

MORNING TALK OF 28 SEPTEMBER 2026 · FIRST STRAIGHTEN THE VIEW

A Home for the Heart · Ajahn Jayapañño (ชยปญฺโญ ภิกขุ), Sakon Nakhon · translated from the Thai · with the teacher's blessing, sādhu

[00:00] May growth in virtue and in the Dhamma come to all of you. These days the sky is heavy with rain. In many places there are floods, and the disasters are getting more severe. This is because the world is being destroyed by human hands.

[00:27] Humans are the most skilful destroyers. In selfishness no creature surpasses the human being. When nature is altered, the causes and conditions change. The mountain that used to block the wind (is gone): the wind changes direction. The watercourse that used to flow: something blocks its way.

[00:54] Then it no longer flows the way that suits it, and change comes about. And it is the human being who receives the results of his actions (kamma). That is how it is: nothing is truly lasting. We have to live with that uncertainty, and live with it with understanding.

[01:21] There is nothing we can count on. Accidents are the same: even if we are not careless, they can still happen. All things are beyond our control. They are not-self (anattā); they cannot be ordered about. That is the outer world.

[01:48] Turn back and look at the inner world: that is our five aggregates (khandha). They too are not-self, that is, they are not us, not under our power. They will age and decay, illness will arise. That is simply their nature. We have to accept it.

[02:14] And then be able to live with that uncertainty without suffering over these things. Everything is uncertain, impermanent. So do not hold on to anything. Know it, and then let go. Don't hold on. Whoever does not hold on does not suffer.

[02:45] Whatever happens, whatever obstacles arise, we deal with them according to their causes and conditions. Whatever comes of it, that is what it is. Don't expect anything. If our heart has a place to live, a refuge, it will not be thrown into distress by change.

[03:12] That is why we must build a home for the heart, so that it has somewhere to dwell. Let us first speak about the heart, first about suffering, before we speak about freedom from suffering. One has to see suffering, know suffering; only then can one put it down. Everything arises from causes and conditions. No one can go and put out suffering. Suffering goes out by itself. But we are here to learn about suffering.

[03:40] To understand suffering, to understand the cause of suffering, and not to create the cause of suffering. That is the real meaning: not creating the cause of suffering, that is, giving up the origin (samudaya). Suffering is to be fully known. The origin is to be let go of: not creating the cause from which tension, stress and suffering (dukkha) arise. But whatever has already arisen

[04:08] changes and in the end falls apart. Moods are the same. We cannot end them. We just catch them in time. Caught in time, they fall away by themselves. The mind does not get stuck in the mood. Suppose we get angry: our heart gets stuck in the anger.

[04:38] It is stuck there, lost there. So we bring it out, out into the present, out to what is actually real right now. Don't let it get lost in suffering, don't let it get lost in happiness. In truth, suffering is a deception. Happiness too is a deception.

[05:04] Everything is only illusion (māyā). Yet precisely because of our wrong view we struggle, tug, pull and push away, out of craving: craving for becoming (bhava-taṇhā), the wish to have and to be someone; craving for non-becoming (vibhava-taṇhā), the wish to be rid of things, not to be.

[05:34] So we stay lost, caught in the snare of craving, because we don't know how to undo it. It drags us along all the time. That is why an untrained mind goes astray. It suffers over this, delights in that, finds itself a place for a while and jumps on,

[06:00] from this branch to that branch, like a monkey. On no branch is it secure. Up this tree, down that one, running in circles. The heart is the same. A heart that has not been trained, a heart with no dwelling and no refuge, is no different from the monkey. Over there it isn't happy. Here it thinks it's good. After a while the good changes, the happiness changes.

[06:28] So it looks for a new place again. It dies out of this mood and is born into that one, dies out of that one and goes into the next. Round and round in birth and death without end, precisely because of the heart that does not know. That is why the Buddha's teaching speaks of the four truths of the noble ones (ariyasacca): suffering, the cause of suffering,

[06:55] the ending of suffering and the practice that leads to the ending of suffering. We talk about this all the time. But we don't understand suffering. In what form does suffering show itself? What does it look like? What is the noble truth of suffering? What are these truths like? We don't know them, because we have never looked. We don't even know how to look. That is why we don't know suffering, why we get lost in happiness and lost in suffering.

[07:33] So how can we turn inward and look? The noble path (ariyamagga) begins with correct view (sammā-diṭṭhi): first straighten the view. Set the direction so that the way runs straight, even if we don't know yet. We who are still ordinary people (puṭhujjana) have faith (saddhā) in the Buddha. We are still blind.

[08:05] But we rely on the Buddha's teaching as the guideline that leads our life. If we don't abandon the Buddha, don't abandon the Buddha's teaching, our life can become free of suffering. Correct view, correct view: we don't yet have wisdom that sees clearly. But we rely on faith to lead us.

[08:32] Have faith in the Buddha's teaching and then follow it. Listen, and then act on what the Buddha said. Not merely listen and never put it into practice. Learn, and then practise in earnest. Correct view (sammā-diṭṭhi), correct understanding.

[09:00] When the view is correct, thinking becomes correct too. Progressing on the noble path is not a matter of form, not a matter of Buddhist customs. It is a matter of knowledge, of understanding how to practise, not the outer form of practice. Today we only have the husk of it.

[09:30] Only the form; we study only the form, but we never reach practice that truly follows the noble path. Most Buddhists don't speak of the noble path at all. Even ordained monks intoxicate one another with happiness, with merit (puñña, the good one accumulates through good deeds), with heaven, and can't get free of it. So we ought to

[09:58] listen to the Buddha, who shows us the way. Straightening the view: at the start we let go of wrong view little by little. It is hard to let go of a view. The hardest thing is the beginning. Whoever can begin can keep going. Like a child, a baby just born:

[10:30] before it can walk, the hardest thing is standing, the first wobbly standing, until it stands firmly. But once it can stand firmly, it gradually learns by itself to take steps. Even if the parents support it, it practises moving its muscles by itself. We cannot drag it along.

[10:56] So when we begin to learn, the first point is the hardest: correct view. Right at the start: believe in cause and effect. Believe in kamma (cause and effect) and its results. Believe that doing good brings good and doing bad brings bad. And come out of the belief in good and bad omens,

[11:23] in auspicious days and hours, in chasing every rumour of a good omen, in amulets and talismans. Our life does not run according to anyone's prophecy. Our life runs according to our actions, according to our intention. When this view arises, fortune-tellers, spirit mediums and other creeds

[11:50] will disappear from our mind and our heart. We don't need to fetch anything that adds a burden to mind and heart. The Triple Gem (Buddha, Dhamma, Sangha) is the true refuge. Today Buddhists, even monks themselves, don't reach the Triple Gem. In many monasteries you see statues of deities, set up without anyone knowing what is what.

[12:16] Some even come from outside the religion, outside the faith. All this because real understanding is missing. Some study Buddhism as a subject and get stuck in the stories of the Dhammapada commentary. People like to preach only the stories, like to preach only about the rewards of merit.

[12:45] Sermons that teach how to practise in order to enter the noble path are few. People don't speak of the noble path; they go straight to concentration. How is that supposed to work? The path runs in order: from correct view through correct intention (sammā-saṅkappa) up to correct mindfulness and correct concentration. The various meditation centres invite people to sit in concentration, but the knowledge and understanding of how to sit, how to practise, is missing.

[13:13] First straighten the view, according to the Buddha's teaching. The noble path has eight factors, eight points, learned in order, starting with correct view. If we set the view right, thinking follows right. So when we believe in cause and effect,

[13:41] we create good causes and drop bad causes, that is, we drop everything harmful and let the causes of goodness arise. For action (kamma) belongs to the one who does it. What we are, we are through our actions. No one can bring us good luck or bad luck. What we experience and encounter,

[14:08] good or bad, is all the result of our own actions. This is it: when people learn the noble path with eight factors, they sit and recite: suffering, origin, ending, path. But they have never seen what it is really like. What is the practice, how does one walk the way? In practice one begins with the path first.

[14:35] And the path begins with correct view. When we follow the path, we first see the ending of suffering. That is nirodha. When we see the ending, we see the moment when the heart suffers and the moment when it doesn't, when it is empty of suffering.

[15:01] Then we see what suffering arises from and how far its cause reaches. Whoever clearly knows the cause has fully understood the whole heap of suffering. That is all it takes. So you work backwards. And when you begin to learn, to straighten the view, where do you enter?

[15:31] Correct view cannot really be thought up. Dhamma cannot be thought out. Dhamma that is thought, Dhamma that is memorised, knowing by thinking, knowing by memory: that cannot be put down. But whoever knows clearly and truly doesn't grab hold of it in the first place. Create no cause, and there is no effect.

[16:00] But as soon as there is a cause, the effect naturally follows. So in real practice: put down thinking, put down knowledge, put down views, put down forms, put down principles and methods. And then listen to what the Buddha says. Set the teachers aside for now.

[16:29] Mindfulness of breathing (ānāpānasati) is the beginning of the way. It is hard. Like a child learning to stand, a child making its first wobbly attempts: until the legs are strong enough, it takes practice. At the start, direct the knowing (awareness) deliberately onto the breath, watch the breath: that is how calm arises, by fixing attention on the breath. This is called calming the mind (samatha).

[16:57] A meditation object of calm (samatha-kammaṭṭhāna), a basis for the work that brings calm. Whoever doesn't do this can't go further. Someone who comes new to practice wants to go far straight away, all the way to Nibbāna.

But he doesn't make the beginning. He wants to start at Nibbāna. How is that supposed to work? Learn, watch the breath, stay with the present, stay with the body.

[17:26] Let the mind stay closely attached in its knowing (to the breath), without leaning on anything else. The mental side (nāma) and form (rūpa) support each other, body and mind support each other. Let them stay close together, without clinging to anything else. Stay close to the breath, knowing it. That too is not lasting. That concentration too is not lasting. Before long it will loosen from knowing the breath. The states that arise then

[17:54] are only experience along one stretch of the way, nothing more. Don't take them as real and solid. All of it serves to train mindfulness (sati). In the moment when we are knowing in the present, that is the real study of the Buddha's teaching. Because in that moment one can guard the sense bridges (āyatana: eye, ear, nose, tongue, body, mind).

[18:23] Get to know the sense bridges, learn to catch contact (phassa, the moment sense and object meet) in time. This is where the way lies. That is why there is the saying the Buddha spoke: "Monks, whoever does not yet deeply understand the sense bridges is still far from the Dhamma and Vinaya (the teaching and the monastic discipline)." Whoever carries a whole bookcase of books is still far from the Dhamma and Vinaya

[18:49] if he does not yet understand the sense bridges and does not study them: our eyes, ears, nose, tongue, body and mind. That is exactly the way of study. Put another way, it is the study of the five aggregates, mind and body (nāma-rūpa). One begins by studying form, a practice from the coarse to the subtle.

[19:21] Here is the entrance. So at the start we believe in the Buddha's teaching, with faith as the foundation. Whoever practises accordingly comes to see the truth, and wisdom arises. The faith-follower (saddhānusārī) first goes with the current of faith,

[19:49] enters the study of the truth and follows the Dhamma (dhammānusārī), enters the highest wisdom and follows wisdom (paññānusārī). That leads to liberation (vimutti). The noble path begins with mindfulness of breathing, goes on to the four foundations of mindfulness (satipaṭṭhāna) and to the seven factors of awakening (bojjhaṅga).

[20:17] This is the path of the noble ones. Don't carry textbooks around, don't carry teachers around, don't carry principles and methods around. Learn in order to put it into practice. Then you will really understand what the Buddha teaches. Not just chanting, singing and reciting. Not just wanting to write it down and memorise it. You have to practise it, so that with mindfulness we can support and carry our mind at all times.

[20:51] Having mindfulness as an alarm clock, that is someone who meditates (bhāvanā). It doesn't mean how many hours one sits in deep concentration (jhāna). The hours are not the measure. Nor how well one keeps the observances of practice. It is about undoing the fetters (saṃyojana), the bonds, the first (three) first.

[21:18] Letting go of the view of a self (sakkāya-diṭṭhi), doubt (vicikicchā) and clinging to rules and rituals (sīlabbata-parāmāsa). Then one is no longer an ordinary person. The view that this is me, this is myself: the body is there, but the view that this body is me has ended. Those are the first (three) fetters.

[21:45] The view of a self, doubt, clinging to rules and rituals. In practice, the first thing one can let go of is clinging to rules and rituals: a practice that holds on, where a "me" is the practitioner, a practice driven by self. Today we carry our practices around to show off: that one is strict, this one is good, this one does a lot.

[22:14] One can't let go of it. Whoever doesn't get past clinging to rules and rituals doesn't see the truth. And as long as one doesn't see the truth, wisdom doesn't arise, and doubt about the Buddha's teaching doesn't come to an end. But whoever gets past clinging to rules and rituals and sees the truth, for him doubt about the Buddha's teaching disappears.

[22:43] He trusts the Buddha with his whole heart. Even if we can't do it yet, we believe that this is the sure and true reality. That is faith that has arisen and will never turn back. Not the faith with which people donate hundreds of

thousands and millions today and then, when something bad happens, simply shrinks away. Because that is not true faith. That is delusion.

[23:12] But once we have no more doubt about the Teacher's teaching, that faith will not change even if someone came to cut our throat with a sword. One can give body and life to the practice. Even if we don't get much done, the doing does not stop. There is courage and boldness. Even entirely alone, one practises.

[23:40] One doesn't recruit anyone to form a group, one doesn't look for a following, but one stands firm on the path. When wisdom arises, only then is one free of the view that this body is me, this form is me; that is the view of a self: seeing a solid self, a me and a you. Whoever cuts through these three fetters, lets go of these three,

[24:07] is no longer an ordinary person, no longer someone lost. He steps onto the straight way, the noble path, of which the Buddha said: whoever enters it can by nature no longer fall into the lower realms. There is no reverse gear any more. Whether one moves fast or not depends on each person's causes and conditions. But whoever reaches this point has no reverse gear left; that is, he doesn't go back and doesn't fall low.

[24:38] He has closed the door to the lower realms (apāya) for himself, closed it with mindfulness and wisdom. What rises above kamma is precisely this insight-knowledge (vipassanā-ñāṇa), that is, wisdom. So if we don't follow the words of the Buddha, then however much good we do, we keep circling in the round (vaṭṭa) without end.

[25:05] The true teaching of the Buddha is the ending of suffering. So the teaching we study is precisely the four truths of the noble ones. At the same time, doing good too, if we do it with correct understanding, is a practice that gives strength to our walking and lets us move faster,

[25:35] towards letting go. No teaching of the Buddha tells us to hold on. Even giving begins for the sake of letting go. Virtue (sīla), concentration and wisdom are all practices that lead out. Not practising to get merit, practising to get to heaven, practising to get Nibbāna (as if it were something to own), as is common today.

[26:03] But towards having nothing and being no one. Today everyone is so clever: that centre is strict, this centre is good. Good is good, sure. But when we go to such a good centre, are we good yet? The good can be a teacher, the bad can be a teacher. It is up to us which part we use. So while we are still alive,

[26:33] the most urgent thing is to make the effort to lead this mind out of blindness. We came in darkness; let us go in light. And give up holding on. The reason it doesn't work is only that one can't let go of the old: the familiar ways of practice, the old beliefs, all the things one has done for so long. One feels it would be a waste,

[26:59] doesn't dare put it down, keeps it locked up and held. But if we really turn back and look, just observe: when we have mindfulness that remembers and keeps us awake, in the present, is there happiness? Is there suffering?

[27:27] Is there a me? Is there a you? Is there dark? Is there light? Is there cleverness? Is there stupidity? There is nothing at all. This can be verified, this can be seen. There is no me and no you. But this is exactly what we don't see, exactly where we don't look. We run far away. We can't manage the beginning,

[27:53] yet want to see Nibbāna. So people lure each other with a city of crystal, a city of palaces (visions of heaven), talking on and on. They lure each other with defilements (kilesa) and pull each other along with craving. They don't let go. So one becomes a good person who can't let go, a good person who still points a finger at others and says they are not good, who holds himself up as good and puts others down,

[28:20] without knowing that he himself is the one who suffers. Holding on to what is right, holding on to what is good, holding on to causes, holding on to effects: it is all suffering. Because clinging (upādāna), holding on, arises from craving (taṇhā). Because there is craving, clinging arises. Craving arises from ignorance (avijjā). Ignorance, craving, clinging. When our mindfulness becomes more complete, we catch the sense bridges in time, catch contact in time, the moment of impact. Knowing, and then it ends at knowing.

[29:02] When contact is caught in time, feeling (vedanā) does not arise. Because feeling and contact are exactly the source of kamma, of action. If one simply sees, simply hears, simply takes in, then there is nothing. It doesn't love, it doesn't hate, it doesn't hold on. Known, and gone. Merely knowing.

[29:30] Then the heart is neither suffering nor happy. It can be alone, without craving as its companion. This is seclusion (viveka), seclusion of mind (citta-viveka). When the mind is secluded, that leads to seclusion from everything one holds on to (upadhi-viveka): even the small clingings come to an end. Seclusion: relying on seclusion, fading (virāga) arises, fading away until nothing is left.

[30:06] Ending (nirodha). And then relinquishing (paṭinissagga), giving back, to the original reality, to nature: just elements according to nature, without suffering, neither short nor long, neither wide nor narrow, beyond all having. That is the practice the Buddha teaches, summed up in mindfulness of breathing.

[30:43] At the start we see gradually, in order. When mindfulness becomes more complete, it becomes the four foundations of mindfulness. This is meditation at all times. It becomes full, more complete, according to the strength of mindfulness. So if we don't study straight, it is hard to practise correctly.

[31:10] It is impossible. Don't get lost only in merit. Because merit too is impermanent; everything is impermanent. But if we stay with reality with understanding, we don't suffer and are not stained by the eight worldly conditions (lokadhamma: gain and loss, fame and disrepute, praise and blame, pleasure and pain).

[31:37] Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati, asokaṃ virajaṃ khemaṃ, etaṃ maṅgalam uttamaṃ. A mind that does not waver when the eight worldly conditions strike it (sorrowless, stainless, secure): that is the highest blessing (Maṅgala Sutta). This mind is in the middle, steady, in the present.

[32:03] Not lost. There is no one who is there, no one who practises. Where there is no intention, there is no kamma. The result is there, but no one who receives it. No clinging, only functional action (kiriya). Then there is no one who receives the results of kamma.

[32:30] When the "I" (Thai ku, a coarse word for "I") ends, kamma ends. When kamma ends, becoming ends, birth ends. Happiness and suffering are only deception, nothing more. We are lost: lost in liking, lost in disliking, lost in having, lost in being someone, made up by ourselves out of not understanding. So first straighten the view. Even if no wisdom has yet arisen in us that clearly knows the Dhamma,

[32:58] we rely on faith in the Buddha's teaching, which sets the direction in which we practise. I stress: it must be the Buddha. Later teachers are followers of the Buddha (anubuddha). They teach well and speak well, but we give them their place. Our aim is the Buddha's teaching. Because as yet we cannot believe anyone.

[33:27] Right now we cannot believe the teachers, we cannot believe the Buddha. But there is one single person: if we cannot yet believe anyone, the one we should believe most of all is the Buddha. That is why it must be the Buddha. Then we walk in step by step, see the light of the Dhamma, and then we also come to believe the words of the teachers.

[33:57] It is all connected. So first straighten the view. Yassa saddhā tathāgate acalā supatiṭṭhitā, sīlaṇca yassa kalyāṇaṃ ariyakantaṃ pasaṃsitaṃ, saṅhe pasādo yassatthi ujubhūtaṇca dassanaṃ (whoever has unshakable, well-founded faith in the Tathāgata, fine virtue loved and praised by the noble ones, confidence in the Sangha and a straight view). Whoever's confidence and view are straight, just so.

[34:24] Adaliddoti taṃ āhu amoghaṃ tassa jīvitaṃ: the wise call such a person not poor; his life is not barren. So it says in the verses on noble wealth (ariyadhana-gāthā), the treasure of the noble ones. We will find a precious treasure: the treasure of faith, the treasure of virtue, of learning (suta), of giving (cāga) and of wisdom.

[34:56] These things: the word "treasure" does not mean something you hold in your hand. It means what makes the mind glad, a gladness of the mind. Faith makes this mind glad. Giving. Rich in faith, rich in giving, rich in learning.

[35:26] Straighten our view as a guideline for practice, to purify our views (diṭṭhi). How far someone goes, and how, is each person's own matter. But there is only one way. Don't be careless. Don't get lost in thinking you are clever and good, until you suffer from your own cleverness and goodness.

[35:54] The more one has, the more one suffers. It is exactly having that makes us different. But not having makes us equal. That is why the Buddha's teaching puts the weight on the four truths of the noble ones, and our practice puts the weight on the noble path as the beginning. The details, the customs, the various observances of practice, those are the business of each person and each place.

[36:27] None of that is the measure. It is practice to polish oneself. Today people boast about practice: I practise well, I practise strictly, you are slack. That is exactly clinging to rules and rituals. One can't get past it and dies with it, stays stuck right here. Practising like this, one is lost. Holding on

[36:54] to principles, holding on to teachers, holding on to books and scholarship, getting lost in them and boasting about them. So put everything down. Put everything down, all of it. Then our heart becomes light. Find a place where the heart can dwell, search until you find it, and then let it end at the heart. It goes no further.

[37:21] Good ends here. Not-good should end here too. Stop with good and not-good, stop with right and wrong. Just know, and then stop. Because good or right, those are only conventions, nothing more. All things are not-self; everything is temporary. So nothing is lasting. There, just remember this one word (impermanent), and that's it.

[37:50] Whoever sees that it is impermanent is done. There is nothing further. That's all. And as for practice, each goes according to his strength. Don't look at others. Look at yourself a lot. Look often and again and again at your mind, at your heart. Because in the end no one can help us. The teachers cannot help, the Buddha cannot help.

[38:19] Be a refuge for yourself. The self as refuge, the Dhamma as refuge. Only those who practise will see. Whoever doesn't practise, doesn't polish, doesn't refine, nothing will come of him. Attā hi attano nātho: one is one's own refuge. Danto seṭṭho manussesu: whoever has trained himself is the best among humans. For this morning I end the talk here. May you be blessed.