



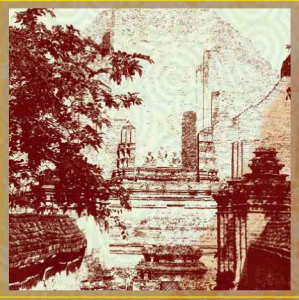
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ENDING SUFFERING



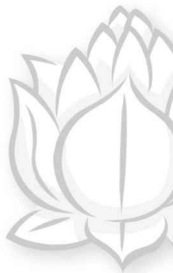
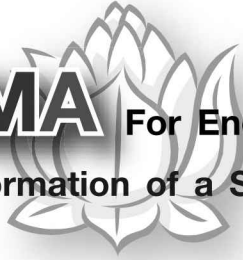
The



DHAMMA

For Ending Suffering :

Observing the Formation of a Speculative Mind





The Dhamma for Ending Suffering : Observing the Formation of a Speculative Mind

**By : Phra-ajarn Surasak Khemmarangsi
Abbot of Wat Mahaeyong**

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I have found teaching of Phra-ajarn Surasak Khemmarangsi simple, direct and quite easy to follow and practice. Most of his teaching and lecture have been kept in form of MP3 and CD of which some of them being transcribed and printed in Thai. I feel it could be useful if some of the books being translated into English.

Phra-ajarn has kindly given the permission to translate “The Dhamma for Ending Suffering : Observing the Formation of a Speculative Mind”, originally published in Thai by Khun Virangrong Dhapparangsi in 2003.

My highly appreciation to Chutipan Tantirungkit, Shina Ariyapinyopas, and Phra Rungroj Chayanuntoo who help putting words together for completion. Many thanks to my colleague, Andrew Bentley, for his suggestive comment. Special thanks to my daughter, Tan Kongchooyart, who has inspired me to publish the book in English, and taken some photos for insertion. I am most grateful for their times and efforts in editing this book.

I hope reader of this book would be able to find method of Ending Suffering.

Jintana Parichat

November 2006



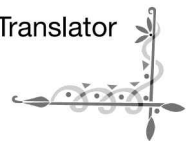
Translation

A friend of mine who is a close follower of Phra-ajarn has mentioned to me that Phra-ajarn's teachings are so direct and simple and it would be great if we can translate some of them into English for dissemination. I totally agree with her since I am also one of the followers. When I was asked to translate **“The Dhamma for Ending Suffering : Observing the Formation of a Speculative Mind”**, I had two feelings. On one hand, I am happy that I can do something good; on the other, I feel worried because Dhamma language is unique and I am not a professional translator, nor am I an author. I have not translated the Dialogues of the Buddha that appears at the end of each page and at the end of the book; for fear that the meaning might not be truly accurate. I must apologize should there be any mistakes or unclear sentences. I hope you find the book, more or less, beneficial.

I thank Phra-ajarn for permitting us to translate his words. I thank my friend, Jintana Parichat, for her support. I also thank my boss, John Osolnick, for his assistance in proofreading.

Chutipan Tantirungkit

Translator



Content



Page

- 1 **The Dhamma for Ending Suffering :**
Observing the Formation of a Speculative Mind
- 2 **To end suffering**, it is cleansing the mind (in Pali, Citta) by eradicating defilements (in Pali, Kilesa) or taints in the mind
- 2 **To be able to eradicate defilement** (in Pali, Kilesa), one must directly realize and see within oneself honestly and truthfully
- 4 **To attain realization**, one needs to practice and develop the Dhamma
- 5 **Start observing yourself** - the body and the mind - at this present moment
- 6 **Mindfulness on the Body** (in Pali, Rūpa): You should always be aware and mindful with your entire body, both inside and outside
- 9 **Be aware of the present moment of your body and mind until it becomes a powerful mindfulness** (in Pali, Maha-Sati), eventually a blissful mind will arise naturally



- 11 **Be aware, be observant and contemplate to what is happening in the body and mind.**
Have a relaxed mind, experience the natural phenomena or realities
- 14 **Suffering is caused by the formation of a speculative mind;**
caused by not letting go; caused by not understanding causal conditioning
- 20 **Suffering ends, because the cause and condition end :** To end all cause and condition is to go directly to the mind that is speculating
- 24 **Strive to be aware of the present moment.**
Do not give up
- 27 **Be mindful and have full comprehension at the present moment and be aware of the moment of speculating.**
Be relaxed and balanced and have a mind of letting go or withdrawal from all desires
- 32 **The Dhamma for the ending of Suffering:**
The Development of mindfulness, The Development of Concentration, The Complete Understanding and Realization of Oneself
- 37 **We start to observe and be aware of our body and mind through Conceptual methods** (in Pali, Pannatti) first, then later to the Realities of all Phenomena or Ultimate Realities (in Pali, Paramattha)







The Dhamma for Ending Suffering : Observing the Formation of a Speculative Mind

May I honor my highest respect to the Triple Gems,
The Buddha, Dhamma, Sangha.

May happiness and the development in the Dhamma
be with you all, to those who follow and practice his
teaching.

Please be attentive and listen carefully to the teaching
of The Lord Buddha. Today's topic will be about the
method on how to end suffering through observing
the formation of the mind. Please pay attention and
consider what you have heard in your mind. Whether
it is right or wrong, please do not believe it right away.
Only after, it is thoroughly considered and reflected,
and has personally practiced what has been taught, and
witness it on your own, then believe it.



To end suffering, it is cleansing the mind (in Pali, Citta) by eradicating defilements (in Pali, Kilesa) or taints in the mind

The purpose in practicing the Dhamma is to purify the mind. In other words, it is to eradicate suffering or to solve the stress in your mind. Problems in our mind are the experiences of stress in the mind. Stress or suffering occurs due to sadness, worries, irritations, distractions, unhappiness. All these are caused by our own defilements (in Pali, Kilesa). Due to the fact that our mind is with defilements, therefore, to cleanse our mind, we need to eradicate the defilements (in Pali, Kilesa).



To be able to eradicate defilement (in Pali, Kilesa), one must directly realize and see within oneself honestly and truthfully

To be able to eradicate defilement, one must make up his mind to be the one who will understand better,



to be one with full awareness, with a pleasant nature, and one who is observant to the existing realities, which is the Dhamma.

The Dhamma is the natural phenomena or natural realities within oneself. **Observing the Dhamma within oneself, means seeing oneself honestly and realistically. And eventually realizing oneself as “non-self” (in Pali, Anatta), this is also called understanding the truth and seeing the truth.** The word “self” is only a conceptual term or idea. In reality, there is no self.

The words, “we” “ours”, “he”, etc are conceptual ideas that human beings conventionally put assumption ideas into terms or words. BUT, people take the conceptual ideas as realities and assume the conceptual ideas as selves. They take them for “they are us or they are ours” and think that they are their true selves and identities.

Only practicing the Dhamma is the only way to see oneself as non-self and that self is only a conventional assumption of ideas put together by people. When practice the Dhamma, one will realize that the self is not us, nor ours; it is merely natural reality or phenomenon



that arises and falls away according to its condition. Its natural common characteristic state is impermanent and changes according to conditioning factors.



To attain realization, one needs to practice and develop the Dhamma

To be the one who understands better, the one who realizes and the one who eradicates defilement (in Pali, Kilesa), it is necessary that one must personally take action in practicing the Dhamma and personally develop the understanding constantly and heedlessly. Developing and practicing the Dhamma is not by reading, listening or discussing. The Dhamma is not in the book, nor in monastery. It is not with the teacher, but it is within you. So, to know and understand Dhamma is to see within oneself or understand one's own body and mind.





Start observing yourself - the body and the mind - at this present moment

Understanding the Dhamma is by beginning to be aware and mindful (in Pali, Sati). You should be mindful and be aware of the present moment to every move you make physically and mentally. You should be mindful and aware of the present experience in your mind momentarily. It is being aware and mindful within your own body and mind. Being mindful and aware of what is going on within your own body and mind is called Practicing the Dhamma.

Therefore, understanding or developing the Dhamma is to constantly be mindful and aware of your own body and own mind. Be with yourself constantly, knowing every move whether it is sitting, standing, walking, sleeping, stretching, etc. This is the way of practicing the Dhamma.





Mindfulness on the Body (in Pali, Rûpa): You should always be aware and mindful with your entire body, both inside and outside

- Seeing its shape, form, figure and gesture of the body is called mindfulness of the outside.
- Experiencing the movement within the body. Feeling tension or flexibility and inflexibility of the body is called mindfulness of the inside.

It is important to have a full wise mindfulness (in Pali, Sati-sampajanna) or full understanding and comprehension of the whole body, both inside and outside. Do not particularly emphasis on just a certain part of the body.

Being mindful of the body is not enough. We have to also be mindful and aware of the mind too. Being mindful of the mind is like being aware of thinking, being aware or mindful to the formation of a thought when a desire arises, being aware of the formation of a thought when hatred arises, peacefulness arises, anxiety arises, pleasant feeling or unpleasant feeling arises.



This practice is not beyond our ability, since it is not something outside of our self. Just put attention to where the body and mind is. You do not have to search the Dhamma anywhere because it is within yourself. Everyone has a body and a mind, so everyone can practice the Dhamma according to this element naturally.

Experiences from the body and mind are all realities and natural phenomena occurring within ourselves. These natural phenomena or realities are Dhamma. You do not have to search anywhere because they are within you.

While we are still alive, we should and can practice the Dhamma. Only the dead is unable to practice the Dhamma.







Be aware of the present moment of your body and mind until it becomes a powerful mindfulness (in Pali, Maha-Sati), eventually a blissful mind will arise naturally

To practice the Dhamma is not memorization but by being fully mindful of body and mind at the present moment.

Always be mindful until the ability of mindfulness becomes very powerful and stable, this is called a Powerful Mindfulness (in Pali, Maha Sati). Until the powerful mindfulness is able to be aware of the movement of the present body and the present moment of the mind, the state of blissfulness in the mind will naturally arise.

Lacking mindfulness conditions a ruffled and confused mind. When you are unaware, the mind will speculate and create what you have heard, seen, or thought until the mind is distracted and confused, eventually your mind will experience stress and suffering. When an anxiety mind arises, it makes you worry about the past that cannot be changed and future that has not



yet come. This is all due to lack of mindfulness on the body and mind, which causes endless suffering.

If there is awareness or mindfulness (in Pali, Sati), when sound arises, mindfulness will be aware of the sound. The mindfulness will be aware of the mind (in Pali, Citta). Mindfulness (in Pali, Sati) will be aware of the mind (in Pali, Citta) whether it is unstable, irritated, affected, unaffected, or stable.

Mindfulness awares of all natural realities or phenomena through eyes, ears, nose, tongue, body and mind. This is called being mindful of the body and mind. Be perseverance in being mindful on the body and mind. Try not to wander off from this body and mind.

**Try to pay attention to your own body and mind.
Do not try to look at another person, only look inward on your own body and mind.**

Even though the eyes, ears, nose, tongue and body contact outside sources like color, sound, smell, taste and tangible objects, just simply be aware of them. See and experience how each phenomenon works and the process of the mind works accordingly. This is called practicing the Dhamma.



Be aware, be observant and contemplate to what is happening in the body and mind. Have a relaxed mind, experience the natural phenomena or realities

The purpose of practicing Dhamma is to purify the mind, so it will lead us to the end of suffering. It is necessary to practice regularly, so the mindfulness has an automatic ability in being aware of the realistic phenomena. Gradually, mindfulness (in Pali, Sati) will have full comprehension throughout the whole body and mind, with an attitude of letting go. No longing for anything, just simply let nature takes its cause. Whenever mindfulness (Sati) awares of a certain phenomenon, just experience it and let it goes. Whatever phenomenon arises, be mindful, and let it goes. That is all. BUT, be sure to observe and contemplate the changes of all phenomena. Be attentive and observe the rising and falling away of all these phenomena. Be observant to how uncontrollable these phenomena are. They rise and fall away. All these, we called them **contemplating, having full comprehensive awareness, mindfulness on the Dhamma, experiencing**



the true phenomenon of nature, and understanding the characteristic of nature, its rising and falling away or impermanent characteristic (in Pali, Anicca), its changing characteristic (in Pali, Dukkha), its non-self characteristic (in Pali, Anatta).

Be attentive. Constantly be aware. Constantly contemplate. Constantly be observant. Be relaxed and balanced. Balance your mind when the mind is too tensed, or when the mind is too dull, or when the mind is too scattered, or when the mind wanders off. Be careful and watchful to your own mind, that is all. When the mind wanders off, then notice it that it is off, see it wanders off and know that there is formation of a thought. Experience and contemplate the desired mind, irritated mind, speculating mind, blissful mind, peaceful mind, confused mind, the flexibility and inflexibility of the body, the hot, the cold, sound, smell, etc. Just simply go on being mindful and attentive.







Suffering is caused by the formation of a speculative mind; caused by not letting go; caused by not understanding causal conditioning

The intersections of contact are the eyes, the ears, the nose, the tongue, the body, the heart-base. The doorways of experiencing moments are the seeing doorway, the hearing doorway, the smelling doorway, the tasting doorway, the touching doorway and the mind doorway. When contact occurs within the doorway, a process of formation will occur. It is a conditioning process. The factors condition one another. When one factor arises, it conditions another factor to arise as well. When the factor falls away, it also conditions another factor to fall away. This is called causal conditioning. From this, we can understand what is conditioning, how things are related to one another by conditions. For example, when sound arises and contacts on the ear-senses, hearing experience arises, then mind-door experiences it. Sometimes the mind-door experiences hot, cold, the tension on the body, experiences pain, experiences the instability of the mind, experiences the



emptiness of the mind or loneliness, experiences stress in the mind. We wonder why these stress experiences occur in the mind, then we realize that because it is caused by the formation of a speculative mind.

The mind speculates and forms this and that. After all the speculations, the mind becomes stress and suffer, because the mind formulated fear, anxiety, worries. This formation in the mind is called Speculation. For instance, a person in an isolated place will speculate that certain horrifying things might happen like this and like that. With memories of some previous experiences, that person's mind starts to create and formulate a fearful thought that haunts him/her. If that person does not speculate, the fear will not arise in his or her mind. That is all.

Let us say that there are two people who go to the same place. One person who has fear and another person is without fear. The person with fear is the one who has previous memory of the past. He was told that there were large and ferocious snakes in this area. So, his mind has remembered this. Therefore, if he is around that area, his memory will arise and his mind start to



speculate, to formulate with a cautious mind, and create a fearful thought in the mind. As for the other person who has never heard or been told about anything around that area, the mind has no fear and does not speculate or formulate any fearful thought.

In our daily life, we cannot stop from hearing anything, or choose only things we want to hear and avoid things we do not want to hear. We will encounter both pleasant and unpleasant sound around us. Sometimes, we choose to hear unbeneficial sound, like listening to people gossip. The sound of gossip is unpleasant but we choose to hear it and find trouble for ourselves. It is like the people who are afraid of ghost, yet they still love to listen to ghost stories. After listening to horrifying stories, they start to speculate what they have heard, and they start to get scared and fear arises in their minds. They are contradicting their own minds.

Therefore, we have no choice in what we will be hearing, whether it is good or bad. BUT, we are able to take care of our own mind, by being mindful and be aware of our mind. Be aware of our mind and observe the mind whether it is thinking or speculating.



Experience and check for yourself whether the mind is speculating. See for yourself that the mind speculates. The mind speculates and desires for the way thing should be, that it should be like this and that, and then it creates all sorts of anxieties and fears of the future or thing that has not yet happened, fear of the sound before anything happens. This is how the mind speculates on its own.

For example, a mind with desire (in Pali, Raga) is like a mind that needs or desires passion. It is a mind that seeks for sensual pleasures, the desire for mental and physical pleasure to arise both on the mind and the body. The desire arises in the mind first and it then conditions the body. The mind and body conditions one another.

What causes the desire to arise? Due to the fact that the mind speculates and puts attention to the formation of speculation, the creation of speculation formulated and caused the arising of desire. This creation and formation of speculative mind is called thinking, and it creates a meaning and situation to what it thinks. An illusion is created, the mind longs for that



pleasure and desire or greed arises accordingly. An unstable mind is stressful to the mind and the body. The mind creates trouble and problem to its own mind and body.

See !! In reality, the mind causes trouble to itself because of speculation. Speculating and creating fear to arise, then anxiety arises, then worry arises. It goes on and on like that. All the speculations cause pain and suffering.

That is why it is necessary to take care of our mind. Once the mind speculates that it should be like this and like that, we should notice it before hand, and be aware of its speculating. When it speculates, just simply know it, acknowledge it, be aware of it, so that the formation of speculation will not grow further than this.

This speculation is like a factory. A factory produces many different types of product. If we destroy the factory, it is like destroying the production line. Once the production line is destroyed then it is unable to produce any products. This is the same with the mind. The reason



why fear arises is because of the mind's speculative formation. If we notice it right away, the mind will not create additional formations of speculation, and fear will not arise accordingly.

So, no matter what it is, whether it is fear, or worry, or anger, or vengeance, or desire, or longing for sensual pleasures, all comes from a speculative mind as condition. An avenging mind comes from a speculative mind that speculates that this person did this, this person is not good because of this and that, why did this person do this to me !!, this person is rude to me, he did this and that, etc...Because these things are speculating around his mind, that is why anger arises and becomes stressful and painful for the mind. **All pain, suffering, unsatisfactoriness that arises in the mind, all comes from a speculating mind.**





Suffering ends, because the cause and condition end : To end all cause and condition is to go directly to the mind that is speculating

If “we” know. The word “WE” means mindfulness or awareness.

If mindfulness is aware of the mind that is speculating and knows that the mind is creating stress and problem, just notice it and see how the mind is experiencing pain and stress. Experience and observe how the pain is in the mind, experience how the mind goes into different directions, experience everything that the mind is doing. If the mind still goes on speculating, go on and observe the speculation of the mind again and again. Eventually, we will realize that each moment of awareness and mindfulness of the speculating mind, the pain, the anger, the stress fades away or falls away gradually. BUT at the same time, mindfulness should also be aware of the process of fading away of anger, pain, fear and is aware of how the mind withdraw and let go of pain and suffering.



This is what we call “seeing the Dhamma or understanding the Dhamma”. Witnessing the realities of all phenomena, their natural characteristics, how they rise, how they fall away, how they change. Studying Dhamma is to understand these things.

Things like a speculative mind, unpleasant mind, anger, venge, stressful mind, all experiences in the mind, all these are Dhamma. There are Dhamma that are wholesome (in Pali, Kusula) and unwholesome (in Pali, Akusula). The unwholesome mind is also Dhamma, because it arises and falls away, it is uncontrollable, and it is non-self.

Seeing the rising and falling away, seeing the non-self characteristic, seeing the changing characteristic, seeing how uncontrollable the Dhamma is, understanding that we do not have anything control or ability to change it, all this is called Practicing the Dhamma or Understanding the Dhamma.

Therefore, practicing the Dhamma is not beyond a normal person’s ability. It is something within our body, within our mind. Everyone is able to do it. Therefore, we can encourage ourselves that :



- If defilements can arise in the mind. Why not? Awareness and wisdom can arise too.
- Since there is pain, suffering, stress, then there is an end to pain, suffering, stress too.
- If there is ignorance and delusion, then there is wisdom and understanding too.
- If there is unhappiness, then the ending of unhappiness is there too.

Practicing Dhamma is a gradual process. It develops gradually and requires patience to practice.

Therefore, Practicing Dhamma is having full wise mindfulness (in Pali, Sati-sampajañña) and understanding of what has been experience momentarily, and be aware of a speculating mind before hand. Seeing the mind's formation like seeing a factory producing its product, and stopping its production by destroying the production line, its facility and machine. Just like a narcotic factory being destroyed, then there will be no drug for sale later on.

A mind is the same like a factory. The mind produces and creates problem and pain because of a



speculative mind. A speculative mind is caused by ignorance, confusion and delusion. Because of ignorance, the mind clings on and does not withdraw or let go of certain things, instead, it speculates and causes attachment or greed, aversion or anger, delusion or confusion that causes pain, suffering, and stress to the mind.

For product, we call it producing a product. For the mind, we call it speculating; it thinks, it derives, it formulates, it creates a formation idea in the mind. Like cooking a dish, we put different ingredients to become a certain dish. Different food is created with different ingredients. This is the same with the mind. The mind can create stress, danger, harm, anxiety, attachments, anger, delusion because the mind speculates thinking, deriving, creating, forming, going round and round in every direction, hallucinating. BUT, once the mind is aware and mindful to these situations, it will gradually fade away. When the mind starts to speculate, the mindfulness is aware and the speculation will again fade away. So this is the way to cut off pain or suffering so it will not continue on speculating.



Strive to be aware of the present moment. Do not give up

Once the mindfulness has accumulated its power, the mind will have the ability to experience and witness the fading away of suffering and pain whether it is greed or scare. Mindfulness is being aware of a suffering mind until it experiences a relief in the mind due to the fading away of these realities or phenomena.

But, it does not just end like this. Once the mind is relieved and at a pleasant feeling, it starts to speculate by thinking that we have the ability to witness realities and all natural phenomena. The mind starts to deceive itself that the mind has attained enlightenment or realization or deliverance from suffering. Actually, this situation is also speculation. Mindfulness should be aware of this situation in the mind too. The mind is still not completely free from speculations yet.

At first, the mind is in pain and in trouble, due to stressful conditions in the mind. Now that it is free from unpleasant conditions, the mind starts to speculate and



deceive itself with pleasant thoughts. Eventually, we realize that the mind deceives in different ways, whether good or bad, pleasant or unpleasant. It deceives itself without a fully wise mindfulness (**in Pali, Sati-sampajañña**).

When the mind tries to deceive in pleasant situation, all the nice illusions will come up. The pleasant illusions will attract the mind to get attached to it. An unskillful mind will try all kind of ways to deceive the mind in all different directions like its meaning, its pleasantness, its relief, its comfort. When the mind is not mindful enough, it is trapped again in speculation. This is still a situation when the mind is still not at present moment to experience the realities.







Be mindful and have full comprehension at the present moment and be aware of the moment of speculating. Be relaxed and balanced and have a mind of letting go or withdrawal from all desires

It does not mean that once the mind is calm and peaceful, it will always stay that way. It will change after some times, the speculation will begin again, memories will arise, then thinking will arise and it goes round and round, again and again. Therefore, it is important to be mindful at the present moment. Practicing constantly and heedlessly, Be mindful of the mind and body in the present moment. Keep on practicing at the present moment, right now, this moment. The moment is short and momentarily. Practice it with a normal attitude and a mind of letting go and do not grasp for anything, do not long for anything, just practice it with a normal pace and relaxation, and have a balanced mind.

The present moment is the most important of all. The present moment is always very short, like seeing, hearing, tasting, smelling, touching, experiencing contact,



experiencing hot, experiencing cold, experiencing flexibility in the body, a moment of thinking, a moment of memory, experiencing unpleasant, pleasant feeling and etc. Strive to only know the present moment.

A full comprehensive mindfulness that knows the present moment must always have a letting go attitude in the mind. This is because the present phenomenon arises and falls away instantly. If the mind does not have a letting go attitude, it will grasp the previous moments or seeks to look at the future phenomena; therefore, the present moment or phenomenon will never be noticed. The mind will be thinking of the past and future and will not be at the present moment, if the mind does not withdraw from clinging and practice normally with a balanced mind.

It is like there is a person in front of us, but we are paying attention to other directions, so we do not see that person face to face. Similarly, the present phenomenon or reality is arising, but the mind is still stuck in the past phenomenon, not willing to let it go when the phenomenon has already fallen away. Or either, the mind is trying too hard to catch the future



phenomenon that has not yet risen. This is also called trying too hard and not letting go. Actually, the phenomenon is arising and falling every moment in front of us. It is just that we do not notice it and let it pass by.

Therefore, it is necessary to practice noticing the phenomenon and be aware momentarily. Be aware of it closely; notice it closely, it is just happening in front of you. It is happening right in front of your own mind.

Every element, reality or phenomenon are the way they are. They have their own characteristics and functions. BUT, we (the mind of ignorance) want it to be something according to our own wishes. Therefore, the mind will never be free and will always be trapped and caught up in a tangle forever. Nothing is permanent but every element and phenomenon is real.

Every element, reality, phenomenon is the way it is. Just observe its arising. It is the way it is at this very moment, then, it falls away.

Be direct like a compass. No matter what place, how much gravity, the compass will also point out the



present direction accordingly. So, let the mindfulness be like the compass, let it points out the present moment.

Therefore, mindfulness together with a non-grasping (letting go) attitude and a balanced mind will easily enable the mind to be aware of the present phenomenon. This is called Practicing the Dhamma.

Practice mindfulness. Be mindful when you are standing, walking, sitting, thinking, experience within yourself both the mind and the body, experience the phenomenon arising and falling away within your mind. Keep on practicing this way. Do it daily and momentarily. This is called Development in the Dhamma practice.

After gradual development of the Dhamma practice, we will realize that the mind is more relieved and balanced than before. There will be experiences of equilibrium and tranquility arising in our mind. We will have an understanding, whenever the mind is not mindful or have no awareness, or it does not proceed in the Dhamma practice. A sign will show that the defilements (attachments, aversions, delusions) in the mind are starting to haunt the mind, causing mind speculation, unknowingly.



It is like your house is on fire, but you are busy doing something else outside the house, instead of trying to extinguish fire in your house. Similarly, your mind is like your house, it is on fire. Fire due to the burning of greed, attachments, aversion, hatred, delusions, confusions in your mind, but we are too busy looking outward instead of extinguishing the fire inward. The more the mind goes astray outward, the more the fire inward burns.

Therefore, we must not pay attention outward. Search inward into your own mind. Pay attention to your own mind, be aware of it, have mindfulness in every moment of its experiences. Compare the experiencing moments when the mind goes astray and when the mind is mindful, it is completely different. We must always come back to our mind.

Mindfulness being aware of the mindfulness, Mindfulness being aware of wisdom, Wisdom contemplates and observes wisdom and mindfulness. All these together become a powerful wise mindfulness (Maha Satipañña). The Powerful Wise Mindfulness observes and is mindful thoroughly



and completely around this body and mind. This is called having practiced Dhamma.



The Dhamma for the ending of Suffering: The Development of mindfulness, The Development of Concentration, The Complete Understanding and Realization of Oneself

A person who practices will witness the truth and realities personally. At least, we will realize that this teaching is true and pure. It is able to purify oneself and end all suffering within oneself. Eventually, we will understand that by developing mindfulness and wisdom, there will be peace and calmness within us. The Dhamma Practice will lead us to the end of suffering,

When we witness all the realities and phenomena that are the truth, confirmation of the truth of teaching will be in our heart and mind. It will confirm that this practice will lead us out of suffering. It allows us to



understand the true Enlightenment of The Buddha. There is trust and faith that the teaching of the Buddha is true and pure, and the teaching that can really end suffering and pain. Even though we cannot completely eradicate all sufferings yet, but while practicing, it has soothed some suffering at present and has lessened some stress off our shoulders already. It is the right path to practice. If we continuously practice on, in the end suffering will cease completely. We do not have to expect anything. Just be satisfied that now the mind is at peace with present mindfulness and the pain has lessened to a certain degree.

Therefore, as a Buddhist, we are already in the right path. **We are able to practice the teaching of the Buddha, and witness that practicing the Dhamma can really release suffering and pain for us. Other things are not as important as this anymore.** Whether next life, rebirth, hell, heaven is real or not real, true or not true, it just does not matter anymore. Even if we know all about heaven, hell, our past lives, rebirth, telepathy, supernatural powers, etc, it will not be able to end our pain and suffering. Even if we have seen heaven,



hell, or devas, or anything else, it will still not end our pain and suffering.

It is not necessary to know all that. What important is to know within our mind. Being aware of a speculative mind and be watchful for its coming. Be aware of the body and mind that will bring us the end of suffering, problem and stress.

Buddhism teaches suffering and the ending of suffering. There is nothing other than to know and understand suffering and how to practice to end suffering. If we are able to end suffering, that is good enough. Hell, heaven, devas, rebirth, next life is not as important as ending suffering for ourselves. If we completely practice the Dhamma, all problems will be gone, and doubts about the practice will be gone. Even if we do not have supernatural powers, it does not matter. As long as we are able to end our suffering and pain, that is all.

It is because nothing is more important than ending suffering for ourselves. No any other problems can compare with the problem of suffering. All the problems in the world come down to suffering. So, nothing is as important as ending suffering.



Gain, Fame, Joy, Praise cannot end suffering for us. Without teaching or practice of the Dhamma, if gain, fame, joy, praise is gone or loss, and obscurity, sorrow, blame comes along, then suffering enlarges tremendously. BUT, if we practice the Dhamma, these worldly matters are not that important to us anymore.

Therefore, we should set our purpose in life in the right direction. Our true purpose in our life is to practice Dhamma for the ending of suffering. Even though we have other duties in life that we are responsible for, we will still remember that our true duty is to practice Dhamma for the cessation of suffering.

We have duties as a wife, husband, father, mother, teacher, etc. These duties have to be carried on, but we also have a responsibility to ourselves - that is to end suffering. It is necessary to be responsible to our worldly duties. We cannot neglect our duties in our worldly lives, as it is the social agreement - that is also practicing Dhamma. But overall, we should not forget our main purpose in practicing Dhamma. The purpose is having to constantly practice the Dhamma by being aware and



mindful to all phenomena and realities within our body and mind. The purpose is having to constantly practice for development of the mindfulness and concentration, for our own enlightenment and realization, for ending our own suffering by witness within our own body and mind and a mind of letting go - that is a very important part of the practice.

To practice the Dhamma is not beyond our ability because it is within our body and mind. It is the closest thing to ourselves. The duties outside are much further away from us. Therefore, the duty of ending suffering for ourselves is closer and just within our body and mind, and being with us every place we go. Our body, eyes, ears, nose, tongue, are with us everywhere we go, experiences like touching, seeing, hearing, smelling, tasting are also with us. Just do the duty of being aware of these elements, phenomena, or realities in our daily life.

This is the main purpose in life; to end this suffering for ourselves and by ourselves. Learn how to investigate ourselves. Not to end our suffering by gaining fame, wealth and fortune - that is not the way to end suffering for ourselves.



We start to observe and be aware of our body and mind through Conceptual methods (in Pali, Paññatti) first, then later to the Realities of all Phenomena or Ultimate Realities (in Pali, Paramattha)

At the beginning, beginner might not be able to understand and practice correctly or is not familiar in being aware or mindful. Therefore, at the beginning, some might start with conceptual method to begin with as a tool. There are many types of conceptual method taught for beginner. It depends, however, on suitability of the person, whether the method will help them to be aware and mindful of the body and mind. BUT in the end, during the practice with conceptual method, we must not cling onto the method and not let it goes for further development of the practice.

Until a certain period of time, when our mind is paying more attention to our body and mind, we have to let go of the conceptual method (Paññatti) that we are using, like the method of breathing out and breathing in, method of step right and step left, or method of



reciting “Bud Dho”, or reciting the parts of the body like head hair, body hair, nail, teeth, skin, etc methods.

Whatever method you are using, let go of the method once your mind has full attention on your body and mind. **Understand and remember that it is only a tool to help you at the beginning, to get you to be more aware of the body and mind - that is all. If you do not understand this, it means that you have not understood the teaching of the Dhamma.**

Some beginners do not need to begin with conceptual methods (in Pali, Paññatti). They can be aware of their bodies and minds directly. Every individual is different. It all depends on that particular person. Once you let go of the conceptual method, go directly and be aware of your mind and body, experience the realities within the body and mind. For example, the realities within the body are like hot, cold, hard, soft, flexible or inflexible of the body, or the tension of the body; and the realities within the mind experiences are like experiencing pleasant feeling, unpleasant feeling, blissfulness, peacefulness, worries, thinking, sustain thinking, investigating, doubtful, and etc.



So today, I have tried to explain how to observe a speculative mind, how it creates problem, stress and suffering, what conditions of the arising of a speculative mind, how to be able to aware of a speculative mind and stop the speculation before it goes further and causes suffering. Be aware of it and the speculation will fade away. Practice it again and again. Do it in our daily life.

May all of you have perseverance in practicing the Dhamma for your own development.

It is time for me to end my teaching. May happiness and progress in the Dhamma be with you all.





HISTORY OF WAT MAHAEYONG

M a h a e y o n g was a royal monastery built by Praboromrachatirach the second (Chaosampraya). It was renovated many times before it was deserted in A.D. 1767 when Ayutthaya was captured by the Burmese.



In 1980, Venerable Surasak Khemmarangsi found the remains of the deserted monastery covered in weeds. There was no road access to the monastery area.



Venerable Surasak and other monks and Buddhists developed the land. The Land Department surveyed the boundaries of the monastery, which amounted to 43 rai in total. A meditation house was set up outside the old relics. A road was opened and more land was bought on the east side, bringing the land to its present 92 rai.

On the 3rd of December 2001 the Ministry of Education, under the approval of the



Buddhist Association of Thailand, officially announced the meditation house to be a monastery named “Mahaeyong” This is tantamount to restoring it to the status of monastery it used to be during the Ayutthaya period.

Since the old temple has been registered as history relic and one of the world heritages, it has to be left untouched. Venerable Surasak Khemmarangsi, the present abbot, together with

Monastery of Sangkha and Lay Buddhist Committee agreed to build the Monastery of Mahaeyong Temple (Uposatha hall; consecrated assembly hall) with the following purposes:

1. To create a place for monks to perform monk deeds.
2. To create a place to house the main Buddha image and relics.
3. To preserve the ancient arts of Ayutthaya period.
4. To be a dedication to the former kings of Ayutthaya.
5. To be a dedication to H.M. the King

If you would like to fulfill the merit as supporter for Wat Mahaeyong, please kindly make the donation by money transfer through:

Name of account : “Building temple Wat Mahaeyong”
Bank : Bangkok Bank
Branch : Talard Chaophrom, Ayutthaya province
Type of account : Saving, number 478-0-90872-1

Please send pay in slip with name and address of the donor by fax at **(66) 035-242892** or by e-mail at **rungroj99@gmail.com** for the official receipt.



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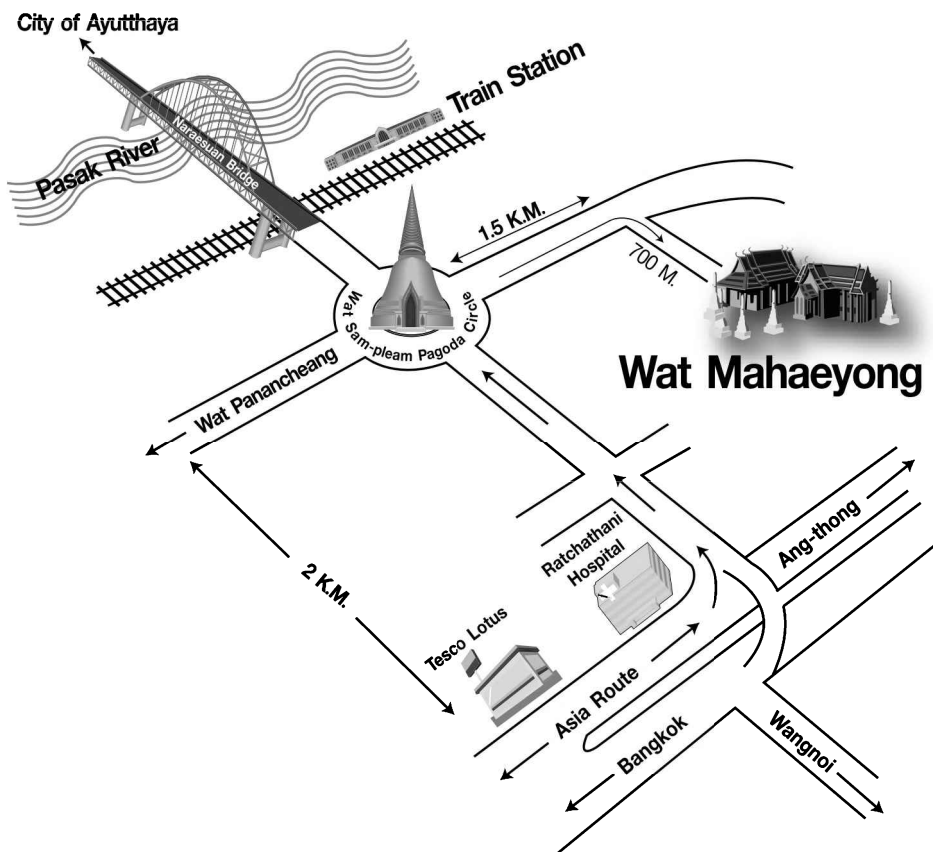
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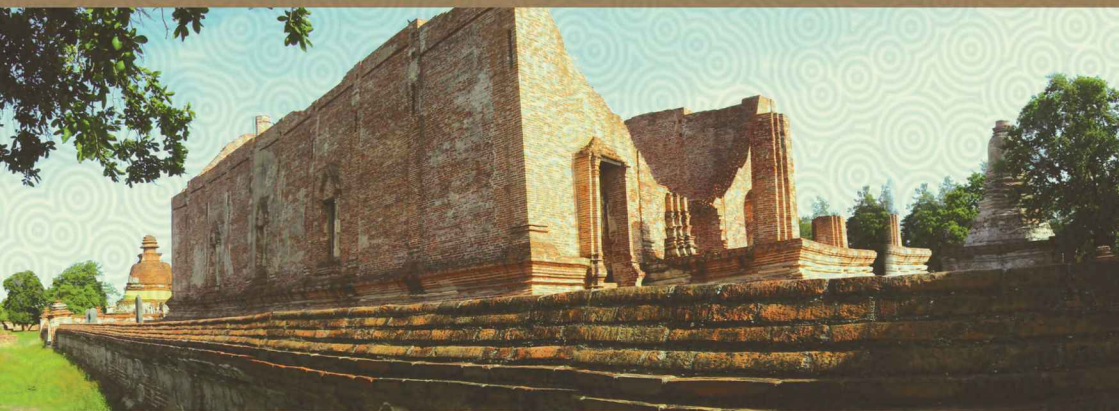
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Biography of Phra-ajarn Surasak Khemmarangsi

- Born** : 3rd December 1951
Ampur Nakornluang, Ayutthaya province
- Entering monkhood** : 6th July 1975 at Wat Praowsopanam,
Ayutthaya province
- Designation** : Khemmarangsi
(Torch of Dhamma for Ending Suffering)
- Theology** : Graduate first-class theologian in 1979 from
Wat Mahathat
- At Present** : Abbot of Wat Mahaeyong,
Tombon Hantra, Ampur Pranakorn-sriayutthaya,
Ayutthaya province



Observing the Formation of a Speculative Mind

By : Phra-ajarn Surasak Khemmarangsi

Abbot of Wat Mahaeyong