

DHAMMA TALK OF 20 SEPTEMBER 2026 · THE UNRIPE FRUIT

Whoever judges is wrong · Ajahn Jayapañño (ชยปญโญ ภิกขุ), Sakon Nakhon · translated from the Thai · with the teacher's blessing, sādhu

[00:00] I rejoice with the Dhamma friends who gave the means to repair the kuti (monk's hut). The building work, the repair of the dwellings, that we do. Repairing the mind, repairing the heart, that we do step by step. Slowly sand it, slowly smooth it. Then it turns out good and beautiful by itself.

[00:29] Just don't be impatient. Don't be impatient in doing good, don't be impatient in practice. Step by step, but steadily. Whoever wants a lot at once does not get it. A fruit that is not yet ripe, not yet sweet: you don't shake it and you don't squeeze it. That does not make it ripe. It only turns mushy and rots for nothing. Everything runs its course according to cause and condition.

[00:59] So: this wanting (craving) is what makes the problems. Even the wanting to gather good, to know the Dhamma, to escape suffering. What is really tension, stress and suffering (dukkha) is the wanting itself. When the wanting ends, that ends too. What one is searching for cannot be manufactured.

[01:29] What the mind creates (saṅkhāra): if we do not stop it, it deceives us now with the good, now with being clever, now with happiness. With the right and with the bad it deceives us, with anything at all it deceives us, so that we go off and do it. This mind writhes, writhes outward. Craving (taṇhā) is the fetter that pulls and drags it out.

[02:02] That is why we are here: to destroy craving. Our learning, our practice, whether giving (dāna), virtue (sīla) or concentration (samādhi): all of it should serve the letting go of craving, this thirsting and wanting.

[02:21] Letting go of the wrong, letting go of the bad, that is still easy, because one sees that it does harm. But whoever hangs on to the good finds it hard to let go of the good. Whoever hangs on to the right, holds on to the right, finds it hard to let go of the right. Letting go of cause and effect, when one is holding on to cause and effect. Deep at the back, behind the holding on, the clinging (upādāna), sits the wanting, the craving. Right there is the problem. That is exactly why we suffer: not knowing (avijjā), craving, clinging. And that is exactly where we do not do the work.

[03:12] As soon as one practises, one wants to become something, wants to be good, wants to know, wants to see. One does not practise in order to let go of wanting. So it writhes without end, runs and searches here and there. When the searching stops, one finds. When the writhing and searching stop, then one finds real peace. The peace of the mind, of the heart.

[03:41] One sits down to meditate, and the mind wanders and thinks things up. One sits there reciting texts, sits there thinking things together, and believes one is practising concentration. That exists too. Stop, so that it settles. What the mind creates settles: the thinking, the inventing settles.

[04:02] Practising mindfulness (sati) is the only way. The only way that lets us see these things, lets us catch them in time. For there is deception. Not knowing appears with deception. It has its bait. It lures, it deceives, it overwhelms, it presses, in a thousand ways. If we do not see through its tricks in time, we are easily deceived. It makes us believe we have let go. It makes us believe we are doing much good. And all the while we are still suffering.

[04:50] Know this: as long as we are still judging others, we are wrong. We do not need to know whether the other is right or wrong. That is not our business. If we still give it weight, still judge, still play the judge, that is wrong, wrong view (micchā-diṭṭhi). Nobody is anything. So let's not make a fuss about it.

[05:26] In truth we are not that important. Only a small particle, for a short span of time in this world, nothing more. Don't get lost in right and wrong until it becomes suffering. Don't get lost in cause and effect until it becomes suffering.

[05:47] Guard the mind. Repair what is damaged, the virtues that have fallen away. Adorn this mind with good, with the wholesome. Repair, tend, build, so that it stands firm. With faith (saddhā) as the foundation, with virtue, with knowing how to give away (cāga): giving away the moods and the holding on. With wisdom that sees, in that very moment, how things really are.

[06:32] The Dhamma is no I and no self. The "attained ones" who make an I and a self out of it, they are frightening. They see everything, only not themselves. That one is no good, this one is wrong, that one is good. We take our own thinking and judge him with it. We take our own opinion and judge him with it. We have no idea what causes and conditions are at work in him. We cannot judge what he shows, whether it is right or true or not right.

[07:16] Look here. The mind that runs out looking for stories is cocky, and that brings trouble. Knowing running outward: that is the origin (samudaya), the cause from which suffering arises. But turning the knowing inward is developing the path (magga). So just look at what we are doing here: are we creating the origin of suffering, or are we creating the path? Are we creating the cause of suffering, or are we creating the cause for suffering to end? It is not difficult. It is nothing complicated.

[07:53] If we stop meddling with the things outside, then it is finished. One is busy with what is inside, with one's own affairs. One manages and sorts out what is going on within. Whether others are good or bad, never mind them. It has nothing to do with us. Whoever's cause and effect (kamma) it is, it belongs to them. Why should we suffer over something we think someone else is doing badly?

[08:24] First we have to answer for ourselves, only then can we carry responsibility for society. Whoever cannot save himself, cannot even answer for himself, cannot answer for society either. A mind that is not developed cannot develop anything. The starting point is wrong.

[08:51] So: guarding the mind, tending and improving the mind, that is mind development (bhāvanā). It lets the wholesome, the good, arise and grow. Correct effort: striving that unwholesome states not yet arisen do not arise. Striving that unwholesome states already arisen disappear. Striving that wholesome states not yet arisen arise. Striving that wholesome states already arisen remain. That lies on the noble path: correct effort.

[09:44] And one more thing here: whoever acts like this is practising the four correct efforts (sammappadhāna). And whoever practises the four correct efforts has the four foundations of mindfulness (satipaṭṭhāna) as the sign in front of him. You see, that is how one enters the way of real mind development.

[10:11] For the mindfulness we begin to practise, the being awake to oneself that begins to look inward, becomes ever more complete. Carrying and holding the mind like this, that is the effort. You could even be standing on your head: if mindfulness holds the mind, all of that is concentration. It is not confined to the form of sitting or walking meditation. It has to be there in real life. Being mindful and awake to oneself. A mind that stands firm and does not sway back and forth. That has to be there in every waking moment.

[10:59] When mindfulness and concentration are there like this, no suffering can arise. Then nothing arises at all. And the nature of things one comes to know and understand little by little. As long as we cannot practise it, we only have thoughts, even if we had studied all the way to release (nibbāna). Then we think it up: it is like this, it is like that. We do not see the real thing. Whoever studies the books knows the books. Whoever studies his own mind knows his own mind, sees his own mind. Passion, aversion and delusion (rāga, dosa, moha) do not arise in the books. They arise here, in this mind. The mind is the place where they arise and where they cease.

[11:50] And if one simply lets the time pass without gaining anything of substance from life, that is a pity. Outer work runs its course according to cause and condition, according to what the world has agreed upon (sammuti). Do your

duty. That does not mean taking no responsibility. Do your duty. Since we live with the agreed-upon anyway, let's do the agreed-upon well, do it right. When it is right according to the agreement, then one understands the agreed-upon, and then one does not hang on to the agreed-upon. Without the agreed-upon there would be no liberation (vimutti), there would be nothing at all. Liberation exists only because the agreed-upon exists. If there were nothing at all, there would be nothing to compare.

[12:55] And then look back closely: in the moment when mindfulness is with the present, is there anything there? There is nothing at all. There is nobody. Just knowing, because there is a reason to know. Whoever does not do this gets lost. Lost in joy and sorrow, lost in love and hate, lost in the world. And does not see the truth.

[13:28] So: in the time that remains, take responsibility for yourselves, look after yourselves. Live however you like, but with mindfulness, with knowing, with presence of mind and awake to yourselves. Live without suffering. Live without being harm and without being danger. No suffering, no harm, no danger. One who is free from suffering and free from harm.

[13:58] So look closely: the way lies right here. When one speaks of mind development it seems far away. In truth it is not far at all. If we do not understand it, we just do it somehow. We do good and do not know what kind of good. But whoever knows it does it right. Then faith takes firm root in our mind, in our heart. And when faith, energy, mindfulness, concentration and wisdom are there, they train one another, and the faculties of the mind (indriya) ripen.

[14:39] Today most people only want to know the Dhamma, but not practise so that they see it for themselves. They know the books and take that knowledge to judge this one and that one and the other. That is crazy. Learned a lot and drunk on knowledge. Lost in the books, mad about scholarship. Drunk on the scriptures, drunk on knowledge.

[15:19] So: stop. Stop everything. Stay with the present, that is enough. Look at the Dhamma that arises, that is the truth that arises in the present moment. Nothing more. You need not search for it outside. Search for it in here.

[15:49] Time passes, and life draws toward its end. Why waste the time on other people's affairs? That brings nothing of substance. Look after yourselves. Learn to guard the mind. When we can guard our mind and care for it, only then can we help others. Whoever cannot save himself, whom is he going to help?

[16:17] Look closely: a mind that lays everything down is light and at ease. Nothing can set conditions for it. Live without conditions, make no conditions. Don't settle accounts with anyone or anything. Live without expecting anything at all. Everything takes care of itself according to its causes and conditions.

[16:49] Look closely. This I leave with you: our mind we must guard and tend well. Whatever is not good and not beautiful, we clear out. Whatever is good and useful, we keep.

[17:04] Finally I rejoice with you once more over every good intention, whether outer work or inner work, no matter, as long as it supports one another. As soon as we are resolved to renounce and give away (cāga), to wash away selfishness, that is the way to real liberation. Give away, give away. Letting go. For today I leave it at that. Be blessed.