
Khamduang Subdistrict, Banphue District, Udon Thani, Thailand 41160
Mobile number +668 8569 2049



“SACRED
ARE THE
PURIFIED
MINDS”

VENERABLE
LUANG PU THONGBAI PAPASSARO