

At that point there won't be anything at all, except for one thing: the neutral awareness. That is Jy or "WHAT KNOW."

Loong Por Tate talked about Jit & Jy

(This is from a talk given by Ajahn Jayasaro)

By Jy, he means the sense of equanimity, the clarity of knowing; Jit refers to thinking, feeling, perceiving. This is his way of talking. He gave a very simple means of understanding what he is talking about. He says to hold your breath a few moments. Your thinking stops. That is Jy. Start breathing again & as the thinking re-appears, that is Jit.

And he talks about getting more & more in contact \bar{c} Jy, and as the mind becomes calm in meditation. He doesn't talk about samādhi nimitta or a mental counterpart to the breath. He talked about turning towards the one who knows the breath. So as the breath becomes more & more refined, so the sense of knowing the breath becomes more & more prominent. He says - then to turn away from the breath & go into the one who knows the breath. That will take you into apana-samādhi (absorption samādhi).

Note: For more teachings & on Dhamma about the Thai forest tradition are available on the Internet at www.accesstoinsight.org; www.mettaforest.org; dhammatalks.org

Chan Master Hsuan Hua's on Samādhi

"Concentration is a very important strength. If you don't have concentration where will your discernment get any strength. The discernment of insight meditation is not something that can be fashioned into being by arrangement. Instead it arises from concentration which has been mastered until it's good & solid."

"Samādhi power comes from patience. You should be patient \bar{c} pain, suffering & difficulties. After maintained Samādhi for a long time you'll spontaneously have wisdom. So sitting in dhyana (pali-jhana, Chinese-Chan) is extremely important. It's just teaching you to bear what can't be borne, to be patient \bar{c} what is impossible to bear. That's samādhi power."

"Sitting a long time we will gain chan (jhāna)"

"To gain freedom from birth & death, you must practice without fear of death. You must not be afraid of pain, difficulty, suffering or anything else."

"We must learn to look upon all matters as being trifles & should not be attached to anything. Endure suffering & pain. It's only by enduring a moment of pain that we can achieve everlasting happiness. All of you should be courageous & vigorous and cultivate diligently. In this way you'll be able to overcome all obstacles."

"Truly recognize your own faults. And don't discuss the faults of others. Others' faults are just my own. Being of one substance \bar{c} all is called great compassion."

(In the Theravada view - being of one substance \bar{c} all means all beings are saṃsāric dukkha travellers in round of existence. If we really understand or penetrate Dukkha, ^{only} develop ^{true} great compassion, and not other-
Because true wisdom & true compassion can't separate. ← wise.)

Some Dhamma Reflections

The origin of bodhisatta ideal:

The following story is from Sitagu Sayadawgyi's talk on the Lump of Foam, Phenapinda-pama Sutta - Khanda samyutta. Near Shwe-bo area in upper Burma some yogis ^{were} using suññatā as meditation (kammattham). They reflected as - no father, no mother, no wives, no sons, etc. to all external objects & concepts and their body shape & form disappeared. For examples - the head of the body disappeared, the lower part disappeared, & ^{wholly} if we continued to contemplate it could be disappeared without me. They became frightened & fear. (Sayadaw's story ended here) ^{later} (My reflection) - The ~~sam~~ suññatā-vada (doctrine of emptiness) of some Buddhists ^{was also} might be like this. ^{So they thought} I don't know. ^{I don't want to be} disappeared. ^{So} they were scratching their heads, thinking ways to solve the problem. Therefore popular Buddhism of Bodhisatta Way arose. The problem ^{was} coming & going again & again ^{was} endless feeding ^{becoming} craving for becoming - bhavatanhā. Tanhā never has contentment ^{always} in discontent & asking more & more. As a ditthi character they have ~~santa~~ sassaata - eternalism. They are difficult to help & liberate, and playing hide & seek games in samsāra. Hide away from the Buddha & noble disciples.

Why Buddha Dhamma disappeared in India?:

Some years ago I had read an article by the Indian writer Rahula Samkicca on why Buddhism disappeared in Indian soil. It was in the Mahā Bodhi Journal Number 81, September, 1973 issue. Here I don't want to mention anything what the writer had said in it. I am quite sure there are already researches, books, articles & essays on this subject. This thing also mentioned by the Buddha in some suttas. Buddhist monks are the Dhamma protectors, if they maintain the original teachings, without changing or adding & put into practices it will last longer. There are 2 sāsanā, the internal & the external. The internal sāsanā is put the Dhamma into practice become one's own. The external sāsanā is the records of the true Dhamma in accordance ~~the~~ what the Buddha had really taught without changing & adding. Both sāsanās are important but the most important of the 2 is internal sāsanā. Both of these sāsanās are now still available. So we should not miss this chance. Combine all the Buddhist tradition there are 2 ways for practice. The noble 8-fold path which the Buddha taught & the bodhisatta ideal by later monks. For these 2 teachings & practices an analogy is appeared to me as follow -

In the middle of the ocean a ship was wrecked & people on it. After sometimes another ship & a captain & sailors came to rescue these people who were struggling & swimming in the dangerous water & sharks & harmful sea creatures. Not all of the ship wrecked people wanted to climb on the ship. Some refusing to go & it & the captain asked them what was the reason? They answered; "We don't need your help. We'll find out our own way to cross the ocean & reach to the other shore. So instead of going & the ship they left behind in the dangerous water. People went & the rescued ship arrived to the other shore in safe forever. I don't know what happened to the people who were struggling in the dangerous sea."

The analogies in this story are -

The captain & the sailors - the Buddha & his noble disciples

A wrecked ship in the middle of the ocean - Saṃsāra bound in Dukkha

The people was rescued by the captain & sailors - Theravadin Buddhists

The people refusing to go to the captain - other Buddhists

The rescued ship - the Noble Eightfold Path

To cross over the ocean to the other shore by swimming - the 6 paramitas

The rescued ship arrived to the other shore in safety forever - Nibbāna
free from Dukkha forever

There is a big question arises. What happened to the people leaving behind who were very ~~stub~~ stubborn in tanhā, māna & diṭṭhi by swimming to cross over the sea? May be they were sunk to the bottom of the sea forever - who know? Why? Future is uncertain or not sure, past is a memory, future is unknown, now is the knowing.

A wrecked ship - dāna, sīla, samādhā practices without right views

18 → ^{people} Sometime it's amazing to know people ^{or lives are} even they don't have common sense. People have common sense the situations, even become better. If people are wise even more so - the best. We don't appreciate or understand Dukkha that we cling to the self view, sensual pleasures & becoming (bhava-tanhā - coming & going forever) like a dog cling to its dry bone forever.

We don't need western philosophers to teach us what Dukkha is? I don't know how many of them became, become or will become Buddhists. May be they can teach you how to become a hedonist & hedonism. Today world situations are confirmed this point.

To see, to understand, to penetrate Dukkha the sutta teachings are enough. Actually we are always living & experiencing the 2 noble truths - samudaya & dukkha the cause & result all the time, if we have ~~sta~~ sati & paññā - mindfulness, ~~observation~~ observation & reflection will experience the 4 noble truths. But instead we're like blind people have eyes, ^{but} can't see. It was also like living in our minds all the time & never separated but we don't know about it. Also the 4 meanings of Dukkha is close to us in daily life - these are: oppressive, ~~not~~ conditioning, burning & afflicting (pīḍanatṭha, saṅkhatatṭha, santāpātṭha, viparināmatṭha)

Here oppressive means - mind & form oppress, torture & torment the owner who attaches them. Conditioned means - mind & form are conditioned by tanhā & oppressed by it. Burning means - burning in tanhā fire. Changing means - changing in dukkha, oppress & torture by changing from ageing, sickness & death. There is no dukkha greater than that & all are included. So asking for more khandhas or uncountable khandhas is too extreme & only a nutty person can do it.

There are opposite things in nature. With a teacher there are also students, & men ^{vice versa} these are women ^{vice versa} etc. This is common sense.

Here I want to include 2 stories of bodhisatta vow in Burma. These are true stories & humorous happened in Burma & mentioned in Mogok Sayadaw's biography.

You have to look for another one: One day U Tha Oo who appreciated bodhisatta way said; "In the world there were very few Buddhas. It needs more Buddhas to appear. There are many living beings to be liberated. Therefore it's good to open classes for bodhisatta lectures."
(Here we can see U Tha Oo was more intelligent than Mahāyana philosophers.)

But his wife Daw Chit Oo was listened to the teachings of Mogok Sayadaw that did not like longer existence. She held the view of if existence could be cut off now it was better.

U Tha Oo have been made a bodhisatta vow. So he was encouraging his wife to become his bhava-partner following him in the rounds of existence ^{by} helping him to fulfill the paramitas (i.e, it was like princess Yasodhara to prince Sitta Siddhattha). Daw Chit Oo's response was; ^{No!} "I don't want to follow you. Your way (bodhisatta path) is so long." So U Tha Oo went to see the village monk Phontawgyi U Nandiya for help. Sayadaw U Nandiya also went to see Daw Chit Oo & persuade her but she rejected.

The village monk said to U Tha Oo; "Dakargyi! I can't teach her, you have to look for another one."

(A dictum to modern bodhisattavas - no wise ones will follow you.)

Buddhists also should know - what the Buddha had taught & what he did not taught (see the Pali-Nikaya Nikayas) in his life as a Buddha, what he taught was Dukkha & the end of Dukkha (all other Buddhas also the same way).

Khin-gyi Pauk ^{Became} ~~Dis~~appointed

In the old days Burmese monks were called as - Ah-shin-gyi, Thakhin-gyi, later using a short form - Khin-gyi (from - Tha - khin-gyi). Even the monks had Pali names they were known & their lay names. In front of their lay names added & Khin-gyi, e.g. Khin-gyi Pauk mentions here. Khin-gyi Pauk means Master Pauk (similar to Master Dogen), Pauk was a lay-name U Pauk. In the British colonial time lay people called the British officers as masters, i.e. - Thakhin-gyi.

In a village monastery Khin-gyi Pauk was staying as a head an abbot. He was learnt in Buddhist texts, completed & general knowledge & pure sila. He ^{had} ~~was~~ vowed as a bodhisatta. The alcoholics were passing his monastery when they went to the toddy field for toddy liquor. One day 2 alcoholics were very drunk & they passed near his monastery & both ^{chanting} ~~are~~ loudly together as followed - ^{ones are} ~~ones are~~ "Immatured lives were 500, & matured lives were ten (this refers to Jataka stories)"

Future bodhisattas will be 80,000

^{all} ~~Behind~~ these Buddhas are ~~we~~ two of us

Behind us is Khin-gyi Pauk"

The meanings of these verses ^{is} ~~are~~ among the future of bodhisattas are immatured ones are 500 numbers & the matured ones are ten numbers (the 10 matured bodhisattas are mentioned in the commentary on the future Buddha Mettaya). There are also 80,000 bodhisattas who already ^{had} ~~have~~ the predictions from the past Buddhas. So there will ^{be} ~~are~~ 80,510 Buddhas ~~future~~ Buddhas will arise in the future. After these Buddhas & 2 alcoholics will become Buddhas. After them the time will arrive for Khin-gyi Pauk becomes Buddha.

Thought arose in Khin-gyi Pauk, "My brothers are even now ^{still} in drunk, in crazy ~~craziness~~, and in bad shapes. But for me I am in strong desire to become a Buddha quickly that fulfill the paramitas by doing danas & looking after the sila." With thinking & grumbling Khin-gyi Pauk became disappointed.

In this way people have expectations for the future can never ^{finish} ~~end~~ & never ^{finish} ~~end~~ in uncertainty.

In the Dhamma talk on bodhisatta & 24 Buddhas by Sengasaw Dr. Nandamalarbhi-
 vamsa had more informations on bodhisattas. Our Buddha Gotama as bodhisatta
 met 24 Buddhas. Before he was born as Sumedha hermit (that was the time he
 met Buddha Dipamkara & got the prediction from him) he had been followed the
 bodhisatta path a very, very long time ago. He was thinking about the bodhisatta
 path for 7 incalculable aeons (asankheyyakappa) & making vows & prayers for
 9 incalculable aeons. So to become a true bodhisatta for 16 incalculable aeons.
 Adding 1 to fulfill the 10 paramitās 4 incalculable aeons, totally become 20
 incalculable aeons. There are 3 types of bodhisatta according to their characters.
 Faith character has to fulfill paramis for 16 incalculable aeons as true bodhisatta.

Viriya	—	—	—	—	—	8	—	—	—	—
Wisdom	—	—	—	—	—	4	—	—	—	—

One incalculable aeon is equal to = 10^{140} years (adding 140 zeros behind one)
 Some Buddhists think a bodhisattas ^{are} staying in some of the Buddha Lands &
 heavenly paradises coming & going to save beings. Jataka stories on bodhisatta were
 the opposite, a bodhisatta still could fall into a *pāyubhumi* (woeful existences) because
 of *sakkaya ditthi*. Human 1.2 could be divided into 4 kinds (this is my reflection):
 fool, intelligent, intelligent fool, wise & intelligent wise. (The wise & intelligent wise
 are - the ancient sages & Buddha & noble disciples. If we follow the wise & intelli-
 gent wise we'll never go wrong, otherwise in great disasters.)

In the Bhaddekaratta Sutta (Majjhima Nikāya, Sutta No. 131) the Buddha taught
 as followed:— (translation by Ajahn Thanissaro)
 You shouldn't chase after the past,
 or place expectations on the future.
 What is past
 is left behind.
 The future is ~~yet un~~
 is as yet unreached.
 Whatever quality is present
 you clearly see right there,
 right there.
 Not taken in,
 unshaken,
 that's how you develop the heart.
 Ardently doing your duty today,
 for- who knows? - tomorrow
 death may come.
 There is no bargaining
 with Death & his mighty horde.
 Whoever lives thus ardently,
 relentlessly
 both day & night,
 has truly had an auspicious day:
 So says the Peaceful Sage.
 This is what every Buddhists ~~have~~ ^{should} to be followed.
 Sabbe satta sukhi hontu!

Who/what are the intelligent fools? With the modern day situations around the world could be mentioned a lot. For some examples, some politicians, some leaders, some economists, some business men, some scientists & some technologists (e.g., AI misuse, technology).

Why these people are intelligent fools? They misuse their intelligence harmful to societies & nature.

adding here