

# One handful of Dharma

## -Preface-

Buddhism teaches about practice to help human out of psychological distress but teachings of Buddhism that have been recorded in textbooks are numerous, People was unable to study all, So a book was created. One handful Dharma which this book summarizes the teaching of the Lord Buddha in the practice of relief from suffering as short as possible. For whom do not like reading books with a lot of content will be use as a guide to start studying. Teaching of the Buddha in the matter of the cessation of suffering to realize correctly in a short time and will be able to put into practice the teaching of the lord Buddha to end the suffering of the mind in the present life also. If anyone sees that this book will be useful to fellow humans who are experiencing suffering ask to help each other continue to distribute to help the world continue to have sustained peace.

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## -Two types of religion-

All human beings when it arises, it wants to be happy but when it happened, must face with many life problems where the problem is what make life suffer with human problem that there are both physical and psychological problems. Physical problem is discomfort or suffering experienced with the body such as pain, hunger, thirst, discomfort, aging, sickness, death and persecution by humans, animals and natural disasters, etc. which this physical problem Human beings use

their possessions and money and knowledge of science including using love, compassion, and unity, etc. to solve the problems

Psychological problems include suffering or sorrow (regret) caused by passion such as not wanting to get old, not wanting to hurt, not wanting to die (fear of death), not wanting to be separated (fear of separation), Do not want to be disappointed and so on. Human assets and wealth or knowledge of science including love, kindness and unity cannot be used to solve this problem of mind therefore, religion (teaching) was born to help to solve human psychological problems, called religion to help humans escape from the suffering of the mind.

All religion must have supremacy become a binder of the mind of the worshiper, the word sovereignty means the sovereign in the world and in the universe that made everything keep everything to control or inspire things to go and destroy things when the time comes. There are two types of world religions, which are

1.Theism is a respected religion. Supernatural that is the thing of the highest power.

2.Atheism is a religion that respects nature as the most powerful.

First of all, we need to understand the terms natural and supernatural in order to study the types of religion. The word “nature” refers to things that actually happen that we can all perceive or experience or proven by our eyes, ears, nose, tongue, body and mind in the present or called what happened for us to see that it is normal. In the truth of this nature, there will be reasons to explain to us which this principle is rational and verifiable is the hearth of science. That the principles of science are based on study from real things. Study by reason, systematic study and to believe that any principle or theory is correct or true only when the results have been proven clearly. This principle is always up-to-date and is a principle accepted by all intellectuals.

As for the word “supernatural” that means something special, beyond ordinary, beyond reason, and beyond proof which concludes a mystery that a person who is respectful is believed to exist or is true. (Belief is assurance that is true or exist in which we have faith because we haven’t seen the truth yet with our own eyes, ears, nose, tongue, body and mind so we have to exercise our faith) which this supernatural story, the wise, he sees it as superstition that refers to the knowledge of the sleeping person or people who haven’t woke up yet or no intelligence or classified as ignorant and unreasonable matter that scientists do not care to study but people who don’t have basic knowledge of science it will be trusted because it meets his common sense who feel that there are supernatural mysteries such as gods, spirits, angels, hell, heaven and all sacred thing etc. Teach to have confidence first and follow what is taught only. Do not doubt, this principle is suitable for ordinary people that do not have enough basic knowledge of science or people still hold onto belief in the supernatural.

Theism is a religion that believes in supernatural things and still exist which is the kind of God who was person or identity (with a different name for each religion), which god is immortal and supreme power in the world and in the universe. Which this type of theism will teach you to believe that God exists and can solve the problems of human life (that is to save suffering) which the doctrine of this type of theism, it is taught to believe in God and to do what God has commanded by having a prophet (teacher) who is able to communicate with God and brings instruction from God to teach people such as to abstain from doing evil, teach to love others help others teach to forgive teach to worship God, etc. Which in the present, there are Brahmanism (or Hinduism) Christianity and Islam, etc. (Brahmanism calls the gods “gods” in which Brahmanism has up to 3 gods (Vishnu, Brahma and Lord Shiva)

As for the atheistic religion it is religion that does not believe all supernatural things (According to the religion of the theology category) is Real. Rather it will accept a nature that can only be touched or proven to be the most powerful (Same as theism) that can help mind problems of human ( to relieve from suffering) which the existing atheistic religion is Buddhism with “Buddha” as a prophet (Teacher) who discovered the ultimate truth of nature. (In regards to the emergence and disappearance of suffering which is called the Noble Truth 4) and he brought this highest truth to teach people which the doctrine of this Buddhism will teach you to use wisdom in the face of faith and teach them to use perseverance in practicing on their own in order for the mind to escape from all suffering.

-Buddhism has nature as a God-

The lord Buddha taught that the most powerful thing in the world and in the universe is the “nature” that we all can actually experience today which nature is a common thing in the world that actually happens to us to touch naturally. There is one supreme law that the lord Buddha called Itappajjayata, which means living together and then occurring. This law is the rule that has the ultimate power to make everything. Keep everything to control or inspire things to go and destroy things when the time comes. (that is, it looks like the gods of theistic religion itself) which this law is the rule that control everything “everything that happened there must be a cause and a factor (the word factor refers to a minor cause or contribution) to make (or create) to happen which the ultimate law of nature is a matter of cause and effect that we already know well enough.

In fact the ultimate law of this nature is a basic rule that everyone already knows and accepts which the highest law, we already understand that means “when there is a cause, there is effect, when there is no cause, there is no effect or when an event occurs consequence but when the incident disappears the result was

then extinguished as well which the reason is about “understanding” and the truth of nature that can be proven “opinion” which both understand and see this Buddhism is considered a matter of wisdom. (knowledge of things you should know) The scientist will say that it is the study of science because it is a religion that teach you to use wisdom in solving problems (or end suffering)

In conclusion, the Buddha taught that “Everything is just like that“, it is according to its natural factors, there was no god or sacred thing to make it happen as it was believed which nature is the supreme thing of this Buddhism. It’s the most important thing that all Buddhist must know and understand to properly study the Four Noble Truths of the Buddha’s teachings to be able to understand correctly and will put this understanding into practice in order to continue to escape from the most frightening suffering of life.

#### -Dharma at two levels-

The word Dharma means in summary, it means teachings of the Buddha which all teachings of the Buddha are divided into two levels

1.The ordinary people level is teaching on morality such as children, villagers or someone with little wisdom which is the teaching of living in the present to be happy, teaching of morality are summarized in teaching them to refrain from doing what is wrong, like allurements which lead to ruin, addiction, and luxury and teach them to do what is good, like teaching to keep the precepts, teach to help others, teach to sacrifice, forgive, teach to be diligent, thrifty, patient and teach gratitude to the benefactor, etc. Usually the Buddha does not teach morals because it’s not an urgent or most important issue, moreover, there are already many instructors.

2. Intellectual level which is teaching to practice so that mind does not suffer (or called the release of suffering or cessation of suffering) which this level the buddha is only taught to people who are wise (intellectuals, scientists, philosophers, thinkers, writers and people who are not ignorant or people who do not stick to teachings of all religions etc.) Because this requires a lot of consideration in education. It also requires basic knowledge of science to be the master of education as well, Usually the buddha teaches only about the cessation of suffering because it's the most important or urgent matter.

-Why do you have to end suffering-

The reason that the lord Buddha only teaches the cessation of suffering is because the suffering of that mind is something that not all humans want. Especially suffering from death and the separation from the beloved person or thing It is the most frightening thing of all human beings so the suffering of the mind, it is the greatest problem for ordinary humans which teaches about the cessation of human mind that the lord buddha teaches, is called the Four noble truths, follow 4 principles below;

1. Dukkha is suffering that we attachment our lives are really belong to ourselves.
2. Samuthai is a cause that make we suffer that come from passion (satisfaction – dissatisfaction -hesitation)
3. Niroth is the cessation of suffering or Nirvana (Coolness of mind)
4. Mak or Ariyamak is the path to end suffering which use wisdom, precepts and meditation to work together.

First of all, we have to consider that the suffering cause by death and the separation from the beloved person or things is that really the most frightening thing or not. If anyone thinks that it isn't true, Does not have to continue to study because there is nothing more frightening than this suffer, But if anyone thinks it

is true, must continue to study in order to know how to act our minds can escape from this most dreadful suffering.

### -What is suffering-

First of all, we need to get to know the suffering correctly. So, we will know the cause of suffering and without suffering including the correct way to end suffering. But if we know the wrong meaning and then the way to end all suffering will be wrong too, which suffering according to the four noble truths of the Lord Buddha is hard endurance or suffering from passion. This suffering is attachment this life as ourselves, really belong to us (When the passion comes up in our minds, passion will make our minds attachment that we have immediately come up with suffering.)

Attachment means to hold onto or hold on to which is a symptom that our mind is to carry or carry anything with love or pleasure (passion) by what the mind holds, it is summed up in our own body and mind (as assumed to be called) that we are and to hold onto external things that are related to our life such as husband or wife, parents, siblings, children, grandchildren, relatives, friends as well as possessions or things. And honor and fame, such as ours which when there is a belief that we already have ourselves it will be held that there are ours always follow by therefore we referred to as ourselves-ours which the carrying it makes those who carry things causing a feeling of heaviness, exhaustion, suffering but people also like to carry because the things that are carried it gives great pleasure which implies that the happiness of this world is a bait to seduce humans and must come to the nature trap cause suffering both body and mind for the rest of your life with stupidity.

### -Hidden suffering – Revealed suffering-

Suffering according to the Four Noble Truths can be separated in 2 ways; Hidden suffering and Revealed suffering, with hidden suffering is symptom of our mind feel hot, anxious, not calm while our minds become held to ourselves with ourselves-ours that are satisfied (that is the type of passion that wants to bring it to oneself) and the pleasant conditions that are being touched for example while we are enjoying to see, to hear, to smell, to taste and touching from the opposite sex or while we are having a desirable object or while we are having prestige, etc. which is called Hidden suffering hard to see, must be observed to be found.

This hidden suffering, we do not often think of it as suffering because it has been wrapped in happiness but it also makes our minds suffer a feeling of suffering like suffering is revealed as well. So, we have to really look at it from our own mind. That while our minds are enjoying all the pleasures, does it really cause our minds to have hidden suffering or not? In order to develop wisdom, see and declare suffering as the Lord Buddha can teach but if we still do not see this hidden suffering, we would not have truly realized the wisdom.

Revealing suffering is the grief (regret) that occurs when our minds believe that we have ourselves -ours that is causing dissatisfaction (that is the type of desire to push away from oneself) and the unfavorable conditions that are being touched such as from the fact that our bodies are not beautiful or when the body is hungry, thirsty or being cold hot or tired or getting old, hurt or dying or when we are separated from the beloved person or thing or when we are experiencing an unloved person or thing or when we want something and not get it, etc. this is called "Revealed suffering" That is easy to see and severe that is the most frightening thing of all common human being.

The Buddha teaches that we must know suffering correctly, we must understand that suffering that Buddha teaches is suffering or emotional suffering that



happened with the belief that we are satisfy or not (passion) and satisfactory or unsatisfactory state of life which when we know suffering correctly so we will know the cause of suffering and the right way to end suffering but if we know the wrong meaning that adverse conditions of body of life.

-Passion is the cause of suffering-

For the reason that caused all suffering, The Lord Buddha teaches that “Lust” means the most stupid craving of human beings. (The utmost foolishness of humanity is ignorance, meaning the wrong understanding that we do really have ourselves) which this misconception is the instinct of subconscious mind of all human being which lust is a symptom of passion itself (The symptoms are the same but called different name) is the word passion meaning dirt or things that make the mind dirty which these symptoms are summarized as

1. The desire, which is desire to have, want to be, satisfaction, joy, etc. which this called positive passion (Causing hidden suffering)
2. The desire to push away from ourselves, which is the lack of wanting, not wanting to be or anger, hate, fear, unsatisfied which is classified as negative passion (causing distress revealed)
3. Desire to stay in place which is the desire to have an immortality or hesitancy or uncertainty or stupidity, this type of passion is classified as a neutral (because it has not caused any mental suffering)

When our minds experience delightful condition then our mind has a craving, wanting to have or wanting to be with that delightful state, will cause our minds to have hidden suffering immediately but when our minds are faced with unsatisfactory condition then our minds become not wanting, not want to be with that unpleasant condition will cause our minds to be revealed suffering immediately while our minds have not yet experienced both a state of delight and a condition of unfavorable state then our mind was born the urge to be in

that neutral state all the time (there is no desire to escape) in order to wait for the moment to meet the happy conditions that will occur in the future which while our mind is in this neutral state, our mind will not have any suffering (but may cause symptoms of neural to disturb the mind instead) so, this type of lust is not considered to cause any suffering to our mind.

-Nirvana is the peace of the mind-

From the supreme law of nature that says “when there is a cause, there is a reason, when there is no cause, there is no reason” it is passion is the cause of the suffering of the mind and on the contrary we can understand that if our mind lack of passion, suffering will not be which this matter we have to look at our mind, is it true or not? If found to be true, we continue to study.

When we find that while our mind is not lustful, our mind will not have suffering. (Both openly and secretly) in which while our mind is not suffering. Our mind will be calm (not struggling), cool (not burning), clear, fresh, light, comfortable, immediately these symptoms in Buddhism are called nirvana, which means cool, coolness of mind.

The important thing to understand is, Nirvana is not the kind of happiness that we enjoy because happiness will satisfy our mind (passion) and cause hidden suffering. We have to observe from our mind that when our mind is experiencing “open suffering and hidden suffering, how does it feel? And observe that while our minds have not yet developed that passion how does it feel? It will allow us to understand and see truly that how is Nirvana? Also, people who don't have accurate knowledge of the four noble truths often understand that Nirvana means the death of Arahant (The dead are gone) or never come back to be born as anything else which is the most

misunderstanding because of the nirvana as the lord buddha taught it has nothing to do with the death of the body. Therefore, the four noble truths of the Buddha will be studied to be able to understand correctly.

### -Two levels of Nirvana-

There are two levels of this nirvana, primary nirvana and highest nirvana, with that initial nirvana is the basic calmness that we already have as usual in our daily life while our minds are not yet happened with passion and suffering. This is a symptom that we call peace of mind or comfort that arises from the fact that we are good people of society and have not done the bad thing before including we are doing our duties and our work correctly and completely until we can be trusted (that is the precepts are completed).

The primary nirvana is something that already existed, according to the nature of all human life if there is not elementary nirvana to nature the mind to be rested, we must have gone crazy cause of passion burn us all the time, so we should see the grace of this primary nirvana, will not be ungrateful for nirvana with hate, fear, or weariness as all foolish human are now.

The highest nirvana is happened by training our mind to concentrate until it makes passion and obstacle are completely disappear (even just temporarily) which will purify our mind fully and then will make our mind nirvana or utmost calm and cool (even just temporarily) which if subconscious still has a bit of passion when we are careless or unconscious until when the concentration disappears will bring passion and happiness along with suffering come back to our mind again and again and cause this highest nirvana disappear as well, therefore nirvana at this stage it is only temporary

Until we can follow the Four Noble Truths of the Buddha correctly and completely until it make familiarity or root of passion that in our subconscious is completely lost (there will be no chance to come back permanently) it will make our mind reach maximum and permanent nirvana (all the entire life) which highest nirvana is the highest destination of Buddhism.

-The Four Noble Paths are precepts, meditation, wisdom-

In the way of curing suffering according to the four noble truths, the buddha concluded that the precepts, meditation, wisdom must be used together. The precepts are the normality of the mind, Meditation is a pure, firm and gentle mind. The wisdom is understanding and seeing the truth. The purpose of wisdom to realized that our life (body and mind) is not the true self. (The body and mind are soulless)

The Buddha taught that we have to use all of these (precepts, meditation, wisdom) to work together to stop the passion or obstacle (even just temporarily) also when we practice this precepts, meditation, and wisdom constantly and seriously (possibly months, even years according how perseverance we will have in practice) it will make our habit or familiarity of passion fade away completely it will make our mind reach the maximum and permanent nirvana.

-The precepts are the normal of mind-

Precepts mean the normal of the mind if our mind is not normal it becomes distracted, struggling, anxious, frightened, stressed, boredom, wrath for

examples because lust over the mind which way to normalize our mind or have the precepts is.

1. Intend (Willful) not to offend the life, property, karma (lovable things) of others.
2. Having the intention of not telling lies, profanity, sneakiness, and delusions.

This precept is very important because the precepts are the basis for the mind to easily concentrate when the mind is focused, concentration will be the basis of wisdom again. In order to make the glory path happen correctly and completely if we lack all of these, the four noble truths won't be happened.

By the precepts according to the principles of this noble path sum up with to be a good person or neat man, keep word, keep mind in society that anyone even a householder can practice without abandon house or possessions and go into the monkhood like any monk who desires the utmost relief from suffering (The supreme and permanent nirvana), it may not be as effective as the monks or priests who practice earnestly.

-Mediation is the mind that is always stand-

Concentration means that it is always persistent. It is a symptom that our mind is concentrating or catching or determining or focusing or concentrating on doing one thing for a long time there are two things in this concentration, Wrong concentration and Right concentration.

The wrong concentration is to concentrate with passion all the time which the result of this wrong concentration is that it will cause the mind to suffer or passion go according to the power of what is being focused, as if focusing on

sex. The mind will become heated and tormented by the desire for more and more of that sex. Or if concentrated in anger will cause the mind to become hot or frustrated, etc.

The right concentration is constantly concentrating or concentrating on doing something wholesome and causing passion completely disappear (even just temporarily) in which the good things that we intend to concentrate or do are focusing on our breathing or concentrating on reading a text book or the students pay attention to what the teacher teaches or that we intend to work honestly or how we intend to consider Dharma of the fact that scientists intend to invent or invent something that is beneficial to the world etc. by this right concentration will have three characteristics which are

1. Pure meaning that there is no desire or dominion
2. Determinate or be strong that is nothing can incite desire.
3. Gentle is easy to control and have a well balance.

The result of right concentration is, it makes the mind happy at being calm, mindful at all the times, having a good memory and causing passion to suppress or vanish. (even just temporarily) which when the mind does not have any desire to dominate thus making the mind free from any suffering when the mind is not suffering, it will nirvana to the highest (Note, if you find the word meditation in this book, please understand that it means correct meditation)

In conclusion, when the mind is concentrated the mind will have sobriety all around. In considering the truth of nature (on the vanity and soullessness of our body and mind) until we can realize the understanding and make the highest nirvana appear which this is the benefit of concentration but if our mind is unable to concentrate then will not be able to consider the understanding of intelligence. Including not making the highest nirvana appear

and when the highest nirvana not appear the wisdom of the enlighten did not happen either.

-You must know the obstacle first-

The obstacle is enemy of meditation which is passion and this obstacle is the one that block our mind which means something that dominate our mind make our mind don't have concentration and wisdom including the highest nirvana this can be separated by 5 symptoms which are.

1. A small satisfaction in eroticism
2. Malice thoughts or bad thoughts
3. Depression, lethargy, dizziness
4. Highs, Excitement, Shifting thoughts
5. Doubtful thoughts, doubts about the belief is it true or not? Or is it correct?

The passion, when it occurs to our minds it will cause our minds to suffer. But this lust does not happen to our mind all the time or all day long. That is, it only happens when there is an external force that is very strong (For example, when we hear a voice, someone curse us so we will arise anger or when we know that the person, we love passed away we will regret or when we know that we will die we will have a greatest fear of death) which is normal in our daily life it does not have a strong external stimulus often therefore, our mind is not often suffering anyway.

But in a time when the passion has not yet occurred in our minds if our mind is distracted there will be soft passions called neutrals (obstacle) happen to dominate our mind most of the day. When it has already happened to our mind it will make our mind frustrated, not calm, and it's not normal, it make our mind distracted when the mind is unable to concentrate thus making the

highest nirvana disappeared therefore making the wisdom of the discernment that can end suffering did not happen (even we have already had an apparent wisdom but if our mind is unable to concentrate this vision of wisdom would not have happened. But may only come up with remembered intelligence or comprehension which both of these wisdoms will not be able to be used to end suffering because I can't concentrate to help).

### -How to practice meditation easily-

As usual, we have some concentration already, for example, when we pay attention to the teachers or pay attention on reading book or intend to speak or write something that is useful or good etc. We will concentrate automatically, this concentration needs to be used in conjunction with wisdom. In the practice to end suffering according to the noble path.

But for people with ADHD (Attention Deficit Hyperactivity Disorder) such as those who are not good at studying or forgetful or unable to think of complex matters. They will not have enough concentration to be used to practice follow as the noble path which people with ADHD are able to train to concentrate more which methods of training the mind to concentrate can be done both systematically by informal training that to be determined or determined in the movement of our body in our speech and in the thinking of our minds all the time or while we are doing our daily activities in which this practice although a bit difficult but if we can, it will make us have concentration continually throughout the day.

As for the systematic meditation practice, there are several methods such as gazing at the ground, to focus on the water, to focus on the fire, etc. The practice of defining one thing along with the determination of the breathing or



our body with all the time which method of training we can use any gestures, is walking, standing, sitting and sleeping but if we are just beginning to practice, we should use sitting gesture first because it will make it easier to concentrate that other movements. But if we have practiced as proficient can use any gestures and you can close your eyes or open your eyes (if you close your eyes you may become drowsy easily)

In summary, we have to focus on the breathing of our body at all the time and try to keep the breath light (slowly) and long all the time (if the breath is strong and short it will make difficulty to concentration) we need to be careful, don't think about things that will make our minds come up with passion and obstacle.

In determining the breathing of this body initially, we may use the method of counting our respiration indefinitely. In order to calm the mind or you can recite short words while we are breathing in or out, such as no one, empty, passing, definitely dead, don't be stupid, don't be crazy, etc. To keep the mind conscious at all times or who can invent a new practice method that is practice and can make the mind easily concentrate which is the secret to easily practicing mindfulness that is when practiced the mind happy. When the mind is happy the mind is always focus on the things that are determined thus allowing the mind to easily concentrate but if practicing and not being happy the mind will resist struggling (but if we can endure the meditation practice with out giving up even though the mind is very distracted, soon the mind will calm and concentrate).

when we start to practice determining the wind was still not calm then try to think with consciousness is that we intend to think into words and then listen carefully, we intend to think slowly with short sentences while exhale but when you inhale, stop thinking (or we can think of a moment to breathe when

exhaling, stop thinking) which this thinking we should think about something good such as impermanence, not ourselves, non-real identity emptiness from ourselves and identity from other, or about the invention that are beneficial to mankind or about studying or about reminding yourself or about the cessation of suffering of the four noble truths, etc. which this practice will make the mind easily concentrate as well as causing wisdom at the same time. It is called a practice at both concentration and wisdom at the same time.

-contemplation - gazing-

Jhana is a state of serene contemplation attained by meditation, is when we intend to fix it on one thing for a long time is called a gaze which contemplation or gaze according to noble path, there are 4 levels when we intend to focus on one thing for a long time until the mind is no longer distracted (Because obstacle in mind is gone) and the mind is blessed with peace and tranquility and always with joy shows that our mind has reached the first step of meditation and if we keep focusing until we don't have to concentrate the mind is always happy, calm and content shows that our mind attains the second level of contemplation.

If we continue to focus until the mind was left with only happiness and peace all the time shows that our mind have attained the 3<sup>rd</sup> level of contemplation and if we focusing until even the peaceful happiness disappears and make our minds fully purity all the time (Because there is no happiness to disturb the mind) it shows that our mind has reached the 4<sup>th</sup> level of meditation.

This 4<sup>th</sup> step of meditation that is highest concentration according to the noble path because it can make passion and obstacle disappear completely (even only temporarily) and make the highest nirvana appear (We will not use the

word born or happen to Nirvana because Nirvana already exists naturally) Along with all human kind but it has a defilement and a dirty home to cover it up so we just take out what is covering Nirvana, Nirvana will immediately appear to the mind.

When the mind is utterly cool shows that our mind has the highest concentration completely, this meditation is necessary to practice in order to end suffering. As for higher meditation that can focus on one thing for a long time until our mind does not perceive anything outside of it, it's not necessary and it's difficult to train too. But if anyone has time and want to continue practicing will have stronger concentration until the mind is able to do something that is beyond what ordinary people can do, such as being able to create strange imagery in our own mind etc. which we have to be careful not to be obsessed with this high concentration because it might make us so caught up in this meditation that we cannot care about the noble practice then it will make our mind not escape from suffering permanently.

-You must know the word "Atta" first-

Before we can properly study the intelligence to understand it, we need to know the 3 misunderstanding or mistake that are opposed to wisdom first, are

1. Nijjang mean permanent and this make people misunderstanding that our mind (Spirit) of human or animal is permanent (Never die) which we can observe whether something is permanent or impermanent let us observe that if it doesn't happen or go away for even a second, shows that thing is impermanent.

2. Sukang mean happiness or comfort, it's wrong understanding that mind if it's pure permanently it will only be happy or comfortable without any problems or suffering.

3. Atta mean self, meaning the true self, it's misconception that mind of these people or animal it's identify itself which it does not need anything else to shape its identify by his ego mind is a thing (forever) and if this mind is permanently pure, it will attain the happiness and without suffering for eternity.

The doctrine of the soul or the spirit of all people and animal is this Atta. It's the doctrine of Brahman (Hindu) that teach about soul or spirit is little Atta separate from Brahma, the great Atta (Hindu teach that Brahma is the creator of the world and all living things) when the soul of people /animals are still dominated by passion had to be reincarnation as Karma that they'd done before they died until soul will follow the principle of eliminating the desires of Hindu. Such as torturing the body worshiping the gods, doing good deeds, meditation etc. so seriously till the mind is permanently purified from passion, that person's soul will be reunited with Brahma with only happiness and without any suffering for all eternity.

From the teaching of this Atta, that is the cause of belief in hell, heaven, angel, Indra, Shiva, Vishnu and all sacred things. That's supernatural including the matter of Karma, cross-worlds, transnational etc. which these beliefs have mixed into the teaching of the moral level of Buddhism for a long time, By almost all Buddhist unaware of these 3 misunderstanding which Buddhism categorize that is ultimate foolishness of all human kinds. Because it is false knowledge that is a cause of all passion and suffering arose.

-Wisdom is the 3 right opinions-

The word "wisdom" in Buddhism mean knowledge of thing that you should know. Which is that knowledge will help the passion of human kind vanish and

no suffering (temporarily and permanently) and that knowledge we called that Trinity which refer to 3 aspects of the constituents in which the word “additives” means things that have been made or created by something else. For example, our body have food, water, air and temperature come together to make it happen therefore the body is classified as being enriched, and all such additives will have 3 truths are.

1. Anijjang means impermanent which mean all these additives it will not be able to remain in its original (not immortal) because sooner or later all the additives must surely crumble (material) or disappear (mind) it has changed or deteriorated all the time.
2. Tukgang (Suffering) mean a state to endure, all those additives when already happened, it still standing (that’s not broken or disappeared) it still has to be supported. The condition of the manipulation of it was difficult, if any additives do not have this condition to endure its manipulation condition is either shattered (applied to the subject) or immediately extinguished (applied to the mind)
3. Anatta mean Non true self is to mean that all additives it takes other things to make this happen and when the condition of its enrichment has already taken place it cannot stand for eternity because sooner or later the condition of decorations must surely be broken or extinguished and even when its flavor has not decayed or extinguished still he had to endure hardships to sustain its flavor.

Therefore, all additives are not ego that can exist or situated in comfort for eternity.

In conclusion, all additives have hidden three truths, impermanence, condition to endure and not use true self which observing what will be “additives” or not then notice that if that must be made of other things shows that such things are additives or notice that if something has “happened” (from the original which did not exist before and then it comes up later) or “goes out of place” (i.e. from the one that existed before and then disappear later), indicating that the thing is an

additive or notice that if something has the condition to endure, it is an additive which this observation itself that we will have to take notice of our body and mind. In order to know our body and mind are the ingredients or not.

### -Three levels of wisdom-

Knowing “Anijjang, Tukgang, Anatta” of these all additives is wisdom that is practiced in conjunction with the precepts and meditation. According to end suffering as the Four Noble Truths which this wisdom is divided into 3 levels, are

1. Recognized intelligence is the listening or reading the true teaching of the Buddha and remembering.
2. Understanding intelligence is to bring the knowledge that is remembered, come to think consider and find reasons until the understanding that penetrates completely.
3. Enlightened intelligence is to bring that understanding into practice until resulting in the suspension or the disappearance of the real suffering (Even just temporarily) and our minds can really feel the absence of suffering (or Nirvana), which is know as an insight or truth that is superior to both memory and understanding because this proven to be true which the truth that has already been seen no one can object.

In order for us to come up with an understanding of wisdom the buddha taught that let us take the body and mind (Khan 5), both ours and those of others, Let’s take a closer look at all aspects (Anijjang, Tukgang, Anatta) that in the past, present and future, we can come up with and understanding of intelligence and if we take this understanding come and practice with the precepts and meditation until causing suffering to really go away and the highest nirvana really appears, it will allow us to develop the visible wisdom.

The finding of this wisdom Buddhism is called "Spiritual eye" the eye which see the law which this will make the mind with eye see this dharma become the spirit of the noble man (A noble person) initially called "Sodaban" who is the first one who is enlightened and if the mind is able to practice until the end of suffering permanently is called the mind of Arahant which this visual intelligence classified as the highest wisdom of Buddhism.

-Anatta is the core of wisdom-

Normally all human beings will have the consciousness that life (Body and mind) this is really our own identity which from this self-consciousness that makes us all misunderstand that this our life really who we are, including further misunderstandings that all the people of this world is the true self just like us which this misunderstanding is the cause of our mind meet the desire and all sorrows without understanding and seeing the cause of suffering that is wrong opinion of the life that life is belong to us which this is misunderstanding classified as the most ignorant of human.

Until Prince Sddhartha discovered that our mind and human being included that all animals that are soulless (that is not really our identity) and he can also destroy the false opinion that his mind is the true self (The wrong opinion that the mind is the Atta) that is embedded in his subconscious can be completely eradicated until his mind was permanently free from suffering. Thus allowing him to enlighten and be Buddha in the world, his highest led the teaching at of the mind as Anatta to teach interested people until making the wise people of that age meet a great amount of wisdom and enlighten until spreading his teachings all over the world until it became a religion.

So it can be concluded that the teaching of the Lord Buddha on the mind of living thing as Anatta is the core of wisdom that we use it link to precepts and meditation to practicing end the suffering as the four noble truths Therefore this knowledge is the most important that we need to study and correctly understanding and then practicing to prove that the principle of this noble path can end the suffering or not.

-Khan 5 is the body and the mind-

The principle of determining the understanding of intelligence, the Buddha taught that let us take this 5 Khan; our body and mind. Let's consider the reason that cause each Khan to arise, stand, and disappear which will give us the wisdom to understand that our life is impermanent, a state to endure, Not ourselves which Khan is a group, this composed of 5 Khan.

1. Roop Khan (Shape) is the whole body or age that make up the body, our body or organ is formed by four elements (Property of matter) Earth is solid, Water is liquid, fire is heat, and wind is the gas to create it and stand still by that body is born from father and mother together and has the appearance according to genetics from father and mother inherited.
2. Vinyarn Khan is a perception that occurs when the six nervous systems of the body (eyes, ears, nose, tongue, body and mind) experience six external things in a match (i.e. image, sound, smell, taste, touching) touch the body such as cold, hot, soft, hard, and things that come into contact such as, remembering, feeling, thinking and everything that the whole nerve system perceives) when any nerve system it will cause the spirit or awareness to happen to the nerve system immediately (For example when a picture come to contact with eyes, will immediately see the image in the eye or when a sound touches the ears will be heard immediately in the ears, etc.) which the spirit or awareness scientifically discovered that it is light electricity that



arise from the nervous system of the body that still good and working like the electricity generated in the battery that is still good or the electricity generated in the solar cell is still good and the sun light struck (As for the spirit we must understand that teaching that teach about the spirit is the mind of people and animals that can float away from the dead body to be able to reborn into a new body it is the teaching of Brahminism, not the real teaching of Buddha)

3. Sanya Khan is to remember what is perceived, to remember what we are aware of this recognition can be distinguished as remembering what image it is, remembering what sound it is, remember the smell, recognize what the tongue taste, remember what it touches the body, what object it is, and how the mind feel and how it was done with that feeling which the mind remember that it perceives the mind has to rely on the brain that is still good to be source for storing or recording information that the mind has been aware of throughout life if the brain tissue is damaged the information stored by the brain is lost as well. Which when the mind knows something then it will be compared to data that brain had if you compare it and find it match, the mind is able to remember what is perceived but if you compare it, and find that no match the mind will not know or remember it
4. Vetana Khan is the feeling of being perceived (from nervous system, eyes, ears, nose, tongue, body and mind) when the mind has recognized something and remembered it will immediately generate a feeling of what is perceived this feeling can be summed up in 3 ways, 1)Happiness is the feeling easily tolerated or satisfaction or what we like to call it "Happiness" 2)Suffering is a feeling that is difficult to tolerate or dissatisfied 3)Mild feeling which not both happiness and suffering as for the matter of what kind of Vetana will happen then it depends on external things that the mind perceives and how the mind recognized, Ex. When our eyes see the beautiful opposite sex and remember that the opposite sex is someone we love will immediately be happy and pity but if our eyes have seen people who are not cute and remembering how that person used to curse us or hurt us will immediately cause suffering and so on.

5. Sang-Khan Khan is the manipulate of the mind. It is a symptom that our mental symptoms occur then our mind is dominated by ignorance. The mind will cause symptom of passion for that manipulated immediately (satisfy/hesitation) we called "distressed mind" when passion arises the mind will have more intense suffering piled up in another place which it means suffering. According to the four noble truths which is a symptom of Sangkhan that not purify (because it dominated by passion) which this impure body it includes thinking and contemplation of the mind according to the power of desire.

But in case that our mind had manipulated, and our mind have mindfulness, wisdom and meditated will make ignorance and passion not happen which when no passion, it will be empty mind without suffering (because the mind does not have severe suffering piling up but may still cause suffering that is not severe from the mental, can be exposed to outside things for the first time when the mind is not suffering, it is Nirvana (Calm and Cool) which is pure Sangkhan (because no overwhelming desire) which this includes the contemplation of the mind with intelligence these 5 khans are often refered to short as "Roop (Form), Vetana (Feeling), Sanya (Remembering), Sangkhan (Manipulated of mind), Vinyarn (Perception) which all of this is our body and mind where the body is the form and the mind is the collaboration of Vinyarn, Sanya, Vetana and Sangkhan which Vinyarn is the foundation for the mind that represents the imaginary of the mind, the perceived and felt things, as we collectively call mind that means things that can be imagined which the important point that we have to notice is Vinyarn (Perception) must rely on the six nervous systems of the alive body to be happened without healthy body would be no vinyarn (Perception) when there is no perception, there will be no mind, when there is no mind, there will be no feeling that we have ourselves, which if we understand and accept this reason and truth it will allow us to understand the work system of our body and mind properly and it will give us real intelligence to understand.

-The Buddha taught that “We don’t really exist in this body and mind”-

From the study of all additives, there will be three truths, impermanence, condition of endure and not true self, there will make us understand that if anything has to be made by other things to happen shows that something is artificial or if something has “happened” (from the original that did not exist before and then it comes up later) or “disappeared” (i.e. from the one that existed before then vanishes later) then it is an additive, or if something has a state to endure, then it is an additive.

From this principle when we come to observe certain objects, such as cars or cell phones, etc. We will find that both cars and mobile phones are all things that require many objects or parts to be assembled into car and mobile phone which implies that there is no real identity of both mobile phone and a car. There will be only additives that we suppose to call cars and mobile phones.

Also the condition of the car and mobile phone cannot remain in its original condition forever because sooner or later both cars and mobile phones must surely be broken and disappear so these are additives, that is not real.

The education provides the wisdom that use to end suffering, Buddha taught that let us study from our body and mind. So we will find the ultimate truth of life and can bring forth wisdom to understand by what the Lord Buddha taught us to consider is an additive or not which is our own body and mind.

By our body is a group of images or objects it is made up of four elements (earth is solid, water is liquid, fire is heat, and wind is air that can be felt by

eyes, ears, nose, tongue, and body which shows that the body is an additive that is not really a body or not being anyone's body and the body is "born" from the mother's stomach with father's assistant and when the body dies, the additive will gradually "crumble" and disappear which implies that the body is impermanent which the only reason for this is to show us that our body is not really our body.

The mind is "what is imaginable" we must observe from our mind that what it is which the mind will arise, it need body that not yet dead to perform the mind (that is we have never had a mind without a body) which indicates that our minds are not the real one (That is not an immortal identity) or does not have a true self in this mind.

Also when we are awake, will arise the mind up (is what we can think) but when we sleep and not dream, there will be no mind. (No mind at that moment but when we are sleeping and dreaming the mind will come up but it still imperfect) which indicates that the mind is occurred and extinguished. Which is nature of additive that shows this mind is not true self of us on anybody or does not actually have our own in this mind which the only reason for this is to show us that our minds are not the real one that can be who we or anyone else. To conclude that we do not actually exist in this mind even though this mind has a feeling that we have been around for a long time or called this feeling that we have ourselves is an illusion or what deception is true or is it a dream that we feel as if it were true but it's not true because in the end when waking up everything we feel in our dreams will disappear until the end.

It can be concluded that both our body and our mind it is not our true identity or that of anyone else. Because it is just an additive that nature make up the body and creates a mind that feels that we have only temporarily is when the body and brain are still good the mind that feels we are there will still exist but

when the body dies or brain damage the feeling that we have ourselves will not immediately follow this is the use of reason until it was understood correctly and clearly that brings insight into intelligence for using this understanding to focus on all things (with emphasis on our own body and mind) with precepts as a basis then will cause the passion to disappear (even just temporarily) and make the suffering disappear including making Nirvana appear, it will cause the wisdom to see which is the highest wisdom of Buddhism.

-The true mind of all human being is pure-

Buddha taught that the mind of every new born child it is a completely empty or pure mind by nature, (this pure mind will have nirvana) it is there is no desire and self-belief that dominates the mind will have only intuition (Intuition is knowledge that arises spontaneously with the natural mind without anyone teaching for example a calf that arose would walk without anyone teaching it, or the knowledge that it had a little to do with itself which this knowledge of self-classified as the most ignorant of human beings.

When the child's mind perceives the things of the word (images, sounds, smells, taste and things that come to contact with the body) through the eyes, ears, nose, tongue and body. Sensation (feeling) begin to occur (Satisfied/dissatisfied/hesitant) and the belief that there is a self coming up with suffering with the power of ignorance dominating the mind which implies that the original nature of every human mind is the same is that the mind is empty or pure (there is no desire and self-esteem) are the same in every mind but because of the nature of the mind with intuition or the knowledge that they have arisen and no one has come to teach you the truth that it doesn't really exist, thus causing the minds of all human beings creating a belief that self-possessed with selfishness.

The selfishness of this human being when there is a lot of joy from the materialism of the world including no one teach to understand that materialistic happiness brings many penalties and dangers that come later and making most of the human beings in the world become a very selfish person who like to persecute others and destroy nature until the earth's ecology is extremely damaged and severely damaged till it happens as catastrophic disasters and war in various forms all over the world until various crises arose around the world and cause the peace of the world to be lost as it is today.

-Why were we born?-

Man is a living being that nature has made or created which when it happened, Human will be under of the nature law so man must have a duty to obey the established laws of nature, so that life is living with the least suffering or without suffering at all.

The summarized duties of all human beings are; Maintaining the body not to cause suffering take care of your family to be happy, to maintain a peaceful society, keep the world in peace including taking care of nature to be pure and complete but the most of humanity is taking care their minds to be calm and cool or to have the least suffering if we can perform our duties correctly and completely we will get a good return which body will be healthy, the family was happy, society is peaceful, there is peace in the world, Nature is pure and abundant, Including mind nirvana or calm and cool, but if we do not perform the duties required by nature to be correct and complete or mistreatment or contrary to the nature prescribed, we will be punished or will be dire consequences is to cause physical illness or suffering the family had no peace society is in turmoil. The world has a crisis and nature is damaged including the mind is suffering.

In conclusion human beings were born to perform the functions required by nature or called duty is the most important aspect of every human being. We all have to study to achieve our own knowledge and understanding of the correct and bring that knowledge to practice to give life the most valuable or benefit that life deserves and help to spread this knowledge and understanding to fellow human beings together to help him escape mental distress and be free from physical distress including helping the world to have a sustained peace.

-Where are we going after we dead-

The question of people interested in studying Buddhism is often asked; where are we going after dead, Dead will be born or not, about Hell, Heaven, angels, spirits and god, etc. which if we ask people who believe in spirituality or ego souls. He would inevitably answer according to his belief that people are born to pay for Karma, after death, it must be done accordingly to Karma, if you did bad thing when you die you will go to hell but you did good when you die you will go to heaven etc. That revolves around the death of karma and the subject of hell, heaven, angels, gods etc. as Brahmanism teach itself. But if we ask the person with the wisdom that is truly enlightened in life, he will not answer these questions

but he will explain to us that no one dies is that we ere not born in the first place even though we have a feeling that we are in the moment but it doesn't have us so when the body dies so equals that no one actually dies so death is like a corrupted computer robot or the system only stops working as for the belief that after death, we can still be born again. It's story of a person who still possesses ignorance. Think by themselves according to the power of ignorance in which people who still have a lot of ignorance dominates the mind there are

many in the world, therefore it is difficult for anyone to come to understand this profound truth about no one dies.

-Karma is science-

First of all, we need to understand that the teaching that teach “when doing karma in this life upon death, it must be born again to get result of Karma (Acting) in the next life” that is the doctrine of Brahmanism. That have been taught for a long time and many people believe each other which this teaching was either mixed in the teachings of morality in Buddhism today, therefore we must also understand this point because of the high-level teaching of Buddhism that is the true teachings of that Buddha there will be no such teaching.

The teachings of the true karma of the Buddha he will teach that Karma is an act of intent (Intent is passion that has both good desires and evil desires) by the effect of Karma is called misfortune which the teachings of the Buddha’s karma is teaching our subconscious mind, when we do good karma (eg. Helping others without expecting rewards), physically or verbal or mind (thinking well) our subconsciousness knows it that this is good which will cause our subconscious resulting in happiness or satisfaction came up immediately while we do good deeds which these good deeds are sometimes called merit-making and this happiness and joy is called merit.

But when we do bad thing, such as take advantage of others whether by body or verbal or mind, our subconscious is aware whether this is evil which will cause our subconscious feeling sad or uneasy or anxious immediately or it may come after we have finished doing bad thing. This is sometimes called “sin” and this distress is called the result of sin.



This mischief or effect of good and evil it is called "Hell-Heaven" in the abstract way of Buddhism that happen to our minds today as we call it "Heaven in the bosom hell in your heart" as for the teaching of the underground hell, Heaven in the sky that are mixed into the teachings of the moral level of Buddhism it is the teachings of Brahmanism Not the real teachings of the Buddha.

This teaching of Karma is a moral teaching for those who do not have enough wisdom to study the higher level teaching of the cessation of suffering. To be able to understand correctly therefore the Lord Buddha taught those who do not yet have enough wisdom just do only good (good karma) and not do bad (evil karma) in order to have happiness in present life and in order not to cause physical and social problems it will also help the world to have peace in which the best people still suffer mentally until that good person becomes more intelligent and is interested in curing suffering the Lord Buddha world then begin to teach high level teachings about the end of suffering.

-Summarize all the teachings of the Buddha in one sentence-

Someone asked the Lord Buddha all the teachings of the Buddha how can you conclude to be as short as possible? Buddha replied that all of this teachings summary in the sentence that "All things we should not be able to go in and hold firmly as ourselves belong to us". Which this is summary of the four noble paths of the four noble truths so this can be explained that all things of nature (Focus on our body and mind) It is an additive that is not true identity of anyone or anything and all those additives it is impermanent is that must be broken or extinguished sooner or later if our mind is foolish and then take that additives to be ours with love or pleasure (is the type of passion that want it) will immediately make our mind become heavy, tired or uncomfortable ( there is hidden suffering). And when all the additives that we take on it has changed or separated from us according to the nature of its impermanence it will cause our minds to be dissatisfied or not

wanting to leave us. (is the desire to push away) come up immediately which will cause our minds to grieve or sorrow. (That is the distress is revealed) came up immediately.

But if our mind is a smart mind (That is the wisdom of understanding and seeing already) and concentrating (with precepts as a basis before) it will make our mind not to take up all additives of nature that ourselves belong to us when the mind is not holding up with the power of passion, there is no suffering when the mind is not suffering it is Nirvana or calm (both temporarily and permanently)

In conclusion, if we understand the meaning of just one sentence is equal to we understand all the teachings of the Buddha and if we can only do this equal to we have followed all the teachings of the Lord Buddha including if we get only this result is equal to we get all the result from the true teaching of Buddha. Therefore, when the buddha had already enlightened in the world and we have been born and have come to meet the true teachings of the Lord Buddha to understand and practice in other to get most benefit of this birth But if we do not study and follow the teachings of the Buddha called birth who are born not receive the most valuable or beneficial things that human being deserve.

#### -The beliefs of the Buddha-

Buddhism is a religion that teaches wisdom before beliefs, when we have faith in Buddhism we must always have the wisdom to precede our faith it will make our beliefs not be false or superstitious which to establish the right beliefs, The buddha has taught it in "Kalama" (The doctrine taught to the Kalama people of India at that time) which is summarized as follow

When we study the teaching of anyone or from any text book, first of all we will need

1. Do not believe that it is true just because heard from somewhere.
2. Do not believe that it's true just because it is a story that continues from ancient times.
3. Do not believe that it's true just because the people were rumored to be notorious.
4. Do not believe that it's true just because with reference texts.
5. Do not believe that it's true just because it has direct reason (logic) support it.
6. Do not believe that it's true just because there are ambient reason to support it.
7. Do not believe that it's true just because of it accepts our common sense.
8. Do not believe that it's true just because it corresponds to the opinion that we have before.
9. Do not believe that it's true just because the person who tells is credible.
10. Do not believe that it is true just because the person who tell us is the teacher we respect.

When we found any teaching, first of all, let us take all into consideration whether that teaching is punishable or useful, and whether the knowledge (wise and impartial) reproach it or not if you consider and then see that is disadvantage not useful, so just ignore it But if you consider that the teaching is beneficial, without disadvantage, and the one who know is not blame then bring it to try and see the result that it's not reduces the suffering (even just temporarily), ignore it. But if you try to practice and suffering level is reduced then gradually convinced and accept more practice (to stop suffering permanently)

In conclusion the Buddha taught that we cannot believe anyone or any textbook because we still do not know if he teaches wrong or correct even our own common sense cannot believe. If we are lost in believing in others or by texts there is a risk

that we will receive false teachings without out knowledge. So the way that we can find out the true teaching of the Lord Buddha is initially, do not believe anyone not even yourself which when receive any teaching then be taken into consideration first when seeing that no disadvantage, it is necessary to try and practice to the full standard when practiced and get the real results therefore gradually believe but if you practice to the fullest standards and you don't get real results, Don't believe it, ignore it which practice seriously as Kalama teaching will enable discover the true teaching of the Buddha with our own intelligence without being believed by anyone or from any textbook because we have eyes (the wisdom to see and understand) that see what is the truth and what is not the truth.

(Able to study more details from [www.whatami.net](http://www.whatami.net) – [www.whatami.6te.net](http://www.whatami.6te.net))