

The pure mind is rice

The ignorance is unmilled rice



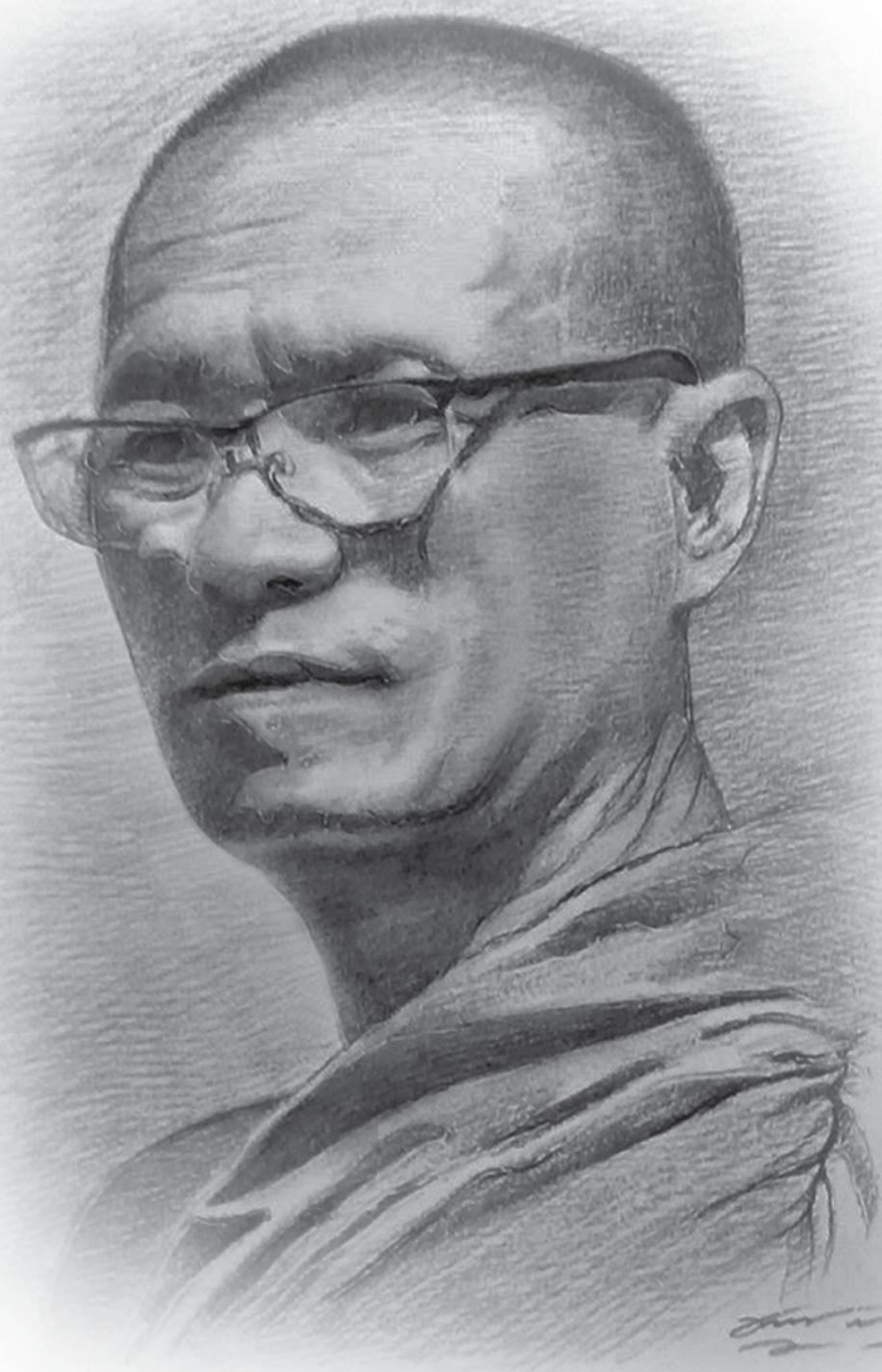
While clouds cover up the moon,
the moon is veiled by clouds.
Similarly, the five aggregates cover up the pure mind,
the pure mind is veiled by contamination.

Phra Ajahn Chanon Chayanuntho



There is an only way
to be not suffering.
That is to be not reborn.
The cycle of birth is no more,
neither do khandhas.







The pure mind is rice
The ignorance is unmilled rice.
(Revised Version)
Phra Ajahn Chanon Chayanuntho
First edition: May, 2015
Second edition: October, 2017 (English Version)

Printed for free distribution
Be the Gift of Truth (Dhammadāna)
Not for sale

Preface

The content of this book is divided into two parts. The first part is the writing that **Luang Ta Ruk Tavano** intended to write dhamma with science. However, it was unfinished due to his passing away. This is a meaningful conclusion demonstrated by **Luang Ta Ruk** sending his last word for us that it is the nature of everything. His passing away is to convey the meaningful message to conclude that everything is **non-self (Anattā)**.

I perceived **Luang Ta Ruk's** intention and it inspired me to finish up his undone legacy, which is in the second part of this book, in order to repay his kindness that he intended to teach dhamma when he was alive and studied dhamma at this temple-**Wat Pah Charoen Dham**.

Before starting the first part, I will briefly explain about **the guidelines and the basic knowledge of the right dhamma practices**. I also show the chart of the Five Khandhas (Pañca-khandha) to make it easier to understand. In this book, I will explain the Buddha's teachings (Dhamma) to be the Gift of Truth (Dhammadāna) for those who are interested in taking it into consideration and they begin dhamma practices for their further benefits.

Phra Ajahn Chanon Chayanuntho

CONTENTS

Brief guidelines and right methods for dhamma practices	8	Consider the truth with the scientific approach	47
The Chart of the Five Khandhas	16	The rise and fall away of elements (Dhātu)	50
Part One:		Mentality/mind (Nāmakhandha) arising and falling away	55
<i>The pure mind is Rice The ignorance is unmilled Rice</i>		A delusion of conventions (Sammati; Sammuti)	61
<i>By Luang Ta Ruk Tavano (The old monk)</i>		Be deluded by the cycle of rebirth (Vaṭṭa)	65
Preface	20	The pure mind is energy	67
Causes and Conditions that Buddhists cannot practice to attain the path and Fruit of Nibbāna following the determination of the Buddha	22	Ignorance (Avijjā) obscures the pure mind	70
Goals of this book	25	Return to nothingness	74
Wisdom (Paññā)	26	The pure mind is similar to rice	77
Avijjā: ignorance; unknowing	27	Be misled by natural activities	80
The five aggregates are sufferings	30	Be misled in the condition of nature (Sabhāva-Dhamma)	83
Vijjā: knowledge, transcendental wisdom, or the Threefold Knowledge	32	Suffering because of running away from the truth	88
Open the World To have thorough knowledge about fundamental elements of the world in the view of Buddhism	34	The starting point of detachment (to let go)	91
Have thorough knowledge of basic elements of the world in the view of science	36	Cease craving	94
Dhamma is Nature	38	Detachment from the aggregates (Khandha) by the right view/the right understanding (Sammādiṭṭi)	97
Part Two:		Detach the aggregates (Khandha) just like we can abandon ship	101
<i>The pure mind is rice Then ignorance is unmilled Rice</i>		All the Enlightened Ones taught the same things	103
<i>By Phra Ajahn Chanon Chayanuntho</i>		Close the eyes but cannot close the mind	105
Dhamma is Nature	42	Living with absolute truth in the state of mind (Vihāra-dhamma)	106
Consider beings as elements (Dhātu) by wisdom	46	Reveal something upside down Light up in the dark	110
		Suffering because of the existence of self	114
		Detaching it is not dumping it	117
		About the Author	121



Brief guidelines and right methods for dhamma practices

By Phra Ajahn Chanon Chayanuntho

Brief guidelines and right methods for dhamma practices

The heart of dhamma practices to be free from suffering must understand the right methods of dhamma practices. Without knowing those methods and guidelines, it is a waste of time because one cannot reach the ultimate destination and one will be unsuccessful. To practice by trial and error until getting an understanding, it may waste a lot of time too. By the time that the Buddha was still alive, he emphasized dhamma teachings and pointed out adverse consequences of clinging to “the five aggregates which are the cause of sufferings.” He preached for attaining enlightenment. The four noble truths (Ariyasacca) was mostly taught to lay devotees, female devotees, Buddhist monks (Bhikkhu) and Buddhist nuns (Bhikkhuni); as a result, there were many of them attaining the eye of dhamma (the eye of wisdom).

Regarding the four noble truths, he reiterated “Samudaya” the chief root of suffering namely “Taṇhā”.

A desire for existence (sensual pleasures) and a desire for non-existence (sensual displeasures) of the five aggregates which are cause-and-effect factors making us happy and unhappy. For example, when the five aggregates are in the condition of happiness, one holds onto them. When they turn to be unhappy conditions, one then pushes them away. By doing so, it is a great burden of diverting situations by means of running away from suffering and running toward happiness. As a matter of fact, once animals and human beings have been already born, only the aggregates of sufferings exist and happiness is nowhere to be found. As noted, there is either not so much suffering or too much suffering. Therefore, “only sufferings that arise, only sufferings that stay temporarily, and only sufferings that fall away”.

All in all, we will live with sufferings all the time if we are still alive then we have five aggregates. The only way to be free from sufferings is not to be reborn. The rebirth is null, as is the five aggregates. The group of five aggregates is null, so no suffering. Sufferings are within the five aggregates but they are not in the pure mind. The cause of rebirth is “Avijjā”—the ignorance or a delusion of the truth. Clinging to the five aggregates

being self, the pure mind adheres to the five aggregates leading to the endless cycle of birth and death as well as sufferings from the five aggregates **every cycle of rebirth**. This is the cause of sufferings.

Firstly, we must eradicate the cause of birth by removing the attachment to the five aggregates. It is essential for us to observe the body and the mind, which are the composition of five aggregates, by contemplating that they are impermanent, suffering and non-self so that the pure mind gets bored and the pure mind is finally able to remove the attachment to the body and the mind. The pure mind will not be fooled into the attachment to the five aggregates; releasing itself to be liberated and be above the five aggregates (not be under control of the five aggregates). Although the sufferings from the five aggregates still exist, the **pure mind is free/happy** not be worried with the five aggregates because the pure mind accepts the truth that the rebirth with the five aggregates must be suffered in such a way that **“nobody can escape from it”**.

Considering the early stage before one is born as a human being, the **body** does not exist yet. Once one was born with the body, there are **Vedanā**- feelings or

sensations: happiness (Sukha), unhappiness (Dukkha), and neutral feelings (Upekkhā), **Saññā** – perception: knowing and remembering, **Sankhāra**- mental formations: formation of thought, **Viññāna**- consciousness: recognition and acknowledgement. When this body or physical form ends, feelings, perception, mental formations, and consciousness also end. Therefore, there is no more “I” in anywhere. This we are misled by **the delusion of conventions (commonly accepted truth)**. No matter how one attempts to hold onto them or divert them, they will be what they will be. Eventually, they become non-existence. While we are alive, we are also suffering all the time if we live by them.

When we contemplate the body and the mind suffering by nature, it is just one of the natural phenomena which happens naturally and under control of no one. **We are going to be aware of these commonly accepted truths or conventional truths (Sammati sacca) that is byproduct of the nature. There is no inherent-self.** When we contemplate the **body and the mind** into rising and falling away naturally, the existence of “self” is not found. Thus, the pure mind will be liberated from **the body/core reality group (rūpa-khandha) and the mind/mental group (nāma-khandha)**. Therefore, we

need to practice frequently by contemplating the five aggregates including their functions and distinguishing each of their duties and their appearance. Look for and observe them all the time while we use them. It is not necessary to always meditate in sitting posture. It can be done in any posture whether it is walking, standing, sitting, or sleeping because when we observe and are aware of the body, it is already concentrated. It is not aimed at keeping calm. Staying calm alone cannot reach **enlightenment**. Being calm, mental formations or thinking (Sankhāra) will stop functioning. When mental formations/thoughts (Sankhāra) stop functioning because of meditation, **wisdom** will not come forth. It is necessary to rely on thinking and seeking to be no doubt about the truth.

Once we have already understood the truth, let go the mental formations/thoughts (Sankhāra) once more. When we have already realized the truth, let go the thought because a thought is just **mental formations (Sankhāra-khandha)**. It is a conventional thing - commonly accepted truth, and it is also fleeting. Practice and take it into consideration continuously this way. One day spontaneous adeptness will occur. When it is clearer, the pure mind will autonomously accept and finally let them

go. If it does not let them go, keep going until clearly realizing the truth then the pure mind will eventually accept. Practice repeatedly by finding “I” in the form/body and finding “I” in the mentality/mind that ‘where do “I” exist?’ Focus on observing the four elements in the body and ask where do I exist? After finding “I” within **the four elements** in the body and finding that there is no “I”, take the four aggregates of **mentality/mind** into consideration and find whether there is “I” and where it exists. When found “I” nowhere in the four aggregates of mentality then return to find “I” in “the knowing mind” whether there is “I”. Even **“the knowing mind” is the aggregate of consciousness (Viññāna-khandha)**, it is also impermanent/temporary. When realizing this, there is no such thing that we are still infatuated with. Everything is the conventions of five aggregates, **so we must detach from them all. By doing so, it is now called the detachment of conventional truth which is the next step into the state of deliverance through wisdom (Vimutti) that is liberating from holding on to all conventions.**

There is only
suffering arising

There is only
suffering existing

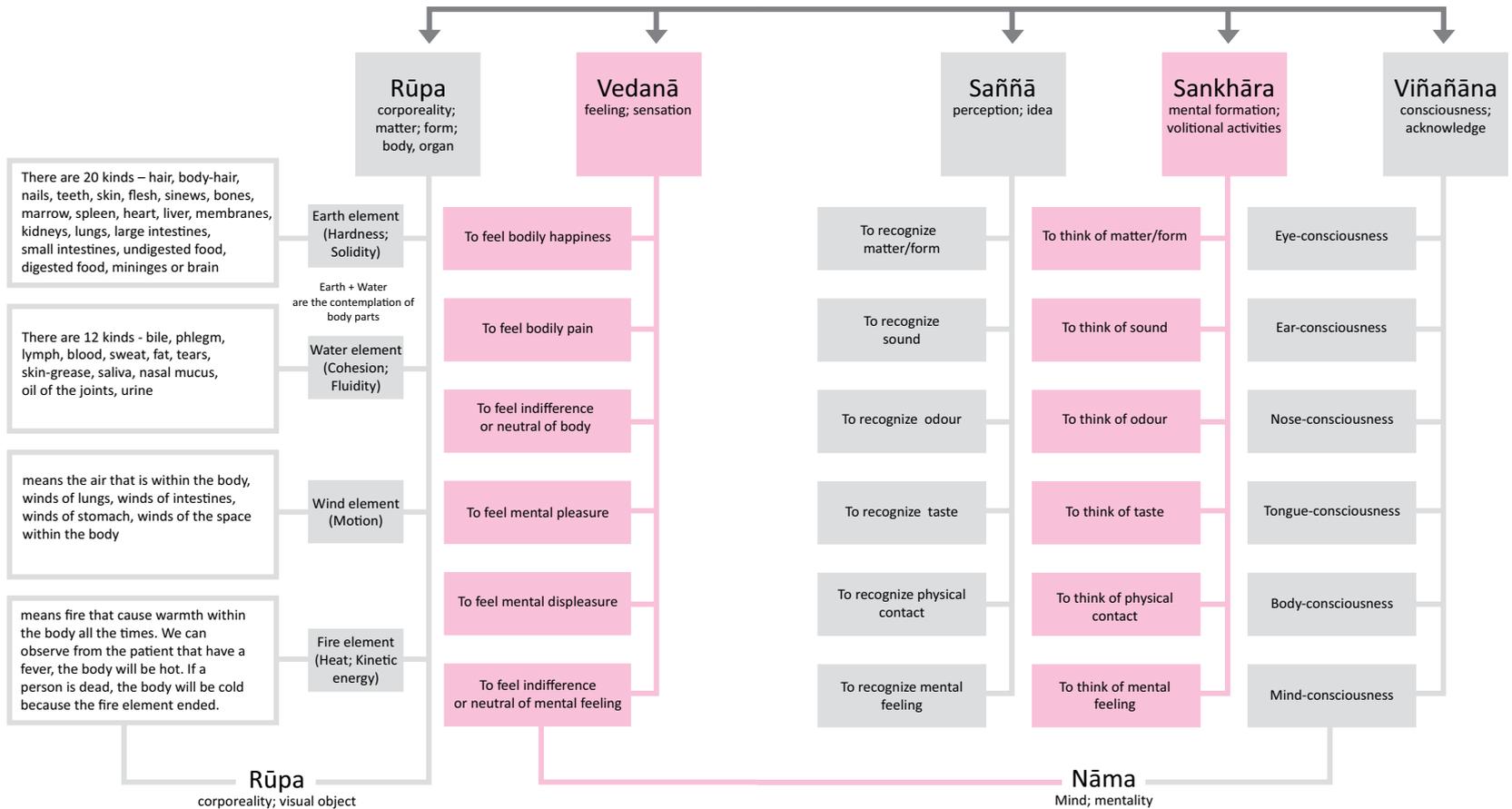
There is only suffering ceasing



We will live with sufferings all the time if we are still alive then we have five aggregates. The only way to be free from sufferings is not to be reborn. The rebirth is null, as is the five aggregates. The group of five aggregates is null, so no suffering. Sufferings are within the five aggregates but they are not in the pure mind. The cause of rebirth is “Avijjā” – the ignorance or a delusion of the truth. Clinging to the five aggregates being self, the pure mind adheres to the five aggregates leading to the endless cycle of birth and death as well as sufferings from the five aggregates **every cycle of rebirth**. We must eradicate the cause of birth by removing the attachment to the five aggregates.

The chart of the Five Khandhas (Pañca-khandha)

: the Groups of Existence or Five Aggregates (Body-Mind)





Part One:

**The pure mind
is Rice**

**The ignorance
is unmilled Rice**

By Luang Ta Ruk Tavaro (The old monk)

Preface...

The Buddha attained the Perfect Enlightenment and announced his teachings more than 2,600 years. During half of the Buddhist era, there was **Luang Pu Mun Bhuridatto** who was a master of dhamma teachings. He taught his students and many of these students had attained Nibbāna to be the Holy One (Arahanta) and there was an increase of the Holy Ones (Arahantas) continuously. However, he (Luang Pu Mun) taught to liberate from sufferings by deliverance of mind (Ceto-vimutti) which is a very difficult path of dhamma practices. **Luang Ta Maha Bua** who was one of his students also brought wisdom (Paññā) in addition to dhamma teachings aiming for deliverance of mind teachings only. By using wisdom to train meditation (Paññā trains Samadhi) and using meditation to train wisdom (Samadhi trains Paññā) together, it was still difficult because his methods were still to practice towards Ceto-vimutti.

At the present time, there is **Phra Ajahn Chanon Chayanuntho**. He stays at Wat Pah Charoen Dham, in Chonburi province. He directly teaches wisdom (Paññā) which helps make it easier to listen and understand the truth of worldly things. It can be seen from many

people who took his books and CDs to read and listen or who called him on the phone for a dhamma discussion until they have no doubt. Some of them went to Wat Pa Charoen Dhamma to discuss dhamma and to practice meditation until they understood dhamma according to individual wisdom. When they understood, Phra Ajahn Chanon suggested them to intensify their effort and meditation practices to have even more fine-tuned understanding and to have dhamma in the state of mind.

I was the one who stayed in the Buddhist temple during the rainy season and practiced with him for many years. I have had some basic knowledge of science and I have an opinion that nowadays science is considerably advanced. If science is applied to dhamma learning, it will help learners be able to study and understand correctly and swiftly and reach real wisdom which will help them to be free from sufferings as it should be. 

The Old Monk

Causes and Conditions

that Buddhists cannot practice to attain the path and Fruit of Nibbāna following the determination of the Buddha



It can be summarized as follows:

1. Buddhists have a fundamental misunderstanding of the Holy Ones (Arahantas) to be ones who have supernatural powers and can perform miracles, magic ears, second sight, precognitive speech, or abilities to fly and walk into the air by the aid of magic etc.,
2. Lack of teachers who have done good deeds, right deeds, and have thorough knowledge such as Luang Pu Mun Bhuridatto, Luang Ta Maha Bua, etc. to guide them; as a result, they lose their way-going nowhere or even going the wrong way.

3. Some Buddhists are gullible. They easily believe something without questioning or asking reasons – believing only someone saying something... or rumors. Some of the teachings or practices are influenced by Brahmanism which believes in the supernatural power and the mental power that they do not actually have.

4. They have invalid “Opanayiko” (to be brought inside oneself). They are unable to reach to Dhamma and they have never followed a chanting book which is the guideline of practicing to contemplate thorough knowledge. They have never known that the dhamma is the nature of all beings. Some know the law of the three characteristics but they do not comprehend what the impermanence (Aniccata), sufferings (Dukkata), and non-self (Anattata) truly are.

5. They are aiming for Ceto-vimutti in order to reach a high level of concentration (Samādhī) and hope that the wisdom which is achieved by mental development (Bhāvanāmayapaññā) will occur naturally. However, it is very difficult to practice because:

- To attain a high level of concentration (Samādhī) is very difficult. Someone practices until the end of life

without success. That is a waste of time.

- When attaining a high level of concentration, one has not enough merit and perfection- lack of knowledge about fundamental Buddhist scriptures. They may have knowledge but do not know how to be applied because they do not have any master to give advice; as a result, one may attain concentration without wisdom such as concentration that was practiced among Brahmin (Brāhmaāa) before the Buddha period.

Furthermore, one might practice meditation and see many things leading to a misunderstanding that one has already reached the truth or has already achieved to be a noble individual – which is known as Vipassanāpakilesa (defilements of insight leading practitioners to believe that they have already attained a certain stage of insightful wisdom). Another case is that one meditates and can see something which is used to make money. It leads to getting off a track to a point of no return. 

Goals of this book

Anyone who can read, write, listen, or have a desire to free from sufferings can pick up this book to read, contemplate, and analyze dhamma teachings in the book. Dhamma wisdom and thorough knowledge about the truth of all beings will occur. Finally, the truth will be realized and one can see that **“the teachings of the Buddha is really true and it is timeless practical.”** If we can follow his determination to help all beings to be free from sufferings and to escape from the cycle of birth, ageing, sickness, and death. Thus, his determination will come true. You can be one of the Noble Ones who can do this and attain the Enlightened one, the Awakened one, or the Blessed one.

Please read and try it out. 

Wisdom (Paññā)

Wisdom is infinite-knowledge, omniscient knowledge, or intelligence from learning.

It is divided into 2 types of wisdom:

1. Ignorance/ unknowing (Avijjā)

2. Knowledge/Transcendental wisdom (Vijjā)

Ignorance/ unknowing (Avijjā) is an understanding or knowledge that arises, gains then embraces and holds onto it leading to sufferings. This type of knowledge (Paññā) is knowledge that the Buddha did not support and did not teach.

Knowledge/Transcendental wisdom (Vijjā) is an understanding/knowledge that arises, gain or already know then let it takes its own natural course. It may be used only when it is necessary. This kind of knowledge (Paññā) is knowledge that the Buddha supported and brought to teach because it helped others to be free from sufferings. 🙏

Avijjā: ignorance; unknowing

To know oneself: Self-awareness. We were born from nothing at all. At the day of birth, there was the body which lay down and knew nothing except hunger and suffering. If the body was hungry or suffering, a baby cried. If a mother heard a crying baby then she will breast-feed, warm her baby, try to please, and teach a baby tirelessly. As time goes by, we have memory and we learn to have a sense of self. “I” or “mine” arises. It is seen when a baby is comfortable with seeing the father, mother and extended family and friends but a baby suddenly cries if a stranger holds the baby instead. It shows pleasant and unpleasant feelings occur.

If it is good or not good, it will make nature-beings want or not want. If it is satisfied, one wants to pursue it. When getting it, one is happy but if not, one is unhappy. On the other hand, if it is unsatisfied, one wants to escape from it in order to be free from suffering. While one cannot escape from it, one is even more upset. It is those wrong doings (Kilesa) that have already been experienced and they will be further

compounded by ageing and social surrounding. When we attend school, defilements (Kilesa) are accumulating even more because there are many people and teachers to teach us directly- learning socializing, praise, criticism and gossip. We start to be interested in the opposite gender. We know partisan, discrimination, and competition. We want to have, want to be good, want to be outstanding and want to be famous to get an attention from others so that we will be their favorite person. We want to be beloved especially by the opposite gender. No matter how high education in the worldly side we graduated with- a bachelor's degree, a master degree or a doctoral degree, **there is no such thing that it is enough or it is the end because desires of defilements (Kilesa) will accumulate and gradually increase.** Consequently, we will do anything to make ourselves happy. If it is a situation where an opposite gender being involved, we will whole-heartedly fight to win the love of that person. By doing this, we fool ourselves into believing that the ultimate happiness is to have sexual relations with the form/body (Rūpa) in the five aggregates.

All living creatures are obsessed by and attached to happiness which causes the endless cycle of birth and

death. Whenever we are born, we do either good actions or bad actions (Karma). Karma is the dependence. We can live now because of our past actions (Karma). All actions that have been done give two results. The good deeds yield happiness and the bad deeds yield sufferings. Either good actions or bad actions there are consequences, and they pursue us until we receive the consequences of our deeds.

When one is dead, the five aggregates will fall apart leaving only the pure mind following karma results (Vipāka). At the moment of one's death, if the mind is in the happy condition then the pure mind will enjoy happiness in heaven. If the mind is miserable then the pure mind will suffer in the lower worlds (Apāyabhūmi) until the end of merits and sins then one will be reborn as a human being again. If he or she has a neutral mind and is still satisfied with happiness, then they will go back to be a human being, as per past actions, that they did. **Whenever one is born, it is due to endless suffering because the five aggregates are the cause.** 🙏



The five aggregates are sufferings

The defilements (Kilesa) start to appear and will gradually increase – due to ageing and surroundings.

When we go to school, the defilements are accumulating even more because there are many people and teachers to teach us directly – learning socializing, praise, criticism and gossip. We know praise, criticism, gossip and socializing. We know partisan, discrimination, and competition. We want to have things, want to be good, want to be outstanding and want to be famous. When we want something, we pursue it. If we do not want it then we will escape from it. Therefore, we know fulfillment and disappointment. Here is how mental sufferings arise. One has a great deal of or little mental suffering depending on causes and conditions of each person.

No matter how high education in worldly side people graduated with- a bachelor's degree, master degree or doctoral degree, it has never been the end because defilements (Kilesa) are accumulating and they are

gradually increasing. This is a cause of suffering in the world. That is the way it is. There is greed, anger and lust, so suffering comes and goes endlessly. This kind of wisdom (Paññā) which is called “Avijjā”- Ignorance/unknowing, the Buddha did not support and did not teach. 

Vijjā: knowledge, transcendental wisdom, or the Threefold Knowledge

Vijjā is wisdom or knowledge of the truth that is discovered by the Buddha. That is the path of attaining his enlightenment and he brought it to teach human beings to end suffering or to escape from the cycle of suffering, birth, ageing, sickness and death. Therefore, it is necessary that **we should thoroughly study and comprehensively learn that**. These will be tools for eradicating defilements, detaching defilements, and ceasing sufferings.

Being able to chant like a jabbering parrot or learning all scriptures (Pariyatti) is not a reason to use it as an excuse that I have already known, because it will blindfold or obstruct you from having the eye of wisdom (Dhammacakkhu). It is needed for us to study dhamma thoroughly. Even we attain wisdom from reflection or understanding through reasoning, it can lead us to be those who have insightful knowledge. When we have thorough knowledge about the reality of the world

and have mindfulness and clarity of consciousness, we can attain to be the **Enlightened, and Awakened person** by Dhamma- the Teachings of the Buddha.

What is “thorough knowledge”?

1. We saw our friends eating sour tamarind. They squinted and their mouths were distorted that made our mouths water. Note! It shows that we knew the taste of sour tamarind and acceptance of realizing it (Opanayiko) already.
2. A child learning to stand is crawling to catch the flame of lantern or candle, its finger is burnt then it cries. Next time a child will not catch the candle again because it already knows and realizes by itself honestly and truthfully. The acceptance of realizing (Opanayiko) has already arisen. 🙏

Remark: Do not act like an audience watching and cheering Thai-boxing fighters – Raise Legs, Raise the Knee, Stinging Punches, Elbow Strike, etc. together with shouting to the boxer to punch like that or punch like this. When you are really in the boxing ring yourself, you don't know what to do. Once you see an opponent punching you, you are shocked, frightened, dodge the punch, fall down, roll from the boxing ring and then run away. Perhaps, your boxing trainers have to run and pursue you to come back to fight or to take off your boxing gloves.

Open the World

To have thorough knowledge about fundamental elements of the world in the view of Buddhism



The Buddha said that this world is composed of the four elements namely:

1. **The earth element** means the part which is solidity.
2. **The water element** means the part which is fluidity.
3. **The fire element** means the part which is the heat.
4. **The wind element** means the part which is the air- including the moved wind, the unmoved wind, and the storm.

The four primary elements are mental objects (Dhammadhātu) or independent elements which we can see in the atmosphere that they wrap around the world:

The earth element: The dust that floats in the sky either we can see it or we cannot see it. It is the earth element.

The water element, normally it is steam that floats in the air. We cannot see it. We can see it when steam moves passing through the cold air becoming clouds in the sky or mists above the ground or dew drops on tree leaves. Steam is all over the place. It can be seen when we fill a glass of water with ice and leave it for a while then there will be water drops around a glass of cold water.

The fire element comes from sunlight shining from the sun. It is not only giving heat but also giving light for us to see things.

The wind element: Whether it is wind that we inhale or exhale, unmoved wind or moved wind, or even storm, it is all the wind element. 🌀

Have thorough knowledge of basic elements of the world in the view of science



In the view of science, the basic elements of the world is composed of two groups namely:

1. **Matter** means things that are tangible. They have weight and occupy space. In comparison with the view of Buddhism, it is the earth element, the water element, the wind element and the fire element.

2. **Energy** means what is intangible and weightless. It does not occupy space but it has forces to take actions. To compare with the view of Buddhism, it is the fire element.

Memo

Matters does not disappear from the world but can be transformed into energy. For example, oil is burnt into heat or wood is burned for fire.

Energy can be turned to matter. For example, when sunlight shines on soil, water and wind, and the green chlorophyll pigments within tree leaves, it will be absorbed, turning into energy, from light to chemical substances feeding plants (Photosynthesis).

Energy can be called forms. Each form is impermanent; it is always changing from one form to another form of energy according to cause and condition such as heat → light → sound → magnetism → electricity etc. There are also many kinds of energy which we do not know because wisdom of human beings is not yet recognized as energy.

Is there anything else within our body considered energy? The heat of body, feelings, memory, thought, awareness (the mind that knows), mindfulness, concentration (Samādhi), wisdom (Paññā), etc. Are they energy? Consider this thoroughly and clearly. 🙏

Dhamma IS Nature

Nature is things that exist. It has remarkable features which are called the law of the Three Characteristics (Tilakkhaṇa) comprising of:

1. Aniccata/Anicca is impermanence or change over time

2. Dukkata/Dukka is the state of suffering. It is insecure conditions all the time-being unable to just stay in the same condition

3. Anattata/Anatta (non-self) is no real self. Sometimes, it exists and can be seen but it finally ceases and disappears. There is no such thing as self. Self can be found nowhere.

Contemplate law of nature or law of the Three Characteristics

Day and night is nature which we can see clearly. This nature is taken into account to have thorough knowledge by the law of the Three Characteristics

as follows:

Aniccata/Anicca: Start with sunrise at 6 a.m. and then gradually change to 7 a.m., 8 a.m. until 12 a.m. which is called at noon. Then it will change to 1 p.m., 2 p.m. until 6 p.m., and so on. It is at sunset then that daytime ends. We can see that the sun is not at a standstill all the day. Even though it is at noon, the sun never stops.

Dukkata/Dukka: We can observe and see changes of the four elements which occur all day. Start from early morning, there are mists and dew drops. If it is late in the morning, they will dry out because of heat. We will see that it is always changing. At one time, it is calm and then at another time the wind blows. It is raining. It is sunny. It is lightning and thunderstorms. The sky is darken or light. It is up to causes and conditions; as a result, all nature-beings arise and change all the time.

Anattata/Anatta: When it is sunset, there used to be brightness. It has now been replaced with gradual darkness until there is no light anymore only the dark. 



Part Two:

**The pure mind
is Rice**

**The ignorance
is unmilled Rice**

By Phra Ajahn Chanon Chayanuntho

Dhamma is Nature

In fact, dhamma practices to liberate from suffering are not complicated. There are simple, fast, and efficient methods for dhamma practices. Please pay careful attention to dhamma that will be explained now. The content of dhamma will be purposefully explained by simple and easy-to-understand language for the purpose so that you can see the true condition (Sabhāva) of reality.

Firstly, we have to understand the word ‘dhamma’. What is dhamma? **Dhamma is nature** and then what is nature? Nature is everything that exists normally by its own. It is what it is. The way of things really is but we may not ever observe, learn, or consider it. To watch or consider what nature looks like is a starting point of dhamma practices. What are causes to make people suffer? Where does suffering come from? People cannot find the original cause of suffering. When suffering arises, they want to stop it even though no one knows exactly how to find out the cause of suffering.

The Buddha taught that ‘Suffering is caused by clinging (Upādāna)’. Clinging leads us to suffering. All of us want to liberate from sufferings but nobody knows the right method and the right way to be free from sufferings. When sufferings occur, we will adhere to all things and all beings. Consequently, we are suffering from everything which we have and we are.

In fact, we are not clinging to everything. It is because we are fooled into believing in the existence of the inherent-self – leading us to adhere to everything that comes into our life and take it to be ours. **Because of being misled in ourselves**, we cling to ourselves and think that everything is ours. However, if we carefully contemplate ourselves, we will find that ‘oneself’ is truly non-self. It is just the condition of nature. All nature that we rely on cannot be commanded. They are not in our control.

Starting with our body, it originated and is formed by nature. Have we ever considered the body which we rely on it today, is alive because it relies on the condition of elements (dhātu)? **The elements are the earth, the water, the fire, and the wind elements. This body is not ours forever. We rely on it to be alive just tempo-**

rarely. Nobody was born without ageing, sickness and death. From our experiences, we have seen many newborn babies. We have seen old people, sick people and finally the dead. Correct? This is the truth.

When we were born, we naturally get old. That is normal. Sickness and death are common. We have never accepted the normal way of nature which is the way it is. Therefore, we want to go against nature. We do not want to be old, sick and dead.

If we accept the truth that we were born then we must be old, sick and dead. When we were born we are get old, we suffer. Sickness is suffering. The death is also suffering. **If we have repeatedly thought like this, the truth must appear in our mind** that there is only ageing, sickness and death. Is there anything that we should be deluded by? People were born and they must be old, sick and dead. Our body was born, gets old, sick and dead. It is nature. 🙏

**We are actually
non-self.**

We are just
the natural
phenomena.

Consider beings as elements (Dhātu) by wisdom

From now on, I will talk of the truth in order that you can contemplate that dhamma is the truth and the reality. If we try to contemplate and understand the truth, we will see the truth. I should probably warn you that do not just believe and do not discount this truth. Please be aware and use wisdom to consider dhamma teachings which will be explained whether they are true or not. Do not simply believe because they are explained by the monk.

In addition, do not believe that we have already understood those things or these things. Do not believe, even ourselves. We should be wise to find out the principle of the truth that we are going to learn whether it is true or not. Let's consider the truth following cause and effect. First, there are questions. 'Is the body in which we live with ours forever?' Do we rely on them just temporarily or not? Have we ever known that what the body relies on? One of the answers is that the body relies on the four elements namely the earth, the water, the fire, and the wind elements. 

Consider the truth with the scientific approach

We rely on the composition of the four elements to be part of the body temporarily and we cannot live without any element. For example, what we breathe in and out is the wind element. The water that we drink is the water element. We can live because we rely on the earth element. We eat the earth element from food. Food is made of vegetables or fruit and these vegetables and fruits absorb fertilizer that is in earth/soil to become food. We eat vegetables and fruits and then they become cells within the body, hair, body-hair, nails, teeth, skin, flesh, sinews, bones, marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, undigested food, digested food, layers of tissue /bone within the body, or head/brain. Thus, our body grew from the earth element entirely. When we eat the earth element, the fire element does its function of the metabolism process which helps digest food that we eat in order to be absorbed into the body.

We can grow because we rely on the earth element to

nourish our life. For the water element, once we drink it, it becomes bile, phlegm, lymph, blood, sweat, fat, tears, skin-grease, saliva, nasal mucus, oil of the joints, and urine. The fire element does its function of digesting food and water. The fire element also helps to keep the body temperature warm, so the body can grow due to the fire element. **In summary, we can live by relying on the earth, the water, the fire, and the wind elements as dwellings.**

The four elements can exist because of their cause and effect. It can be said that all four elements rely on the body and the body rely on the four elements. In an early time before we were born, there is the earth element which is the element of father according to the truth of scientific principles. It is unified with the water element which is the element of mother. The earth element of father is the sperm semen and it will be grown in the mother's womb.

From a small drop of water, an egg becomes fertilized its cells multiply, small pieces start to bud which grow to be arms, legs, the head. After that, they rely on the water element of the mother which is the mother's blood and lymph. The blood and placenta from the

mother while it grows will nourish the earth element in the mother's womb. Passing through umbilical cord or the feeding pipe delivers food from the mother to the baby continuously, it will grow and become a fetus in the amniotic sac. When it is fully grown, it will be born which we can say is us.

At the initial time of birth, an infant does not have any sensation, perception, or thought at all. It is innocent until a baby starts to be capable of thinking and recognizing. After growing up and studying at school, a child can understand and remember things. It can be said that a baby grows and then fully understand things because the body develops.

However, once our body that we rely on starts to age, our capability of perceiving and remembering things (memory and thinking ability) declines. What we could of think before we are unable to do so now. The ability of recognition also deteriorates. It is as if we would turn into a child again. We would not know or remember anything, but would forget everything. We would have already eaten but we would think that we hadn't. We cannot remember anyone and eventually we die because the body reverts and shuts down. This is the principle of the truth. 

The rise and fall away of elements (Dhātu)

We rely on the four elements. In other words, our body is composed of the four elements. If we try to discern this truth, we will find that once people die, the first element to be ceased is the wind element. The wind ends first. We stop breathing first. As soon as we were born, we take a breath to stay alive. After we breathe our last, the breathing ceases. The fire element that was once in the body will be next.

The simple observation is that after people die, the body temperature drops. If one is dead just for a short while, the body is still warm. However, once the fire element is completely extinguished for a period of time, the body will become cold. Now, there are only two elements left behind: the water and the earth elements. Looking further, we discern that the water which used to be moist in our body is draining from the body until it is dry- returning the water element to the state of fluid as it was before. Now, there is only earth (the dry body) which will be eventually disintegrated into the earth element too.

The dead body may be brought to be cremated or buried, **so it finally returns to soil**. The corpse will be dry and decayed. The hair, body-hair, nails, teeth, skin, flesh, sinews, and bones disintegrate and transform into earth. They become fertilizer and food for plants. Plants absorb our reduced bodies. In other words, we come from plants and human beings and animals eat plants. Later, they become part of the body of human beings.

At the beginning, we come from the earth element of father. We rely on our body temporarily and return to be earth as it was before. We are fooled into the belief of thinking the earth element, **and nature of earth, water, fire, and wind elements to be ourselves**. Earth that we walk on, water that we drink, wind and air that blow through are non-self. It is part of nature and it is just the wind element.

While water is also nature, water that is in our body such as blood, lymph, phlegm, saliva, sweat, and bile is derived from the water element in nature. The water within and outside the body is the same water. Is blood or lymph ourselves or ours? It is similar to natural water. The water in the canal or from a faucet

comes from the same water. Even the sweat that evaporates from the body is dispersed, it will be liquefied and we can drink it again. It is circulated like this.

We breathe out, we breathe in. it is a cycle. Inhale into our body and exhale out of our body. Continuously, breathe into our body and breathe out from our body. The water that we drink and expel will be taken and returned. The earth element is also the same. It is eaten and excreted. It then turns to plants. Trees absorb minerals/soil and we eat vegetables/plants into our body again.

People die and became earth. Others eat the earth element to build up the body of human beings once again. No matter if they are plants or animals, they are derived from the earth element. Which parts are us or ours? In fact, we are derived from the earth element. When we are dead, everything falls away. We are deluded in believing that there is the presence of self. In fact, we rely on the four elements and they have nothing to be self which can be hold on to. ☹️

All of us
have self because
we are under a delusion.
Truthfully, we rely on
the four elements.

The four elements
have nothing to do
with self or to be
attached to at all.



Mentality/mind (Nāmakhandha)

arising and falling away

We have four elements which are composed of the body after that we have sensation: happiness and unhappiness which is called **Vedanā**. If we have the body, we have perception that is also called **Saññā**. Once we have the body, we have mental thoughts or **Sankhāra**. As soon as we have the body, we have consciousness which is called **Viññāna**. The body is not under our control. It is impermanent/temporary (Anicca). It will be old, sick, and dead. The sensation (Vedanā) is also impermanent. Sometimes, we feel happy, distressed, or neutral. Happiness will not be with us forever. Suffering will not be with us forever, even the feeling of neutrality does not stay forever.

The perception (Saññā) is not different. We do not always remember everything. Sometimes, we can remember but another time we cannot. On some occasions, we remember good things. At times, we remember bad things. The state of knowing mind

(Tua-roo-ตัวรู้, in Thai)¹ knows at one time but another time does not. When we sleep, we do not know anything. Once we wake up, we know. This is nature. If this body ends, so do the four elements. The wind, the fire, the water, and the earth elements end; consequently, Vedanā or sensations, perceptions, thoughts and knowing mind (Tua-roo, in Thai) also end. There is not even a single part of the body that is “I” or “We” left at all.

As a matter of fact, this body is derived from the four elements. It will remain only earth at the end and it will be finally seen to be no different from earth in nature. Who are those people who suffer, remember, think and know? Who are we? We are who? **If there is non-self, then we are deluded into what?** In fact, we are not separated into materials (objects outside the body) but we are drawn into the body which is understood to be ourselves. We are clinging to the body to be ours.

¹Thai; tua-roo in this context is (1) nature that is the condition of knowing, it has no body, no shape, no figure. (2) consciousness-element or mind-consciousness (Viññāṇa-dhātu). Mind-consciousness performs the function of investigation (Santīraṇa), determining (Votthapana) and registering (Tadārammaṇa).

In fact, the body is just nature and it is derived from the four elements, so do the sensation (Vedanā), perception (Saññā), mental formation/thoughts (Sankhāra), and consciousness (Viññāna). When the nature of these four elements ends, the nature of sensation (Vedanā), perception (Saññā) and the way we think (Sankhāra) also ends. The nature of the knower² and who understood (Viññāna) also ceases. Is there anything left to be us?

We are from nothingness but we rely on these elements temporarily. The body is a temporary shelter, so do the sensation (Vedanā), the perception (Saññā), the mental formations/thoughts (Sankhāra), and the consciousness (Viññāna). Even the knowing mind that is composed of mindfulness (Sati) and clarity of consciousness (Sampajañña) will stay temporarily. When the body in which we impermanently rely on ends, the sufferings-which also temporarily occur-also end. The

²Thai; pu-roo in this context is mind that is composed of mindfulness (Sati) and clarity of consciousness (sampajañña) and when it separates from all sense objects (Ārammaṇa) and does not mix to be homogeneous with body, it will experiences state of being independent. By the nature, its function is not to think but to know sense objects as it is. For example, when body is moving, there's mind or pu-roo look at the movement so it means the movement is one part and pu-roo is another part.

perception (Saññā) ceases. Thought and the mind that is composed of mindfulness (Sati) and clarity of consciousness (Sampajañña) also cease. **This is called the end of five aggregates. The five aggregates are Rūpa (Physical, matter, form, or the body), Vedanā (Feelings or the sensation), Saññā (The perception), Sankhāra (Mental formation thinking, or volitional activities), and Viññāna (Consciousness; acknowledge).**

When we know that there is non-self, there is nothing in the five aggregates to be attached to. What remains at the end are the knower-the aware (Mind consciousness). Who does understand that these five aggregates cannot be clung to? It is the nature phenomena as well. **We are misled by this nature.** We rely on the nature of the four elements: earth, water, fire, and wind. We misunderstand that the nature of them is us or part of us because we have never studied where nature of the true body and mind come from.

The nature of body and mind is derived from the four elements and they are just earth, water, fire, and wind. These four elements are nature and they exist even before we were born in this world. When we die in this world, the four elements do not die with us. They

remain and exist in this world. Vedanā (Feeling; sensation), Saññā (perception; idea), Sankhāra (Mental formation; volitional activities), and Viññāna (Consciousness; acknowledge) exist in this world. When this world ends, everything returns to nature. What it is called is the world of body and mind. Therefore, this body and mind that we rely on are the illusion. 

We are from
nothingness
but we rely on
existing
things temporarily.

A delusion of conventions³ (Sammati; Sammuti)



All of us are deceived by accepted ways of thinking/ conventions. Everything comes from conventions even ourselves. The body of women is derived from the four elements, so does the body of men. All phenomena of the body and mind that we rely on are on the four elements and **the earth element is the main element.** Take a look at things which we use today whether there is anything that is not composed of the earth element or not.

Cloth is made from plants. Where do plants come from? They are grown from the earth element. Jewels or gold are also from the earth element. The gold is excavated from earth. It is melted and cast from earth. Diamonds, pebbles, rock, cement and sand also come from earth. We use the earth element to build the

³Conventional truth (Sammuti-sacca) is also called commonly accepted truth

house, building, homes and equipment. When they are demolished, they eventually decompose and return to earth. We perceive them as precious things and give them meanings. If we value them, we will be clinging to them.

We value and name everything even our name. **At the beginning, all nature of this world has no name before.** We designate all things for what to be named or called. This is called a woman, a man, and so on. The earth element, by its nature, does not call itself the earth element; water does not tell itself it is water; fire does not say that it is fire; and wind does not know to call itself that it is wind.

When they are composed in human beings, they become the body of women, the body of men, the body of children, the body of adults even are all originally derived from the same source of the earth element. Whether this is a child, an adult, a woman or a man if we cremate them and place all ashes together then we cannot identify that which are the remains of a child, a woman, a man **because we are all derived from the same earth.** Women are from the earth element as are men. The words which are used to

name women or men are recognized by different words in all languages. This is the earth element to be called a woman, a man, a child, or an adult. Even a house, a car or anything is derived from the earth element.

All these are part of nature. What are we deceived by? The answer is that we are misled by this nature. Nature is in the absence of self. It is simply nature that we rely on, which is derived from emptiness. This emptiness comes from the space element (Akāśadhātu). The earth element is composed of the space element, as are water, fire, and wind elements.

Why do we say that the earth element comes from the space element? It is because it comes from emptiness. Water is derived from emptiness. Fire is also as is wind they are all from emptiness. They are mixed together to be us. **Therefore, our body is derived from pure emptiness.** In other words, our body is derived from the space element and the four elements. Therefore, all things that we are rely on the four elements which, in turn, rely on the space element.

Once there is the space element, there is another element which is the consciousness element or

Viññānadhātu. The consciousness element is also one of the elements that we rely on. We are misled by these four elements and we think that they are us and then we are also misguided by the consciousness element that we are the one who knows. Eventually, the four elements end, the space element ends, and the consciousness element ends. Lastly, who is the knower (Pu-roo, in Thai)? All in all, it is all about the phenomena of all elements which are derived from emptiness or the space element. **Therefore, the underworld/hell, the heavenly world, or the Brahma world still has elements as dwellings. It is also known as a unit of the universe or world (Lokadhātu).** 

Be deluded by the cycle of rebirth (Vaṭṭa)⁴

A unit of the world (Lokadhātu) has three spheres, there are hell, the human world, and the heavenly world. There are elements so they are dwellings, so we call it the world. Even the heavenly world still has elements it is also dwelling but they are finer elements. There is earth, water, fire, and wind. These are part of the dwelling but they are finer than those in the human world. Hell has elements as well. The Brahma world (Brahmaloka) also has elements to be a dwelling. Even the immaterial world (Arūpa) which is formless still has the element called the consciousness element. The pure mind that relies on the consciousness element will be born to be in the immaterial state (Arūpa) which is formless but has the power of thought to be another type of dwelling. The immaterial state (Arūpa) is not permanent. When merits no longer take effect, beings in the formless world must be born to be human beings as before. All these are

⁴ Vaṭṭa is the round of existence or the cycle of rebirth

part of the world system (Lokadhātu). However, the eradication of all defilements and sufferings (Nibbāna) does not have any element to be dwellings. It does not have the body⁵ and mind.⁶ It is truly the supreme happy sphere. 



⁵Rūpa: corporeality; matter; form; body

⁶Nāma: mind; mentality

The pure mind is energy

All beings formerly came from the pure mind. It is not right to some extent to state that there is no such thing as “I”. If there is no “I”, how come one was born? Strictly speaking, there is non-self but we rely on all existing things which are called the conventional word (Summuti). We then cling to the way of thinking of form (Rūpa), taste (Rasa), odors (Gandha), sound (Sadda), and touch (Phoṭṭhabba) which are in the five sensual pleasures (Kāmaguṇa) to be self. That is why we run after or we are entangled in them. When the state of form (Rūpa), taste (Rasa), odors (Gandha), sound (Sadda), touch (Phoṭṭhabba), and mind objects (Dhammārammaṇa) which are the sensual pleasures (Kāmaguṇa) occur frequently, we think that these things lead to be satisfied with these things and we are putting so much effort into finding and chasing after them with passion and hard work. We are doing so because we are under a delusion which is called **ignorance (Avijjā)**.

Ignorance (Avijjā) is not knowing the true nature of beings. Is there anything at the end? The state of pure

mind or the state of the five aggregates: form (Rūpa), feeling or sensations (Vedanā), perception (Saññā), and consciousness (Viññāna) are what we rely on. In other words, the pure mind relies on them. At first, each one has one pure mind and **this pure mind is not a woman, a man, an animal, or a person. It is non-self.** The pure mind does not have anything at all and it is just energy. The energy of pure mind will be able to be born as an animal, to go to hell, to be born as human, angels, the Brahma world (Brahmaloka), or to be born anywhere.

This energy exists within the body. **This energy was deluded by the body of pure mind which means the five aggregates.** This pure mind has never died. This pure mind never ceases. When each life is over is just the body of the pure mind that dies. The body of pure mind is the four elements and the five aggregates: form (Rūpa), feeling or sensations (Vedanā), perception (Saññā), and consciousness (Viññāna). All these are called the body of pure mind and the pure mind never dies because the pure mind is energy. How does the pure mind look? the state of pure mind is just energy which is in no state of instability, rising, or falling. It depends the four elements and the five aggregates

which are not consistent and they will rise and fall. The pure mind can be explained by an analogy with wind which is nature. When wind blows tree leaves, we can see leaves swing due to the force of blowing wind but we have never seen wind. If we ask whether there is any wind, it will be there. If there is no blowing wind, leaves will not swing. Therefore, we are misled by the activities of the five aggregates. They are active all the time. At any given time, it could be happy, unhappy, or neutral. This is similar to the movement of tree leaves. Mental activities occur because of the energy of pure mind but it is not the pure mind itself.

Tree leaves move. Leaves and wind are distinguishable. The pure mind and the five aggregates are also distinguishable. Therefore, the state of pure mind is one dimension in **which there is no instability, rising, or falling. It is just energy.** It relies on the dimensions of the five aggregates which are the state of rising, falling, and instability. All these states rising and falling are not permanent and they are suffering. At the end, they go away and they are **Anattā** which is **non-self.** In other words, all are the space element, so the state of the pure mind does not have anything from the beginning. It is not burdened by anything. 🧘

Ignorance (Avijjā)

obscures the pure mind

Once the pure mind is clouded by ignorance (Avijjā) which is the five aggregates, we cannot see the pure mind for what it truly is. It is similar when the clouds cover the moon and we look at the moon, we think that the moon is gloomy because we cannot see the moon clearly. Once the clouds part, we see that the moon is shining. It is because the clouds obscure the moon. In other words, the moon is not gloomy at all.

It is the same with the state of pure mind. **From the beginning, it is not sad or suffering. The pure mind does not remember or know anything.** We are fooled by misconception that the pure mind knows all. The fact is that it is just a shadow of the pure mind and this shadow is from the five aggregates. They are different parts. We are under a delusion that everything is the pure mind as we know it.

Even in practicing meditation, we are misled in awareness (Sati), concentration (Samādhi), and wisdom (Paññā). The awareness (Sati), concentration

(Samādhi), and wisdom (Paññā) also come from the five aggregates. If we do not have the five aggregates, we do not have awareness (Sati), concentration (Samādhi), and wisdom (Paññā) either. When we practice meditation, we attach to the awareness. We think that we are those who are aware (Sati). We hold onto concentration (Samādhi) and think that we are those who have concentration. We hold onto wisdom (Paññā) and think that we are those who have wisdom. Finally, we cling to these impurities (Kiliesa), ill-will (Dosa), and delusion (Moha) and think that they are ours. In fact, all of them are the shadow of the pure mind.

Even craving (Rāga) is not permanent. Sometimes, we crave something and we do not at another time. Sometimes, we have ill-will (Dosa) and at another time we do not. Sometimes, we have delusion (Moha) and we do not have at another given time. None of them are permanent. They are just the actions of the five aggregates. If we do not have the five aggregates, we will not have craving (Rāga), ill-will (Dosa), and delusion (Moha). When we do not have the five aggregates, we do not have awareness (Sati), concentration (Samādhi), and wisdom (Paññā). The Buddha said that the five aggregates are subject to clinging and the aggregates of

clinging to existence (Upādānakkhandha) are suffering.

Awareness (Sati), concentration (Samādhi), wisdom (Paññā), craving (Rāga), ill-will (Dosa), and delusion (Moha) are wholly the five aggregates.

If we hold onto craving (Rāga), ill-will (Dosa), or confusion/dullness (Moha), it is clinging to the five aggregates. We hold onto awareness (Sati), concentration (Samādhi), wisdom (Paññā), the state of the knowing mind, or the state of the understanding mind, it is also clinging to the five aggregates. We suffer because of the five aggregates. In fact, the pure mind itself is not burdened by anything, because the pure mind, the five aggregates are different parts, and stay in different dimensions. The pure mind stays in the dimension that has nothing. We are misled in the dimension of the existing things and think that they have personal existence (Self) which is the dimension of the four elements: feeling (Vedanā), perception (Saññā), thinking (Sankhār), and consciousness (Viññāna). They do not have any part that has actual existence. **We are nothingness (non-self).** In other words, the pure mind temporarily relies on these existing things and it will return to the state of nothingness as it was before. 

The Buddha
said that
the five aggregates are
subject to clinging (Upādāna).
The aggregates of
clinging to existence
(Upādānakkhandha)
are suffering.



Return to nothingness

All nature-beings in this world do not exist at the beginning. They stay temporarily and they finally return to the state of non-existence as before. **We cannot take anything with us when we die. We cannot take the four elements with us either.** The happiness and unhappiness cease together with the four elements. Because of the existence of the body as a perception agent, we have feelings. Because of the existence of the body to be means of memory and thought via the brain, we have memory and thought. Because of the existence of the body to be aware, we have mind-consciousness/ the consciousness element. We can sense through the eyes, the ears, the nose, the tongue, the body and the mind. For example, if the eye knows sight, it will be called eye-consciousness (Cakkhu-viññāṇa).⁷ If the ear sense cognizes sound, it will be called ear-consciousness.⁸ We are under a delusion that we are the aware and we hold onto that

⁷Conditioned through the eye, the visible object, light and attention, eye-consciousness arises

⁸Conditioned through the ear, the audible object, the ear-passage and attention, ear-consciousness arises

perception (Saññā) and understand that we are the one who understands.

In fact, all nature has nothing to be really valued and to be really attached to. It is the same as a child that is born. It does not know anything at first and the child is still innocent. Others feed it perception (Saññā) to memorize and know all things until it learns how to say these things. What is learnt becomes the perception (Saññā). When we have grown up, we use our perception (Saññā) on a daily basis. We are misled in the perception (Saññā) which comes from teachings that have been designated. For example, our name is said and we memorize that this is our name.

Therefore, all things are a matter of the state that is, of all elements. When we feel anything, we effectively feel it through the four elements. When we remember something, we remember elements. For example, we remember a person's face and the face is derived from four elements. We remember the sound and the sound is also derived from the four elements. We remember the flavor and the flavor is also derived from the four elements. We remember the odor and it is also derived from the four elements. If we miss

someone, we will think of his or her face and the voice of that person which are about elements. What the knower (the condition of knowing) knows is to know the state of elements. The knower (Tua-roo, in Thai) is mind-consciousness (Viññāṇa-dhātu) and it is another part, and it is not the pure mind. 

The pure mind is similar to rice

The pure mind does not have suffering. It is merely energy. The state of the pure mind can be explained with an analogy with rice where the pure mind is like white rice. A grain of rice is covered by the outermost shell or husk. Farmers make use of unmilled rice which can be grown. Once harvesting rice, farmers must store unmilled rice which will be used to cultivate rice for the following years. By doing so, farmers can cultivate rice every year. Similarly, the rebirth of all human beings and all nature-beings are repeated by the **ignorance (Avijjā) covering up the pure mind which is similar to the husk covering rice**. If farmers remove the husk becoming milled rice, milled rice is unable to grow.

The ignorance (Avijjā) covering the pure mind can be called the shadow of the pure mind. This shadow is namely the five aggregates. If “the outer shell” of the pure mind is removed – leaving only the pure mind, there is nothing to be reborn. If we clearly realize what the pure mind truly is and what the five aggregates truly are, we will clearly know what the ignorance

(Avijjā) is exactly. If we insightfully realize the five aggregates that they are impermanent, suffering, and non-self, the condition of five aggregates is, in turn, non-self too. Thus, how can we cling to the five aggregates to be us?

The Buddha taught that the five aggregates are not permanent, they are suffering, and non-self. They truly are. At the end, there is nothing but suffering. Once they cease, they are non-self. What it is temporary, what it is suffering, and what it is non-self are worth to be attached to or not? This is a state of ending suffering. 🙏

The ignorance (Avijjā) of the pure mind

is similar to the shadow of pure mind
and the shadow of
the pure mind is
the five aggregates.

Be misled by natural activities

We are deluded by attachment and holding onto attachment. Even though attachment to something is temporary, we have a delusion that who does the attaching is us. If we die, the activity of attachment will cease. By not realizing this nature, we are fooled by thinking that who we think is us, who has craving is us, who has an aversion or a delusion is also us. In addition, we are fooled into who is misled to be us again. **All in all, whom are we attached to? That is us. Who is the one attached to us? It is nature.** Misled by natural phenomena, we perceive any occurrence to be us or to be others. All of them are merely natural activities or the shadow of the pure mind. In other words, the five aggregates are not much different from tree leaves being swung by the winds force.

We are deceived by these activities and they are temporary. All of these activities are called actions of the five aggregates. All activities are due to formation. Even the body is also a result of formation, so does any

kind of body activity, such as being a woman or a man. The sensation (Vedanā) is also a result of formation such as happiness, suffering, or neutral. The perception (Saññā) also exists by formation. For example, one remembers this and that. Similarly, the volitional activities (Sankhāra) is the mental formation of becoming a thought. The consciousness (Viññāna) is the formation to be understanding. All of these formations can be called the activities of the formation group and they are temporary. **Sabbe Sankhāra Anicca.** All mental formations are transitory. 

We are misled
by a whole lot
of activities
and all activities
are transitory.

All activities are the activities of
aggregates.

Be misled in the
condition of nature
(Sabhāva-Dhamma)

The condition that we are misled is called ‘a delusion of the condition of nature’. What is the condition of nature? The condition of nature is nature. This nature is categorized into the meritorious and the unmeritorious as well as the good and the bad. The good has been around in this world, so has the bad. We are derived from the nature and we are affected by the nature. This nature is dhamma. That is what the Buddha taught “Sabbe Dhamma Anattā - all nature-beings are non-self”. Even dhamma practices, we cannot attach to dhamma. Dhamma is also known as the mental object element (Dhammadhātu).

The mental object element is also viewed as the space element (Ākāsa-dhātu) in the sense of nothingness. The dhamma comes from the emptiness. However, it does not mean to have nothing. The elements are still there. When we learn dhamma practices, there is no

need to prepare anything. We are merely not to attach to whatever it is then we are not burdened by anything. We suffer or are suffering because we attach to everything. We hold on to anything to be ours or theirs. It is a delusion. It is to be called the ignorance (Avijjā).

Using an analogy of **the ignorance (Avijjā)** with the rice chaff. Once the outer shell of rice is removed, milled rice is unable to grow. If one attempts to glue the husk with a grain of milled rice, it will be still unable to grow. Similarly, once the five aggregates are detached from the pure mind and it is clearly realized that they are separate entities or different dimensions, what could be done to be reborn? Even if the five aggregates and the pure mind are still functioning together, the link between the ignorance and the pure mind was detached. In other words, the pure mind is not affected by the ignorance anymore.

The reason that we have been in the endless cycle of rebirth is that we are deluded by the five aggregates and elements. Needless to say, it is all about the condition of elements. **All of the world systems**

(Lokadhātu) have elements. The nirvana (Nibbāna)⁹ is the non-existence of elements and nothingness but it can state that there is the nirvana (Nibbāna). Only the pure mind is worth the nirvana.

Why are we deluded by what is known as emptiness? Why are we clinging to the condition of nature which rises and ceases? It is ever-changing all the time. We are deceived by the existence of everything to be us or others. The person who has the delusion is chasing or running away from all things following his or her craving. We have craving for existence¹⁰ or the craving for non-existence¹¹ depending on the condition of nature. We chase what is good and we run away what is bad. If we are free from this nature or way of doing things, we are not affected by the ever-changing nature. **All nature-beings will be simply ordinary.** Thus,

⁹The two aspects of Nibbāna are: (1) The full extinction of defilements (kilesa-parinibbāna), also so called sa-upādisesa-nibbāna. Nibbāna with the groups of existence still remaining. This takes place at the attainment of arahatship, or perfect holiness. (2) The full extinction of existence (khandha-parinibbāna), also called an-upādi-sesa-parinibbāna. Nibbāna without the groups remaining, in other words, the coming to rest, or rather the 'no-more-continuing' of the physical-mental process of existence. This takes place at the death of the arahat.

¹⁰The craving for existence (Bhava-taṇhā)

¹¹The craving for non-existence (Vibhava-taṇhā)

we will have a full insight of the good or the bad rising and falling.

To give a simple example, the nature of happiness is the good and the nature of unhappiness is the bad. If we learn that the nature rises and falls, we will see that happiness rises, stays, and passes away and unhappiness rises, stays, and passes away. Everything is nature. If we observe the time of a day such as the day time and the night time, it will be dark at one time and it will be bright at another time. It is what it is. That is nature.

The day time and the night time is nature. Are we always suffering or happy with the time of a day, that it is going to be dark or it is going to be bright? We rarely care that much about it, because we generally accept its nature. If we also observe happiness and suffering within the body and the mind to be nature, should we be affected by this nature?

From all statements above, they are guidelines for dhamma practices. Please encourage yourself to be observant. Dhamma is all about practicing through an observation of any activity or phenomena. This is

considered by doing a scientific approach where we observe and analyze the variation of the experimental subject in order to see its natural phenomena or the way it is. **We will then have true insight of the experimental subject that it is what it is (Tathātā).**¹² Should we endeavor to do anything against the nature? 🧐

¹² Tathātā is suchness; nameless and characterless reality in its ultimate nature

Suffering because of running away from the truth

All people are born and have suffering. Can we ever run away from suffering? If a beam of light is shining toward us, all of us are in the shadow. It is like that after we were born. Similarly, we have suffering. Suffering rises, suffering stays, and suffering ceases. There is either so much suffering or not so much suffering. We are running away from the truth. No matter how hard we try to escape from suffering, it cannot be done. This is similar to a person attempting to escape from his or her shadow. **It will not be successful.**

Occasionally, we are chasing happiness and we are trying to hold onto happiness which is, in fact, no such thing as happiness in this world. **When we are trying to chase happiness, it is like we are trying to grasp the air.** No matter how much effort we use we cannot grasp the air. Therefore, whoever is trying to escape from his or her shadow and trying to grasp the air at the same

time can be called both a stupid person and a mad person. Don't you think so? We are burdened by doing such. We are running away from the truth but we are chasing what it is untrue. In other words, we are attempting to do what it is impossible.

The Buddha taught us to stop craving in order to cease suffering. If we stop craving going against the nature of things, stop running away from the shadow, and stop chasing to catch the air, it is a partial relief of suffering. 🧘

We only stop
craving
going against
the nature of things.

It is a partial relief of
suffering.



The starting point of detachment (to let go)

Although we realize that everything is non-self, it will be perceived the temporary existence of “us” to be us or to be others. **Although the perception of existence of “us” or “others” is not under any one’s control,** we are tempted to arrange and manage this nature which is to make it even more chaotic. We are affected by what is already arranged by nature; for example, we are influenced by the good. We are perturbed by pleasant or unpleasant sounds. It can be concluded that we are tempted by satisfaction. What we are chasing every day is to run after happiness. What causes us so much trouble is happiness or satisfaction – either is non-self.

Sounds are from the four elements no matter if they are pleasant or unpleasant sounds. The four elements are non-self, so why are we tempted by either pleasant or unpleasant sounds? The body is also from the four elements whether it is good or bad. Thus, why do we strongly run away from the elements? We crave pleasant sounds, seeing good shapes, smelling fragrant

odors, good flavors, caressing, and feeling delightful sensations. However, we cannot escape from the truth which will have **paired opposites or pairs of dhamma**.¹³

There are two sides to everything in the world. We cannot always have only one side. If we are free from both sides: the good and the bad and leave each to be what it is following its nature, we will be not burdened by either of them. We can live in the middle; namely being neutral.

We are not affected by pleasant sounds because we realize that sounds are a byproduct of elements, also true for unpleasant sounds. We are not influenced by any sound – leaving it to go on by its nature. While we are not disturbed by many kinds of sounds, we are suddenly caused suffering by gossips. All sounds are nature. The mental agent for auditory consciousness is from the consciousness element (Viññāṇa-dhātu). It is

not to be ours at the end. Why are we satisfied or unsatisfied by form, taste, odors, sounds, touch, and mental sensations? Should we be affected by both sides of the nature phenomena? **By doing so, we are trying to escape from the shadow and attempting to grasp the air just to serve our desires.** 

¹³ There are two dhamma, things, states; phenomena- (1) Lokiya-dhamma: mundane states are all those states of consciousness and mental factors-arising in the worldly, as well as in the Noble One - which are not associated with the supermundane paths and fruitions of sotāpatti, etc. (2) Lokuttara-dhamma: supermundane states are the truth which is above world states such as the four supermundane path (magga), the four supermundane fruitions (phala) and extinction (Nibbāna).

Cease craving

The Buddha taught us to cease **the cause of suffering -the origin of suffering (Samudaya) that is craving (Taṇhā)** such as Kāma-taṇhā or craving for sensual pleasures, Bhava-taṇhā or craving for existence, and Vibhava-taṇhā or craving for non-existence. We must cease craving (Taṇhā) which are a desire to have and a desire not to have. It is the root of suffering. We must end craving. All of us have never ceased craving, rather have craved ceasing. In addition, we are craving nature to stop or to stay a certain way.

We are in trouble every day. It is caused by nothing but going against nature. If everyone leaves nature to take its own course, we will be following the way of nature. Nature will be free. **We will then be free from nature.** By doing so, the way of nature is continuing without any interference. The nature phenomena will be what its reality is. There is nothing to intervene in nature.

The nature of the five aggregates rises and falls repeatedly. It is nature. The nature of the pure mind is nothingness and it is its normal nature. It is just energy.

Comparing with the electrical power of batteries, if batteries are used to power a flashlight, it will shine a bright light. In the case of the pure mind, if this pure mind is reborn to be an animal, the energy is in the body of an animal. If it is manifested in a being in hell, it is in a hell-being. Similarly, it is reborn to be human beings, heaven-beings, inhabitant of the higher heavens (Brahma), it has the formation of human beings, heaven-beings, or Brahma-beings. Any kind of formation is a separate part from the pure mind.

Whether it is in any plane of existence (Bhūmi) or any state of existence (Bhava), a form/body (Rūpa) is suffering. The feeling or sensations (Vedanā) is suffering. The perception (Saññā) is suffering. The mental formations (Sankhāra) are suffering and the consciousness (Viññāna) is suffering. Any form of rebirth will go on the path of birth, ageing, sickness, and death, so it must certainly be suffering. The sensations (Vedanā) themselves are suffering; therefore, to feel anything is also added to be suffering. Additionally, if we attach to anything, we will have suffering too. If we memorize any matter, we will also suffer because of perception. If we think about any subject, we will again be suffering because of mental formations. If we sense anything, we will unavoidably

have suffering because of consciousness. There is not even a single part of all above to make us content or happy. 

Detachment from the aggregates (Khandha) by the right view/the right understanding (Sammādiṭṭi)

In the past, we have carefully looked after the four elements and the five aggregates because the four elements and the five aggregates become the body which requires us to take care of it. We must look after the body to eat, to sleep, to urinate, and to excrete all the time. When we are sick, we must take the body to the hospital. We must take a bath in order to eliminate body odor. When craving something to look at, we go to see. When having a desire for good clothes, we buy clothes for them. We have to look after them all the time.

Do they obey what we say? We tell them not to be old, they will be old. We tell them not to be sick, they will be sick. Finally, we tell them not to die, they must die. Do we still want to be with them? Do we still want to live together with them? We are burdened by them.

It is stated in the verse: ‘Bhārāhavēpancakkhandhā.’
The five aggregate are heavy loads.

We are in the cycle of rebirth and death because of the five aggregates. In fact, we are peaceful at the beginning but later we cling to what it is actually non-self or what it is nothing because we do not know that all are impermanent (Anicca), suffering (Dukha) and non-self (Anattā). If someone tells us that the five aggregates are permanent, do we believe? If someone tells us that the five aggregates have a whole lot of happiness, do we believe? If someone also tells us that the five aggregates are self, do we believe?

Our thoughts clinging to all things are called **the wrong view (Micchādiṭṭhi)** and we attach wrong views to the five aggregates thinking that they are permanent, good, and self (us). Should we believe in the truth or ourselves? We have to believe in the truth, don't we? We must believe in the truth and we must live by the truth. This truth is called **the Noble Truth (Ariyasacca) that is to see the truth**, to live with the truth, and to accept the truth.

We are deluded by the wrong view (Micchādiṭṭhi) all

the time. It is a wrong understanding of what we attach to, it is for a long time. If anyone can see the truth that everything is impermanent/temporary (Anicca), suffering (Dukha) and non-self (Anattā), one will have the eye of truth or the eye of wisdom (Dhammacakkhu). It is also called Sammādiṭṭi which is the right view/right understanding of the Noble Truth (Ariyasacca). It occurs as soon as one really has an insightful wisdom of the truth. Once one has the right view, what to do next is to detach from the truth too. Leave its rightness to be its form. We stop interfering in the truth, **accept, and agree undoubtedly that it is suchness.**¹⁴ We can live in serenity. Then we are free.

When we see that everything is not ours, there is nothing in this world that we should hold on to it. Previously, we connected to our body and others to be self. Are we foolish to hold on what it is non-self? By doing that, it causes us all sufferings. **We must not be burdened by the five aggregates.** We are derived from

¹⁴Tathatā: (1) suchness, designates the firmly fixed nature (bhāva) of all things.
(2)When the world is viewed as śūnya, empty, it is grasped in its suchness.

the non-existence. We just rely on existing nature-beings and nature phenomena. However, we are misguided by them to be us or others. Eventually, we die from all of them and return to the condition of non-existence as before. 🙏



Detach the aggregates (Khandha) just like we can abandon ship

Imagine that we row a leaking boat until we arrive at the shore. We must rush to abandon ship because if we are still on the boat, we will sink together with the boat. Similarly, imagine that the boat has five leaking holes which are called the forms (Rūpa), the feelings or sensations (Vedanā), the perceptions (Saññā), the mental formations/thoughts (Sankhāra), and the consciousness (Viññāna). Each of them is gradually falling away. We rely on the leaking ship and we row it from the ocean to the shore. When we arrive at the shore, should we still be reluctant to abandon ship?

We rely on the five aggregates and take them to pursue perfection (Pārami) and to reach the “shore” of the extinction of all defilements and suffering (Nibbāna). After reaching the shore, **we have to abandon ship-the five aggregates**. Do not feel reluctant to do so. If we feel hesitant to abandon ship, we will drown again for a long time. The five aggregates are conventional and we

must return them back to nature in due time. It can be stated that it is really all about the conventional way of thinking. All statements are the whole truth. 

All the Enlightened Ones taught the same things

The truths that the Buddha taught Buddhists more than 2,000 years are the matter of the four elements, the five aggregates and the four noble truths (Ariyasacca). When the Buddha preached his sermons during his era, a large number of lay devotees and female devotees had achieved the eye of dhamma (the eye of wisdom). This was because he revealed the truths to everyone. **No matter how long time has passed, Buddha's teachings are still sacred.**

In the future, Maitreya will attain enlightenment and will become the Buddha. He will discover the great truths and give the same concept as former enlightened ones. No matter who becomes the Buddha, the matter of the four elements, the five aggregates, and the four noble truths will be taught to everyone. Even Individually Enlightened one, he will realize the truth of the matter of the four elements, the five aggregates, and the four noble truths as well. These are the sanctity of Buddha's teachings and the truths of Dhamma. These truths are the eternal truths (sacca). Whoever

*Conventional:Based on what is generally done or believed.

sees the truths, he or she will see the eye of dhamma
(the eye of wisdom). 

Whoever
becomes
the Buddha,
he will preach the matter
of the four elements,
the five aggregates and
the four noble truths
(Ariyasacca).

Close the eyes but cannot close the mind

Nobody can close our ears, eyes and mind. Even though our ears and eyes are closed, we cannot close our mind. Once we see the truths that all things are impermanent (Anicca), suffering (Dukha) and non-self (Anattā), nobody can close our mind. Some people believe in the wrong view for a long time that many things are permanent and there is self. This is happiness. Therefore, we should not believe in them and **destroy attachment to all-beings** by using transcendental wisdom (Vijjā) to destroy the ignorance (Avijjā).

When the transcendental wisdom (Vijjā) occurs, **Vijjā-carana-sampanno**, the transcendental wisdom (Vijjā) will be in our mind and the ignorance (Avijjā) is ceased. The ignorance is to not know the truth. Therefore, the four noble truths (Ariyasacca) arise in anyone's mind, the ignorance ceases immediately. We are deluded by the four elements and the five aggregates. Once we realize that the four elements and the five aggregates are impermanent, we just stay with them. The Buddha said the five aggregates are impermanent, suffering and non-self. 

*impermanent:temporary/passing/fleeting things.

Living with absolute truth in the state of mind (Vihāra-dhamma)

To live with the five aggregates without suffering what is needed to stay in an abode of dhamma. **Even though we realize the five aggregates to be non-self, we have to look after them** because we still have the body to live with and to take care of what the body needs such as food or drinking water. If we do not have food or drink water, we will suffer. We will still live with the body to do good things, so will the mind. We will also have the mind; we must take care of the mind too. To clarify, the mind in this context is not the same as the pure mind. The mind consists of feelings or sensations (Vedanā), perception (Saññā), mental formations/thoughts (Sankhāra) and consciousness (Viññāna) which can be also known as the four mental factors (Nāma).

To take care of the mind is to practice mindfulness (Sati), meditation (Samādhi), and wisdom (Paññā). By doing so, it is to live within abode of dhamma.

Once the mind is mindful, we are not in a burdensome situation because we live with mindfulness to take care of the mind. When the mind is concentrated, the mind is not distracted. Once the mind is insightful, the mind is not under delusions. This is how to take care of the mind. If we do not live with mindfulness, concentration, and wisdom, the mind is in the difficult situation in which it is to live with defilements such as lust (Rāga), hatred (Dosa) and delusion (Moha) - the nature causing us to be in trouble. The lust (Rāga), the hatred (Dosa), and delusion (Moha) are burning hot. All are only about defilements (Kilesa).

The defilements are also nature. We can take the nature of dhamma to alleviate the nature of the defilements so that they will not affect us. The nature of the five aggregations affects us by placing us in burdensome situations; therefore, we need to live with dhamma to alleviate situations. In other words, we have to live with the right awareness (Sammāsati), the right concentration (Sammāsamādhi), and the right view (Sammādiṭṭhi) so that the five aggregates will not cause us many issues. **The dhamma is what we can live with – also called Vihāra-dhamma.**¹⁵

¹⁵A state of mind to stay such as we have breathing as abode, the four noble sentiments as abode

In comparison having a full-furnished house, we have to look after a house and clean the house every day to keep it neat.

We have the body which is to have the five aggregates. We are responsible for taking care of them to keep them “clean”. To take care of the five aggregates is to stop them causing us issues. It means to live with mindfulness, concentration, and wisdom, to take care of them and to make us live comfortably. If we are aware, the awareness helps to take care of us. If we concentrate, the concentration helps to take care of us. If we are insightful, the wisdom helps to take care of us too. How do we practice wisdom? It is to observe and analyze the body and the mind. Contemplate the true nature of them to be impermanent (Anicca), suffering (Dukha) and non-self (Anattā). This is how we can practice wisdom.

Perceive and sense the true nature of everything to be impermanent (Anicca), suffering (Dukha) and non-self (Anattā). Discern what the true nature of all nature-beings is. It is truly impermanent (Anicca), suffering (Dukha) and non-self (Anattā). By doing so, **it is to**

realize the truth and to teach the mind constantly
– leading the mind to learn the truth of the body and the mind. This is fundamental. 



Reveal something upside down Light up in the dark

Opening the inner eye is opening the mind in order to see that all nature-beings are non-self. It is similar to light in the dark. Something upside down has been turned right side up. Then we can see the truth of being non-self. It is the first truth. However, the present truth is that the existence of self is still observed but it exists temporarily. Therefore, it is necessary to look after this impermanent being so that it coexists in harmony with the conventional world. The conventional world continues to exist as what it has been. How do we do to live in the conventional world without suffering? The answer is that we have to regularly teach the mind that **there is nothing in the world to be adhered to/bonded to**. We must strengthen the power of the pure mind. The fundamental principle is to cease a craving. To uproot the attachment is to cease craving.

If we have an insight into suffering, we will understand that suffering is caused by craving something. In other

words, craving for running away from your own shadow or chasing to catch the air is wholly suffering is an attempt to do something which is impossible. It is as if we would lose something and we would desperately attempt to seek it. No matter how much effort is taken to search for it, it is not found. Do we persist in seeking for it? We must stop searching for it. Similarly, we cannot escape from our own shadow. Why do we work hard for no reason to run away from it? Just accept that there is the shadow. **Just accept that there is suffering. That's it!**

It could be said that our birth is like being a prisoner waiting for the death penalty. All of us are in the same situation. **Our birth is like putting a person in jail**. We are spending time in jail - meaning the jail of the cycle of birth and death (Vaṭṭa), the jail of ageing, sickness, and death. Once we are born, what should we do so that we are not suffering from ageing, sickness, and death? It is to not be returned to jail – meaning no more rebirth, ageing, sickness, and death. We will not be suffering ever again.

The reason why we repeat the mistake of rebirth is that we are misguided by the five aggregates: body/

corporeality/form (Rūpa), sensation (Vedanā), perception (Saññā), mental formations/thinking (Sankhāra), and consciousness (Viññāna) being self. As a result, we are attached to them. We are deceived by the shadow of them. The condition of the shadow is impermanent/temporary, suffering, and non-self. They are mental activities which are derived from the four elements. The form is derived from the elements. The sensation (Vedanā) is derived from the elements. The perception (Saññā) is derived from the elements. The mental formations or thinking (Sankhāra) is derived from the elements, and the consciousness (Viññāna) is also derived from the elements.

All nature-beings are considered as a derivative of the air element which is derived from the emptiness. **The knowing mind (Tua-roo, in Thai) is also derived from the air element** because it is the consciousness element (Viññāna-dhātu) or also known as the knowing element. In fact, the knowing element is that there is nobody to be the knowing mind and there is nobody to have an understanding. **We are deceived by being one who knows, being one who understand, and being one who is under a delusion.** Eventually, we are dead and is there anyone left? Is the one who is deceived

left? Is the one who knows left? Is the one who has a craving (Rāga) left? Is the one who has an ill-will (Dosa) left? Is the one who is under a delusion (Moha) left? Is the one who is mindful, concentrated, or insightful left? We are the one who is deceived by all of them.

When there is self, it will be perceived everything to be ours. It will be fooled into everything being ours. In fact, there is no such self. When I exist, they exist. The truth is that there is no I or they. If we eradicate the existence of “I” then will suffering belong to whom? There is no such one who is affected. If nobody is affected, happiness does not belong to anyone because there is nobody. What is said to be suffering is also caused by being self. 🧘

Suffering because of the existence of self

When we have something, we hold on to that. We have a child, so a child is ours. We have a husband then a husband is ours. We have wealth then it is our wealth. Whatever we do is to do, for ourselves. If we uproot everything, who do we have to do it for? Leaving wealth behind, it does not belong to anyone. When there is suffering, it does not know who owns suffering because there is non-self. We are burdened by being self. The Buddha taught us to eradicate self (Attā). **It is to eradicate ourselves from ourselves entirely.** When there is non-self, there is no more attachment to self. There is not any word being us or being them. This is to go on the path towards the end of suffering.

When it is non-self, there is no more suffering because there is not anyone to be reborn. If self is completely uprooted and the pure mind is not deluded by self, there is only the pure mind which is unable to take on anything to be reborn. The only reason to be burdened is that there is self. Eradicate self then all will

cease. It must be noticed that the condition of non-self is still self – being named by the conventions. It is self temporarily and it is needed to maintain the condition of self to keep a balance – not causing any trouble.

To give an example, it is presumed that we stand at the center of a road junction where all the traffic lights from all four sides of the road are green. A car from each side of the road is simultaneously coming to the junction where we stand. How do we do to prevent from getting hit by all cars? There is not any place for us to escape from this car accident. Thus we, just kill ourselves by continuing to live be the conventions of the four elements. Once there is non-self, who will be hit by cars?

It is a challenge every day because there is self. Assuming that problems come from four directions, if there is non-self, Is there anyone to suffer? Teach the mind regularly that there is non-self. Remind ourselves and teach ourselves that there is non-self. The existence of self is impermanent/temporary (Anicca). The existence of self is suffering (Dukha). The existence of self is non-self (Anattā). Is there anything left to be attached

to? Is there anything left to be deluded by? Is there anything left to be taken on? All in all, we are from what is non-existent. 🍚

Detaching it is not dumping it

When it is non-self, it is not simply to dump it and leave it alone. It is not what it is meant to be. The Buddha taught us that the detachment of all beings is by wisdom, not to simply dump it, throw it away, or to be careless in its treatment. **It is to detach from it with the cause-and-effect approach and also accept its cause and effect.** Whatever the convention has been, continue to use it as it has been before. Do not simply dump it or neglect to use it because it is all about the way of nature. If we live in a household life, then we do our best with the way of household life. If we live out the ascetic life, we stay on the ascetic course. We must not live our life in difficulty or to make others in trouble.

For this world it is like a theatre. The scripts are written. **Whatever scripts are written for us to play, we just follow the scripts.** However, we must not hold on to characters because we know the truth that all existent-beings are simply what they are. Ultimately,

we will die from them. Consider by insightful wisdom during the period before our birth. Is it us before? Use this wisdom to contemplate the truth regularly. When we are dead, Is there the existence of self to be us or not? We must teach our mind like this.

While there is self temporarily, do we suffer? When there is suffering, why are we clinging to it? Teach our mind in the past, at the present, and even in the future. Do not cling to the past, the present, and the future. All of these are Enlightening wisdom (Paññā-Ñāṇa).¹⁶ We have to discern the insightful wisdom in order to realize all conditions of the existence-beings, to learn their past, their present, and their future. To know all aspects of them together with the true nature of them is **the Enlightening wisdom (Paññā-Ñāṇa)**.

What we live with and depend on is to rely on perception (Saññā)¹⁷ and the commonly accepted truth or the conventional truth. It is necessary for us to uproot

¹⁶(1) ability or intuition to have insight by power which is the result from meditation and insight development. (2) synonym of Paññā but is used in specific meaning, that is wisdom which lead to see things or each matter as really state of them

¹⁷The acts of knowing, seeing, hearing and remembering are the work of Saññā-khanda

perception (Saññā) and the conventional truth – realizing them to be impermanent (Anicca), suffering (Dukha), and non-self (Anattā). What we learn and understand now is not insightful wisdom but they are perceptions. We can read languages because we use commonly accepted languages. The languages are the conventional truth. The commonly accepted languages are then called perceptions.

For the true wisdom, it is pure wisdom which was enlighten by the Buddha's wisdom that is the liberation through wisdom (Paññāvimutti). At the beginning, there is nothing to be named or known. This is similar to the mental conditions of an infant. The pure mind is the illuminated mind which is pure and innocent. We can observe that when a baby looking at something, a baby will stare at it but a baby does not know what it sees – it simply sees.

When a baby grows up, he or she is educated to memorize or to recognize all things and then he or she will suffer, because of recognition of suffering or happiness. If we do the same as the baby does, we will simply just see. Following the Buddha's teaching is that is simply, just to see, just to hear, just to know. Then

there is nothing for us to take on and to recognize what it is to be suffering. We are simply just to be and simply just to have. **In fact, we have nothing to be or to have because which to be or what to have is not us.** This is all about nature. Nature is impermanent/ temporary (Anicca), suffering (Dukha) and non-self (Anattā). That is all in this world.

Phra Ajahn Chanon Chayanantho



About the Author...

Phra Ajahn Chanon Chayanantho, his former name is **Somjai Trisuwan**. He was born on November, 10th 1959, in Chachoengsao Province, Thailand. He has ten brothers and sisters in his family; two older sisters, five younger sisters, and two younger brothers. He is the third son. Now, he is the abbot of Wat Pah Charoen Dham, Tambon Kasetsuwan, Amphoe Borthong, Chonburi. He has also been asked to supervise the following temples by the people in Chonburi and Chachoengsao, Wat Pah Aang Nam Yen, Wat Pah Khao Chong Kab, as well as Wat Pah Nong Sarai.

Before staying at Wat Pah Charoen Dham, he sought for dhamma by seeking and learning the truth from teachers both the central region and the northeast of Thailand. **He had a question since he was a young boy asking “Why were we born? Why are we born to die?”** Furthermore, he had a fear of death, losing, and separation driving him to start looking for an escape path from suffering. He observed suffering and found that suffering is persistently manifested in the body and the mind pushing him to think repeatedly to find a path to the end of suffering. He searched for guide-

lines and practices from dhamma books.

He began with sitting meditation, trying out dhamma practices following through the guidelines which were found in dhamma books, and experimenting many ways. He found tranquility from time to time and he felt more serene and happier than before. With the progress that he made, he knew that he was on the right path. He understood that the more he was peaceful, the happier he was. The happier he felt, the closer he felt to his goal. He strived ever harder once he understood this. He ate less, slept less in order to build strength to not be afraid of death. His courage helped him through the dhamma practices. He came to a point where despite his efforts his level of tranquility could not increase. As he felt his body craving inner peace while meditating, so he knew that it was wrong and he had to alter his dhamma practices. He found a way where the craving inner peace was quelled. During his meditation he found that he should remain neutral. Once his mind was neutral his mind was calm, he did not even acknowledge his breathing, and he existed away from his body. There was nothing but emptiness.

At that moment he questioned why could I not feel

that I am in a body? Although he seemed to reach the goal of his dhamma journey it bought back suffering.

Because he could not comprehend what he was experiencing, he was stuck on that state for nearly thirty years. Experiencing the feeling of the body being non-existent the mind that had become fearless, became fearful once more. The mind thought if he could not feel his body, perhaps the pure mind would never return to the body and he would die. Due to this way of thinking he tried to force the mind to be not out of the body, when he meditated and he realized that his feeling of his body faded away, he tried to move his arms and legs in order to feel his existence. He repeated this and went nowhere with his quest, as he had no teachers to advise him.

While he still had a fear of reaching deep meditation, he put a moderate effort into keeping his mind neutral. He thought that everything will be spontaneous. During those days, he always suffered. He suffered because of a craving for being freedom from suffering. He made his effort to practice meditation but he had never contemplated the truth of the body. He believed that wisdom will arise when the mind is tranquil. Over several years, he still went nowhere. The only thing

that he was gaining more and more was suffering because of a craving freedom from suffering. The more he practiced the more suffering he gained. He could not find the way out of suffering and he still did not know what to do. He tried to consider how did the Holy One attained enlightenment during the lifetime of the Buddha? He read and tried many methods but had no any further progress. He felt very tried and discouraged and did not know what else to do to advance dhamma practices. He did not know any person that he could ask or he could speak to. It was like looking for a needle in a haystack. He could not find the way out. At that time, he suffered so much. He suffered and his tears dropped at all time when he thought that what he has been through and what he will go on was taxing. While suffering, he desperately kept finding teachers whom others told or he heard of so that he could ask about the right method of dhamma practices. He did not tell any teacher about his experience in the deep meditation causing the existence of the body to disappear. He kept that to himself.

He went through trial and error tried to find the right path of being free from suffering. It took him nearly 30 years. Therefore, he does not want anyone to waste

time as much as he did. He became a monk and learnt the dhamma practice at the age of 21 in 1980. Ultimately, he realized the Truth and attained the essence of the Truth in December 27, 2006 during 13.20-14.00 p.m at the age of 47. On that day, he perceived that the three worlds opened. The Buddha, the teachings of Buddha (Dhamma), and the noble monk (Saṅgha) have been unified. It was a miracle time in the mind revealing an insight into the truth that there is nothing in this world to be adhered to, so the pure mind was uprooted from the five aggregates. It was beyond the five aggregates. It was freedom and emptiness. He realized that nothing was called the five aggregates, nothing was the pure mind. The dhamma is just the nature phenomena which are ordinary. They are non-self and they are not to be adhered to. It is the normal way that it is. It is the state that arises and falls away. It is just the truth of the nature (Dhamma) and this truth is non-self (Anattā). A miracle insight into the pure mind was that 'sabbedhammaanatta' - all phenomena are non-self.

Once an insight into the dhamma was revealed, the feelings of relief and delight occurred in his mind. His eyes cheerfully filled with tears. He could not keep the

tears of joy any more. He realized the grace of the Buddha, so he bent down and paid respect with appreciation to the Buddha. He felt be submissive and prostrated himself to the Buddha both the body and the mind and he intended to dedicate this body and the mind to the Buddha. He realized that the teachings of the Buddha are the truth, cleanliness, and pureness. Nothing is equivalent to the dhamma. He wholeheartedly admired the Buddha for the dhamma. He was wondering “how the Buddha could know such the marvelous truth (Dhamma)?”

At the time, the pure mind was unified with the Buddha, the teachings of Buddha (Dhamma), and the noble monks (Saṅgha) and the three mental objects (Dhammadhatu). All prominently became one. It was beyond the five aggregates. It was free and clear. He undoubtedly realized that he had no need to journey among the three worlds (Lokadhātu). He finally succeeded after countless setbacks for nearly the whole of his life. He wondered if ‘I won. Really? I was able to win’. Even though it was the first and really one time of winning, it was a magnificent victory. Afterwards, he stayed in that state of nature for several days and nights. It took him a while to gradually learn to adapt to live with this natural

state. Seemingly forgetting days and nights, this pure mind has been awakened and has been fully rested and lived within the true natural state.

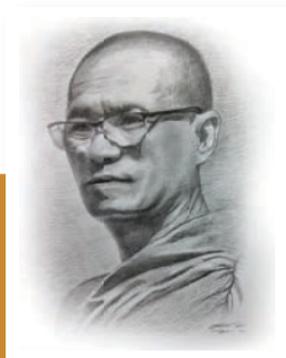
After he realized the supreme Truth, he considered his trial-and-error path in the past as a waste of time for several years. It was because he did not understand the right method and did not find the awakened one who had knowledge and experiences in getting through this route and could show him the right path. Therefore, it was very difficult for him to understand. It was different from the lifetime of the Buddha that he knew the right method and strategy to reveal an insight into the truth to appear in the listener’s mind and release the pure mind from the grip of clinging. Nowadays, the Buddha is not in the world to see him face-to-face. The legacy of Buddha teachings is only what he left for all beings. The time has gone by. Those who did not profoundly understand teachings of Buddha taught others by their own understanding, not the truth of Buddha’s teachings. Consequently, Buddhist practitioners cannot achieve the ultimate goal leading them to practice by trial and error and going nowhere to attain the truth of dhamma. Therefore, Phra Ajahn Chanon Chayanuntho has an intention to teach the

dhamma aiming at the five aggregates which is the right path per the principle of the four foundations of mindfulness (Mahā Satipaṭṭhāna 4). They are the heart of ending suffering and being free from suffering. He teaches Buddhist practitioners to understand this path so that none should waste time as he did.

Phra Ajahn Chanon Chayanuntho



Charoentham7@gmail.com



The mysteries of mind

Reaching the state of Nirvana the most is the mind Reaching the state of haven or hell the most is the mind
Detaching the most is the mind Attaching the most is the mind
Being the most merciful is the mind Being the most malevolent is the mind
Being bored the most is the mind Being seductive the most is the mind
What is easiest is the mind What is hardest is the mind
The best is the mind The worst is the mind
Such the cleverest is the mind Such the foolishest is the mind
Getting finest is the mind Getting roughest is the mind
Staying strongest is the mind Staying weakest is the mind
Gaining the most insightful is the mind Gaining the most ignorant is the mind