



# CORRECT MINDFULNESS AND MENTAL DISCIPLINE

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# PREFACE

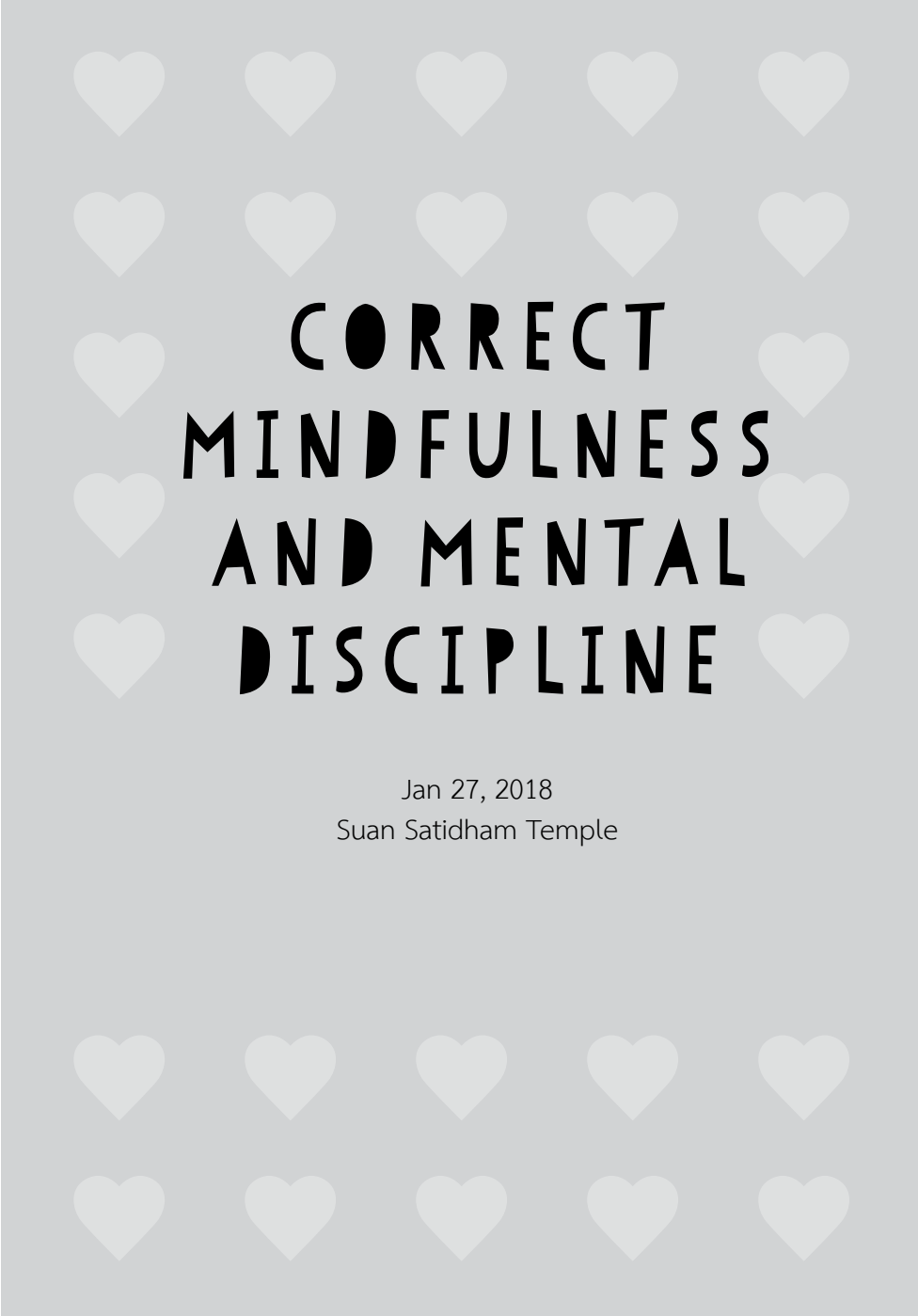
Without correct mindfulness and mental discipline, right understanding will not arise. The practitioner will never be able thoroughly to understand the Four Noble Truths.

This Dhamma Talk by Luangpor Pramote Pamojjo, given at Suan Santidham Temple on January 27, 2018, gives guidance on how to have correct mindfulness and mental discipline, preparing the mind for wisdom development.

Luangpor Pramote Pamojjo's Teaching Media Fund deems this talk beneficial for practitioners seeking to eradicate suffering, therefore we have translated and published the talk for free distribution. We hope that this book, 'Correct Mindfulness and Mental Discipline', will bring forth better understanding on how to practice Dhamma, assisting practitioners in developing mindfulness, concentration and wisdom.

Luangpor Pramote Pamojjo's Media Fund,  
Visaka Bucha 2018.





**CORRECT  
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Jan 27, 2018

Suan Satidham Temple

The first thing I teach newly-ordained monks is the code of monastic discipline, taken directly from the three divisions of the Buddhist Canon (*Tipitika*). It starts with the code of discipline, followed by mental discipline, and then wisdom development. It is a three stage learning.

Moral precepts and the code of monastic discipline deal with volition - the intention to do no evil, and also to maintain the peace and tranquility of the monastic community and strengthen the faith of laypeople. The Buddha set out many objectives, the most important of which are stated at the beginning and are to be strictly followed. Violating any of them constitutes an ecclesiastical offence.

First, there are the four grave offenses which, if committed, result in expulsion from the monkhood. These rules must be learned right away. Next in importance are the thirteen offenses, committing any of these entails initial and subsequent meetings of

the Sangha. No matter where the monk is ordained he must learn these codes of discipline. Should he commit an offense, he must be able to resolve the issue.

Next is training of the mind, which involves two steps: firstly preparing the mind to be ready for wisdom development; and secondly using this trained mind to cultivate wisdom.

The first step is to train the mind to have correct mental discipline or concentration. This step is the most time-consuming because we Buddhists normally practice the wrong type of concentration. We must first uproot this practice. We need to start by practicing concentration meditation and having awareness at the same time. Meditation without awareness, forgetting the self, seeing ghosts and angels, are not conducive to enlightenment, to true liberation, to extinction of suffering, to walking the Path, to Nibbana.

Most monks here with me take about a year before the mind is correct. Some take a bit less time because they had right training before ordination. If they were my students before being ordained, then the training doesn't take too long. Each person is different. There is no set rule as to how long it takes for a newly-ordained monk to have correct concentration. The length of time varies, depending entirely on the individual. It's difficult to have correct concentration because most people practice the wrong type of concentration meditation.

There are two types of right concentration. When one is practicing for calmness, it is object-scrutinizing meditation (*arrammanu panij jhana*). The other type is characteristic-examining meditation (*lakkanu panij jhana*).

For object-scrutinizing meditation, the mind is concentrated solely on one object of consciousness, such as chanting buddho, or observing the breath.



Aramma means object of consciousness, that is to say object of the mind. The mind is the knower, or the subject. The object and subject exist together.

The mind concentrates on just one object, with awareness. An example is mindfulness of breathing in and out, with the mind tranquil and focused at the breath. Another example is awareness of the void, with the mind tranquil and focused at the void; or awareness of the mind itself, with focus at the mind. This is called vinna nanjayattana, having the mind as the object of consciousness. The mind is focused on just one object, which is itself. This type of meditation is for recharging, for strengthening the mind.

Wrong concentration is when the mind is focused on one object, then shifts focus and follows some other mental object like light or sound. This is focusing outward, forgetting one's body and mind.

When I was a young boy I studied meditation with Luangpor Lee at Asokaram Temple. He was a good teacher, but I was too young. He taught me to breathe in and chant “*bud*”, breathe out and chant “*dho*” and count one, breathe in “*bud*”, breathe out “*dho*” and count two, etc. I didn’t think about it and simply followed what he taught right away. I never questioned as to why, what or how.

He said breathe in and chant “*bud*”, breathe out and chant “*dho*” and count one, breathe in “*bud*”, breathe out “*dho*” and count two, and I followed as I had been told. I kept counting until the mind was calm. The counting stopped, leaving only breathing in “*bud*” and breathing out “*dho*”. With more calmness “*buddho*” disappeared, leaving only the breathing. And with more calmness the breath changed to light.

At this point I did not know how to develop further. I couldn’t see the master often, only when

I tagged along with the adults to the temple. So when the breath turned to brightness I focused on the brightness. Then, whenever I wanted to see something, this light would show me its mental image. If I wanted to see angels or heaven, the light would project the image to me. It was like a spotlight shining wherever the mind wanted to go. One day it dawned on me that all this was useless. I could see angels in beautiful gardens, beautiful houses, eating special food, but I could not have any of those things, nor could I enjoy them. I was like a poor man visiting the home of a millionaire, unable to acquire or enjoy his wealth.

And then another thought popped up: if I could see angels, then I surely I would also be able to see ghosts. I was not afraid of angels, but I would be scared if a ghost showed up. I wouldn't know what to do.

Therefore, I resolved that from then on that I wouldn't follow the light. I would be aware only of myself, and not let the mind slip away with the light. I started a new type of meditation, to be firmly aware of the self and not wandering off. Soon the mind became tranquil. The body disappeared, the world around me disappeared, leaving only the mind with full awareness.

Some people do wrong meditation. They concentrate until both the body and mind disappear. This is the worst type of meditation because the mind is gone, which is totally unacceptable.

Buddha-to-be's (Bodhisatta) will reincarnate in most realms, but will never be born in the the five Pure Abodes (Suddhavas). Were they to be born in these five Pure Abodes they would eventually reach enlightenment there and thus not be reborn anywhere else. Equally, Buddah-to-be's will never be born in the realm of non-percipient beings (asannasatta),

where the mind is destroyed and all feelings depleted.

Some meditation places teach their pupils to shut down the mind, and say that once they can do that, they have reached Nibbana, when in fact it is the realm of non-percipient beings. This is a grave misunderstanding. Nibbana is not such a pitiful state. Nibbana is a mind object.

Where there is an object there must also be a mind that is aware of it. A mind-object cannot exist on its own. A mind-object can exist only because there is a mind or consciousness. Therefore, without consciousness there cannot be enlightenment. When people meditate until they lose consciousness and say they have been enlightened, this is wrong. During enlightenment there is consciousness.

There are roughly four supermundane consciousnesses (*magga-jitta*) and four resultant supermundane consciousnesses (*pala-jitta*). To consider

them in pairs: there are consciousnesses belonging to the Path and Fruition of the Stream-Enterer, of the Once-Returner, of the Non-Returner, and of Arahants. So, we can see that there are four supermundane consciousnesses and four resultant supermundane consciousnesses, giving at least eight consciousnesses.

More accurately, sometimes each of the four supermundane consciousnesses arises at different stages of absorption levels [*jhana*] such as the first, second, third, fourth, or fifth level. So, if we multiply four by five the result is twenty types of supermundane consciousness, and twenty types of resultant supermundane consciousness.

To be totally precise, there are altogether forty types of supermundane consciousness and resultant supermundane consciousness. It's not that there is no consciousness. Thus to meditate until one loses consciousness and claim that this is enlightenment is wrong. It is the realm of the mindless Brahman.

I meditated and didn't let the mind wander off. Tranquil and mindful, the body faded, leaving behind only consciousness. And when I came out of meditation the body and mind became separated and have remained so ever since. This was because at the moment the body disappeared, the mind was still there. It realized that the body and mind were two distinct entities, and that they would remain separated for good. I knew this when I was still a young boy.

One day, at the age of 10, a big test came. A fire broke out at a townhouse five doors down from where I lived. I was playing in front of the house. Startled, I jumped up and started to run: step one mindless, step two mindless, step three and the mind switched on. I was fully aware. Fear and anxiety disappeared. What remained was a clear, awakened, joyous mind, with equanimity and calm. I approached the adults and informed them of the fire nearby. Then I saw the adults panic. They panicked but I was

calm. Such was the result of awareness of the aggregates separating and working independently.

As a child I didn't know the significance of this because I didn't have a master to guide me after master Lee had passed away at the age of 50. There were other masters but they lived too far away, in the north and northeast. So I just practiced calming meditation every day, with a stable, knowing mind. I didn't know how to progress further.

Prior to 1981 I tried searching for ways to advance in Dhamma by reading the Tipitaka. I read it from cover to cover a couple of times but I didn't know how to apply what I had read to my practice. I listened to many masters and read their teachings in religious magazines.

Some said to chant buddho and contemplate the body, and so I did that. I started by contemplating the hair, and it disappeared. Then I contemplated



the skin beneath, and it disappeared. I contemplated the skull, it disappeared. I contemplated the body, it disappeared. I contemplated the bones, they broke into small pieces, turned transparent, scattered all over the floor, then evaporated. What was left was the mind. Stuck and not knowing how to proceed, I felt so unproductive. Contemplation of the body took only a minute or two before it disintegrated because my concentration was so focused.

Then in 1981 I found a book on Luangpu Waen published by Sampuntawong Temple. At the end of the book there were some blank pages so the publisher had inserted some teachings of Luangpu Dune, and put his formal name and title at the time, which was Phra Rattanakorn Visutti.

**The mind wandering off is the cause of suffering.**

**The result of the mind wandering off is suffering.**

The mind that sees the mind with crystal clarity is the Noble Path.

The result of the mind that sees the mind with crystal clarity is liberation.

The mind naturally wanders off. But once it wanders off it surges mindlessly, this is the cause of suffering. The result is suffering.

The mind wanders off and mindfulness constantly arises is the noble path.

The result is liberation.

Arahants' minds do not wander off. Their minds do not surge. Mindfulness is perfected.

End of the Noble Truth.

Luangpu Dune's teaching was in three sections. In the first section, the mind wandering off is the cause of suffering. In the second section, once the mind wanders off and is aware, this is fine as there is mindfulness. If the mind wanders off and as a result surges, this is the cause of suffering. If it wanders off and mindfulness arises, this is development of the noble path.

In the last section, arahants' minds do not wander off, they do not surge. Mindfulness is perfected, end of the noble truth. The meaning of 'end of the noble truth' does not mean end of the teaching. It means there is thorough knowledge of the noble truth. This thorough knowledge makes one an Arahant.

I read Luangpu Dune's teaching and it had a deep impact on me. Why had I never heard any master teaching about the mind? All the teachings I had heard were about the body. This was dull to me, I contemplated on the body and it quickly disintegrated. There wasn't much to learn. But this master's teaching was different.

I did some research and found out his name, Luangpu Dune, and that he was the teacher of Luangpu Fan. The year was 1981. I was disheartened with this information because Luangpu Fan had passed away in 1980. My thinking was that, as the

teacher of Luangpu Fan, he was probably no longer around. It was logical to assume that he had passed away before Luangpu Fan. But this turned out to be wrong.

One day a person came to tell me Luangpu Dune was still alive and that he resided in Surin province. So I hopped on a train and went to Surin. After I arrived I asked around for Buraparam temple, but nobody seemed to know it. I almost gave up. Then I saw a police officer and asked him. He said it was right around the corner. I asked him why nobody knew the temple and he said people there called it Wat Boon. If I had said this name everyone would have known.

I proceeded to see Luangpu Dune. At first I was scared. I didn't know him and people always say that practicing monks are very strict - that if someone aggravates them they would throw a trash bin at them. So I was very careful.

A monk told me to enter the room as it was a convenient time, Luangpu was having his meal. I quickly refused, saying it was improper as he was eating. So I waited in the building opposite. The people who had offered the meal left the room, but I was still scared to enter. Luangpu Dune saw this and didn't want to wait, so he poked his head out from his room and I quickly went to pay him my respects.

*“Luangpu, I would like to practice”, I said. He receded and went to sit quietly on a rocking chair and closed his eyes for almost an hour. I was anxious because my train was scheduled to leave for Korat at 10 am. Luangpu was old and I thought he must have dozed off. After almost an hour he opened his eyes and said, “Practicing is not difficult. It’s difficult only if you don’t do it. You have already read lots of books, now read your own mind. Understand?” “Yes master, I understand,” was my quick response with excitement. It’s like you all when submitting*

your homework, then saying you understand. I can see in your faces that you still don't, so I tell your friends to help you memorize the advice for later.

*“Now that you understand, go and practice.”*

Luangpu didn't like people to linger. Once I said I understood he let me leave for the train. As the train was leaving, I pondered what he'd just said: that I had already read lots of books and now to go and read my own mind. But what was the mind? I didn't know. Where was the mind? I didn't know. How could I read it if I didn't know where it was? What tool did I need to read it? I didn't know. In summary I didn't know anything. I wanted to bang my head. Panicked, I didn't know what to do. So I started to breathe in “*bud*”, and breathe out “*dho*”.

This is the first rule of dhamma practice, and I was exactly on the right track. When you don't know what to do, then do concentration meditation. However, this must be done with awareness, not just

to meditate and be mindless. I breathed in and was aware, breathed out and aware. And my mind, once rested, gained understanding.

It knew that the mind must be within this body. The mind could not be on a tree, in a rice paddy or anywhere else. It must be within this body. So I started to focus within the boundaries of this body. This is the next rule of dhamma practice.

Dhamma practice focuses within the body and not elsewhere. This is the rule. Therefore, from that point on I would study within the body until I could find the mind. The mind was within the body, but where exactly? I meditated on the hair and it disappeared, no mind there. I meditated on the eyebrows, eyelashes, and they all vanished, no mind there. I meditated on the nails, teeth, skin, flesh, tendons, bones, from head to toe and back up again and could not find the mind. It was within the body, but nowhere in the body. This was difficult to

comprehend. Where was the mind? It was within but I couldn't pinpoint its location.

Luangpu had said to observe the mind. The body just disintegrated whenever I meditated on it, so I disregarded the body and concentrated on the mind. But I didn't know what the mind was. Maybe it was feelings of joy or sadness? So I meditated and, once calm and concentrated, joy arose. Once the mind was aware of the joy, it faded away. I didn't see the mind arise or fall away with joy, so the mind was not joy. Joy existed. It arose and, once the mind was aware of it, it fell away.

Or did the mind reside in suffering? I sat still and meditated without moving. Normally when I meditated joy would arise - unlike you all who are uncomfortable whenever you meditate. I forced the body to be still without moving. After a while aching pain appeared. I was aware and the pain faded away, pain was also inconstant. The mind was not in suffering.



Where was it? It was within this body but it was not the body nor the feelings of joy or suffering.

What was it? Why couldn't I find the mind? Or was the mind a thought process? I searched within, and started to think of a mantra.

*“Buddho susuddho karunā-mahannavo”*

I have the utmost respect for the Buddha. This mantra I chose was about the Buddha's great generosity. I had taken a liking to this mantra because in my past I had an aspiration to be a candidate for Buddhahood (*bodhisatta*). The mantra moved me; it expounded on the Buddha's immense generosity. As I thought of the words *“Buddho susuddho karunā-mahannavo - the Blessed one, purified, and having ocean-like compassion”*- I could feel the thinking process arising at mid-chest from nowhere. *“Buddho susuddho”*, and once aware, the thought disappeared, immediately followed by the knower. The thinker and

the knower are direct opposites. Once aware of the mind thinking, the knowing mind appeared.

So, I found the mind. I'd seen it before when I meditated as a kid. The mind became concentrated and only the knower remained. Later, by thinking "*Buddho susuddho*", or in fact by thinking of any subject, and being aware of the thinking mind, the knowing mind would arise. The two knowing minds are almost the same. The only difference is that when it arises from meditation the knowing mind remains for many days. But when it arises from being aware of thinking then it lasts only for a moment with momentary concentration. So, do not underestimate momentary concentration.

Most Arahants reached enlightenment with momentary concentration, through insight meditation. Arahants who gained wisdom through absorption are few in number, much fewer than those who led normal lives like us.

Therefore, do not underestimate momentary concentration. Practice every day. Choose a meditation object like chanting buddho or breathing. Then be mindful when the mind chants buddho, buddho, buddho, and then escapes to think of something else. Be aware when the mind is lost in thinking, and the knowing mind will arise.

I practiced so hard before I found this fact. But right after I found it my practice went wrong again because I tried to maintain this knowing mind. The mind became stiff and dull. The correct knowing mind appeared briefly, then it was wrong again. At first the mind was lost then, after awareness, the knower arose. Then by wanting to maintain the knower, I tried to control the mind and it became tight and stiff. The knower was no longer awake and joyous, but tight and stiff.

So, there are two types of knowing mind: the right knowing mind and the wrong knowing mind.

The right knowing mind is light, gentle, swift, fast, and diligent in observing the object of consciousness, honest in observing the object, and does not interfere with the object.

The wrong knowing mind is stiff, heavy, tight, dull, blunt. This is wrong.

It takes months to train monks who are new in meditation. It took me a long time before I acquired the right knowing mind - the mind that is aware, awake, and joyous; the mind that is not heavy, tight, stiff, dull and blunt. One needs to be patient with the practice because even the knowing mind can be right or wrong. The right knowing mind is so natural and ordinary, so ordinary that it seems difficult. It's just a natural mind of a normal person.

What is so good about the mind of an ordinary person? We are human beings or manusa, a Pali word that means one with an elevated heart. By nature our

hearts are pure. It is the defilements that overshadow our mind, tainting it. Practitioners in particular have a specific defilement: the desire to practice. They try to control the mind, making it tight, in effect losing the natural mind of a normal human being. The mind then becomes stiff, heavy, tight, dull and blunt.

Therefore, let's return to our original, natural mind, which is the best type of mind. This mind is like the mind of a child. Adults have too much pretense - especially practitioners who want to show that they are good and moral. Their conducts have to be proper. They don't smile because that would show they have craving. Or they may smile at someone but it lasts long after the person left. All these actions are pretentious and unacceptable.

Children's minds are natural, though untrained. Children don't have the awareness to know their own mind. We practitioners have unnatural mind because we fabricate it until it becomes stiff and blunt. We have awareness but wrong concentration.

It's unfortunate either way: children don't have awareness but their concentration is natural and ordinary. We have awareness but our concentration is unnatural. Each is half correct. It takes effort before we can have right awareness and right concentration. Once we have both, we can then cultivate wisdom and practice insight development. In the end we will gain wisdom into the Four Noble Truths, become an Arahant and be free from all suffering.

Train to have correct mindfulness and correct concentration. Correct mindfulness arises automatically. We cannot make it arise. Choose a meditation object from the Four Foundations of Mindfulness. We can be aware of body, feelings, mind or physical and mental phenomena. Keep being aware. If aware of the body then see it breathe out and be aware, breathe in and be aware; see it stand, walk, sit or recline and be aware. Soon the mind will memorize movements, and when the body moves awareness will arise automatically.

Or be aware of feelings of joy and sadness. Joy arises, unhappiness arises, indifference arises. To keep being aware like this is called mindfulness of feelings. I urge you to be aware of happiness, unhappiness and indifference. Because we don't know how to meditate to the state of serene contemplation it will be difficult to be aware of physical pain. So try to be aware of mental feelings: pleasant, unpleasant and indifferent. These three feelings arise all day. Just keep being aware, keep observing. Then, when pleasant feelings arise and you are happy, awareness will arise automatically.

Mindfulness will arise after the mind can accurately memorize an object of consciousness. The mind will accurately memorize an object of consciousness only when it sees that object often. For example, if we are aware of the body often, when the body moves mindfulness will arise automatically. When we are aware of feelings often, when they arise mindfulness will arise automatically.

When we are aware of wholesome/unwholesome mind, we will discover that the mind is rarely wholesome. Each day the mind is full of unwholesomeness. For those who are often greedy, use greed as your object of mindfulness. When it arises, try to be aware. Eventually mindfulness will become automatic because the mind has memorized the phenomenon. When we are repeatedly aware of greed, once it arises there will be mindfulness. It's the same with anger. When it arises, be aware. The mind will memorize the characteristic of anger. And once it arises, there will be mindfulness. This is how to make mindfulness arise automatically, by practicing the foundations of mindfulness.

How to have concentration? Concentration is stableness. Choose an exercise. This can be the same one as for mindfulness, or a different one.

Choose an object of mindfulness. It has to relate to our body or mind. To concentrate on a flame



or Buddha image is not good because it is focusing outside the body and does not direct our attention to the self. So, for correct concentration, I suggest we use an object within our body and mind. Examples include awareness of the breath, or chanting buddho while being aware of our mind. Just chanting buddho like a parrot is not good. Buddho, buddho and aware of the mind that slips away into thoughts. Or aware of the breath, knowing when the mind concentrates on the breath, knowing when it slips away into thoughts, knowing when it becomes fixed on the breath. Constant awareness of the movements of the mind will cause concentration to arise.

Concentration is stableness. It is when the mind naturally doesn't slip away, without intention or control. If we intend for it to not slip away the mind will become stressed. This is wrong concentration. The mind will become stressed, unwholesome, and dissatisfied. This is incorrect.

For mindfulness to arise we must constantly be aware of our body and mind. If aware of the body breathing, then breathe and constantly be aware. Once lost, the rhythm of the breath will be disrupted and mindfulness will arise automatically. Keep being aware of the breath, and when the mind slips away we will be aware, we will have right concentration.

We will gain both awareness and concentration by just being constantly aware of ourselves. So choose an object and constantly be mindful of the mind. Once it becomes lost, be aware that it is lost, lost and then aware. We will gain mindfulness and concentration, and eventually wisdom.

How does wisdom arise? It's when the mind sees that the knowing mind is impermanent, and that the lost mind is impermanent. The knowing mind cannot be maintained; the lost mind cannot be avoided. It is not self. It is impermanent.

Therefore, continue to be aware of the movements of the mind. Do not be led by them otherwise you'll be in trouble. When I was a boy I did just that. I meditated until brightness appeared. My mind then followed it, and it led me to places beyond this realm. I saw angels and their heavens, places I could not stay. That was unacceptable.

So let's try to be aware of ourselves. Breathe, chant buddho, or do walking meditation. When we do walking meditation and the mind slips away or over-focuses on the feet or the whole body, just be aware. Lost and be aware. Practice this way, and do it as often as possible.

Choose an exercise that you like, one that makes you happy. Concentration will arise easily when the mind is happy. An exercise that is stressful won't result in good concentration. Concentration arises when the mind is happy. Happiness is the near cause of concentration. The ability to remember

phenomena accurately is the proximate cause of mindfulness. And correct concentration is the proximate cause of wisdom. They're all interrelated.

There is a cause for everything. If we want to be mindful, then we need to do what causes awareness to arise. If we want correct concentration, then we need to do what makes concentration arise. If we want wisdom, then we need to do what makes wisdom arise. Want to be mindful? What causes mindfulness to arise? Remembering phenomena accurately causes mindfulness to arise. Therefore, keep being aware of phenomena. The body breathes out, be aware. The body breathes in, be aware. Stand, walk, sit, lie down, be aware. Happy, sad, good, bad, be aware. Keep at being aware, using whichever method makes you happy, and mindfulness will eventually arise automatically.

Be aware of the ever-changing mind with ease and contentment. If we are just content, concentration

of the serene type will arise; but if we are also aware of the changing mind, concentration of the stable type will arise. There are two types of concentration – one where the mind is at peace with one object, and the other where the mind is stable in observing objects. So if we are happy with buddho, the mind will be calm and one with buddho. If we are happy with observing the breath, the mind will be calm and one with the breath. This is called object-scrutinizing meditation (*arramanu panij jhana*), with one mind and one object of consciousness.

But if we contemplate on an object and are aware of the mind's activities, the mind will become stable without any forcing. We will gain characteristic-examining meditation (*lakkanu panij jhana*). This is a stable type of concentration, where the mind is the knower, awakened and joyous. It is stable, with numerous objects that arise and fall away. The mind is just an observer. It is different from meditation for calmness, where the stable mind observes just one object, one on one.

In vipassana meditation, the mind observes different objects that change all the time. The mind is just an observer. Correct concentration is when the mind is stable and just observes. This is the proximate cause of wisdom. This is why it is so important to practice the right kind of meditation. Once meditation is correct, it will not take long to cultivate wisdom.

There is a reason for everything. Why do I keep emphasizing cultivation of mindfulness? Because without it, there will be no morality, concentration or wisdom. All will be lost. Why do I tell you to choose just one object of meditation and be aware of it often? So that with repetition you will remember it well and mindfulness will arise automatically. Why do I teach you to be aware when the mind is lost? So that concentration of the stable kind will arise. Once we have concentration of the stable type, commendable and untainted morality, and are aware of changes of the body and mind, wisdom will eventually arise. Repeatedly being mindful with right

concentration is called right effort (*sammavayama*). With this, genuine wisdom or right understanding (*sammaditthi*) will arise.

By becoming an enlightened being (*arahant*), one will not gain or lose anything. The only thing gained is right understanding (*sammaditthi*). The only thing lost is wrong understanding (*mijjaditthi*).

*“Be aware of the body and mind as they really are, with a mind that is stable and unbiased.”* The stable and unbiased mind is right concentration. Being aware of the body and mind of others is unacceptable. Be aware of your own body and mind as they really are, with a stable and unbiased mind. Be aware often, progress with diligence, and one day you will walk the noble path. Right understanding will arise. And if wisdom is fully gained, the four noble truths will be realized. Once the four noble truths are realized, one will - then and there - cross over the cycle of rebirth. One will be free from the rounds of

birth and death. But unless the four noble truths are realized, we will still go through endless rounds of rebirths. To complete the four noble truths is to complete all practice.

So are we willing to endure? But it's not enough just to have endurance, we also have to be mindful. We cannot fight like a buffalo, that's unacceptable. Some do exactly that: they do walking meditation from night to dawn, but without mindfulness. That is practicing like a buffalo, which is mindless.

Being mindful is the most important thing. Being mindful of ourselves, with a stable mind. Seeing the truth, seeing the changes in the body and mind. This is the core principle of the practice. It covers all types of meditation, with only minor differences in detail.





# Map to Wat Suan Santidham

