Comments on a Statement by Mae Chee Kaew

Bhante Bodhidhamma · Notable Dhamma Teachers — Bhante Bodhidhamma · 45:05

Namo Tassa Bhagavato Arahato Sammāsambudassa Namo Tassa Bhagavato Arahato Sammāsambudassa Namo Tassa Bhagavato Arahato Sammāsambudassa — Homage to the Buddha, the Blessed Noble and fully self-enlightened.

Noreen keeps up her group of Skype — about four or five of them who discuss the Dharma. They take a book or they take something, and this was something that came up for them. She sent it to me because there was a question about something which we will come to later.

So Mae Chee Kaew is a Thai forest nun who is recognised as a fully liberated being, and this is one of her statements. We'll use it to find out how we can get there, even this week:

"Body, mind and essence are all distinct and separate realities. Absolutely everything is known. Earth, water, fire and wind. Body, feeling, memory, thought and consciousness. Sounds, sights, smells, tastes, touches and emotions. Anger, greed and delusion — all are known. I know them all as they exist in their own natural states. But no matter how much I am exposed to them, I am unable to detect even an instant when they have any power over my heart. They arise and cease. They are forever changing. But the presence that knows them never changes for an instant. It is forever unborn and undying. This is the end of suffering."

That's pretty clear. So how do we get to this point, I wonder? The end of suffering.

We'll come back to this in a moment, because if we want to teach people the Dharma, then we've got to be pretty clear ourselves about the basic position the Buddha took. To actually be able to feel that you have the internal logic of his teaching, the internal rationality of his teaching, to make that bold statement — there is an end of suffering. I don't think there's a single Western psychologist or school that says there's an end to suffering. Maybe if they were Christians, they would have thought so. But in the sense of there being an end of suffering right here in this very life, I think that's quite a bold statement to make.

So for us to revise, really, just to go through our minds, the four basic truths that the Buddha taught. The truth of *dukkha*. Remember, *dukkha* means something hard to bear — that's its translation. Hard to bear. It's not only referring to the pains and aches of the body and the emotional upsets, the pressures and the stress of life. It always boils down to these three characteristics. That our deep suffering, the deeper level of existential suffering, comes about because we're not actually seeing things as they really are. That's his normal statement.

Now that statement, which is a translation of the Pali, isn't actually absolutely correct. The translation is

"to see and understand how things have come to be." So this is the Buddha — he's interested in process. He's interested in process. So when we, today for instance, when we're observing the process of eating — it's the whole process that we are trying to engage with, trying to understand. How is it that we create this world within this psychophysical organism, this body and mind, this fathom-length body, as the Buddha puts it? Within this fathom-length body is the world, the creation of the world.

It's really beginning to understand that we are limited by the body as to what we can experience anyway. And then whatever information the body gives us is always taken inward and fixed into our concepts about things. And these concepts about things are built up from past perceptions.

Very simply, today we had chilli beans. Well, we've probably made our own chilli beans and had chilli beans elsewhere. So as soon as we tasted these chilli beans, we knew whether they were the real chilli beans or not — because either they're not the proper chilli beans, or they are the proper chilli beans, or they're almost the proper chilli beans. So it's this judging mind. And that's something else — remember, judging — there's a distinction between judging and judgmental, but putting that aside, this whole process of creating the world within ourselves, having this memory of past events, reliving really the world through our particular memory patterns. And that's the *saṅkhāras* — that's our habits.

So when the Buddha talks about this *dukkha*, he's digging deep at the level of our perception, how we perceive things. And one of them is that we perceive continuity, and we actually really do believe that the person — me — who got up this morning, well, I'm pretty well the same person now. I don't see, I don't experience myself arising and passing away. I experience myself as absolutely constant within a mass of change. It's me always that's doing stuff. And getting down to that *anicca*, getting down to this real deep level of impermanence, is to see that the actual self is arising and passing away — the sense of me arises with every momentary experience I'm having.

So this again digs even deeper to the point of identity. Now here in this statement, she says, "I am unable to detect, even for an instant, when they have any power over my heart." To have power is to have control — it's the self. Whenever you say, "This is me," and then you define it. If you say "I am" and you put something at the end of that sentence — "I am angry," "I am happy," "I am an engineer," "I am a nurse" — whatever you say after that, you're locked into that definition, even if only for that moment, for that time. And that's how we define ourselves. When that definition disappears, then of course at times it can send us into a process of not knowing who we are. So you get this crisis, an identity crisis.

I remember that I used to have a Tai Chi teacher. He was a lovely man. And I stopped going, and I met him years on — well, not that far on, maybe two or three years on — and he was half the man I remember him. And I said, "What's happened?" I thought he'd had an illness. He said no, he just lost his job. So with his job, lost his identity. It wasn't only the pain of loss of the income, but the whole self-definition of who he was and what his position was in the world — it was just taken away from him. And he had the usual depression and all that sort of stuff that comes with that loss of identity. And of course, the final loss of

identity is when they lay us out in the morgue. I mean, that's when we know we've lost our identity.

So the way the Buddha digs really deep — and it's a place, of course, that most therapies don't want to go; it's a bit frightening to get down to that level — but that's where we want to get to. We want to get down to this business of who am I before I describe myself, before there's something coming after the "am" — "I am" whatever. And it's because — remember — because of this deep delusion as to who I am, meaning this body, this heart, this mind, this person. Which exists, by the way. The person exists in the sense that it's momentary. It's a momentary total conception of me. There are experiences in meditation where you can step out of the self. It's a bit strange, but you can step out of it and you see, oh, there's the self. And that self — but it's not permanent. That's the problem.

Now because of this identity thing, of this identity of being this person, then remember that I have this relationship with the world now. And when we ask ourselves, "How do I want to be? What do I want to be?" I think we've come to this word: happy. "I just want to be happy, for heaven's sake." Everybody will define their happiness in their own way, but that "I want to be happy" is just — that's all I want to be.

You want to be happy, and because of this delusion though, remember, we seek the happiness in just these wrong places. And that's where we form attachments. And attachments are simply our psychological dependency on something. And then we find we don't have control over it, and so the whole gamut of human misery starts — the frustration, grief. And of course, once you've gained something, you've got to protect it one way or the other, whether it's against some nasty person or a government — you've got to protect what you have. And so there's that aversion and the fear of loss.

So you can see from this deep delusion that arises a more tangible *dukkha*. I mean, if you were to say to somebody, "Are you suffering?" they'd probably point to these sorts of things — like "I'm depressed, my job's not going well, my relationship's collapsing," all that sort of stuff. So they're pointing to something actually concrete and something they can actually feel and explain. But at a deeper level we have this inexplicable sense of identity.

You can see from her statement that something's missing there, isn't it? Because no matter what's happening to her at any level, it doesn't have any power over her heart. In other words, she cannot be grasped by it. She cannot be lost in it. Deluded by it. So that's where the Buddha stakes out his cause: there is *dukkha*, and there's no way — there can't be *dukkha*. That's the point. There's no way for us, with the idea of a self, there can be anything but *dukkha* in the end. And even when we are totally happy, when things are going perfectly right and the world is full of gold and shining, there is always that awful feeling underneath that things are passing, that you don't have control over it. So nothing can give us absolute total satisfaction.

Again, it's usually expressed in the negative: "The presence that knows them never changes for an instant." This is the end of suffering. So in terms of how we would normally define our happiness, normally define a state of *adukkha* — not suffering — we would normally define it in a very positive way,

such as feeling happy, going on holiday, having a good job, all that sort of stuff. We would actually define it as some sort of existing experience. But this can't be that, can it? Because she's opted out of all experiences. This is a presence that knows. Never changes for an instant. It's forever unborn and undying. In other words, it's not part of the process of the phenomenal world that we're experiencing, which is arising and passing away. Complete distinct from it. This is the end of suffering.

So our question is then — what is the next position that the Buddha takes? What's the cause of it? Now he doesn't — having stated these three delusions of *anicca*, *dukkha* and *anattā* — he doesn't drive at the cause — this is an important point — he doesn't drive at the cause of being; the problem is identity. That's not where he's positioning us, because that would be impossible to work with directly. He's pointing to how this delusion and this wrong identity manifests. And it manifests in our desires.

So then he gives us this dependent origination, which is in the second noble truth. He tries to point out to us where the weak link is in this whole process of creating suffering for ourselves. And you'll notice that at the base you've got this sense of ignorance. Now remember that ignorance is not culpable. It's not as though we should have known better. It's a state of not knowing. And just like we don't know some things, we then presume to know, or we think we know, or we make a guess, or we take a leap — and it's usually into some sort of pit.

So it's accepting that at the base of us, the fundamental part of us, is a state of not knowing. And this, remember, translates into the heart as a sense of innocence. So from a moral heart point of view — compassion, joy and peace — we start from the point of innocence, which means not doing harm. It's the Latin: no harm. So there's "no harm" and "not knowing" are combined to form what she's referring to here as body-mind — mind especially. I don't know what words she's referring to in the Pali.

The Buddha uses words contextually. Sometimes they seem to contradict each other if you're going just for a word. So take the word *citta*. *Citta* could be translated in our language as the combination of mind and heart, the old word "soul" as opposed to "spirit" — psyche. We split those in our enlightenment period, in the great 18th century enlightenment, so that we think of ourselves as rational beings or feeling beings. So you get people say "I think," and then others say "I feel." So this split is something that we have, which has, of course, had its brighter side — it's brought about science and technology and all that. But in the Buddha's understanding, that would all be just one faculty, and that's known as *citta*.

And yet in his victory verse, the one that we chant in the morning, he says he's achieved the *asaṅkhataṃ cittaṃ*. So he's achieved something which is not conditioned. That obviously can't be the body, the mind-heart matrix. So we have to be careful about — I don't know what words she's referring to here.

So we have this dependent origination, and we need to be clear about why the Buddha taught it. So he's teaching us how we create the world, and it's the creation in time, because these links don't always come at the same time. The first few are always there at any given time. So there's always that not knowing beneath everything we do, a sense which express themselves as a lack of wisdom. And because of that,

we've created these delusions, these *saṅkhāras*. And they're running underneath every moment as a potential, like a program in a computer.

And then you have a moment of action, a moment that drops into this flow, you might say. Of course, they're momentary, arising and passing away and all that. But even so, you've got this drop into the moment, and that's when you get the body, mind and consciousness. And he separates them. The body and mind are one matrix — the body and the mind working off each other. So that's what we do when we're eating — we're seeing that there's the body taste, the heart responds with a bit of joy and so on. So that matrix is always happening, and there's the consciousness of it.

So consciousness here — you have to be careful — it's a discriminative consciousness. There is included in there a certain knowing, a certain habitual way of discriminating things, just even at a very simple perceptual level. You know that when Cook arrived in Australia, the Aborigines didn't see the ships because they didn't have a context in which to see them. It's the same with me. When I was in Sri Lanka, I heard this barking. For some reason, I hadn't associated that sort of noise, barking, with monkeys. And when they told me it was monkeys and they were up there, for the life of me, I couldn't see them. And they were just amazed that I couldn't see these monkeys. And then suddenly I saw them, because I had a picture of a monkey in my eye. They go, "Surrounded by blooming monkeys." I didn't see this — it's astonishing really.

So that whole process has to be put onto a screen, and that's your *vijñāna*. But it also includes all the knowledge and the intelligence — all the knowledge and the understanding that we have is on that screen. Now once that's happened — remember, so you've got the body, you've got the splitting up of that into the six *āyatana*. Now *āyatana* are spheres, and what the Buddha is saying is that each sphere is distinct and discrete. So you can't hear through your eyes and you can't see through your ears. It's just one of those things. I know there's this thing about synesthesia, but I think that's just in the mind — that's the mind itself working on it inside; that's the sixth sense.

The fact is that you're never going to hear through your eyes whether you like it or not. So it's recognising that we experience the world through very different avenues, which we have to collect onto this screen. So even here, you can hear me, you can see me, you can feel the atmosphere of this room. All of that is happening in little blips and blobs, but somehow it's held on this screen. And that's what the *vijñāna* is referring to.

Now when that's held there, we have our moment-to-moment contacts. So there has to be those three things there.

An object, the sense base, and that consciousness, that holding on a screen for us. Now it's the next point which turns this world into likeable or unlikable. And that's the *vedanā*. And once we've experienced something like that, remember, there's always a reaction to it, of always wanting to make the world pleasant for myself and get rid of anything that's unpleasant. And it's at that point that we see the escape.

The escape is between experiencing things as pleasant and unpleasant and seeing how we're reacting to it, which is then creating a relationship to it. Now, if we see that, we also become aware that actually even at this point there's no suffering. Have you grasped that in your meditation? Have you seen that when you're aware of, say, pain in the knee, and you're aware of aversion to the pain, not wanting it, if those two become clear objects in your mind, you're not actually suffering. Even at that point, you're not actually suffering.

It's only at the next point when, as it were, you dive into, you lose yourself in that reaction, and you become, "I don't want." So the point of real suffering is always at the point of identity. Now, the question is, who's suffering? It's the Buddha who's suffering. The Buddha's suffering, and that's why he wants to get out of suffering.

See, there's no suffering as such in the body and mind. All there is, is what is pleasant and unpleasant. The point of suffering is when this very thing, this very thing, I am unable to detect, even instant, when they have power over my heart. This knowing. As soon as this heart or this knowing falls into that wrong identity, it's that which is suffering. It's the Buddha's suffering, and the Buddha wants to get out of suffering.

So grasping that, what's happening at the point of identity is that this Buddha within us is actually losing itself through the delusion, that initial delusion of believing that true happiness is to be found in the sensual world. Sensual here means the whole phenomenal world, the world that's being created by the mind out of quite minimal data, I believe.

So then, of course, having said that this is the cause, he then tells us how to do it, just missing that third step about *Nibbāna*, the end of suffering. He then tells us how we're actually going to achieve this. And you'll notice that it's completely systemic. The fact that just because we understand something or see something doesn't necessarily mean that it's going to become systemic.

So just seeing, for instance, how desire arises when we're eating and we know that there's an overlay of greed, there's an overlay of attachment to the food, an overlay of wanting to seek happiness there, just the seeing of that clearly, clearly, clearly, even though we see it absolutely clear, it's clearly not enough because we keep being greedy. So there's something else that has a problem here.

And then when we look down into the lie, we find attitude. Now, attitude refers to these conditionings within us, what our attitude is. And when we look at one of them, this selfishness, which manifests as anything we do for our own good, for our own benefit, driven by the idea that this is happiness. That's always the internal delusion there. When we see that, in fact, it has to be hit at an attitudinal level.

Now, how do you change at an attitudinal level? It's by seeing these intentions. By seeing these intentions, and that's why this is such a strong teaching within the Mahāsi tradition, the Mahāsi Sayādaw's tradition. To see an intention is to see the manifestation, the initial manifestation of a delusion, an initial

manifestation of a habit that we've created which is unwholesome for us.

So as soon as I see this desire for scones, for instance, arise tomorrow, as soon as that desire hits me, I say, "Oh, that's the old greed. I'm hoping it's as good as last." So it's actually catching that moment. Now, if we have this mindfulness, this awareness, this alertness to actually be with that, then we'll allow it to exhaust itself. And every time we do that, we're drawing energy from that old habit.

So that this compact energy that we've got now directed just towards this object that we call a scone is now being drawn out. So tomorrow, when the scone is there, you'll be able to say, "I'm going to renounce the scone and sit with the pain of renunciation." Knowing that this pain is a healing pain. Because it's drawing the poison out of the system. When all that's gone. And you feel perfectly equanimous. Then of course you can have your scone. But not without clearly seeing any arising of greed for the scone after that.

So on the opposite of course, is that when the intention is seen as wholesome, then we empower it. And in this sense, the heart's growing. So when we look at right attitude, it's normally put in those three ways, isn't it? Selfishness to generosity, hatred to love, cruelty to compassion.

Now you'll notice that there's no in-between state. You're either greedy or you're not greedy. There's not an in-between state there. So I've tended these days to use the word sublimate rather than transform because it immediately changes. So as soon as you let out this greedy feeling and you just let it burn itself out, that energy is not lost. It's there as potential and it'll be used for the right intention. And in this way, the growth toward light, from darkness to light as the Buddha says, becomes a natural process through this process of renunciation.

And that's what we mean by renunciation remember. It's not we're not trying to beat ourselves up, we're just trying to really feel those initial intentions and to stay steady amongst them and wait for it to just die away. And then of course the intention there of course doesn't finish there, does it? Because then it has to translate into the way we speak, to what we do, and into our livelihood. So in other words, it has to manifest.

Now, remember that an intention, unless it's empowered, hasn't done anything. It's not what we call a *ka mma*, an act. So just my feeling greedy is, shall we say, an energy coming out of a past habit, but it's not been potentialized. Nothing's happened.

Have you heard about the rule about stealing from monks? Have I explained that to you? All the different levels of stealing that a monk can get up to when he's really bad. Have you heard it? I think you have. What it points out is very clearly the distinction between these processes.

For instance, if I pass this gong and I like it, I can feel the draw to it of wanting it, and if I just let that go then it'll disappear. But if I don't and my mind works on it, then I might get a real greed for it. And at some point passing it again, my hand might stretch out to it. Now and then I pull it back, think what are you

doing you fool, but I've already committed what's known as a *dukkaṭa*. This is a small offence against the *Vinaya*. And if I'm lazy minded and I don't watch my thoughts and next time I really go for it and I think yeah I do want it and I put my finger on it, that's *āgāro*, that's a very heavy offence.

However, if I then under a point of weakness, because I'm so entranced by this gong, I reach out and I move it a nano centimetre and then pull my hand back, that's it. I've done it. That's the theft. It's completed. I can't, I lose my robe. There's no way you can get beyond that. Even if, and I don't even get the gong. I left it there. It's absolutely useless. But the act was done.

So you can see through these, this lovely way that the *Vinaya* splits up the way that we create a bad act by not seeing that initial intention. So in the same way, of course, we sometimes have initial good intentions, but we don't act upon them. But it's actually catching a good intention and then making that effort so that it translates. So in other words, an attitude is potential. And it manifests its potential in an intention. And the intention still remains potential until it's intentioned. An intention has to be intentioned. It's this peculiar language we've got. And then you commit an act.

And that act can be of an internal thought. So you're creating a thought which is malevolent. It can be an act of speech. It can be an act of something that we've done. And it's our livelihood. And when you think of livelihood, you think, well, why would he put that in? Because it comes under action, really. That's what we do. But he's pointing out that what we do for the best part of our lives, in a sense, our work in society, it's where we put a tremendous amount of our energy, is conditioning us.

So if you work in a pub, that's one place. And if you work in a nursery, that's another place, as an effect. It's not as though these places are essentially, pubs are essentially evil, but it'd be difficult not to have an occasional drink. So if you look back on your life and the work you've done, and just consider the effect it had on you as a personality, as a character-forming thing.

And then, of course, subsisting all that is this mindfulness, right concentration, right mindfulness, and right effort. And that's, of course, always to do with a certain level of awareness, a certain being here. And that's, of course, very difficult for us because we're constantly forgetting to do that. And so this idea of stopping as often as we can during the day and just reestablishing that sense of presence.

Look what she says. But the presence that knows. The presence that knows. We have to reestablish that every moment. Even though the presence that knows may still be a little off, may still have a chink in the eye, it's still a presence that knows. And it's constantly going back to that presence that knows. That is the reminder. And then, once we're in that presence that knows, to make sure that the intention that we're going to actually act out and go into and absorb into, this is the point, absorb into, is going to help us to maintain that presence.

Now, remember that when we're in action, well, no, let's go back to the sitting meditation. In the sitting meditation, we're always trying to get this presence that knows, to be the presence that knows, to find that

place within us of the observer, that observation post, where we can see things that are happening within this body, heart, and mind. Now, when we're in that position, to really recognize it as something transcendent. It's no longer caught up in what's happening.

So there may be pain in the knee and there may be a reaction to it of aversion, but there's no doing. There's just that happening. Within what? Within that presence. Within that awareness. When you hear a bird or a song of a bird, there is the sound of the eardrum and you can clearly see it. It's there in the ear and then you can feel that your heart might lift, unless it's one of these raucous crows, but if it's a nice little bird, then your heart lifts and you can see that, but you don't get lost in it, you're observing it.

Now, even though we want to get to that position and stabilize it in our meditation, remember that's only a first position in terms of what we want to do. The second position is to become so curious about what's happening within this body our mind that we center in on something and as we do that we absorb into it. Now because we've absorbed into that, whatever's happening within us, some emotional state some feeling, we've gone into it with the right intention to understand the dhamma. When we come out of that and we're back to being the observer, we've actually developed that sense of curiosity.

And with it we've developed an understanding because we've gone into the subject in a more intimate way. Now in the opposite side, when we absorb into something with a bad intention, you come out the other side with that being developed. So that's why this process of right awareness is paramount in our practice. To be aware, to keep bringing ourselves back into the present moment, is the practice, that's all it is. You can file it down, you can put all the Buddha's teachings in terms of the practice into that one word, *sati*, *samasati*.

So, how can we now understand what she's saying here? So the body, mind and essence are all distinct and separate realities. Now, I'm presuming that what she means by the essence is this very sense of presence. Because all there is is body and mind and essence. Remember this is translating the Thai. It's all second hand.

Absolutely everything is known. So within that field of awareness nothing is blocked out. Nothing is separated out or put to one side or given special attention. It's just the stuff that arises through this psychophysical organism. So earth, water, fire and wind. So these are the four elements. Remember those four elements don't exist out there. I mean I know it's put as earth, water, fire and wind. What they're telling us is how the mind contacts matter. The mind contacts matter by way of this sensibility to heat, to elasticity, to pressure and to movement.

And then there's the body, feeling, memory, thought and consciousness. So you remember that you can actually when you're observing something, you're observing something on that screen of consciousness so it's there. There's nothing behind it. There's nothing behind it. You can't get behind it. You can't get through it. That's it. That's the world we're living in. Whatever we're conscious of.

Now here's a funny statement. This is why Noreen emailed me. "Anger, greed and delusion are all known." Now here I'm presuming that she's actually meaning that she sees anger, greed and delusion in other people. And that it's not affecting her. It's not coming into her. I'm presuming that she hasn't got that within her, because it wouldn't make sense for her to have that within her as such, because she's undercut the whole process by destroying that wrong identity from which it all arises.

But I did suggest to Noreen something else. You'll know that there are these four levels of sanctity, of spiritual attainment, the stream-enterer, and then the once-returner, the non-returner, and the *arahat*. Now, normally speaking, the way it's normally understood, the way the commentaries would normally put it, is that there's a *magga* and a *phala*, the path and the fruit. And it's normally said that when a person becomes a *sotāpanna*, there is a moment, that initial moment, is the path. And then all the other moments of their lives, as a *sotāpanna*, is the fruit of that insight.

Now, and that's the same for them all, but there's definitely evidence in the scriptures to say that actually these are two paths and this makes great sense to me personally. The first one is to do with the right understanding where a person sees quite clearly one of these three characteristics. And the seeing of these characteristics now has to become systemic. It has to run through right attitude, right speech, right action, right livelihood. It has to manifest outwards that way. And until it's done that totally, we can't talk about the fruit of it.

So one of the arguments for that is the experience the Buddha himself had where it's said in the scriptures he has this moment of enlightenment but then Māra chases him, remember, for seven years with his three daughters, sensual pleasure, eroticism and boredom. We can see that that's where his problems lay. He wasn't so much in power. If you remember, Jesus was tempted by power. He's saying to the top of the mountain about the devil, "You can have all this." So there's always power, riches and sensuality. So that was where you might say he'd been stuck.

So seven years, Māra finally gives up on it. Says, he sees me, Māra sees me. But the purity had not become systemic. There's a suggestion there.

Whether it was seven years or not, who knows? But there's an understanding there that it took time for this huge insight, for this new liberation to find its way through all his habits. And because his habits were still there, he would have seen them as unwholesome. So it may be that that's also what she's referring to, and she's not yet reached the fruit of her insight.

But I prefer to see it the other way, that she has actually, and that she's quite aware when somebody's being greedy, deluded, she's not fooled by it. But what a wonderful thing to be able to say: I'm unable to detect even an instant when they have power. Any power over my heart. I want to be able to say that.

Yes, they arise and cease. They are forever changing. But the presence that knows them never changes for an instant. Never changes for an instant.

And we can get a hint of that in ourselves because when you finally, when you've isolated the sense of the observer very clearly in yourself, and then you reflect at the end of your sitting, what was it like to be there? What's inside the observer? What's it made of? And that's where we're getting a hint that where the Buddha says, those who are mindful in this way are in the presence of *Nibbāna*. He's not actually saying that we can't get a taste for it, we can't get a feel for it.

And it's important because the more we get that feel for it, the silence of it, the lack of excitement. Our happiness is always gauged by how happy we are emotionally, how excited we are, what the future has to offer us. And yet here there's a pointing to some sort of stasis, some sort of peacefulness that never changes. An internal position of silence.

And when we begin to sense that it's also begin to realize that it's not part of this process of arising and passing away. It is forever there. Now that's very difficult for us to grasp because for us there is time. We can't imagine something not being in time, not being caught up in some sort of changing process.

But she's pointing to that. She's forever unborn and undying. It's not part of this process of the phenomenal world.

And then finally, just this is the end of suffering. May it be that Mae Chee Kaew has inspired us, driven us to greater efforts. May we all be fully realized and free from all suffering sooner rather than later.

Sādhu. Sādhu.

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