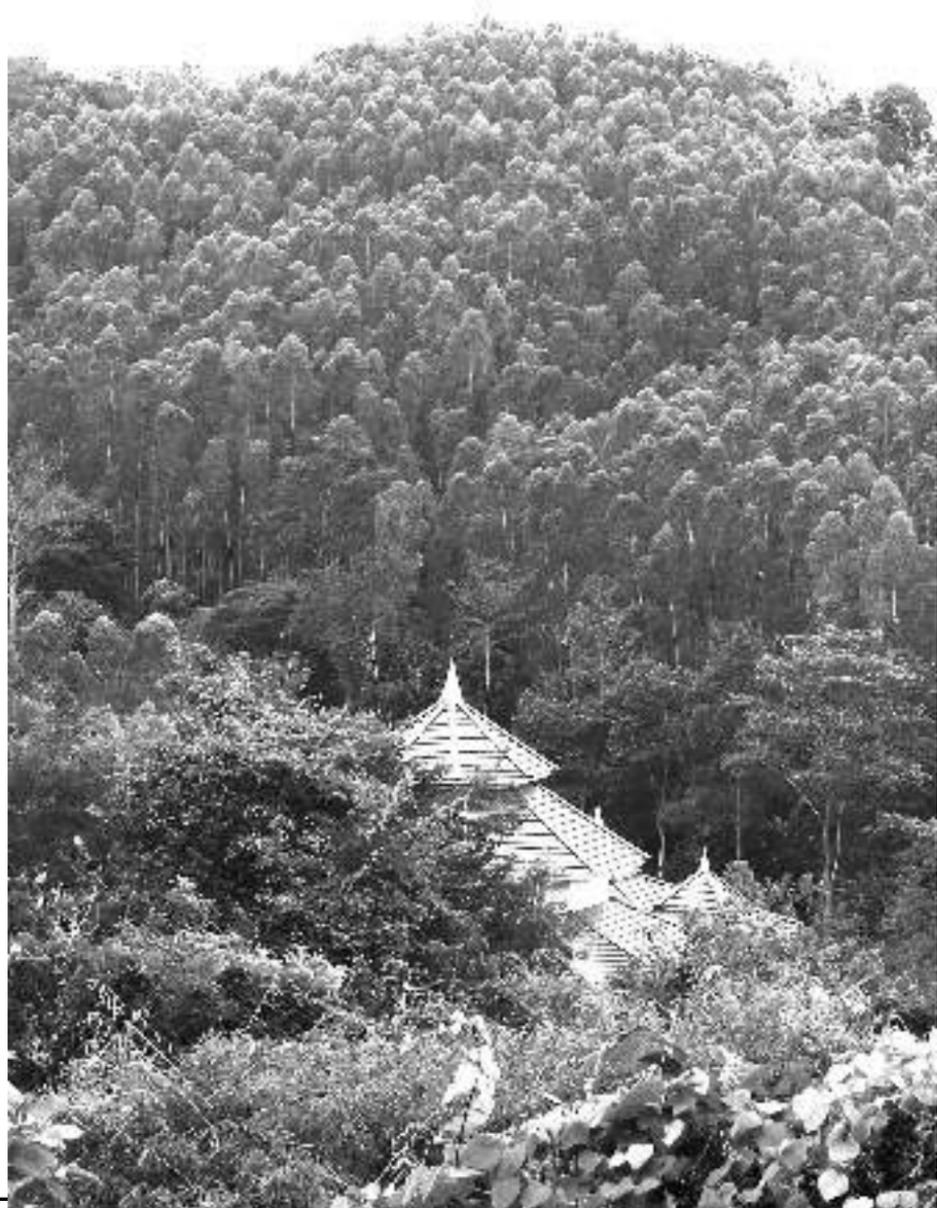


Bringing a Pure Mind Back to the Eternal Home

Phra Ajahn Chanon Chayanuntho





The Buddha attained enlightenment by dettaching from the Four Primary Elements and the Five Aggregates (*Pañca Khandha*). To attain the same result, we have to follow the same path as The Buddha. We must learn to let go of our attachment to the four elements and the five aggregates. There is no other way. We shouldn't attempt to destroy the defilements because the defilements cannot be destroyed. What we should do is destroying the source of defilements. Imagine if there is a factory creating defilements. If we destroy the factory, where could the defilements originate from?





Preface

Every time I preach, I always focus on the topic of four elements and five aggregates (*Pañca khandha*) because all of us are deluded by these, in other words, by the body (*rūpa*) and mind (*nāma*). In this present life, an ignorant mind was born together with the four elements and the five aggregates, and will keep being reborn in the next lives, life after life. Just as one who keeps on building a house over and over again. When the house was built, one must take care, maintain, and get suffering from it. No matter how hard he tries to maintain the house, eventually, the house will break down and become a ruin. Then he builds a new house and needs to maintain the new house just like before. This new house will also break down and become a ruin again. These cycles happen over and over again.

Actually, there is a better and a more comfortable house to live in. In this house, there will never be sufferings and dangers. The house will never be deteriorated and destroyed. This is the house where our pure mind should dwell in. All of us should start following the footstep of our father - The Fully Enlightened Buddha – to return to the eternal home.

Phra Ajahn Chanon Chayanuntho

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We observe our breath, inhaling and exhaling just simply as wind flowing into our body and out of our body. It is merely the wind element, not our breath. When the air is being inhaled and exhaled, we can correlate this with the trees and leaves being blown by the wind.

Our bodies can be compared to the earth element, just as the trees and leaves which can also be compared with the earth element. When the leaves are being blown, or in another case when the air is being inhaled, we should recognize that it is just the act of the wind element upon the earth element. Furthermore, we also need to consider that the earth element is not the only element that forms our body. There is also the Water Element.

”

A Brief Guideline to the Right Method of *Dhamma* Practice



The heart of *Dhamma* practice, which is to be free from suffering, must be understood with the right method. Without knowing those methods and guidelines, it is a waste of time because one cannot reach the ultimate destination and will be unsuccessful. Practicing by trial and error method to get an understanding will waste a lot of time too. At the time of The Buddha, He emphasized *Dhamma* teachings on pointing out that the consequences of clinging to “the five aggregates” is *dukkha*. He preached for the attaining of enlightenment. The Four Noble Truths (Ariyasacca) was mostly taught to lay devotees, female devotees, Buddhist monks (Bhikkhu) and



Buddhist nuns (Bhikkhunī); as a result, there were many of them attained 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 play a role as 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 changing 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 little suffering or a lot of 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 as long as we are still alive and having 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 forma-tions: 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 the control of no one. The truths or conventional truths (*Sammuti sacca*) will be as they will be. There can only be the knower who go and observe these natural behaviors. And even in the knower, the existence of “self” is nowhere to be found. When we contemplate the body and the mind which arise and cease naturally, the existence of “self” is also not found. By this method, the pure mind will be liberated from the body/core reality group (rūpa-aggregate) and the mind/mental group (nāma-aggregate). 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 to obtain concentration.**



It can be done in any posture whether it is walking, standing, sitting, or sleeping because as long as we keep observing and being aware of the body, we have established concentration. It is not aimed at keeping calm. By staying calm alone cannot attain 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 in state of 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-aggregate)**. It is a **conventional thing - commonly accepted truth, and it is also fleeting**. Practice and take it into consideration continuously this way. Expertise of knowing will occur. When it is clear, the pure mind will eventually 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 looking for the existence of “I” in the form/body (*rūpa*) and mind (*nāma*). Can you find the existence of “I” ? Focus on observing the **four elements** in the body and ask, “where does ‘I’ exist?” After looking for “I” within the four elements in the body and find that there is no existence of “I”, take **four minds**: the feeling (*vedāna*), perception (*sañña*), and mental formations (*saṅkhāra*) into consideration and look for the existence of “I” within them. When “I” is nowhere to be found in these three aggregates of mentality, continue looking for the existence of “I” in “the knowing mind”. Even “**the knowing mind**”, the aggregate of consciousness (*Viññāna-aggregate*), is also an object of impermanence and without self. 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.

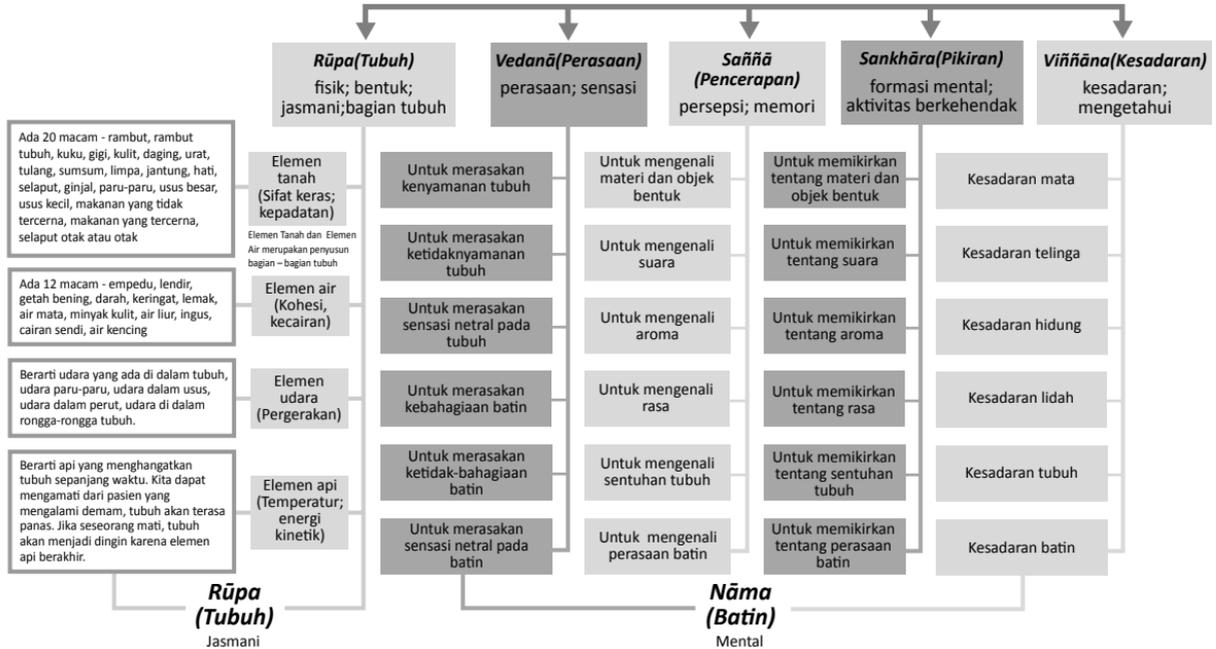


We will live with sufferings all the time if we are still alive then we have five aggregates. The only way to be free from sufferings is not to be reborn. The rebirth is null, as is the five aggregates. The group of five aggregates is null, so no suffering. Sufferings are within the five aggregates but 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.



Diagram *Pañca Khandha* (Tubuh-Batin)

Grafik *Pañca Khandha* : Kelompok Eksistensi atau 5 Kelompok Pembentuk Kehidupan (Tubuh-Batin)





Knowing The Four Primary Elements and The Five Aggregates



To practice *Dhamma*, one needs to first understand the truth about four elements and five aggregates, how they are merely temporary phenomena being relied upon. All these phenomena are under the law of Three Characteristics (*anicca – dukkha – anatta*), which are the nature of everything. How does four elements and five aggregates work? **To understand this, one must be able to observe that the body, mind, and pure mind are different and distinct phenomena.** Body is a part on its own, mind is a part on its own, and pure mind is another. Understand the characteristics and functions of body, mind, and pure mind! Do that by learning their



each conditions! What are the conditions for the body? The body is composed of earth element, water element, fire element and wind element. Then how does the body work? We must observe and elaborate the working process of the body to understand how exactly does the body work. The same thing applies in understanding the mind and the pure mind. Keep watching, observing and understanding how does the four elements and five aggregates work. **When we observe the movement of the body, we observe not only the movement of the body but also the movement of the four elements. This is the cultivation of the Noble Path. We cultivate the Eight Noble Path, summarized into Three Categories which are morality (*sīla*), concentration (*samādhi*), and wisdom (*pañña*).** Using these three categories we observe the movement of the body and the mind continuously.





Be aware of the Body



Know and observe the body at all time, be it when we stand, walk, sit, lay down, stay still or move! Contemplate the body as four elements: earth element, water element, fire element, and wind element, so when the body moves, we know that it is the four elements that move like a machine! When we inhale, be aware of the air flowing in! When we exhale, be aware of the air flowing out! We observe the air that we inhale and exhale as the wind element, not our breath. **Observe how the wind element works just like how wind blows the leaves! When we breathe, the air flows in and out of the body. This phenomena is the same as wind blowing the trees and leaves. If we view this body as earth element, likewise the trees and leaves, when the air flows in and out of this body or when it blows the leaves, we could be aware that this is merely an act of wind element upon earth element.**



The body is not only composed of the earth element, but also composed of water element. When we are swallowing saliva, sweating, or secreting mucus, be aware that they are all water elements flowing in or out! When we drink, we must be aware that we are watering the earth element with water element as if we are watering the trees so they can grow and live. Therefore, this body can only grow and live because we give it water and food every day. Like giving fertilizer to plants so they can grow well, we also provide food to this body like giving fertilizer to the earth element of this body. So we do not eat for happiness or pleasure, but to relieve the suffering arises from hunger.

Furthermore, just like the plants that need sunlight, this body also needs the fire element to digest the food so it can be utilized by this body. The overall process of these elements enables this body to keep growing where the old cells die and being replaced by new cells. This is how we should view and understand all the processes and cycles that happen within this body.



Watch Your Mind



While practising observing the body, we also need to observe the mind. **The mind consists of four mental aggregates which are feeling (*vedanā*), perception/memory (*saññā*), formation of thoughts (*sankhāra*), and consciousness (*viññāṇa*).** We have to elaborate their function and how they work. Feeling is for feeling sensation; perception is for perceiving and memorizing; formation of thought is for thinking and imagining; and consciousness is for knowing/being aware. Each of them has their own role and doesn't take over others. In other words, consciousness is only for knowing/being aware. It does neither feel, remember, nor think. Same thing applies to feeling. Feeling is a different unit and has a different function from consciousness, perception, and formation of thought. Imagine this as a company



with different departments, each of which has its own role. A company can have a production department, finance department, marketing department, accounting department, etc. Each department performs its own role without interfering with others. Production department works to produce without doing selling or accounting. Accounting department works on the company's records keeping. Production department is comparable to the formation of thought that works to produce thought and imagination. A manager is like the consciousness who watches over the works of his subordinates, but he is not part of any department he supervised. A manager only sits still, watches, and knows. A manager does not become tired at all because he only observes the work of his subordinates. This is how the mind works. **We only need to be an observer. Just knowing and observing without interfering with the works! Know the feeling! Know the perception/memory!**



Know the formation of thoughts! And know the consciousness! Continue to know and realize neutrally how they work differently and separately without interfering! Observe how they arise and cease! With continuous practice, we will fully understand how the mind works.



“

There is only one defilement, which is the act of clinging to (or holding onto) something. Because when we cling to something, we suffer. If we have something but we do not cling to it, suffering will not happen. The root cause of suffering is the act of clinging. Therefore, defilement is the act of clinging, not the suffering itself.”

”



How the Body and Mind Work



The body consists of four elements: earth, water, fire, and wind. Out of the four elements, there are only two elements that we can see and touch: earth element and water element. These visible and tangible elements are further categorized into two categories, which are earth element category that comprises of 20 body parts and water element category that comprises of 12 body parts.

Contemplate the earth element based on its characteristic and color. For example, when we observe the strands of hair, observe its characteristics like their line shaped, their scent, and their color. If we do not wash our dirty hairs, contemplate on how their gonna look like, their scent, and their color. Do the same thing with body hairs! What are their characteristics like shape, scent, and color? Contemplate the characteristic, shape, scent and



color of the nails and teeth! Contemplate the characteristic, shape, scent and color of the skin! Muscle and ligament connect “muscle with bone” and “bone with bone” as part of body structure. Contemplate the characteristic, shape, scent and color of the muscle and ligament! Contemplate the characteristic, shape, scent and color of the skeleton from head to toe! Then observe the skeleton deeper, how these bones have many spongelike cavities which contain bone marrow. Contemplate the characteristic, shape, scent and color of the bone marrow! Contemplate the characteristic, shape, scent and color of the spleen! Contemplate the characteristic, shape, scent and color of the liver! Contemplate the characteristic, shape, scent and color of the lung! Contemplate the characteristic, shape, scent and color of the heart! Contemplate the characteristic, shape, scent and color of the intestines and colon! Contemplate the characteristic, shape, scent and color of the contents of intestines be them the freshly digested food or food that has



been long digested. Contemplate the characteristic, shape, scent and color of the brain! All are categorized as the 20 earth elements that shaped the body!

When contemplating the water element, we have to contemplate it in the same way. What is the characteristic and color of the bile fluid, blood, lymph fluid, sputum, saliva, fat, and body oil? This way, we will not be deluded to view this body as beautiful. We will also realize that the color and scent of the earth and water elements are merely conditions obtained from the vegetables, fruits and meats that we consumed.

After we understand the characteristics of the four elements, then we contemplate how the mind works. Observe and put the focus on feeling and understand how the feeling feels at this very moment! What are the characteristics of the pleasant feeling, unpleasant feeling and neutral feeling? All these phenomenas are feeling. Also observe the perception, how it perceives and remembers, and always be



aware everytime it is working. When the perception fails to remember (forget), how is the condition? Observe the formation of thought! Observe and pay attention on how the thought of this and that arises, no matter it is good or bad, when there is thought or no thought at all! What is the nature of these thoughts?

Continue watching and observing the body and mind! The understanding over the body and mind is unlimited. Know what is the nature of “understand” and what is the nature of “do not understand”. Accordingly, we watch and observe how the body and mind work.



“

Our mind consists of 4 aggregates which
are feeling, perception / memory,
formation of thought, and consciousness.
Elaborate how this mind works!

”



Ignorance causes the Rebirth



While the body and mind keep on working, pure mind does not do anything at all. Pure mind doesn't have the characteristics or activities like feeling, perception, formation of thought, and consciousness. But the pure mind continuously sends the wave that stimulates the feeling, perception, formation of thought, and consciousness. The pure mind is merely a stimulator without intervening with anything. The pure mind is simply an energy, not anything else, but it exists within the body and mind. **The pure mind has been deluded by the body and mind in countless realms and rebirths. It gets reborn together with the body and mind and suffers continuously with them because it is deluded by them. The pure mind is nothing at all. Thus, the pure mind is emptiness and should dwell in nothingness.** After being deluded for a long time by the cycles of



birth and death, the pure mind gets attached to the five aggregates be it in the lower realm or higher realm. It enjoys the forms, tastes, scents, sounds, touches, and mental objects, or the four elements and the five aggregates. The pure mind is secluded but dominated by ignorance. Therefore, It is trapped in birth and death cycles. Although it suffers, the ignorant mind will continue to enjoy the sensual objects like forms, tastes, scents, sounds, and touches. It enjoys the four elements which are earth, water, fire, and wind, and also enjoy the four mind aggregates which are feeling, perception, formation of thought, and consciousness. The attachment to the five aggregates causes dukkha/suffering. A place where the pure mind should dwell in is a place where nothing exists, a place which is free from the body, feeling, perception, formation of thought, and consciousness. There, the pure mind will be safe and free from all defilements – greed, hatred, and delusion.



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See the body only as elements, and not just the earth and water elements. Both the body and plants need sun light and heat energy.

When our body gets food then we are dependent on the fire element so that the food can be digested and used by our body. The whole process of these elements enables our body to grow. This is how we should see and understand all processes and cycles happening in our body.

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Ignorance is the Five Aggregate



Dhamma practices performed in the past do not result in significant improvement because we falsely view that those practices are meant to destroy all the defilements e.g. greed, hatred, and delusion. Thus, we tend to depend on mindfulness (*sati*), concentration (*samadhi*), and wisdom (*pañña*) in a hope to reduce or even completely destroy the three defilements in order to obtain the path and fruition of enlightenment. This is an incorrect practice because by doing this, those defilements ceased only for a few moments e.g. when we are in the meditative state. When we get out of meditation, the defilements will emerge again. **This means that mindfulness only suppresses the activity of defilements temporarily, which is the same as trying to get rid of pain with a painkiller. When the**



effect of the medication has gone, the pain will emerge again. Consequently, we will need to take the painkiller continuously or in this case we'll need to meditate continuously to suppress the defilements.

Applying wisdom to destroy defilements is like a surgical procedure. We need to dissect the cycle of ignorance to extirpate the root cause of the defilements, which is the five aggregates. For that, we are not supposed to waste time destroying the defilements because we cannot do it by this way. On the contrary, **we need to extinguish the five aggregates which are body, feeling, perception, formation of thought, and consciousness – “rūpa and nāma”, which in consequences will extinguish the defilements and rebirth.**

Birth, aging, and death arise from ignorance. What is ignorance? Ignorance is the five aggregates that condition the rebirth. Because there are five



aggregates then there is formation of kamma. Because there is formation of kamma then there is body and mind. Because there is body and mind then there are eyes, ears, nose, tongue, body, and intellect. Because there are eyes, ears, nose, tongue, body, and intellect then there is contact. Because there is contact then there is feeling. Because there is feeling then there is craving. Because there is craving then there is attachment. Because there is attachment then there is becoming and birth. Because there is becoming and birth then there is aging and death. So how do we cease these cycles of birth and death? **The way is by ceasing ignorance, which is five aggregates.** Without the five aggregates, there will be no formation of kamma. Without the formation of kamma, there will be no body and mind. Without the body and mind, there will be no eyes, ears, nose, tongue, body, and intellect. Without the eyes, ears, nose, tongue, body, and intellect, there will be no contact. Without contact, there will be no feeling. Without feeling, there



will be no craving. Without craving, there will be no attachment. Without attachment, there will be no being and birth. Without birth, how can there be aging and death? This is the Law of Dependent Origination (Paṭiccasamuppāda).



Donating the Five Aggregates



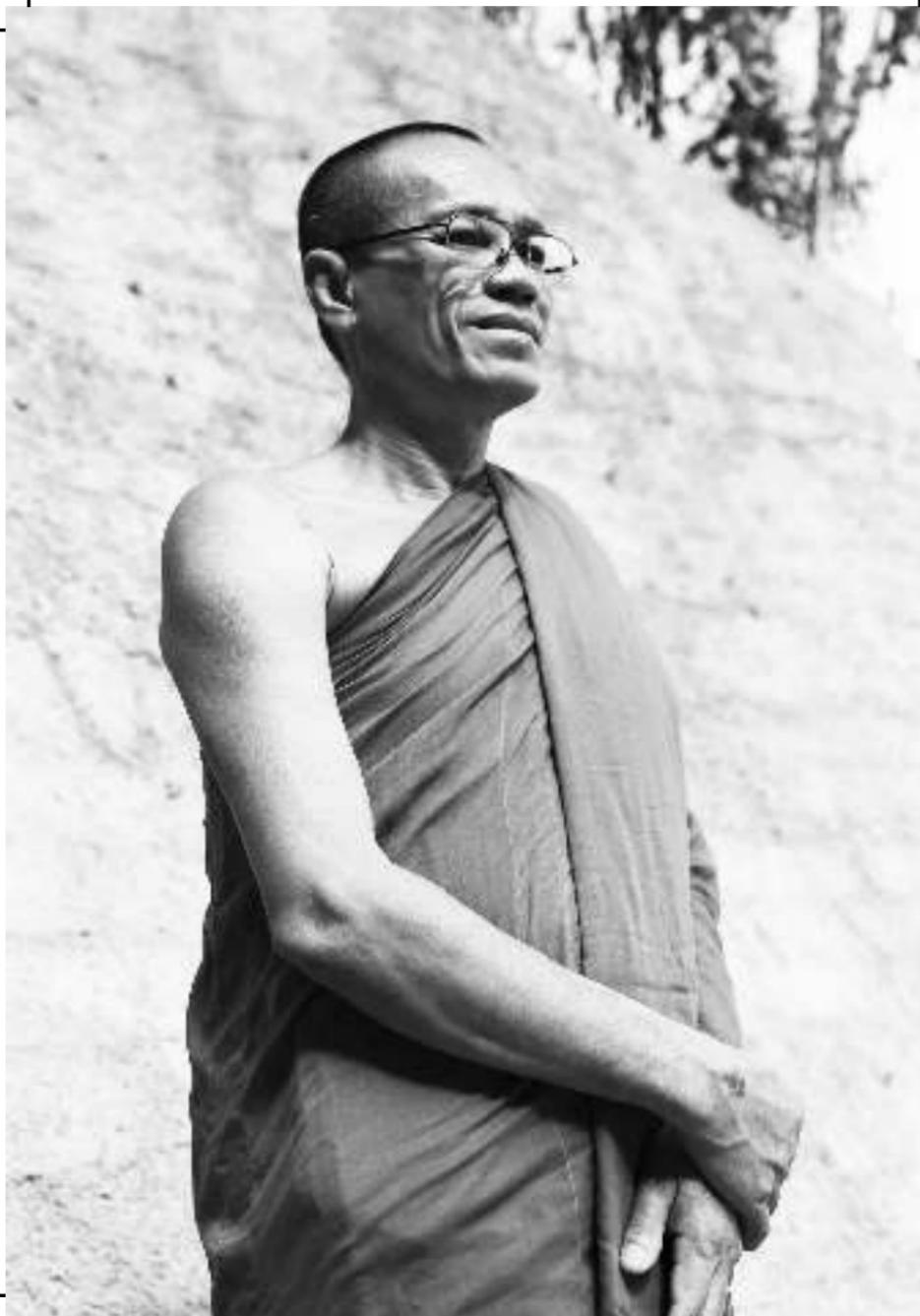
To eliminate the ignorance that covers up the pure mind, we must let go of the five aggregates by observing how they work. With an insight knowledge about the true characteristics of these aggregates, which are impermanent, suffering and non-self, we can remove the husk covering the pure mind so that only the pure mind remains, or in another word, emptiness. In this state, we can come back to our eternal home. The eternal home where we should take shelter in is emptiness, which is Nibbana.

So we must be able to find the pure mind and remove the veil of ignorance in order to take the pure mind back to the eternal home, a home where we will not age, a home where we will not get sick, a home where we will not face death. That is the safest home inhabited by the Sammasambuddhas, Pacekkabuddhas, and Arahants. This home is a



place where the pure mind dwells without material (body) and mental (mind); without the existence of any of the five aggregates.

The highest offering is forgiveness and *Dhamma*. We are used to giving money and private assets for donation so that we can get rid of the stinginess. Have we ever donated our most valuable belonging? If we do this, the impact will be extraordinary. What are the things that we grasp and appreciate the most? The answer is this body and mind. Donate this body and mind to the Buddha! This means letting go of the five Aggregates. Let go of the form back to form! Let go of the feeling back to feeling! Let go of the perception back to perception! Let go of the formation of thought back to formation of thought! Let go of consciousness back to consciousness! Gather all the five aggregates and offer it to the Great Buddha with mindfulness and modesty. If we are brave enough to donate the five aggregates or let go of the five aggregates, then this is the donation with the highest fruition that ever done by the Buddhas.



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Are we brave enough to donate the five aggregates? Let go of the five aggregates? Switch of the five aggregates? If someone is brave enough to donate or let go of the five aggregates, then all the defilements, all the realms/worlds, and all births will cease. We won't need to take care of the body, mind, and five aggregates which we have carried in the birth and death cycle anymore. How long have we suffered together with them?

”



Back to the Nothingness



Before the Buddha attained enlightenment, in His past lives, the Buddha had repeatedly donated His eyes more than the stars in the sky. The Buddha had donated His blood more than the water in the ocean. That's why, we, who only have four elements and five aggregates, should not hesitate to return them back to their nature by donating it to the Great Buddha. By doing so, we will not be burdened by them anymore. Bring the pure mind back to its eternal home to stay together with the Buddha! Only the pureness of the pure mind remains. **Naturally, the pure mind never be born, get old, get sick, or die. It's the body and mind, which are body, feeling, perception, formation of thought, and consciousness that get old, sick, and die. As long as we still dwell in them, we suffer.**



The body keeps changing so it is not a comfortable home, the body is *dukkha*. Feeling keeps changing so it is not a comfortable home, feeling is *dukkha*. Perception keeps changing so it is not a comfortable home, perception is *dukkha*. Formation of thought keeps changing so it is not a comfortable home, formation of thought is *dukkha*. Consciousness keeps changing so it is not a comfortable home, consciousness is *dukkha*.

The body cannot be controlled and is anattā. Feeling cannot be controlled and is anattā. Perception cannot be controlled and is anattā. Perception cannot be controlled and is anattā. Formation of thought cannot be controlled and is anattā. Consciousness cannot be controlled and is anattā. **The word “anattā” is the true nature of no-self. We need to return all natural phenomena back to its nature. Then, we will be closer to the true nothingness.**



The End of Birth, Aging, and Death



Do not hesitate to let go of the four elements and five aggregates because we have to go through suffering as long as we still live with them. We need to feed them, sleep, defecate, etc. We have been slaved all the time by the five aggregates from the moment we were born until we die. We need to shower the body everyday, wash clothes for them, give them food everyday, defecate everyday, and sleep everyday. If we do not sleep, then we will be sleepy. Sleeping for too long also causes suffering. We need to carry them with us as part of our live. They work–eat– sleep and sleep–eat–work until they get old and cannot go anywhere anymore. Only sleep and eat without being able to work anymore and eventually die. What advantage do we gain from being born? This is how the five aggregates work. Just leave and return them back to their nature!

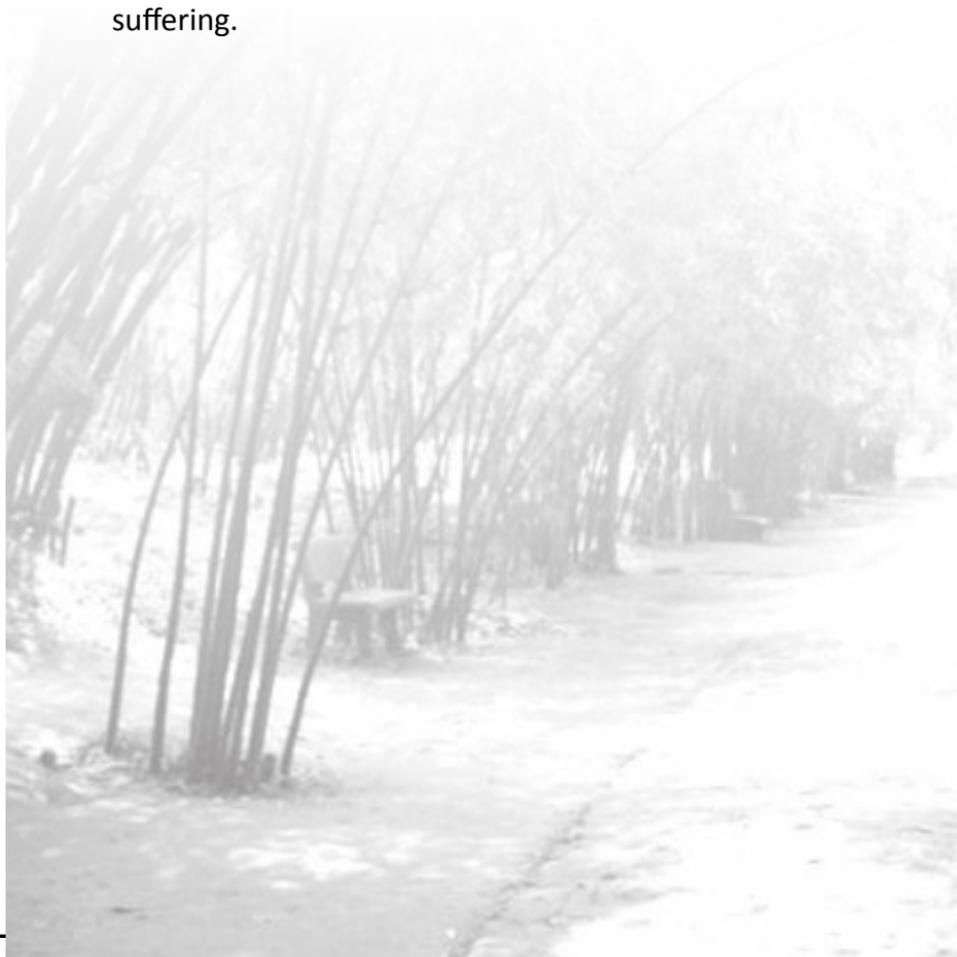


This is an extraordinary donation. If someone is brave enough to donate the five aggregates, then the realms/worlds and births will end. If we continue to hold on to the five aggregates, we will certainly be reborn again together with the five aggregates in the realm/world in the next life. Birth is followed by aging, sickness, death, and ignorance. This is an endless cycle. Once we are born, we will get old, sick, and die. We must be able to accept this truth. Aging, getting sick, and death are suffering. So, what can we do to avoid getting old, sick, and die? We have to practice to get rid of the *dukkha* through **the only means possible, which is extinguishing the root cause of birth, the ignorance.**

Ignorance is the root cause of birth, aging, getting sick, and death. Once the ignorance is extinguished, the cycle of birth, aging, getting sick, and death will end too. To realize the truth about ignorance, we need to take the five aggregates and contemplate on them so we could let go of the attachment and



realize that they are not us. This is the end of birth, aging, and death cycle. The beneficial message has been delivered. Make a good use of it and apply it in practise. This is the only way to stop *dukkha* / suffering.



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Let go the five aggregates back to the five aggregates! Likewise, let go the defilements back to defilements! As long as we still grasp the five aggregates, defilements will still exist. When we no longer grasp the five aggregates, what else can we grasp? Defilements are simply natural phenomenas. They are part of as well as conditions for the ignorance itself. They arise and cease all the time.

”



Do Not Waste Time Trying to Destroy Defilements



We are advised not to waste time destroying defilements. On the contrary, just let go of the five aggregates. When the five aggregates have ceased, then the defilements will cease too. If we manage to extinguish the attachment to the five aggregates, it's like we have completely extinguish the defilements. **So just let go of the five aggregates back to five aggregates. This is like we let go of the defilements back to the defilements. As long as the five aggregates and defilements still exist, we do not need to cling on them. Why do we need to cling on the defilements? They are simply natural phenomenas that arise, take place, and then cease.** We can live without those defilements. However, living without defilements, despite their most subtle forms, does



not mean that it will lead us to the Noble path and fruition, a.k.a Nibbana. **To attain Nibbana, we must extinguish the attachment to the five aggregates.**

It is true that living without defilements makes our life free from suffering and the path leading to this state can be achieved by mindfulness (*Sati*), concentration (*Samadhi*), and wisdom (*Pañña*). But in this way, we need to keep strengthen mindfulness, concentration, and wisdom in order to suppress the defilements. The weakness of this method is those defilements will only be repressed temporarily. If we lessen our effort, then they will regrow again. That's why, the thing that we cannot stop is to practice mindfulness, concentration, and wisdom as a protection and to prevent the defilements to grow again. This is like when we cut the grass. We grow grass in our house yard. If we do not cut the grass, then the grass will continue to grow and it will bother us. Soon after we cut the grass as short as



possible, the house yard will be clean and comfortable. When we stop cutting the grass, then the grass will grow again same as before. In order to feel comfortable, we need to cut the grass regularly. **So as the defilements. We weakened the defilements using mindfulness, concentration, and wisdom. But this is not the way to attain Nibbana. This is only the method to live comfortably together with the defilements. On the other hand, letting go of the five aggregates (body, feeling, perception, formation of thought, and consciousness) is meant to attain the path and fruition of Nibbana.** Once we understand the true nature of the five aggregates, that is the way to attain Nibbana. Before we attain Nibbana, we must use the Noble Path (right morality, right concentration, and right view) in life to reduce greed, hatred, and delusion of the aggregates. Defilements are the inherited nature of the five aggregates which has been accumulated since a long time ago. Therefore, to live comfortably, we



must use the Noble Path (*Sati, Samadhi, Pañña*) to improve the inherited nature of greed, hatred and delusion that have been deluding us continuously.





Go Beyond the Conventional Truth



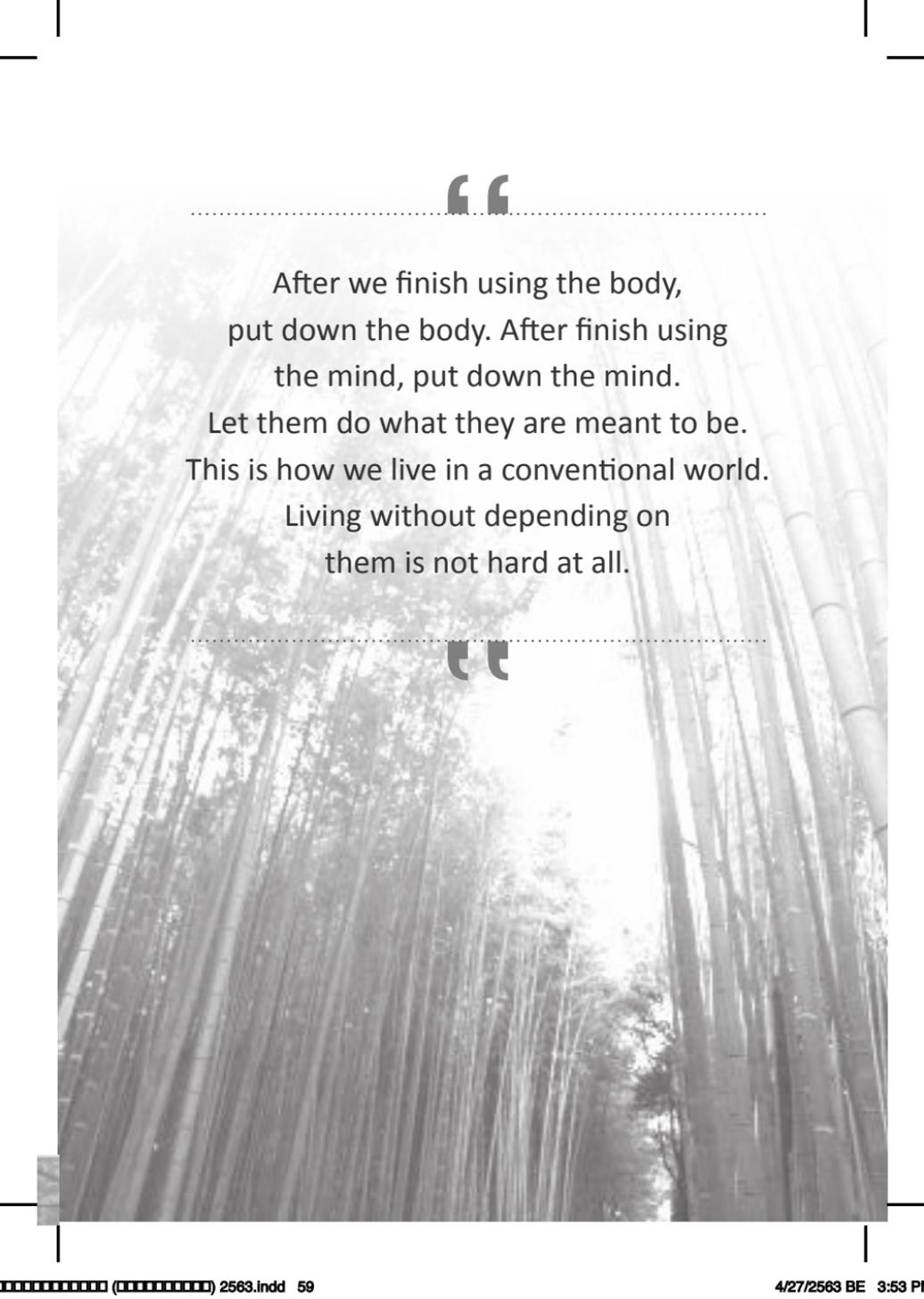
We need to equip this mind with right view because with it, our mind could see the truth of all phenomena. Let it know that both body (rūpa) and mind (nāma), as well as defilements cannot be relied upon! When we have insight knowledge that both five aggregates and defilements are not worth holding on to, we will stay beyond the five aggregates, defilements, and all the phenomenas without holding on to them. We will stay beyond the conventional truth and live in freedom. This is not just about the worldly comfort or happiness. The place that is worth living is a place beyond the happiness and suffering because both happiness and suffering are merely the forms of the aggregates. **If we live beyond the aggregates, that means we also live beyond the happiness and suffering. We will remain in peace because we stay beyond the nature of aggregates. The peace in this context represents freedom, not**



the worldly happiness. No happiness or suffering that we hold on to so we feel light and at peace. We are not bound, connected, attached or depended on anything. This is the cultivation of The Noble Path. When we have understood The Noble Path, we must continue to cultivate and make The Noble Path clearer. Make The Noble Path stay in our mind! When we try to understand the Four Noble Truth, we must penetrate the Four Noble Truth as deep as possible and understand *dukkha*, cause of *dukkha*, and path to the end of *dukkha*. This is the attainment of *Nibbāna*. **The road to the end of dukkha is the Noble Path**, which is the practice of mindfulness (*Sati*), concentration (*Samadhi*), and wisdom (*pañña*) so that *dukkha* will not arise anymore. This path is not to prevent *dukkha* from arising again in our mind, but to prevent it from arising in the five aggregates. As long as we still hold on to the aggregates, *dukkha* will exist. If aggregates cease, we no longer need to struggle with *dukkha* because it can only arise together with aggregates. Only mindfulness,



concentration, and wisdom that can make us not suffer together with aggregates. And even though suffering arises, the burden will be lighter. Eventually, we will experience suffering without being suffered and experience happiness without being elated. All because we stay beyond those states. **We do not stop suffering, but we stop grasping the suffering. We do not stop defilements, but we stop grasping the defilements. Therefore, we will not be infatuated by the existence of defilements. Basically, we do not manipulate anything.**



“

After we finish using the body,
put down the body. After finish using
the mind, put down the mind.
Let them do what they are meant to be.
This is how we live in a conventional world.
Living without depending on
them is not hard at all.

”



Body And Mind are Not Ours



What is the defilement? In fact, defilement is neither desire, hatred, nor delusion. **There is only one defilement that is attachment. We suffer because we attach to something. If we possess something but do not attach to it, we will not suffer. So, the root cause of our suffering is attachment. Therefore, if we want to extinguish the suffering, we have to extinguish its root cause, the attachment. When we cease attachment, the suffering will also come to an end. The way to extinguish this attachment is by stopping attach to our body and mind. Because we adore our body and mind, we attach to them and get suffering.** If we realize that both our body and mind do not belong to us, we will not attach to them and therefore, we will not suffer from them. We will regard them as parts of natural occurrence and we will live beyond them. Even though body and mind are suffering, we will not attach to and consider them as ours or pure mind's. This is because we know



that this pure mind does not possess or become anything. Possession or state of becoming are not the characteristic of Pure mind. What we think and see is not Pure mind. Things that possess or become anything are just natural occurrence of five aggregates. And we are not those five Aggregates. The natural state of Pure mind cannot possess or become anything. Pure mind has never been anything before and will continue not being or possessing anything. Everything and experiences that arise and cease are just the natural occurrences of five Aggregates being shown to us; they are not Pure mind. Pure mind does neither arise nor cease. Apart from Pure mind, anything that arises will eventually ceases. Everything that being conditioned is called “*saṅkhāra*”. **However, there is only one thing that will never cease in eternity; it’s called “Pure mind”. We are just being deluded by the show of five Aggregates and being deceived that they are Pure mind. As a result, we suffer from what we temporarily live in, which are body and mind. If we clearly separate what is “body”, what is “mind”, and what is “Pure mind”, we will not be deluded by the things that are not Pure mind.**



Back to the Eternal Home



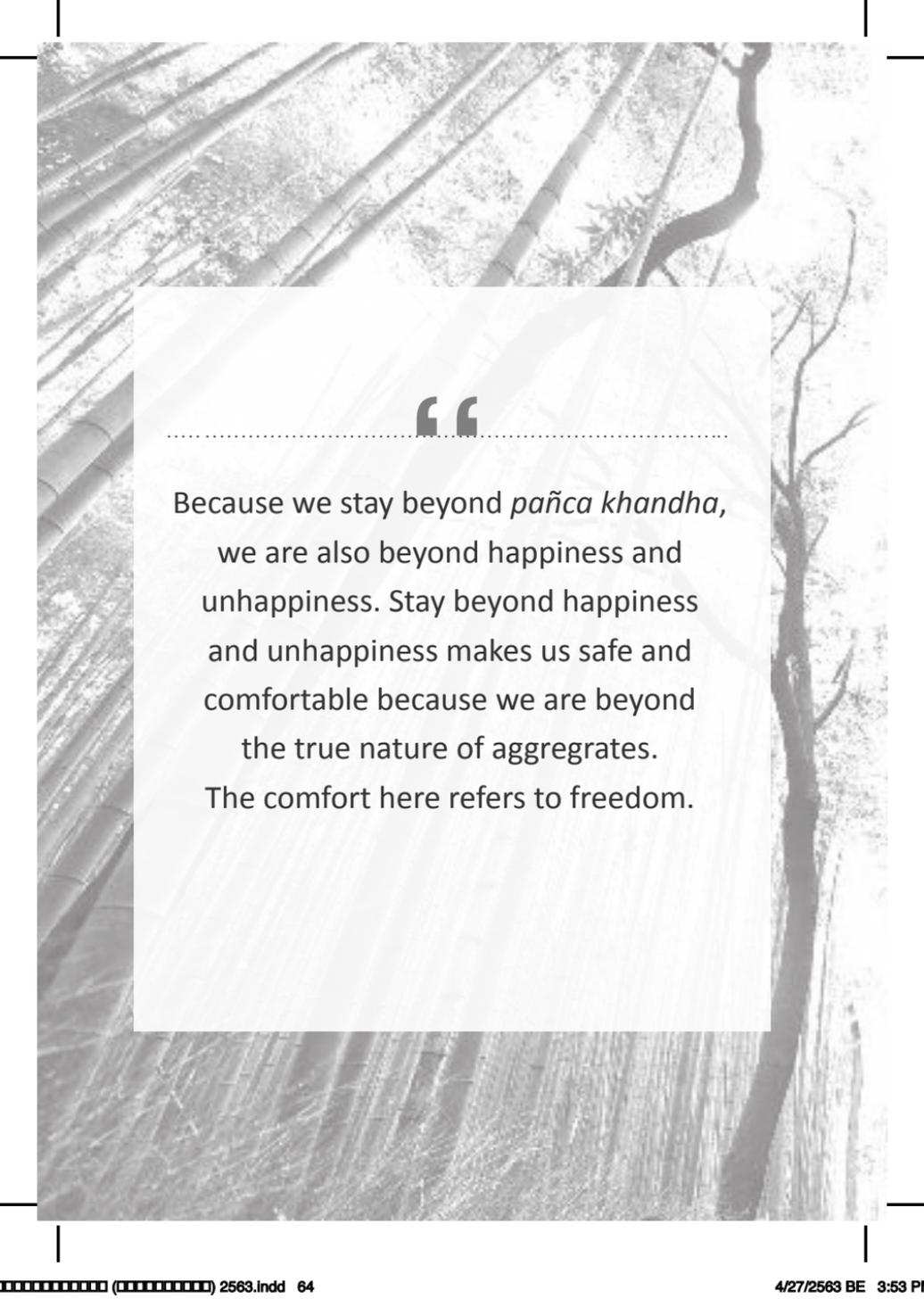
Return the body and mind back to its true nature! Let them go! Let's go back to our eternal home! The true home for the pure mind is nothingness. All this time, the condition of the pure mind is really miserable. We have carried it through many difficulties under the sun and rain for hundreds, thousands, or even more births because of our ignorance/delusion. The ignorance causes the pure mind to attach to the body, feeling, perception, formation of thought, and consciousness. I, **as the son of our father – The Buddha, come to invite and encourage your pure mind to come back to the Eternal Home and be with our Father. As a messenger, I would like to convey how He had attained full enlightenment, and what He wants to tell us so that we can go back to and meet the Buddha. All of us are Buddhist or the disciple of the Buddha who wish to meet Him, but due to our kamma, we do not have the opportunity to meet the**



Buddha in person. Fortunately, someone has carried and inherited the *Dhamma* of the Buddha so we can learn from it. Before the Buddha's parinibbāna*, He had taught Dhamma. Those who wish to seek the truth must apply *Dhamma* / His teachings into practice. That way, they will meet the *Dhamma* and the Buddha. Although someone has the chance to bring Buddha's robe or to touch The Buddha's feet, one will not find the truth only by doing such things. If someone applies *Dhamma* in his practice constantly and diligently, he will find the truth although he lives far from the Buddha because Buddha, *Dhamma*, and Saṅgha** is one entity. All *Dhamma* that has been taught by the Buddha is the truth. The Buddha never lied. He showed the truth so that we can reach to Him.

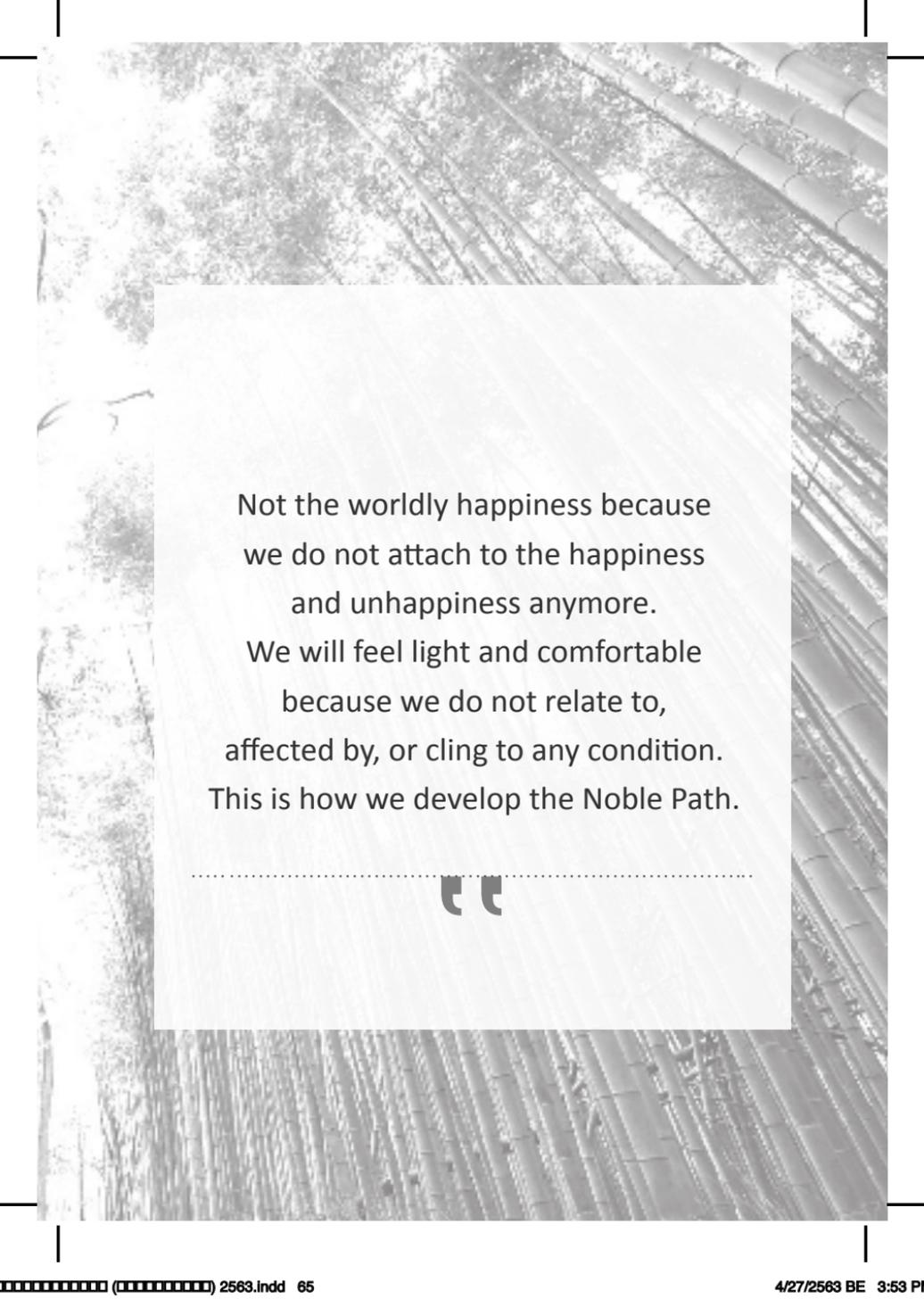
***Parinibbāna** (nt.) [*pari+nibbāna*] (Sanskerta : Parinirvāṇa) : final release from transmigration; death after the last life-span of an arahant.

****Saṅgha (Pali)** : Communion or assembly of monks or nuns. Sangha is also the third part of the Three Jewels in buddhism (Tiratana).



“

Because we stay beyond *pañca khandha*,
we are also beyond happiness and
unhappiness. Stay beyond happiness
and unhappiness makes us safe and
comfortable because we are beyond
the true nature of aggregates.
The comfort here refers to freedom.



Not the worldly happiness because
we do not attach to the happiness
and unhappiness anymore.
We will feel light and comfortable
because we do not relate to,
affected by, or cling to any condition.
This is how we develop the Noble Path.

”



Shut off the main circuit breaker of adherence in Five Aggregates



Only Buddha can be given the title “Buddha” because he attained enlightenment and penetrate the truth of nature by himself. Buddha became the Buddha at the Pure mind. The Pure mind of The Buddha is the awakened one. What was he awakened from? He was awakened from Tanhā (desire and repulsion), from the attachment, from clinging onto everything. That is the Pure mind of The Buddha. Therefore, we have to follow Buddha’s path. **His path guides us to destroy the attachment to the four elements and five Aggregates. Therefore, we have to use the same approach to destroy the attachment to the four elements and five Aggregates. This is the only way to find our Buddha. However, we must refrain from directly destroying the defilements (Kilesā); destroying the defilement will not lead you to our Buddha. Why? Because defilements cannot**



be destroyed! What we can destroy is a factory that creates those defilements. Once the factory is destroyed, where could the defilement originate from? The factory is five Aggregates (which are *rūpa*, *vedanā*, *sañña*, *sankhāra*, *viññāṇa*). Once we destroy the act of clinging onto *rūpa*, *vedanā*, *sañña*, *sankhāra*, *viññāṇa*, the defilement cannot be created. For instance, when you want to turn off the light, how do you turn it off? We do not climb up and turn it off at light bulb because there are many bulbs. We have to turn the switch off. Going forward, you do not have to turn the switch off. Just shut of the main circuit breaker so all lights will be off. So what is the main circuit breaker? It is the attachment to five Aggregates. When we stop attaching to five Aggregates, all defilement (desire, hatred, and delusion) will die with Aggregates. Being reborn depends on five Aggregates. When five Aggregates are shut off, *rūpa* and *nāma* (body and mind) will cease. When five Aggregates are shut off, eyes, ears, nose, tongue, body and mind will cease. When five Aggregates are



shut off, senses will cease. When the five Aggregates are shut off, feeling will cease. When five Aggregates are shut off, Taṇhā (desire and repulsion) will cease. When the five Aggregates are shut off, the act of clinging will cease. When five Aggregates are shut off, rebirth will cease. And finally, when five aggregates are shut off, aging and dying will cease. Therefore, do not switch off the lights, just shut off the main breaker, which is the attachment to five Aggregates.



Whatever arises, it will cease.

There is only one thing that will never cease in forever's time; it's called "Pure mind".

We are just being deluded by the show of five Aggregates that arise and cease and we are being deceived that they are the Pure mind. As a result, we suffer from what we temporarily live in, which are bodies and minds. If we clearly separate what is "body", what is "mind" and what is "Pure mind", we will not be deluded by the things that are not Pure mind





Break the fetter of the Pure Mind



So far, we keep on trying to control or suppress the activities of our mind, whether it is pleasant or unpleasant. However, we never consider the root cause of those mind activities. It is like we are counting stars in the sky. Why do you care how many stars there are? Why don't you just look at the moon. You don't have to look at star radius or how many stars there are. Likewise, you need not to care about the behaviors of minds or how many behaviors can they show. Just leave those behaviors be! You only have to know your body and mind; you do not have to cease those behaviors. What you have to do ceasing the attachment. Once you stop attach to the body and mind, defilement, craving and delusion will be ceased. Why do you have to force yourself to count the stars? Why do you keep worrying about the behaviors of minds. Similarly, why do you have to count each light bulbs in your house? Why don't you just shut off the



main circuit breaker? All lights will be turned off. Rebirth depends on the five aggregates. Once you stop adhering to them, all will come to an end. But do you dare to donate your five aggregates? **Do you dare to shut off the main breaker? Anybody who dares will face the end of rebirth and defilements. Please do not feel sorry to lose your body and mind! These five aggregates have brought us to endless cycle of rebirth. Consider how much suffering and pain we have encountered!** Our current five aggregates that we are carrying is already heavy. But we unconsciously carry other's aggregates as well. We carry five more aggregates from a person who is close to us. That is ten aggregates. If you have three children, you carry fifteen aggregates on top. Altogether, you carry twenty five aggregates. If you have five children, that is thirty five aggregates you are carrying altogether. Your five aggregates are already extremely heavy. Body, feeling, perception, formation of thoughts and consciousness (*rūpa, vedanā, sañña, sankhāra, viññāṇa*) are all heavy. If we exit from attaching to those five aggregates, all other



aggregates will cease. This is the reason why our Buddha decided to ordain. Because he had observed all of these when his child was born. He gave the name “Rāhula” to his child. “Rāhula” means fetter on the path to enlightenment. Our Buddha knew that the answer to break of the fetter is to go ordain. Eventually, he awakened from the truth and enlightened. Then, he came back to his home to break of Rāhula’s fetter, his wife’s fetter, and his father’s fetter. Our Buddha also went up and stayed in the heaven for three months to break off his mother’s fetter (who had passed away before he enlightened). He did all of this because our Buddha saw the fetter of the five aggregates. Therefore, we have to break the fetter of five aggregates from our Pure mind. When you set five aggregates free, you will be freed from the fetter and round of existence (rebirth). Let us break this fetter so we do not have to come back to age, suffer and die in forever’s time! Let us come back home! Take this pure mind that contains only emptiness to its home! Come back to our home! To be with our Father who is waiting for us. To the land that has nothing.





Live on with the way of Noble Eightfold Paths



When you do not possess anything, you will find freedom. When you do not have a body (*rūpa*), you are free from the burden of eating, sleeping, defecating. Without feelings (*vedāna*), you do not have to meditate to ease those feelings. Without perception (*sañña*), formation of thoughts (*sankhāra*), and knowing (*viññāṇa*), you do not have to depend on mindfulness, concentration and wisdom to nurture them. When you no longer have four elements and five aggregates, you no longer have to nurture them. You will be left with the pure mind that requires no nurturing in the land that does not have anything. Therefore, you have to live on and act according to our Buddha's Noble Eightfold Paths because we are still living with five aggregates and they have not



died yet. But we can live normally and happily. You just have to play your role and act on your duty. Yes, we let go of the five aggregates but this doesn't mean we have to abandon them. We can make a good use of them. But how do we make a good use of them without causing any trouble? We have to use them with awareness that they still pose a threat. So just use them and leave them be! To illustrate, when cleaning a house, nobody carries a broom with them all the time. It is a burden to carry. Likewise, we use mindfulness, concentration, and wisdom and we leave them be. When we finish eating, we leave spoons and plates on the table. When we finish using conventional world, we leave it to be. **When you finish using your body, leave your body be! When you finish using your mind, leave your mind be! Let them do their duties! This is how you live with conventional world. By not attaching to them. Dhamma will not be obstacles to your way of**



living. How you have been living and working, keep on living and working that way! Just do your best in your duties and try your best not to create troubles. Keep living and working without causing troubles to yourself or others. If you have considered that your way of living and working does not cause troubles to yourself or others, just do it! This is the way to work in accordance with the Noble Eightfold paths.





Observing The Proper Precept



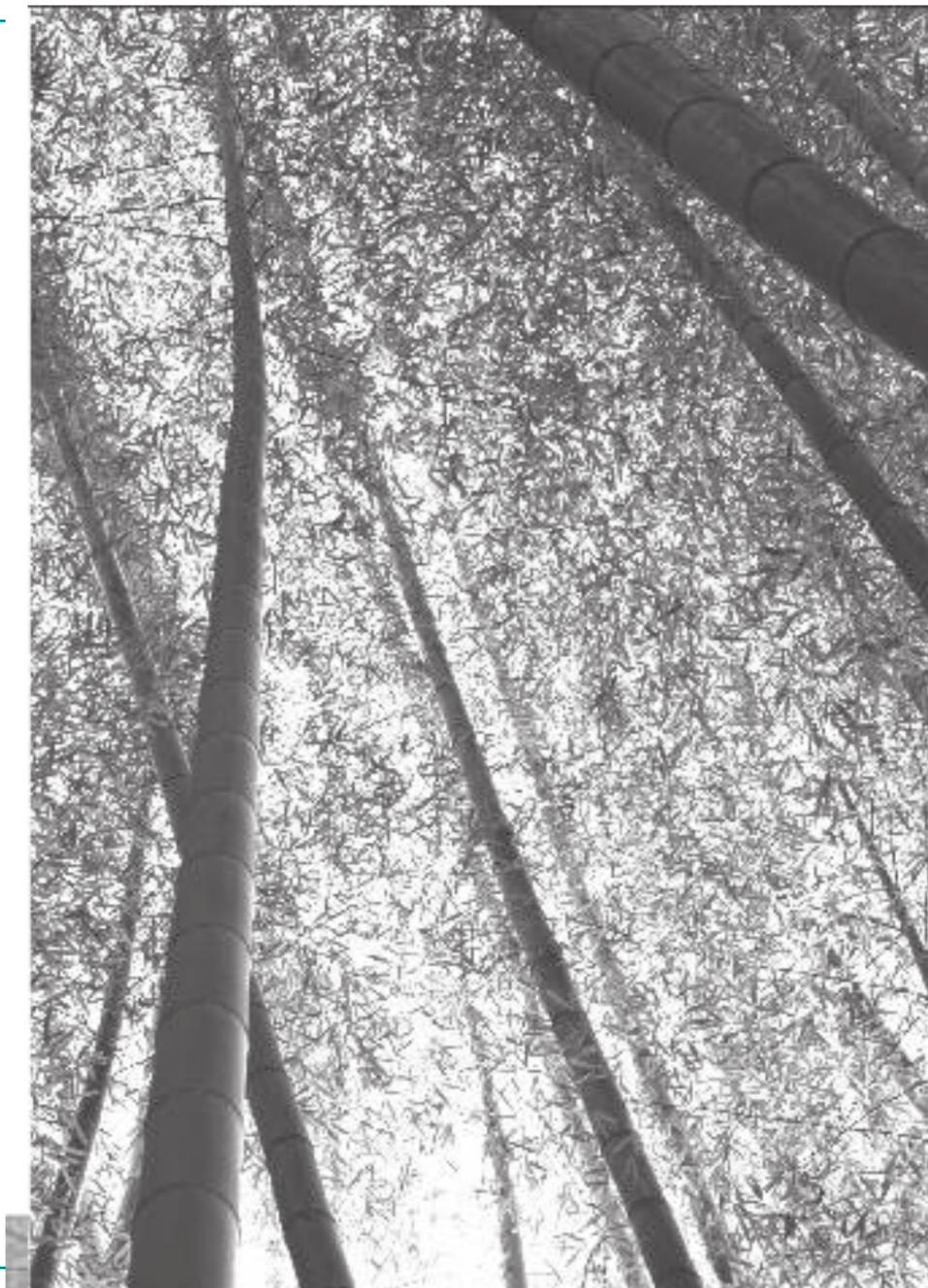
Buddha's five precepts, eight precepts, ten precepts or two hundred and twenty-seven precepts are not necessary to be strictly observed. What you have to observe is only one precept, which is the precept of appropriateness. This means before you act, you have to consider whether your action (bodily, speech, and thought) will cause troubles to yourself and others or not. If you have considered that your action will not affect yours and others negatively, then you should do it. Even though your actions are not in line with traditions or what was commonly accepted, if you have considered that it will not cause troubles, just do it! If your action does not cause yourself but cause others trouble, you should not do it. Vice versa, if your action does not cause trouble to others but cause trouble to yourself, you also should not do it. You only act when your action does not cause troubles to yourself and others. Although your action is incorrect according to the



conventional world, just do it because it will not cause troubles to anyone. The reason is that all five precepts, eight precepts, ten precepts or two hundred and twenty-seven precepts were taught by the Buddha to control people or monks so they do not to cause any trouble. If we commit something and it does not cause troubles to anyone, we have not violated Buddha's precepts. **Precepts are merely texts that our Buddha intended to prescribe to control people not to cause troubles. In consequence, causing trouble is violating Buddha's precepts. If your action causes yourself trouble, that is violating the precept as well. This is because you are also one of the living being in this world.** If you cause trouble to yourself, hurt yourself or kill yourself, that means you also kill a living being as well. It violates the precept and you may have to face the result of your action (merit or unmerit). **Therefore, we just have to observe one precept, which is appropriateness. Taking appropriateness to be the key factor when deciding to act. This is the precept. Precept is what is "normal". In this context, being "normal" means not causing troubles**



to yourself and others. If we can preserve normal or appropriateness, you are preserving Buddha's precepts. Keep making your body and mind "normal", which means using your body and mind not to cause troubles to yourself and others. Not causing trouble to anyone is normal. This is "normal" in Buddha's precepts. When your action and speech does not cause any trouble, it will not cause harms to yourself and other. In conclusion, you only have to act according to the only precept, which is appropriateness. It is easy. You do not have to recite precepts given by monks. Precepts are neither words nor texts. Precepts are mainly the intention of mind and actions. If your intention is not wicked or does not mean to cause troubles to yourself and others, you are preserving the precepts. Use the appropriateness as the key to decide your actions. You can see how easy it is. Preserve only one precept, the appropriateness.





Live by Neutrality



As you are living with an awareness to the “appropriate” precept, you do not have to strictly aware of your eyes, ears, nose, tongue and body. What you have to be aware is your mind. The mind, which gives values to everything and creates troubles, is the mind that gives satisfaction or unsatisfaction. Therefore, we only have to know two states. When the mind is satisfied, know that you are satisfied. When the mind is unsatisfied, know that you are unsatisfied. This is how to be careful with your mind. Do not be influenced by the satisfaction and unsatisfaction that the mind shows; be neutral to them. **Constantly knowing the two states and being neutral to them is how you preserve your mind. Preserving precepts is similar to preserving the mind.** By constantly knowing, you can be neutral to the mentioned behaviors of the mind and stay neutral to the pleasant and unpleasant forms, tastes, smells, sounds and touches.



Eventually, you will realize that both satisfaction and dissatisfaction are just ordinary occurrences. By knowing, you don't need to intervene the nature of satisfaction and dissatisfaction. This is how to preserve your mind: being neutral by knowing without intervening the behaviors of mind.

However, you do not have to do anything with pure mind. Body and mind have two sides while pure mind is never divided. By its true nature, Pure mind is one. In consequence, you do not have to do anything with it. **Do not let five aggregates (*rūpa, vedanā, sañña, sankhāra, viññāṇa*) mix with the Pure mind.** Or else, you are making what is one to be five. Therefore, let the Pure mind be one, where there is nothing to be happened or ended. This is how we preserve Pure mind. In short, you only have to preserve one precept, one mind and one Pure mind. This is more than sufficient. The Nirvana (*Nibbāna*) is said to be “unique” and therefore there is only what is “unique” can go to the *Nibbāna*. You must preserve the Pure mind to be “unique”, different from the body and mind. Subsequently, this Pure mind can go to



Nibbāna. You only have to know one body, one mind and one Pure mind. Do not know too many. I used to visit Luang Por (teacher) named, “Budda”. Luang Por Budda always recited this, “one body, one Pure mind”. I kept reciting after him but never truly understood. Until today, I have come to an understanding what Luang Por Budda said. This is how to preserve “one body, one Pure mind”: **to be at the present moment of body and mind. His “one body, one Pure mind” is to stay with “one body and one mind”**. But this Pure mind is already one; you need not do something to maintain it. This is how to live on with our lives: preserve one precept and one mind. Keep knowing the behaviors until your mind becomes neutral. You do not need to maintain the Pure mind as it is living on its true nature. Pure mind’s nature never occurs nor ends in forever’s times and it will continue not to occur and end forever.





About the Author



PhraAjahn 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 older brothers. He is the third son. Now, he is the abbot of Wat Pah Charoen *Dhamma*, Tambon KasetSuwan, Amphoe Borthong, Chonburi. He has also been asked to supervise the following temples by the people they are in Chonburi, Wat Pah Aang Nam Yen, Wat Pah Khao Chong Kab, and Wat Pah Nong Sarai.

Before staying at Wat Pah Charoen *Dhamma*, 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 guidelines 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 for 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 for 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 in 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 mind would never return to the body and he would die. Due to this way of



thinking he tried to force the mind out of the body, when he meditated 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 free 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 for being free 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 has 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 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 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 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 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 mind has been awoken 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 awoken one who had knowledge and experiences in getting through this route and could of showed 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 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, PhraAjahnChanon 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 (Mahah Satipaṭṭhān 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

