



Words of Wisdom


A Collection of Dhamma Talks by
Venerable Luangpor Pramote Pamojjo



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Venerable Luangpor Pramote Pamojjo

Compiled and Translated by
Venerable Luangpor Pramote Pamojjo's Followers



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Foreword



Sometimes, certain words of wisdom may snowball into something that could change one's life.

Venerable Luangpor Pramote Pamojjo is a teacher, who possesses a remarkable skill of capturing the attention of the audience with diverse backgrounds and making everyone feel the teachings are directly for them. Countless numbers of people have their lives changed after listening to his teachings after only a few times.

Some of Luangpor Pramote's followers, who are aware of how valuable his teachings are, have selectively compiled his words of wisdom taught on different occasions into this published book, with an aim to motivating the

readers to follow the noble path and achieve its fruits, as first the Buddha and then our beloved teachers and masters have accomplished.

Upon the mind being motivated by these words of wisdom, we hope the readers practice accordingly to achieve real breakthroughs in life.

Venerable Luangpor Pramote Pamojjo's followers

13 April 2015



The mind
that wanders off

It is normal for the mind to wander off. The nature of the mind is that it wanders off. So, when it wanders off, just be aware of the happy and unhappy feelings, and good and bad mental states that occur. Letting the mind wander may sound like it is not correct practice. However, it is actually a good thing to do, because the mind wandering off allows us to make contact with sense objects, and then this causes the feelings to change.

The mind making contact with objects is called phassa, which causes pleasant, unpleasant and neutral feelings. Through feelings, defilements can arise, which are mental formations. We can see that the mind works by itself, fabricating states after making contact with sense objects. The mind working is known as

state of existence. Watching all of this working is what we call studying the Dhamma.

Luangpor Bhud taught us to practice by simply being mindful when we “stand, walk, sit, sleep, eat, drink, do things, speak, and think”. We can think but just think with mindfulness. Who stands? Who walks? Who sits? Who sleeps? Who eats? Who drinks? Who does things? Who speaks? The body is the one that stands, walks, sits, sleeps, eats, drinks, does things and speaks. Who thinks? The mind is the one that thinks. Observe that it is working on its own. It’s not us. So do not be afraid when the mind wanders off.

Being mindful when the mind wanders off can bring wisdom. The mind that refuses to go out and stays still is concentration (samatha).

It is one kind of samdhi. However, if the mind wanders off without mindfulness, it is deluded. Therefore, there is a thin line between developing wisdom and having delusion.

If we are mindful, when the mind wanders off to make contact with objects, we obtain mindfulness on the path to wisdom. On the other hand, if the mind wanders off to make contact with objects but mindfulness is not cultivated, it's in delusion. Luangpor Bhud said, "There is a thin line between being absent-minded and gaining awareness." So, do not be afraid. It is common for the mind to wander off.

Luangpu Dune said, "It is the nature of the mind to wander off. However, the mind wandering off without mindfulness is the cause

of suffering. The result of the mind wandering off without mindfulness is suffering. When the mind wanders off, if mindfulness is kept in tact, observing it as it is, that is developing the noble path. The result of having mindfulness when the mind wanders off is the end of suffering.”

He didn't say the mind must not wander off.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.*

14 November 2014

*The transcription was transcribed from the original
audio record of Wat Suan Santidham Series No. 57*

Track: 571114B



Dhamma practice
for Parents

We can practice while raising a child. Some say it is difficult to do so as kids need attention. Well, you're the one who has created them. Some, who do not have kids, go seek help from a doctor in order to get one. You've asked for it yourself, so it's not for you to complain. We can still practice while raising a child. We don't have to put away our child in a nursery so that we can practice. It's needless to do so.

Whom among you has ever fed your child? If you have a child, you must have had done it at some point. Have you ever felt that your child is adorable when he finishes off his meal and enjoys the meal? Well, when you feel that he is adorable, you just have to be aware that you feel the love toward him. Just like that! That's Dhamma practice.

On another day, he refuses to eat, refuses to chew, and you also have to rush to work. There is a lot of work to do at home. You couldn't rely on your husband because he has already gone somewhere else. A lot of household chores are pending and your child still refuses to swallow the food. You are frustrated about when or if he is going to finish his meal. When you are angry, just be aware that you are angry. If your child makes you angry by making a mess at home, just be aware that you are angry.

One day, your child behaves nicely. He's been nice for five minutes. You are pleased. Just be aware that you are pleased. Now that he's been well-behaved for too long. He looks so calm that you start to be worried that he

might be sick. He has never been this calm for more than five minutes and now he's been sitting still for half an hour! You are worried. Just be aware that you are worried. This is a Dhamma practice.

Can we see that our mind constantly changes? We can practice while raising a child. However, I wouldn't recommend using our husband or wife instead of our child as a subject of meditation. If we practice by using our husband or wife as a subject of meditation, we might feel angry. We'll only see the ugliness if we contemplate our wife as a corpse or foulness (asubha). If we want to use this type of Dhamma practice, we'd better observe ourselves as a corpse or foulness. If we contemplate our wife instead of ourselves, we might

feel that our wife is disgusting and we have to find a new one. That is troublesome. So just use our children as a subject of meditation because we have to take care of them and cannot abandon them. When they make us feel love, just know it. When they make us feel frustrated, just know it. Observe our mind that constantly changes. This is Dhamma practice. Observing our own mind is a Dhamma practice that is suitable for this era.

Eventually, we will realize that the affectionate feeling that we have for our children is only temporary. This may seem surprising for parents. We keep observing this by ourselves. If we don't observe our own mind, we might use overly harsh punishment on our children when they provoke us. Some parents may get stress

from somewhere else, but they take it out on their children. It's such a pity for these children. However, having parents like this is simply the consequence of bad karma. So we keep observing our own mind so that we won't hurt our children nor spoil our children so much that they can't do anything by themselves.

These days, Thai people raise their children poorly. We are all Thais here. Don't replace your attention to them with IT gadgets. Your attention is irreplaceable and is very dangerous to do this. Some let their kids play with a tablet so that they can have free time. Once they have free time, they watch soap operas. This is a waste of time. The kids will be addicted to these gadgets. This is not healthy for them. Relationship among family members, which is a very

important thing, will be deteriorated. So every-day, instead of isolating ourselves and playing with these gadgets, let's converse with our family members. The home should be homey not lonely. We should keep a warm atmosphere.

If our children are mentally healthy, it'll be easy on us. On the other hand, if our children are mentally ill, it'll be hard on us. They could get into trouble, be aggressive and violent. The computer games are very aggressive. I once had a glance. Oh! They indiscriminately shoot guns at one another in the game.

So, raising children is a Dhamma practice. It is a practice for parents. Try to practice. All sorts of virtues can be practiced (while raising

children). The five precepts can be kept. Sama-dhi can be cultivated. When the mind wanders off, just know it. Wisdom can be developed. How to keep the five precepts? When we are mad at our kids so much that we want to punish them, just be aware and do not punish them. Is punishing our children considered committing a sin? It is a sin if we punish them with anger. If we punish them with a good intention to teach them a lesson, it's not a sin. It's wholesomeness.



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Luangpor Pramote Pamojjo's teaching.
10 October 2014.*

*The transcription was transcribed from the original
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Track: 571010B



Desire, Clinging,
State of Existence

(taḥā, upādāna, bhāva)

If we have sharp mindfulness, we will see a vibration occur from the middle of our chest when our eyes, ears, nose, tongue, body and mind make contact with objects. There will be a vibration the instance that we see things or hear things. If our mindfulness is sharp, we'll see the vibration arise at the middle of the chest and fabrication will not take place. It will only acknowledge the rise and fall of the vibration, but it will not know what it is. It will not know what is fabricated as cognition has yet to take place.

If our mindfulness is not sharp enough, when the vibration occurs as a result of eyes seeing visible form or ears hearing sound, fabrication will start to take place. It alternately fabricates happiness and suffering. Once

happiness or suffering arises, if we are able to know it as such, such phenomena fall away.

If we don't know it as it is, it will fabricate further. When we are happy, rāga (lust) will arise. When we suffer, dosa (aversion) will arise. When we are neutral, being unable to see the object clearly, moha (delusion) will arise. Defilements arise following vedanā (feeling). If we can see when defilements arise, this is good enough. We will get to see defilements arise, then they fall away. When this happens, we haven't committed any karma. This is good. We relinquish karma during the defilement stage. If we are mindful in this stage, the mind will not commit any karma. As a result, the mind won't suffer.

However, if our mind cannot be aware of the condition at this stage, desire will rise. When we have desire, we will want to have things or want to become someone. When we have aversion, we'd like it to go away, wishing it wouldn't arise. When we have delusion, we are unable to clearly see the object. We want new objects. The mind is full of desire.

Once desire occurs, the mind will start to move out to seek objects. It is similar to a hungry tiger stepping out from its cave to find something to eat. Our minds will go seek objects via eyes, ears, nose, tongue, body, and mind. It seeks for food. The food for the mind are different sorts of objects. It wants pleasant objects. Once found, it will instantly grasp such objects just like a tiger grasps its prey. It will swiftly snatch them.

When it's seeking, it's a condition called desire or *tanhā*. The mind seeks objects. So it goes out, seeking. Once found, it grasps such objects. This is called clinging (*upādāna*). Have you ever seen a cat catching a mouse or a lizard? Once the cat gets its prey, it will not eat the victim right away. It will play with the victim, release it, let it run free, and hunt it down again. The puppy also does the same. They have fun doing so as it is their basic instinct.

The mind is like that. Its basic instinct is to chase after objects. While chasing after it, it's enjoyable. Playing with such objects is called *saṅkhāra* (mental formation) or *bhāva* (state of existence). Grasping onto a good object leads to creating a good state of existence. Attaching to a bad object leads to creating a

bad state of existence. Bhāva is karma. Committing good karma will result in good consequences. For example, those, whose sila (morality) was well-kept *in their past lives*¹, will look good and will have good concentration. They are mindful, won't be easily distracted and don't have attention deficit disorder.

Those, who had well-developed wisdom or paññā *in their past lives*², will be able to easily see this world as it is because their minds are accustomed to seeing it like that. They will have an opportunity to develop themselves from that point on. On the other hand, the ones who had committed bad karma *in their past lives*³, will have to face bad consequences.

¹⁻³elaborated by translator

The consequences that follow our karma will be similar to what we put in. Bad actions bring bad consequences and good bring good. Having good bhāva will result in good name-and-form (nāma-rūpa). Having bad bhāva will lead to bad name-and-form. However, regardless of good or bad name-and-form, they are nothing but suffering. It is just a matter of whether we suffer with a good cushion or a bad one.

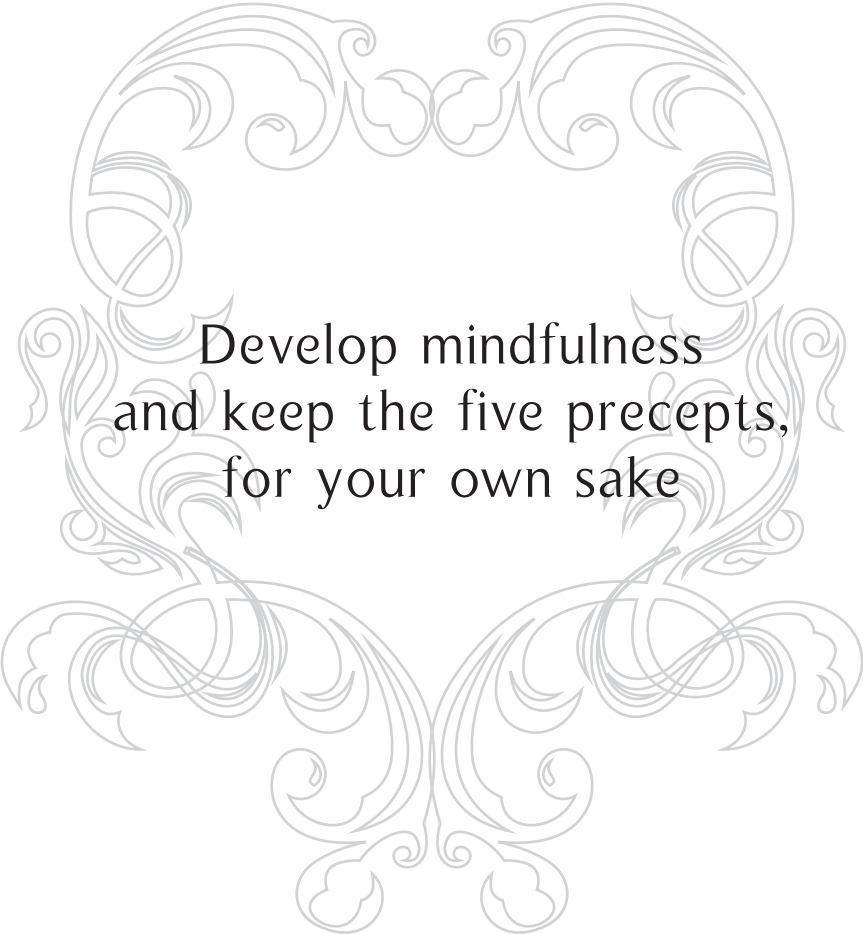


*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.*

21 September 2014.

*The transcription was transcribed from the original
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Track: 570921



Develop mindfulness
and keep the five precepts,
for your own sake

Keep developing mindfulness. Be mindful. Whatever feeling occurs in our mind, just be aware of it. Keep practicing so often that our mind is accustomed to being aware of whatever arises without even trying. Once we get to the point that mindfulness automatically arises with no intention, when we are about to die and start to see a bad omen, mindfulness will automatically arise. If it is a good omen, the mind will be joyful. If it's a bad one, the mind could become frightened. Once it sees this fright, it breaks free from it.

To be free from suffering, we should refrain from committing any sin and try to keep the five precepts. By doing so, the mind will be able to unify easily and samādhi could be developed easily. Keep the five precepts. Then

practice to be aware of our own mind. It constantly changes all day long. One moment it's happy. The next one it's suffering. Then it's good and bad. It alternately changes all the time. Just being aware of these phenomena is sufficient.

When the mind is happy, just know it. It will realize that happiness comes and goes. When the mind is unhappy, just know it. It will realize that the unhappiness comes and goes. When the mind is in a wholesome state, just know it. When the mind is greedy, angry or deluded, just know it. It'll repeatedly see that whatever arises will fall away.

Some of us were born with great virtues. They don't have to wait until they are

about to die in order to see it. We keep being aware of our body and mind. We see whatever arises will fall away. Happiness, suffering, good or bad, they all come and go. The mind will realize a great wisdom. It will see that whatever naturally arises will naturally fall away. The mind will realize about this truth on its own, not us. We are not using the brain to come up with this conclusion. The mind will realize this truth and give in to this truth. Reaching this point is the status of the stream-enterer.

Ones who attain the stream-entry stage are considered reaching the good *ānantari-kakamma* and will never fall into a lower realm in their next life. This is quite a relief. However, they still have to pay for all the bad karma that they have committed prior to becoming stream-

enterers. Such consequences will occur to life after birth. This means the consequence could take place in this lifetime because this present life is the life after the birth in this life. However, it will not affect where they will be reborn next. This is because being a Streamenterer is a good ānantarika-kamma, which will lead us to where we will be born next. It could lead us to be born as a human being, celestial being, or Brahma being in our next lives, depending on the quality of our mind. If we have considerably sufficient morality, we will be reborn as human being. If our mind is of great virtue and blissful in Dhamma, we will be reborn as celestial being. If our mind is so calm and peaceful, we will be reborn as Brahma being. So the mind goes to wherever the karma takes it to.

Keep practicing so you will be safe and will not have to go to a lower realm. In this lifetime, for your own sake, develop mindfulness as much as possible. Be diligent. Be mindful. Keep the five precepts as best as you can. It might be hard for a layman to keep the five precepts. Keeping the five precepts alone is already fairly difficult. However, we have to make an effort and be patient. There's a large amount of temptation, enticing us to breach the precepts.



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12 October 2014

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Track: 571012



Regarding samādhi

There are two kinds of samādhi:

- The first one is a state of consciousness in which the mind focuses on one single object. This kind of samadhi existed even before the time of the Buddha. He did not reject it, though. He considered it is useful for refreshing the mind.
- The other kind is the one where the mind is clear and stable, becoming the knower, the awakened and the joyful one. The mind remains rooted in awareness, staying with itself, and not fluctuating without being forced.

When we practice, we typically practice the type of samādhi (concentration) where the

mind focuses in on a single object. What we obtain by doing so is happiness and tranquility. If we do not attain full tranquility, a mental image will occur, followed by happiness and tranquility. When we are more skilled and can get to deeper absorption, we will attain super knowledge (abhiññā). The five types of super knowledge are worldly knowledge such as divine ears, divine eyes, telepathy or penetration of the minds of others, knowing about life after death of the others and being able to recall previous existences. These can appear as a result of saadhi in which the mind focuses on a single object.

The type of samādhi in which the mind is clear and steady with itself is the kind for cultivating wisdom. We definitely need to prac-

tice this kind of samādhi right. Each time we make merits, we practice different kinds of virtuous acts. For instance, today we keep five precepts. A few days back we practiced samādhi, walking meditation or developed wisdom. The merits we accumulate are scattered all around. They are not incorporated. Each day, we make different sorts of merit, however, the power of all our meritorious deeds has not been integrated. All the merits that we have accumulated are called pārami which will be unified by the power of sammāsamādhi (Right concentration).

Sammāsamādhi is a state of clear and steady mind - the mind stays with itself, not fluctuating towards the outside objects without being forced.

If the mind wanders off to attach to outside objects, this is too lax. The outside objects comprising of forms, sound, smell, taste and touch are called sensual objects. The mind that wanders off is the one that is unmindful. The unmindful mind is the lax one, which is useless. This is called self-indulgence (kāmasukhalikānuyoga). Forms, sound, smell, taste and touch are sensual objects. When we think, we think only of enjoyment and pleasures. This is called kāmādhamma. All of these concern sensual pleasures. When our mind is lost through the eyes, ears, nose, tongue and body or lost in enjoyable thoughts, it is lost in the sensual pleasures. This is too lax and defiled, clung to worldly things. This state of mind is of poor quality.

As for the mind that is the knower, the awakened, and the joyful one, if it knows, is awakened, and is joyful by being forced or controlled; it is self-inflicted force (attakilamathanuyoga). Thus, the mind that is the true knower, being on the true middle path, that is neither unmindful nor forced nor intently overfocused, happens automatically with no intention. When it happens, we do not intend to keep it. It persists on its own. That's why I stress this point again and again. We need to practice.

How does the mind that knows, that is awakened, and that is joyful occur? It occurs when our mindfulness is agile enough to know that the mind is moving away. When the mind moves through the eyes, we know it. When it

moves through the ears, we know it. When the mind moves through the nose, the tongue, and the body; we know it. When the mind moves through the mental objects, i.e., wandering off to think or fabricating thoughts, we know it. It moves through all the six sense-doors. The door through which the mind moves most frequently is the mind-door. The mind thinks all day long, from waking up until going to bed. Even when we sleep, we continue to think. Thinking while sleeping is called dreaming. The mind always moves unmindfully, constantly wandering off. When we are mindful, the mind will neither be deluded nor wander off. As a result, the knower arises. It does on its own with no intention. The knower arises on its own. This type of knower is the true knower, the awakened, and the joyful one.

This state of mindā has the characteristics of lightnēss (lahūta); pliancy (muduta); proficiency (paguññata) - not being inert, dull, diligently knowing the truth about the body and mind; adaptability (kammaññata) - the type of mind being suitāble for developing of wisdom; rectitude (ujukata) - knowing the object as it really is, just knowing whatever arises as it is with no interference. If there is any interference, then it is not the “knower”. If there is an interference, it means that the mind is manipulated by greed or aversion.

We do not force the mind. Instead, we just keep knowing when the mind moves. We will be able see it quite often if we keep practicing. We also need to do some regular medi-

tation practice. Allocate the time for regular practice at least for fifteen minutes a day. At first, pay respect to the Buddha, chant a short mantra, and then keep knowing when the mind moves. Where to does the mind move? Mostly, it wanders off to think. This happens most often. So, we should pay attention to the thing that happens most often. We do not need to practice through all the six doors.

It is too difficult to watch the mind moving out through all the six sense doors - to see, to hear, to receive the taste, to receive the smell, to feel the contact of the body, and to think. Thus, pay attention to only one door - the one that happens most often, i.e., the mind wandering off. The mind fluctuation occurs most often. Metaphorically speaking, focus on

¹*elaborated by translator*

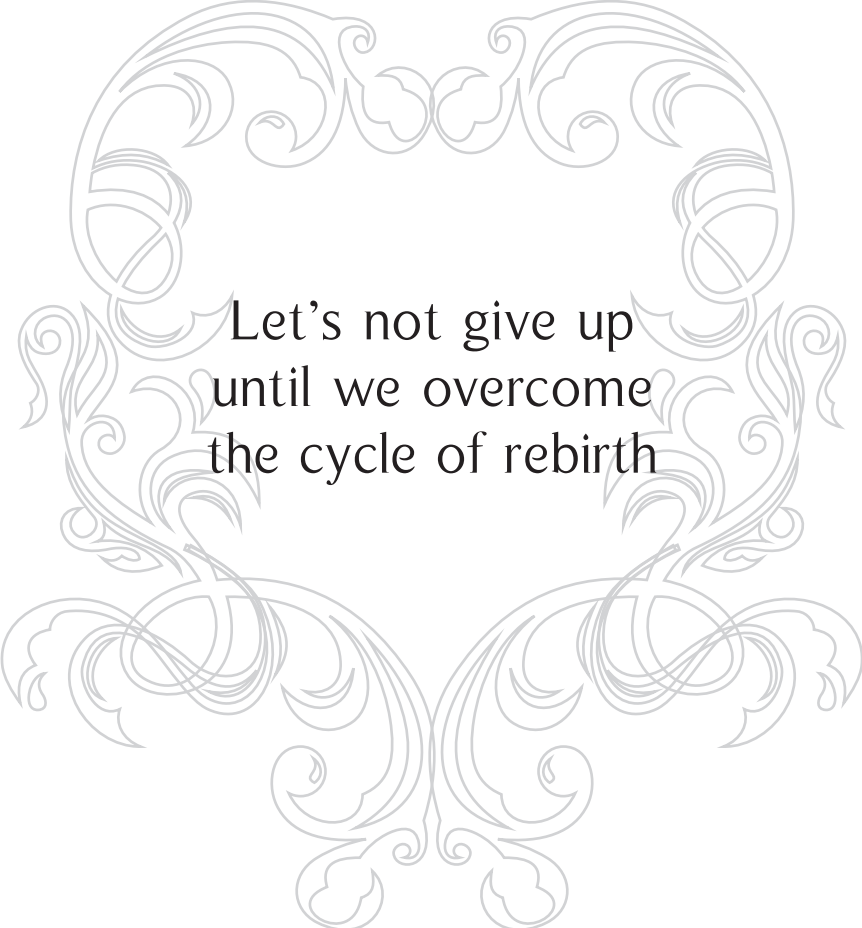
the gang leader (the most significant one)¹.
Don't put a lot of effort working on those of in-
significance, relatively speaking.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.
21 December 2014.*

*The transcription was transcribed from the original
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Track: 571221



Let's not give up
until we overcome
the cycle of rebirth

The new year is like a milestone. A year passing by is like we are passing another milestone. We know how many we have passed but we will never find out how many are left ahead of us. Practicing to eventually attain wisdom is our priority because we can never know how much time we have left. We should try our hardest so that we will not regret that we did not do our best while we still could. When we are running out of time, we mourn, beating ourselves up that we should have done better. So, we'd better be determined to practice and must not be lazy.

Buddhism is not a religion for a coward or a hesitant person. It's a religion for a fighter. We see the threat of the cycle of rebirth, the wheel of rebirth. It's the most

terrifying threat. It's more horrifying than (the power of)¹ any government in the entire world, more dreadful than anything regardless of where we are. It's the most threatening thing. People can kill us just once. In one life, we die only once. On the other hand, the cycle of rebirth kills us over and over again. If we still don't realize the truth about the suffering and this threat, we won't have enough strength to overcome this cycle.

Once we are aware of the suffering and the threat of this cycle of rebirth, the mind won't ignore this truth. It will find every possible way to get out of this cycle. As long as it sees that it still hasn't transcended suffering, it knows that unfinished business still weighs on the shoulders. Suffering is

¹*elaborated by translator.*

still around. The defilements can still overshadow the mind. Our business is unfinished. The mind won't be able to tolerate complacency anymore. It will fight, seeking how to get oneself out of this cycle.

It's not out of reach for a person to follow the Buddha's teachings and eventually attain the purification and liberation. It's difficult for only those who have never heard the Buddha's teachings. Once we have listened to his teachings, we know how to follow the Middle Path, the path of sila (morality), the path to practice the mind to cultivate the correct samādhi (concentration), the path to attain pāñña (wisdom), and how to realize that nāmarūpa (mind and matter) are two functionally distinguished parts and see that the five

aggregates (khanda) are subject to the Three Characteristics of Existence (Tilakhaṇa). This is the wisdom path. The Middle Path comprises of sila, samādhi and paññā. If we accumulate them to a significant level, it'll be like an accumulated energy. The mind gradually accumulates the energy. We keep on doing whatever wholesome action, whether it be dāna, sila, sacca, khanti, mettā, paññā or the remainders under the dasaparāmi² (the ten perfections).

²*dasaparāmi (the ten perfections)*

1. *dāna parami : generosity, giving of oneself*
2. *sila parami : virtue, morality, proper conduct*
3. *nekkhamma parami : renunciation*
4. *paññā parami : transcendental wisdom, insight*
5. *viriya (also spelt viriya) parami : energy, diligence, vigor, effort*
6. *khanti parami : patience, tolerance, forbearance, acceptance, endurance*
7. *sacca parami : truthfulness, honesty*
8. *adhiṭṭhāna (adhitthana) parami : determination, resolution*
9. *mettā parami : loving-kindness*
10. *Upekkhā parami : equanimity, serenity*

We have to review ourselves and see which element of these perfections is still missing. Then we gradually work on and develop it.

However, the crucial part that cannot be missed is training the mind to attain the stable observer condition. Having the mind reach the stable observer means the mind is clear and steady with a correct samādhi. Samādhi is what I touch on every time I teach. I've always put an emphasis on it because it's a critical turning point that triggers whether or not we can cross over to enlightenment, and whether or not we can practice correctly in order to cultivate the wisdom necessary to do so. If we cannot cultivate the wisdom, we will never be able to attain the path that leads to the cessation of suffering (magga). Before being able to cultivate the wis-

dom, we have to practice the correct samadhi. This is essential. There are a number of people who practice meditation. However, only few attain the enlightenment because the remainder of them do the concentration or meditation the way hermits taught before the Buddha came along and set it right.



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Track: 571221



Just know it when
the mind wanders off

If we know how to practice mindfulness correctly, we will see the mind move after it does. Subsequently knowing when the mind moves does not obtain only samādhi (concentration), but also the mind that knows (knower). Consequently, the mind becomes clear and stable. Once it is, we don't keep it. We don't intentionally manipulate it to always be steady. The knower will then fall away and be replaced by the thinker; the mind will wander off. We will see that the knower is not permanent, and the one that wanders isn't either. Watching all day long, we will see that there are only two kinds of mind that present themselves: the one that wanders off and the one that knows. When the mind wanders off and we subsequently know it has, the wandering mind disappears. If the mind knows and we just let

it be as it is, it lasts only temporarily. If we don't keep it, it will pass away. All we will see is arising and passing away. Whatever arises will pass away.

Accordingly, in meditation practice, we just keep knowing things as they are. The mind drifts to thought and we subsequently know that it has. Doing so not only cultivates concentration but also develops wisdom. That is, we will see that the mind that wanders off is not permanent, and the one that knows isn't either. Either the mind wanders off or knows the phenomenon; it's uncontrollable. We then will attain both concentration and wisdom. However, this is very subtle and we need agile mindfulness to see it. Normally, when the mind wanders off, we are unable to know this promptly. It takes a

little while to know. What we can do more readily is when the mind wanders off, and happiness or suffering arises, we know that. This is workable.

For some people, when their mind gets lost in thought, fabricating things that trigger happiness or suffering to arise; they don't know so until defilements arise. For example, when happiness arises, lust permeates; or, when suffering arises, aversion permeates; and they know when lust or aversion occurs. This is a little bit late, but still workable.

When lust or aversion occurs and the mind attaches to the phenomena, suffering consequently arises. By the time that suffering has already arisen, it is too late to undo what

is done. We have to live with the suffering, or its consequence. Suffering is a consequence and cannot be undone. To solve this, we need to break the cycle right before a defilement starts to work. Once mindfulness arises, the defilement disappears. There is no mental formation. The mind hasn't done any karma; hence, suffering doesn't arise. How fast it's able to know depends on how agile the mindfulness is. The fastest pace is knowing at once when the mind moves. Here, happiness, suffering, goodness or badness has not yet been fabricated. Neither defilement nor wholesomeness has yet arisen. However, the arising and passing away are seen and known. This knowing is of sublime wholesomeness with mindfulness and a clear and steady mind. It leads to see the truth that the mind that wanders off is not permanent and

the one that knows isn't either. This is where the wisdom is gained.

There are innumerable forms of Dhamma practice. But if we know how to practice correctly, working on only a small part of it is enough as it will cover it all. When the mind wanders off and we subsequently know it has, what do we get from this practice? When the mind wanders off and we know it, we know that we were unaware. Moments later the mind wanders off again and we subsequently know it again. This pattern repeats incessantly. The more often we see the mind wanders off, the more precisely the mind recognizes it when it wanders off. What will arise when the mind precisely recognizes the phenomenon? Mindfulness will. You see? Only when the mind wanders

off and we subsequently know it, mindfulness arises. When the mind wanders off and we subsequently know it, mindfulness arises and then what else do we get? Such unawareness and such movement are driven by the power of restlessness. Once mindfulness arises, the restlessness passes away; and concentration arises. You see? At the point when the mind moves and we know it, mindfulness is cultivated, and so is concentration. If the mind wanders off and defilements appear, we know so. Virtue and morality then arise because defilements can't overpower the mind.

Practicing only this one thing, we will obtain all the virtues including wisdom. With wisdom, you will see that the mind that knows arises and then falls away. The mind that wan-

ders off arises and falls away. The mind that over-focuses arises and falls away. Whatever kind of mind, it arises and falls away. Just knowing when the mind wanders off is good enough. Don't over-focus. Otherwise, you would waste a lot of time.

Just repeatedly know it as it is when the mind wanders off. Eventually, we will see that whatever arises, falls away. This is wisdom. Thus, we should pay more attention to the practice. Allocate time for regular meditation practice on a daily basis. Keep knowing when the mind drifts to thoughts. Initially, practice knowing it as it is. Mindfulness will be cultivated. Later, when the mind drifts to thoughts, we don't intend to know it but it will know on its own. This is called mindfulness. It occurs auto-

matically. With automatic mindfulness, when the mind wanders off to think, we subsequently know it. Upon knowing it, samādhi has been developed. That mind is one that has both the factors of samādhi and mindfulness. We will see the mind that wanders off arises and falls away. The mind that knows also arises and falls away. This is wisdom. Let the practice gradually develop, and practice right here within this mind. When it's time for the fruition to yield, it will arise at the mind only, not elsewhere. It will not arise at the eyes, the ears, the nose, the tongue or the body. It doesn't occur at anywhere else but the mind, right here at the mind.

At the time the Noble Path is about to arise, samādhi will be steadily cultivated, until it reaches the level of full concentration (appanāsamādhi). As for us, when we practice meditation, we don't know how to enter jhāna (meditative absorption). When the mind wanders off, we know it. And this goes on and on until concentration is sufficiently strong. We have accumulatively made virtues and merits each day, a little bit of this and a little bit of that. We continuously practice stabilizing our mind. Once it becomes clear and steady and we gain sufficient amount of virtues (pārami), all the merits will be unified by the power of concentration (samādhi) - right concentration (sammāsamādhi).

The Buddha, hence, said that right concentration was like a vessel supporting the remaining seven paths, including all the virtues and merits. All virtues pertaining to enlightenment (bodhipakkhiya-dhamma) will be unified together in one mind, in one mental moment, through the power of sammāsamādhi.

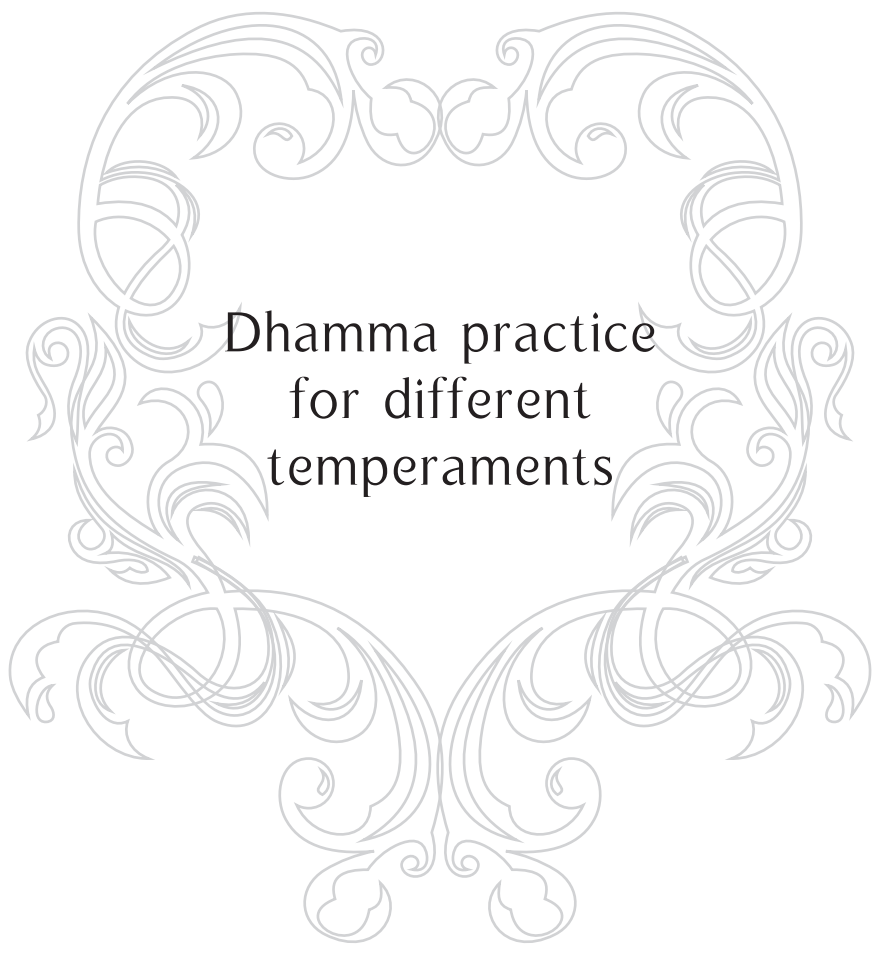
If we have never practiced sammāsamādhi; never trained the mind to stay with itself; only have the mind wander off to objects; have the mind stay fixed to the object when doing meditation; or worse - get lost in mental images, then, the Noble Path will never be reached. Such a mind is sent out (rather than being rooted in awareness)¹.

¹*elaborated by translator*



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.
21 December 2014.*

*The transcription was transcribed from the original
audio record of Sala Lung Chin Series, No.72.
Track: 571221*



Dhamma practice
for different
temperaments

The four foundations of mindfulness (satipat-thana) are comprised of kaya (body), vedanà (feelings), citta (mind), and dhamma (mental-objects). Kaya and vedanà can be classified in one group while citta and dhamma are in another group.

Temperaments for calmness meditation (samatha) and for vipassana practice are classified differently. For samatha meditation, there are six types of temperaments; namely, lustful temperament or greedy-natured (rāga-carita), hating temperament or hate-natured (dosa-carita), deluded temperament or dull-natured (moha-carita), intellectual temperament (buddhi-carita), speculative temperament or ruminating-natured (vitakka-carita) and devout temperament or faithful-natured (saddhā-

carita). Those who could be classified as faithful-natured will be more successful thinking of the Buddha or the Sangha so that they become happy and calm. Those with very busy minds could opt to observe the breath. The hot-tempered type could cultivate loving-kindness (metta). The ones of lustful temperament type could do asubha (foulness/unattractiveness) meditation or contemplation on death so as to be calm.

However, the temperaments used in practicing vipassana are divided into only two types:

Craving temperament (taṇhā-carita): Those who have a craving prone temperament prefer pleasant environments, luxuries and comfort. They care about beauty and appearance.

View temperament (ditthi carita): Those of view temperament are thinkers with lots of views and opinions.

The type of meditation most suited for those of a craving temperament is observing kaya or vedanà.

The type of meditation most suited for those of view temperament is observing the mind or mental objects.

Each of the two temperaments is divided into two groups:

Those, who prefer pleasant environments and comfort, and care about their beauty and appearance, can observe either kaya or vedanà.

Those who have a higher level of wisdom will observe vedanà. For the ones with a lower level of wisdom, they should observe kaya as observing kaya would be easier than observing vedanà.

For those who are thinkers with lots of views and opinions, they should observe the mind, seeing the mind alternately become wholesome and unwholesome. This is easy to do. If they have a high level of wisdom, they should observe dhamma, cultivating dhammanupassana (contemplation on dhamma objects). Such people will see deeply into subtle details of each of the phenomena. For example, in cittanupassana (contemplation of the mind), if we see the mind has aversion (dosa), we just know so. That's all. However, if we make our way up to

contemplating dhamma objects, it would be subtler. For instance, when the mind has patigha (root of anger), resentment or displeasure arises. Or when the mind has ill-will, vyāpāda, and is frustrated, only thinking of this resentful state, the mind would be able to see it without waiting for the anger to arise. It's considerably more subtle. We will also see why an ill-will mind arises and know how to prevent it from arising. See? We'll see the cause and effect relationships between phenomena, and see more deeply into the processes. Or contemplating on bojjhanga (the seven factors of enlightenment), we will see that our degree of morality will gradually improve. However, this is more difficult to observe.

Let's assume so as to be safe that we all have dull faculties. If we had keen faculties, we would have learned from the Buddha and already attained enlightenment. It is possible we lived in the Buddha's time and met the Buddha, but we may have been Devadatta's disciples instead of the Buddha and thus neglected Dhamma and dwelled in ignorance. Or, at the time we met the Buddha, we were the followers of other doctrines that contradicted the Buddha's. So, our pārami (virtue) that has led us to where we are today, is considerably weaker than Buddha's followers when he was alive.

Accordingly, those who prefer pleasant surroundings, comforts, and care about their beauty and appearance should observe the

body because it will allow us to see that actually the body is something unpleasant, uncomfortable, ugly and unattractive. For those of us who are big thinkers with lots of views and opinions, we should observe the mind. It will appear that the mind momentarily becomes nice and then mean - alternately being good and bad all day long. One moment it is greedy, and the next it is not. One moment it is angry, and the next it is not. One moment it is deluded, and the next it is not. We should examine ourselves and determine what type of temperament we lean towards.



*This is an extract from the transcription of
Luangpor Pramote Pamojjo's teaching.*

14 September 2014.

*The transcription was transcribed from the original
audio record of Sala Lung Chin Series, No.56.*

Track: 570914 A

A decorative border composed of intricate, symmetrical floral and scrollwork patterns in a light gray color, framing the central text. The design features repeating motifs of stylized leaves, scrolls, and circular elements, creating a classic and elegant aesthetic.

Functions of the Aggregates (Khandhas)

Let's keep working on cultivating our mind. The number of great teachers decreases every day. We have to diligently practice meditation to carry on where they've left off. When we practice, the results will come. When we face the critical moment of death, ordinary people will give us some sympathy, saying "Oh, what a pity! How pathetic!" But practitioners face the death blissfully, very blissfully. "Blissfully" is truly the correct word.

The Dhamma of the Buddha is peaceful, but blissful. It's not the kind of calmness that comes with drowsiness or lifelessness. It's not the one that makes you walk like a heron as it searches for fish. The Dhamma is not about how we walk or move. It is about the mind.

While standing, walking, sitting, or lying down; be mindful.

Whether you are happy, unhappy, good, or bad; be mindful.

Then, we will see the aggregates (khandhas) functioning, without an owner.

The body functions, not us.

Happiness and unhappiness arise, without an owner.

Wholesomeness and unwholesomeness arise, without an owner.

The mind arises and falls away through the six - sense doors, without an owner.

See that the aggregates exist, without an owner.

See that suffering (dukkha) exists, without an owner.

See the actions occur, but there is no actor. Who acts? The aggregates act.

Who breathes? The aggregates do.

Who is happy? Who is unhappy? The aggregates are.

Who is good? Who is bad? The aggregates are.

Who knows the objects through the eyes,

ears, nose, tongue, body and mind? The aggregates do.

There is no owner or actor. There is merely something acting. The aggregates function. There is no actor. It's not us who acts. If the mind is of the correct quality, it can see this. If it's not, it can't. No matter how hard you think about the Dhamma, you can't figure it out. It is amazing. How would you know what it's like to gain insight into the Noble Truths and transcend the endless rounds of rebirths? Well, no matter how hard you try, you won't be able to figure it out.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.
3 October 2014.*

*The transcription was transcribed from the original
audio record of Sala Lung Chin Series, No.56.*

Track: 571003B



Wisdom

Wisdom has various names, types and levels. The wisdom that is fundamental for Dhamma practice is called “clear comprehension (sambhava)”. Clear comprehension is fundamental wisdom, which allows us to know what we should do, and how we should practice. This wisdom allows us to know which practice is appropriate for us and which is not. Then, we pay attention to the practice. For example, when we want to practice samatha or calmness meditation and we know that mindfulness on the in and the out-breath (anapanasati) is a suitable type of practice for us, we proceed to do so with awareness. When we want to practice vipassana (insight meditation), we observe the three characteristics of existence (tilakkhaṇa). We do not forget to observe them. This is called “having clear comprehension”.

Ñāna is an insight. Keep knowing whatever arises. Whatever arises, know that it has. It is the wisdom that comprehends the nature of three characteristics of existence, seeing that whatever arises, comes and goes.

Vijja is the highest level of wisdom. It will lead to the true understanding of the Noble Truths, eradicating avijja (ignorance). The Noble Truths is knowing the truth of suffering (dukkha), eliminating its cause (samudāya), attaining the end of suffering (nirodha), and developing the path leading to the cessation of suffering (magga). Knowing what dukkha is; what samudāya is; what nirodha is and what magga is. Knowing what our duties concerning dukkha, samudāya, nirodha, and magga are. All of these are called “vijja”.

We must keep on developing Dhamma practice until vijja arises. That is to say, we see clearly the truth of suffering; all the aggregates are suffering; all the sense-bases (ayata-na) are suffering; all forms and mental factors constituting us are suffering. If we can see this, the cause of suffering will be eradicated automatically. The moment that we know suffering, is the one that we eliminate its cause. Upon eliminating the cause, we experience nivarna and nirodha. In the very same moment, the Noble Path emerges simultaneously. Knowing suffering, eliminating its cause, attaining cessation, the emergence of the Noble Path, all occur at once in the same mental moment.

This also happens to the lower level paths. Yet, the insight into the mass of suffer-

ing is not as crystal clear as that of the highest level path. The level of insight attained by the stream-enterer (sotāpanna) is only at a certain level. Respectively, the level of insight would be greater for the once-returner (sakadagami) and the non-returner (anagami). In the final stage, clearest insight into suffering is attained and ignorance (avijja) is eradicated. In the stages of the stream-enterer, of the once-returner and of the non-returner, there is still a certain level of avijja and perfect insight into the truth of suffering is not entirely attained.

Knowing suffering is good and very special. We should not hate suffering. Don't be afraid of suffering. When we have suffering, learn from it. Don't be deluded by the conditions of suffering such as aging, illness, and

death. They are just the indications of suffering. The real suffering is this self. Being separated from the loved ones, encountering unpleasant things, or not being able to get what we desire are all the phenomena of suffering. The real suffering is this mind.

Keep on practicing little by little until we know suffering with crystal clarity. Once we have insight into it, there is no need to eradicate defilements anymore. When we understand the truth of suffering, defilements will be eradicated once and for all. Once the process is complete, there are no more defilements to be eradicated. The business is over. The work of liberating from suffering is done. We have found our way out of the endless rounds of rebirth. The mind no longer falls into the cycle of samsara. We are never born again.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.
17 November 2013.*

*The transcription was transcribed from the original
audio record of Sala Lung Chin Series, No.63.*

Track: 561117



The Principles
of Observing
the Mind

To observe the mind or nama, first of all, we have to see the natural mental phenomena. For example, we observe the happiness and suffering states that arise. We observe the wholesome and unwholesome states that arise. We observe that the mind condition, which fluctuates following the attachment to their sense organs - eye, ear, nose, tongue, body and mind - arises and falls away. We have to see the true phenomena. A tip to see this truth is to let whatever condition naturally arise without any intervention. Let the true condition arise as it is, then observe it subsequently. Below are the principles of observing the mind.

1. The practitioners must observe the ultimate reality or the natural condition.

2. Here are steps to realize the natural conditions:

To be aware of the natural condition, firstly, we should not determinedly look for what is going to happen in the mind. If we have intentionally focused on how the mind is going to interact, we will see nothing but an emptiness.

While observing the mind, we should just objectively observe it. Do not dwell in it. Just observe the mind like we are an outsider. It is like watching other people. For example, when an anger emerges, we see it as if we are watching someone else getting angry. We are just the observer. This is how it's supposed to be. On the other hand, if the mind and anger are

indistinguishable from each other, it will turn out that it's us who is getting angry. Once we become angry, we are not so neutral that we could objectively observe the mind as it is. If the mind is just the watcher and see this anger arise as if watching someone else getting angry, we will realize that neither this anger nor the mind is our self. The anger is impermanent and by nature cannot be controlled. Neither can the mind. It is impermanent and cannot be controlled either. It will realize this truth on its own. Therefore, do not intentionally wait to see which phenomena would arise. Then while observing, do not dwell in it. Just watch it as if we are watching something from a distance.

While observing the mental phenomena, we just recollect it without making any extra

effort. Sometimes, the mind is pleased but at other times it could turn sour. If the mind is satisfied, we just subsequently know so. Similarly, if the mind is unhappy, we just know it as it is. Trying to manipulate the true state of mind is not recommended. Some practitioners try to take control of their mind by forcefully uttering to themselves, “whatever you are experiencing at the moment, you have to dwell in equanimity. I’m telling you to just see it as it is.” I once heard someone utter “see it as it is”. I turned around to see the person, who was phrasing it. It appeared to me that the person was not really aware of the true state of mind as the person was reciting, not even close.

“Seeing it as it is” is not just a phrase that should be taken for granted. “Seeing it as it is” is actually a very powerful state of mind, of

which the mind has gained knowledge of equanimity to all formations (sañkhārupekkhānāna). It's where the wisdom has been cultivated to the level that the mind becomes impartial or neutral to whatever phenomena are fabricated, including wholesome states, unwholesome states, happiness and suffering. When you become neutral to happiness, suffering, wholesomeness and unwholesomeness, you truly “see it as it is”. Not having reached such neutrality, you are not really “seeing it as it is”.

No matter what object we might be seeing, hearing, smelling, tasting, sensing, or thinking, when it makes us happy or unhappy, we will not intervene. All we have to do is know that the satisfied or unsatisfied state has arisen. Once we fail to know it as it is, the mind will mani-

pulate the natural state. For example, when we see that some suffering has arisen and we don't like it, the mind will try to seek for whatever way to make this suffering disappear. We'll keep thinking how we are going to eliminate it. What are we going to do?

While you are practicing the meditation, have you ever felt uncomfortable? Have you ever felt tense? Have you ever wanted these sorts of feeling to go away? The mind then would intervene with the natural state. Just knowing that the mind is unsatisfied is sufficient. Once we know that the mind is unhappy, the unhappiness will subsequently fall away. The mind will then become neutral. However, this state of neutrality is generated as a result of gaining mindfulness. It is not yet the neutrality gene-

rated as a result of gaining saṅkhārupekkhānāna. It's an initial neutrality gained as a result of having mindfulness. When the mind is happy, we should just know it as it is. Then such happiness will subsequently fall away. The mind then becomes neutral as a result of such mindfulness. When we are mindful of the happy or unhappy state of mind that arises, such state of mind then falls away. The mind consequently becomes neutral but it's just a transitory neutrality. Shortly, the pleasant and unpleasant conditions will arise one after another again. We just constantly observe it. Once the mind becomes neutral, keep observing whatever state that arises and falls away. We'll consequently see the truth that all phenomena arise and then fall away. This is the principle of observing the mind.

To sum up, first of all, we have to see it as it really is, not as whatever we presume it is.

Secondly, we have to observe it accurately. The way to achieve that is as follows:

We should observe the mind with bare attention. Do not wait to see what would arise. We just let whatever phenomena arise, then we observe it as it is. We just observe it as if we are an outsider watching from a distance. We shall observe it objectively without dwelling in it. If we are pleased with the object observed, we just know this, as it is. Similarly, if we are displeased with the object observed, we just know this, as it is. Above are the principles of observing the mind that would cultivate wisdom.

Observing the mind is not about making it still or focusing on emptiness. Such practice is for developing samatha meditation. As far as I am concerned, most of those, who claim that they are observing their mind, turn out to unknowingly be working on samatha. Almost all of those who published Buddhist practice books, practice samatha. They don't truly see the phenomena arise and pass away one after another. Some of them experienced the rise and fall of the phenomena but still there's one stable object remained intact. They experienced the rise and fall of happy and unhappy states of mind as well as seeing the wholesome and unwholesome conditions. However, they felt that their mind was permanent. They actively maintained this stable state of mind. Action like this is called preserving the stable and unattached knower

or observer. Those, who try to preserve the knower, their facial expression is unlike ordinary people. It's like this. (Luangpor impersonates robotic facial expression as a demonstration.) They preserve such a knower and consider the rest as not their self. Everything arises then falls away except the knower, which is permanent. If the knower still exists like this, it's not correct. The knower under this context is a fake and fabricated one.

The knower, used for cultivating true wisdom, must be one that can arise and fall away. It shouldn't be preserved. That is why the Buddha taught that *viññāṇa* (consciousness)¹ is impermanent. The mind must be impermanent.

¹*Translator: Consciousness or viññāṇa is one of the five aggregates called "pañcupadanakkhandhā". The remaining four aggregates are the aggregate of material form (rūpa), the aggregate of feelings and sensations (vedanā), the aggregate of perception (saññā), and the aggregate of disposition (saṅkharā) respectively.*

Whatever is impermanent is suffering. Whatever is suffering is not our self. If the knower and the viññāṇa are permanent, this will not lead a practitioner to become a stream-enterer. Whoever still observes that the mind is permanent has not yet reached the stream entry stage. They still perceive things with an incorrect understanding, or wrong view. As a result, when we observe, we observe that the phenomena arise and fall away naturally without preserving any knower. Whatever is observed must arise and fall away. Once a practitioner becomes a stream-enterer, the practitioner will come to the conclusion that “Whatever arises, falls away.” All things that arise will pass away. There is no exception for the knower to be a permanent fixture without falling away.

Thirdly, we must constantly and determinedly observe the mind. If we falter in our effort sometimes, it will be difficult for us to see the truth. We'll fall victim to the defilements. Normally, in a day, we're lost in our thought all the time. It's useless if we leave it for days before we come to observe the mind just once - and see that "Oh! The mind could get angry by itself.", then we continue to be mad. To make it work, we have to observe it as frequently as possible, counting from the moment that we wake up until the moment that we go to bed. Even when we fall asleep, the mind will continue to automatically observe the phenomena. While our physical body is asleep, the mind will just briefly fall into the subconsciousness and then arise afterward. The agile mind will see the body sleep and snore. As

the mind is reactivated, different sorts of thinking start to pour in. Whether it be happiness, suffering, wholesomeness or unwholesomeness that arises, the mind can observe it all. We are determined to train the mind to attain this state regardless of what time it is. However, if we are exhausted, let's take a break by applying calmness meditation. If we practice vipassana too relentlessly, we could run out of gas. Available refreshing tools include chanting a mantra like "Buddho", thinking about the Buddha, thinking about the good things or good people, and reminding ourselves about the giving (dàna) or morality (sila) we have done.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.*

21 September 2014.

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Track: 570921



The Principles
of Observing
the Mind

In doing meditation exercises these days, if we cannot do the meditative absorption (jhāna), we can opt to observe the mind instead. The simple principle of mind observation is first of all observing the natural condition, the ultimate reality or observing the mind as it really is.

When we come to observe the mind, what we really observe is the mental phenomena (nāma). So, what would we see when we observe the mind? We'll see vedanà, which are the feelings of happiness, suffering, neither happiness nor suffering and neutrality that arise at the mind. Vedanà can arise at the physical body as well. For example, having body pain is a physical sensation. Mental suffering is a mental sensation. Feeling comfortable is also a mental sensation. Therefore, when we observe the mind,

we'll constantly see a series of feelings arise one after another. Vedanà is a natural state, the ultimate reality that arises accompanying every mind (citta) moment. Wherever there's a mind, there will always be vedanà. If we know how to observe vedanà, we'll be able to observe the mind all day as vedanà constantly arise and fall away throughout the day.

Our mind is either happy or suffering, isn't it? If the mind is neither happy nor suffering, it's neutral, isn't it?

Vedanà refers to pleasant, unpleasant and neutral sensations, which already close all the gaps, leaving no option nor room for us to have an excuse. Therefore, if we observe the mind, we will definitely see the truth. The happy mind

arises then falls away. The suffering mind arises then falls away. The neutral mind arises then falls away. Carrying on with this practice is sufficient for some to attain the Arahant status (a fully enlightened being). For certain people, it's sufficiently enough to attain the non-returner (anagami) status.

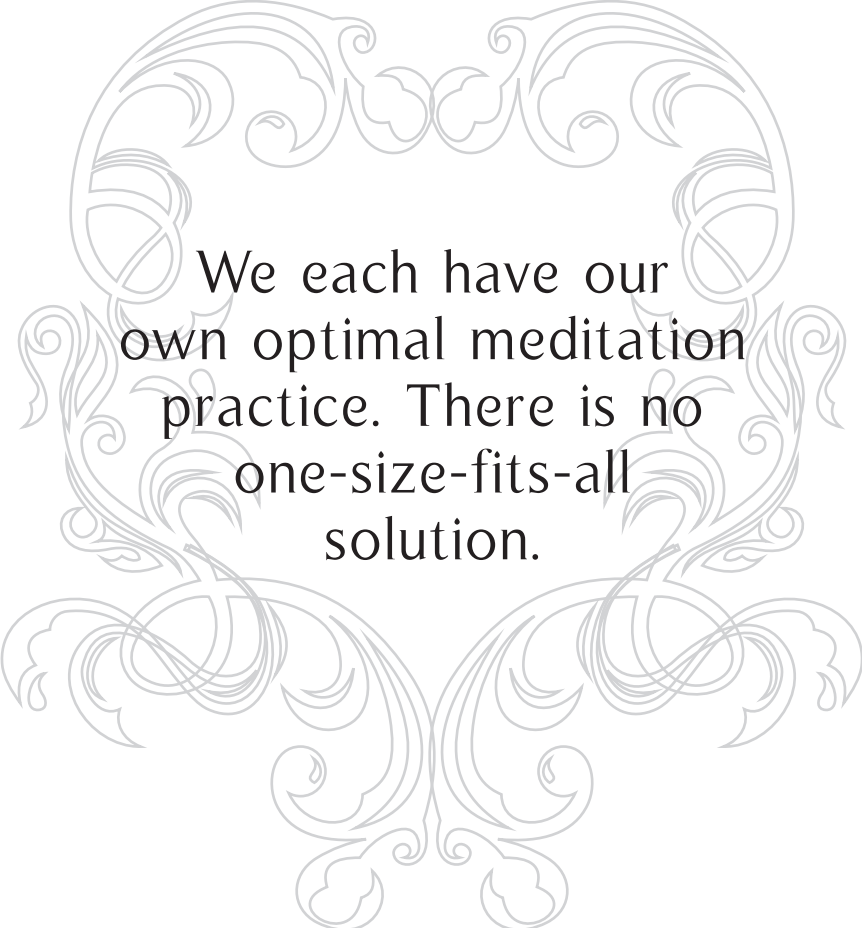
While observing the mind, apart from seeing the happiness and suffering, what else would we see? We would see wholesomeness and unwholesomeness. Sometimes, wholesomeness arises but other times unwholesomeness does. For instance, while we are at home, we feel like we want to come to listen to Dhamma teachings. This is where a wholesome state arises.¹ Please note that the thought of wanting to come to listen to the teaching is not tanha (an

¹*The translator added this context to elaborate the aforementioned statement.*

ignorance-based craving) but it is instead chanda (the aspiration or desire for truth and understanding). In this case, it is chanda that pleasantly drives us to come to listen to the teaching. Tanha is the term used in the context of negative desire while chanda is used as a positive driver for someone to do something good.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.
21 September 2014.*



We each have our
own optimal meditation
practice. There is no
one-size-fits-all
solution.

Some practitioners are comfortable observing the changes that arise and fall away at their body while the others prefer observing those which happen at the mind. Each individual chooses his/her own way of practicing. None is comparatively better than the others. There is a long held false belief that we should observe the body initially, and then observe the mind later on. Some people have fallen into this belief. The Buddha never taught such a thing. Those who are comfortable with observing the body, should observe the body. Those who are comfortable with observing vedanà, should observe vedanà. Those, who are comfortable with observing the mind, should observe the mind. Those, who are comfortable with observing natural mental processes, should observe them. Everybody has his/her own path but

eventually all will reach the same destination.

If we take body as an object to observe, we'll see that the body is not our self. If so, then who watches the body? The mind does. Consequently, we'll see that the mind is also not our self.

Regarding vedanà observation, where does vedanà arise? Vedanà arises at the body and also at the mind. So, ultimately, we will see phenomena at the body and the mind.

We observe the citta-saṅkhāra (awareness of mental formations, of thoughts and emotions that arise) that fabricate the good and the bad. How does the mind fabricate the good and the bad? The eyes, ears, nose, tongue and

body make contact with their sensory object domains, triggering the mind to think. This practice also depends on both the body and the mind to make contact with the object.

If we observe the physical phenomena or the mental phenomena, there will be the body and the mind, as well as *rūpa* and *nāma* available for observation.

Therefore, whichever meditation practice is applied, we could comprehensively see the truth. By observing the body, we could holistically comprehend the entire true nature. By observing *vedanā*, we could thoroughly understand the entire truth as well. So does observing *citta* (mind states) and *dhamma* (mental objects). Whichever meditation practice is

applied, the mind will come to the conclusion that neither body (rūpa) nor mind (nāma) is ourself. Both body (rūpa) and mind (nāma) are masses of suffering. Eventually, it will lead practitioners to realize this truth. None of these practices is comparatively better than the others. We have to see for ourselves which one suits us the most.

For instance, for those, who have an over-thinking type personality, but would like to do meditation for calmness purposes, they will think relentlessly and cannot just command the mind to stop thinking. This group of people should turn this into opportunity by applying the meditation practice that is based on thinking. It's a tit for tat tactic. If the mind likes to wander off, then wander off to think about the

Buddha, Dhamma and Sangha. Thinking about giving (dàna) already done, the five moral precepts (sila) well-kept, tranquility, the body, loathsomeness, the breath, or considering death would also do. This group of skeptical over-thinkers should lead the mind to think about such objects aforementioned, and should think about them repeatedly. The mind would then become calm. The calmness attained via this method is called samatha.

Those whose minds constantly wander off should try the breathing method. If the mind wanders off while breathing, just know this as it is. Keep on breathing and knowing it when it goes off to think. Those whose minds are always busy should try this breathing practice. Each individual is not alike.

For people with a short temper, do not repeatedly tell yourself to stop getting angry. Don't fall into this trap. The mind won't yield to this attempt at resistance. The mind won't give in. If we are a short-tempered kind of person, just apply the loving-kindness tool. Think about all the living beings with kind sensation. Share the kind sensation with all the living beings. Or in the initial state, you can just chant this mantra, "Metta Kunnan Araham Metta. Metta Kunnan Araham Metta". Keep chanting this mantra. Relax. The mind will slowly sense the true loving-kindness. It will develop into the peacefulness and the anger will then fade away.

For those, who are obsessed with sensual pleasures, thinking about loathsomeness could

be an option. Each individual is not alike, so one should analyze his/ her own personality. Investigate what kind of person you are. The Buddha has already provided diverse tools for meditation practices that cover all personality types. There's only one type of person the Buddha cannot help. It's those who are lazy to practice. Such people cannot be helped, and the Buddha thus left such folks to their own devices.

The Buddha's simile of the horse compares his way of teaching meditation practices to "how a hostler trains his horse". He said for some horses that are easily tamed, the tamer would feed them well, let them have enough sleep, let them take enough rest and train them when appropriate. For some stubborn, unruly, fractious horses, they would have to go through

some tougher training. The amount of feeding would be limited for this type of horses. Moreover, tougher training would make them so tired that they run out of energy. For this type of horse, no matter how stubborn they are, they are still trainable. However, if ever there are horses that cannot be trained, the Buddha suggested that we “kill them”, which means stop teaching them and let them go. It’s not just anyone that can take on meditation exercises. Some, who are not ready to do so, are not required to practice. Let’s take a look at ourselves and see who we are. I hope we are not this last type of horse!

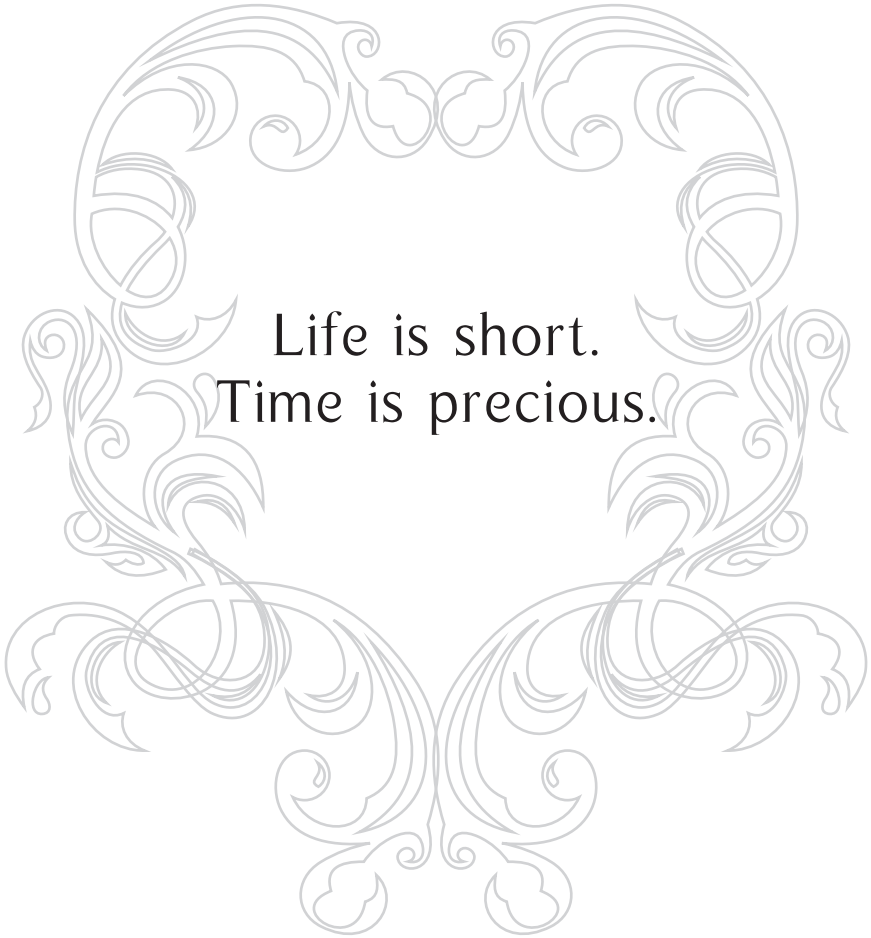


*This is extracted from the transcription of
Luangpor Pramote Pamojjo’s teaching.*

12 September 2014.

*The transcription was transcribed from the original
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Track: 570712A



Life is short.
Time is precious.

We have to constantly remind ourselves to spend every moment wisely on practicing meditation. Let's not waste time doing things the Buddha did not recommend us to. Instead, let's persistently follow whatever the Buddha guided us to do.

The Buddha taught us to be modest, seek solitude, and refrain from unnecessary socialization. By this, it means we will stay away from insatiable cravings for things, refrain from greed, refrain from unnecessary complication and be persistent in practicing meditation. We have to persistently remind ourselves of practicing meditation because our life is uncertain. Many people we used to know well have already passed away. Some are so restricted by illness and disability that they are in no condition to

practice properly. We have to constantly remind ourselves of how short life is.

If we live our life as if it's an immortal one, it means we take life for granted. People in old days metaphorically defined it as "living our life as if we forget that we would eventually die". So, day by day we aimlessly live our lives. Time flies and one year passes in a blink of an eye. Then 10 years swiftly pass by. Shortly, we'll all die. Time really flies.

We should realize that we have only one life to live with a limited number of days. The material items are replaceable. The possessions, once used up, can be regenerated. On the other hand, time once spent is irreversible. It's the rarest of resources. Other possessions can be

replaceable. Even for spouses lost we can find a replacement! But life itself is irreplaceable. The loss of time in our life cannot be reversed.

As time is a limited resource, we have to use it wisely and make it worthwhile. The average age of death these days is around 75 years old. Out of this 75 years, we spend one third, or 25 years, sleeping. When we were young, we might have slept more. When we grow up, we barely have enough sleep because we are busy trying to make ends meet. When we are old, we spend most of our time lying down and immobile due to our deteriorating physical body. We spend more than half of the remaining time working. Presuming that we work eight hours a day, it accounts for one third of the time in our life. Therefore, we have only a

small amount of time left. If we spend this remaining sliver of time indulging ourselves in unnecessary matters, there will be no time left for practicing meditation.

Once we feel that we don't have time to do Dhamma practice, it's a wake-up call to review ourselves. In fact, there'll always be time to practice but we disregard it. We can practice even when we eat. Just observe it. If the mind is greedy, just know it as it is. Just observe whether it's satisfied or unsatisfied when tasting the food. By doing so, it certainly counts as working on Dhamma practice.

If we feel happy while taking shower, just know this as it is. If we are terrified of showering in cold water, feeling displeased and fright-

ened, just know this as it is. Once done, the body becomes warmer and we feel more comfortable. The mind then becomes happier. Just know that as it is. When we take shower or go to the restroom, we can keep practicing meditation. If we are upset when having excretion difficulty, we just know we are upset. If we are pleased that the excretion system functions properly, just know the pleasure as it is.

Therefore, everything across the board, whether it be dressing up, combing, putting on make-up, wearing lipstick, drawing eyebrows or whatever we do, we just continue to know the body and mind as they really are. There is plenty of time to do so. For example, while we are on the way to work and the heavy traffic causes some frustration, we just know

this as it is. The traffic flows well and we are happy about it, just know such delight as it is. Unconditionally, we continue to observe our body and mind and we never lose the habit of doing so.

“Having no time to practice” never exists. There is plenty of time to practice but instead, we waste that precious time where we are supposed to be practicing.

For example, we spend time on walking, whether it be running errands, walking to take a bus or walking towards something, somebody or places. In every step we take, we can just be aware. Be aware of the body and the mind. This already counts as practice. Therefore, there is time to do walking meditation from

dawn to dusk. Throughout our daily life, it's not that we really cannot find any time to do it but it's us who don't appreciate how precious time is. We neglect to make use of every possible moment. Then we complain about having no time. Such are the excuses of those who do not practice.

Regarding “having no time to practice” claim, Luangpu Dune even expressed, “if you have time to breathe, then you'll have time to practice.” Why so? Why does having time to breathe mean you have time to practice? It's because we can observe the body and the mind as we breathe out or breathe in. This is considered working on the practice. It's as simple as that.

We should be fully aware of how fast time flies. The New Year is just around the corner. And didn't we just celebrate the last New Year? Before we know it, it will be another new year again. The years pass by so fast. Ten years pass by so quickly, and twenty will be gone after that. Soon, everything will be gone.

We have to know what ultimately matters in our life and what things are mundane and fleeing.

Possessions, family, reputation and social status are mundane things that we temporarily associate with in this world. Soon those will be returned to where they truly belong. For instance, we start a family and raise children. After they finish their education, or continue their studies

out of town, they leave home. The number of family members that was once a large number is trimmed down to only a pair of parents left living together. Once one of them passes away, the other is left alone. Eventually, the remaining person cannot last as every life will be taken away. We'll see that whether family, possessions, reputation and social status or work - it is all short-lived. Is it necessary to have these things while we are still alive? Yes, it is, as we still have to live in this mundane world.

For example, when a fiscal year ends in September, a number of people retire. Those who used to be in power no longer have any authority. Previously, wherever they went, people recognized them. But after their retirement, they are looked over. In some cases, they might

be unwelcomed in certain places. Regarding everything in this world, we misperceive the hollowness as something to hold onto. We falsely value these things. We fight to obtain things that soon will be returned to where they originally came from.

On the other hand, Dhamma¹ is something that will be with us forever. It will last with our body and mind. We have to cultivate Dhamma in our heart.

Everything that the Buddha asked us not to do, let's not do. All that he guided us to do, let's follow diligently. He told us not to do any unwholesome action. We follow by refraining ourselves from doing any unwholesome

¹Translator: "Dhamma" is used in several ways, which will be deciphered by context. In this context, it refers to any of the four kinds of enlightened beings attained.

action whether it be physically, verbally or mentally. He taught us to keep sila (morality), practice samādhi (concentration), and cultivate wisdom (paññā). Let's do so. Let's follow what the Buddha has taught. And if we are determined in doing so, shortly Dhamma will enter our heart.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.*

16 November 2014.

*The transcription was transcribed from the original
audio record of Sala Lung Chin Series, No.71.*

Track: 571116



Satta-Visuddhi
(7 Stages of Purification)

Is samatha good? Yes, it is. It is like an elementary step. However, if we only do samatha and do not develop into wisdom, it isn't of much use. We are setting the wrong foot forward. On the other hand, practicing wisdom without doing samatha is like skipping the basic step, which would make it hard moving forward. Can we skip the basic step and leapfrog to the third one? Yes, we can if the step is not too big. However, is it convenient crossing over such a large step? Is it risky? The answers are no, it is not convenient, and yes, it is risky. Therefore, if we walk step by step according to what the Buddha guided, reaching the destination is within sight.

The Buddha's steps are basically divided into three broad categories. Each step is quite a journey. For the first two steps, keeping

sila (morality) and practicing samādhi (concentration), we basically put an equal effort to achieve. But, the last step relatively needs significantly greater effort. Lord Buddha's disciple, Sariputta, divided the three categories into seven sub-steps called Visuddhi 7. For example, the Silavisuddhi (Purification of Virtue) is about sila. Citta-visuddhi (Purification of Mind) is about practicing samādhi. The remaining five sub-steps talk about wisdom cultivation. Sariputta detailed how to cultivate wisdom, which helps to clarify the ways to practice meditation.

Starting with Ditthi-visuddhi¹, which is the first stage of cultivating wisdom, he teaches about how to attain the right view that our self does not exist. At this stage, the right view is

¹*Purification of view*

still conceptual; it isn't yet truly realized by the heart. Our self does not exist. There are only mind and matter (nāmarūpa). If we can see the mind and matter as two functionally distinguished parts, it means we attain Ditthi-visuddhi. Those who can distinguish the mind and matter have reached the third out of the seven sub-steps. Being able to distinguish the mind and matter is called Ditthi-visuddhi.

Then we realize that the mind and matter fall under the law of cause and effect. They arise because something triggers them and they fall away once the root cause is gone. Here we have no doubt regarding the mind and matter. We realize that there are causes for the mind and matter to arise. If the causes fall away, the effects to the mind and matter will follow accor-

dingly. We attain such knowledge by comparison. We compare the mind and matter moments ago with the current ones. Changes seen tell us that different causes trigger different effects. This is stepping up to the stage called Kankhavitarana-visuddhi². Here we no longer have any doubt towards the rise of the mind and matter as we realize that it is subject to the Three Characteristics of Existence (Tilakkhaṇa). However, at this stage we see the Three Characteristics of Existence merely through thinking that they are so.

Then the next step is Maggamagga-ñāna-dassana-visuddhi³, which refers to the knowledge and vision of what is Path and Not-Path. By the time that we are aware of what is Path

²*Purification by overcoming doubt*

³*Purification by knowledge and vision of what is path and not-path*

and what is not, it means we've already developed to vipassana, surpassing vipassanūpak-kileśa⁴.

If the set of insight knowledge, namely ñāna 16, divided by the exegetes in post-Buddha generation, is applied to elaborate steps of purification at this stage, it would be associated with a lot of details and a number of ñānas would be involved.

However, Sariputta originally divided these purification stages as Ditthi-visuddhi, Kankhavitaraṇa-visuddhi and Maggamaḡga-ñānadasaṇa-visuddhi, elaborating what is the Noble Path and what is not.

⁴*Pseudo- nibbāna, imperfections/ defilements of insight that can lead practitioners to believe that they have attained certain enlightenment stages.*

The Noble Path is about having the mindfulness, knowing the bodily and mental phenomena and knowing the mind and matter as they really are with a mind that is clear, steady and impartial. If the mind is not clear and impartial, there will be room for vipassanūpakkiḷesa to step in. Vipassanūpakkiḷesa, once arisen, will disappear when the mind is rooted in awareness in a clear and steady condition. As a result, vipassanupakkileśa is also named dhammuddhacca⁵. It's a combination of two words - dhamma and uddhacca⁶-, which refers to 10 defilements (or imperfections) of insight.

A lot of us have reached this stage, where we see illumination in front of us while observing the mind. Whom among you that have

⁵*The way of practice when the mind is distorted or misled by an excitement or agitation in regard to the Dhamma.*

⁶*State of agitation*

experienced being aware of the manifestations of light in front of you, and then I asked whether you knew the mind wander off to be with the light, with the emptiness, with the comfort zone in front of you? Here, if you know it as it is, you would attain Maggamagga-ñānadassanavisuddhi. If the mind knows but still goes off, it's Not-Path. If the mind is clear and steady, observing the mind and matter with the clear and steady mind, it's Path.

Next is Patipada-ñānadassana-visuddhi⁷, which simply is about practicing vipassana. Having surpassed vipassanūpakkilesa, we continue to be mindful of observing the mind and the matter as they really are with a clear, steady and impartial mind. The ñāna 16 aforementioned talks about this in detail.

⁷*Purification by knowledge and vision of the course of practice*

When we first see the truth, we feel like it's terrifying. It's frightening. We feel a sense of hollowness and pointlessness. For many of us who have practiced meditation, have you ever felt that elements (dhàtu), aggregates (khandha) and life are threatening? None of them makes sense for us to hold on to. There is dispassion. If we realize this stage of purification, it means we have come quite far. This is not an early step at all.

If we keep practicing continuously, eventually we will attain Ñānadassana-visuddhi⁸, attaining the Noble Path (Magga). This is Path.

In short, this Path requires us to keep sila, practice samādhī and cultivate wisdom. The wisdom cultivation can be divided further into

⁸*Purification by knowledge and vision*

five sub-steps. Accumulating the five purification stages to attain wisdom with sila and samādhi is equal to seven stages, which is Visuddhi. This dhamma is called Satta-Visuddhi (7 Stages of Purification). It originates from Sariputta's elaboration. Then the exegetes in the post-Buddha generation divided it further, into 16 stages of insight knowledge, which are aspects of practicing to cultivate wisdom.

In conclusion, we firstly have to keep sila and practice samādhi. Some try to jump into the 16 stages of insight knowledge without a proper footing first. They don't succeed. They ignore sila and mind training. Not aware of the trainings in morality (silasikkhā) and mentality (cittasikkhā), they skip Silavisuddhi and Cittavisuddhi. They take such practices for granted. They pre-

sume how to distinguish mind and matter under their own terms. As long as the mind is not clear and steady, the mind and the matter observed cannot truly be distinguished.

Therefore, Silavisuddhi is learning about sila and silasikkhā. Cittavisuddhi is about cittasikkhā. The remaining five stages of Visuddhi are under paññāsikkhā, which are further divided into 16 stages called ñāna 16 or 16 stages of insight knowledge.



*This is extracted from the transcription of
Luangpor Pramote Pamojjo's teaching.*

1 June 2012.

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Track: 550601



About Venerable
Luangpor Pramote Pamojjo

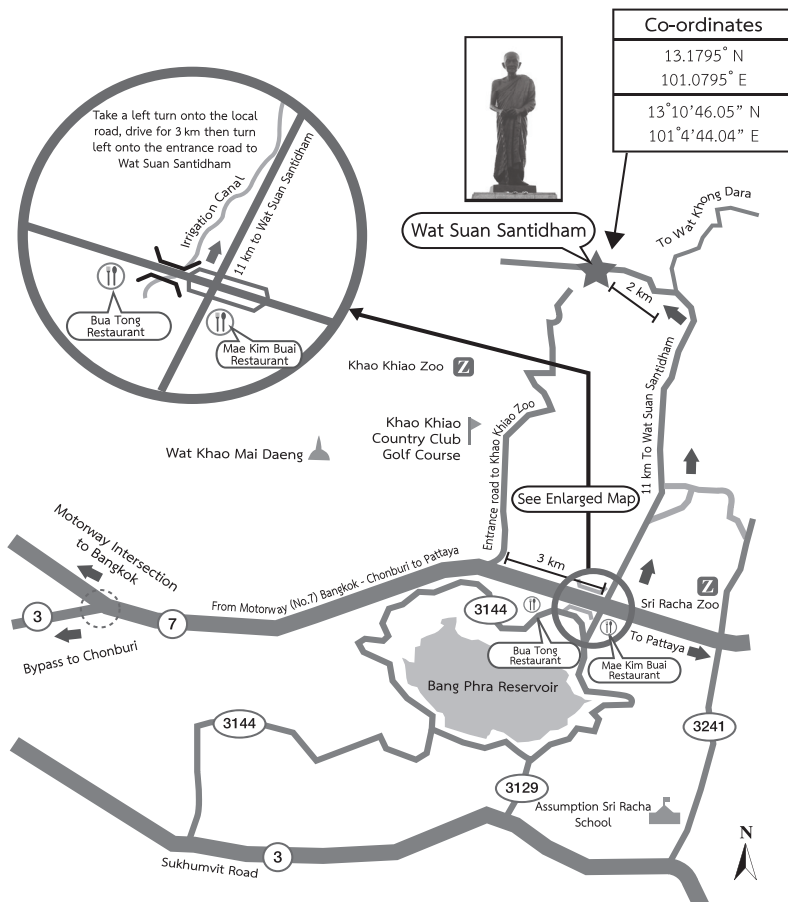
Venerable “Luangpor” Pramote is a Buddhist monk residing in Suan Santidham Temple (The Garden of Peaceful Dhamma), Sriracha, Chonburi, Thailand. He teaches the Dhamma to avid practitioners looking to truly understand the middle way and to progress in their practice. Bangkok residents set out on an hour and a half drive in the darkness of the early morning to arrive before sunrise. They line up outside the temple to get a good seat to listen to his teachings, express their concerns regarding their own practice and receive individual advice - a custom that has been coined “submitting their homework” for the headmaster to fine-tune or modify.

He travels tirelessly around Thailand and abroad, teaching and helping to wake up the

minds of people as he goes, in what is quickly becoming one of the biggest Buddhist enlightenment movements in recent times.

Luangpor Pramote Pamojjo became a monk in 2001 after being an avid meditator since he was seven years old. He has had many teachers along the way, but considers himself primarily a disciple of Luangpu Dune, from North Eastern Thailand's Forest monk lineage of Luangpu Mun Bhuridatto.

Map to Wat Suan Santidham



Direction from Bangkok: From the Motorway intersection to Pattaya, drive for approximately 13 km. Upon seeing Khaokeaw Open Zoo on the left, take the left lane and take an immediate left turn onto the local road. Continue for approximately 3 km. Then turn left onto the entrance road to Wat Suan Santidham.

Wat Suan Santidham
Located at Amphoe Sri Racha, Chonburi Province
Dhamma Talk Time : 7.30 - 10.00 hr.

Please check the schedule for Dhamma Talks by Luangpor Pramote Pamojjo at Wat Suan Santidham and at other locations on the Dhamma Calendar at www.dhamma.com/calendar or call 08-1557-9878.

For updated map, please visit www.dhamma.com/map

