

The One Who Knows Appreciate Life, Develop Mind

*Translated by Ajahn Nyannadhammo
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Luang Por Liem

A greater well being comes from a healthy well developed and cultivated mind.

When we learn Dhamma, it brings great blessings to our lives. We value life by being aware of life. Developing the five Indriyas and the ten Paramis help us to have peace of mind, coolness of mind. When we have peace of mind, we start to see when dangers arise in the mind because they are opposite of peace and coolness. When dangers arise, suffering follows, when peace and coolness arises it brings greatest happiness. Suffering arises because we got lost or deluded with wrong views, we haven't seen things according to Dhamma. We got lost in praise and happiness, in good fortune and well being. so we haven't seen the dangers of the defilements which are the enemies of our happiness.

External fires, we can know them, see them. But internal fires of greed, hatred and delusion do not have any shape. But once we understand them, we

can turn them into useful things - knowing and seeing them as they really are.

The greed, hatred and delusion are arising through attachment. Only when we see the danger of greed, can we let go of greed. If we do not see their danger, the working of delusion in our mind can never put out the fires of the mind. So firstly we have to see with mindfulness and clear comprehension and understand them with wisdom. We develop the habits that are beneficial to ourselves, habits that are in accordance with Dhamma. We come to be the One Who Knows, the one who knows this body and the one who knows this mind. Then we become a true friend to ourselves and to others and a true teacher to ourselves and to others. We are awoken to this body which is in the state of change all the time, constant change - arising, sustaining, progressively aging, then deteriorating, disintegrating and finally dying. You see it as four elements. Nature comes together, changes and then deteriorates. When we see things truly according to their nature, then the delightful passion for our body deteriorates, our conceit about the body deteriorates. We no longer see this body as ours, we see it as a changing condition. The person who sees this true nature of body as impermanent, unsatisfactory and non self, that person's mind is peaceful. We get cittaviveka, the seclusion of mind, secluded from all speculation and proliferation and anxiety about the world. it is pure like cool, pure water, the pure mind, peaceful mind, peaceful heart. Seeing Dhamma like this, we become Dhamma. We call such person Sugato, one who comes well, goes well and lives well, happy and content wherever he is. Seeing Anicca, Dukkha and Anatta, we see that the world is an illusion and we are no longer caught up with likes and dislikes. This is the way to practise truly, straightly and correctly.

***“Observe and reveal it. Give it voice.
Apply it, Bring it to being”
- Luang Por Liem***