



DON'T DESERT THE CORE PRINCIPLES OF DHAMMA VINAYA

By
Luang Ta Maha Boowa

Published by Upekka Pty Ltd

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Dedication

This series of translations is dedicated to Jane Browne. Jane is a long time follower of Luang Ta Maha Bcewa and Ajahn Pannavaddhe. It was through her assistance that I was able ordain in Thailand many years ago. I hope that these translations go some way to shewing my gratitude.

Translator's Introduction

This series of translations is based on talks given by Lunga Ta Maha Boowa over a number of years. These talks were recorded and then transcribed into Thai script and it was from a combination of this script and the original recordings that these translations were made.

All the talks were selected by Ajahn Martin Piyadhammo, Wat Pa Baan Taad, and I am extremely grateful and honoured that he asked me complete this work.

In this series of translations I have attempted to not only convey the meaning of Luang Ta Maha Boowa's words but also the manner in which the words were spoken. In other words, I have attempted to give the reader some insight into Luang Ta's personality. I'd like to think that, if he were able to speak English, these would have been the words he would have used. As such, this is not scholarly work with perfect English but a pure transcription of the oral expression used to convey the Dhamma.

Many Thai words have their origin in the Pali language but, over time, the meaning has deviated from or increased upon the original. In this text original Pali words have mostly been retained and a Glossary for these terms has been provided. Where the meaning of a word in context is more closely aligned with the Thai meaning, the word has been translated into English.

In some cases, to maintain an easy reading flow, Pali words have been anglicized into the plural where no such plural word exists in the Pali. For example, the Pali word Khandha meaning "aggregate" sometimes appears as Khandhas. In some cases the Pali can be singular or plural, depending on context.

All words in parenthesis () have been added by the translator in order to help clarify the meaning.

All footnotes have been added by the translator.

Finally, I would like to thank those who have assisted me with this translation: Khun Miskaman Rujavichai who checked my translation and provided additional insight into Luang Ta's idioms and idiosyncrasies and my wife Susan who provided the proof reading service.

With Metta

Steven Towler

A Dhamma Desana (talk) for Training Monks at Wat Pa Barn Tard

25 July Buddhist Era 2545

DON'T DESERT THE CORE PRINCIPLES OF DHAMMA VINAYA

Translated From Thai By Steven Towler

I said that this time I would be at ease when spending pansa¹ but I am not well, ay. On the 3rd, you'll see I have to go back again. I have to go and give a desana at the Public Relations Department. I heard that all the bigwigs in the government are having a meeting. The biggest of all the bigwigs is the host. He came and invited me and so I accepted. If he hadn't of done, I would have refused. I'm worn out.

Now, every time I give a desana it tires me out, which is not how things used to be. This is why I've said that in giving a desana I say just as much as is necessary. If you wanted it to be like the old days, well, I just can't do it. I told you this. Since things have been this way, the crowds flocking to see me have been even bigger. Wherever I give a desana, loads of people come to see me. That's the way it is these days.

I'm getting weaker all the time. My voice is very nasal. It became quite hoarse and trembling. At first I couldn't get my words out. After quite some time the phlegm gradually diminished and my voice slowly became clearer. You know, in the beginning, it was difficult. In future, I won't be able to give desanas at all.

Whoever wants to sound a warning should get on and do so. What's the problem? How Sati gets lost. How do we give guidance to each other? Don't we monks look after each other; remind each other? Who gives the reminders? Reminding you to concentrate the Citta and not send it out into the outside world. Reminding you, about what is, "sending the Citta out into the outside world" so that when you hear, you understand immediately. You understand that the Citta has gone into the outside world. It isn't penetrating internally. There is no Sati so you let your own Saññā Ārammana² entertain you. Just like that. Your imagination is stirred up. This is why you need reminding.

I want you to use a Parikamma on the inside. I want you to fix your Sati on this. Don't send your attention elsewhere. You must prevent yourself from doing this because doing so creates causes. You send (the mind) out to experience all sorts of Saññā Ārammana and become deluded about them. If Sati is not on station and you go off after these things, then bring it back (to the Parikamma).

I am telling you to dwell in the Parikamma, whichever one you are used to focusing on. This is what I am teaching. I want you to make a serious resolve to do so. Don't let (your heart/mind) sneak out at all. I've said that, later on, you must prevent (Sati) from being severed. You mustn't cast your attention externally. You must stay internally focused. Sati should stay within your own body. It should stay with the Parikamma.

¹ The three month retreat in the rainy season when monks stay in the same monastery and don't travel for more than a day before returning.

² Objects or thoughts brought up by your memory.

Sati will slowly become more collected and will gradually become more aware of the body. You can't do this if you don't keep reminding yourself to do it. You must keep reminding yourself.

During this time the Citta casts its attention out quite a lot. So much so, that it can reach a level where Sati is lost. This is to say, you find enjoyment in your own musings³. Whatever is known is experienced through Saññā Ārammana. You expect to find pleasure in all these experiences and carry on with them constantly. When it gets to this point, (the heart/mind) drifts off, as explained.

Without Sati things go crazy. That's the way things are.

You should hurry up and learn this lesson. Teach yourself by using reminders or, I could direct you myself; constantly reminding you, constantly teaching you. For those living with me I continually repeat and re-emphasize the lesson. For example, when Tan⁴ This stayed with me. The method I used to teach him I have already explained. Prevent (the heart/mind) from casting its attention outside as this is a great danger.

It's like this during this period because the flow of the Citta is out in the direction of Saññā Ārammana. The Citta is completely fooled by Saññā Ārammana. As such, it goes out in a big way. The Citta won't turn back and so there isn't any Sati. (The Citta) drifts off after these things.

The Citta should be turned around to come to rest within the zone of the body. It should stay with the Parikamma. It should stay within the body. If you don't use a Parikamma then Sati should stay with the body. You should use a Parikamma. It's important.

I've said the Citta must be prevented from breaking out. It should have Sati fixed on the Parikamma. Do your best to fix it. Don't let it slip out. This is what I am telling you. Prevent this from happening; without exception.

Breaking out is harmful and damaging. You are not able to remain internally focused.

As time goes by, you will accumulate Sati. Sati will slowly improve. The clarity of awareness of the body will increase. The body and Sati are able to co-habit. Now, there will be no breaking out. If the Citta does go out, you will be aware of it. If it comes back in, you will be aware of it if Sati already co-habits with the body. But at the moment Sati doesn't dwell in the body and everything is messy and out of joint.

⁵When giving a desana about the practice, the more peaceful you are the better. There's just the Citta and the Dhamma, which comes shooting out. There's nothing else. Oh, yes. You are very much at ease. If something interrupts you then this state topples. Because of this, wherever I go to give a desana, I reminded them about the noise.

I have been stopping since I was eighty years old. Giving desanas to instruct monks, teaching them about anything, I've been going to stop since back then. I said I would just stop. However, the plight of the nation has come to my attention and so I am now off down that

³ Translator's Note: The word "arom" in Thai comes from the Pali word "ārammana". In common speech "arom" means mood or disposition. The Pali word "ārammana" means object, particularly the objects experienced through the sense doors. In Dhamma talks the word "arom" could have either meaning or, in some cases, both meanings. This makes translating the word into English difficult. The translation here as "musings" is used to reflect the enjoyment felt when thinking about the objects that are encountered when the Citta casts its attention to the outside world. It also covers the fact that the "arom" could be a memory or something from the imagination.

⁴ Tan is a polite form of addressing a monk.

⁵ A dog barking loudly interrupted Luang Ta at this point.

track. As a result, I haven't turned my attention to the monks. I said that I would lighten my load and that's been what's happened. This is simply Kamma, so what can be said. I never thought or expected this. It is what it is. I have nothing against the world and, as such, I can get involved. What could I have against it?

Speaking candidly, my Citta has no ties to this world. In the three sphere of existence in Lokadhātu there is nothing at all that overshadows my Citta. This is a natural principle of the authentic Citta. The Citta is completely void. In the entire sphere of Lokadhātu nothing surpasses it.

You can live by yourself all day and all night and not be perturbed about anything. It's just blissful, day after day. Living with this natural phenomenon is the basis for this bliss. Nothing bothers you.

This is it. This is what the power of the Citta that has been trained is like. It is immutable. It can't be made to be anything else. This is what is called Atthāna. This is an absolute natural law. You can't make it anymore than this. There is no way to develop it further or for it to become presumptuous. This is what is meant by immutable. It has gone beyond the world of supposition and is simply unchangeable.

Changeability belongs entirely to the sphere of supposition. Once the Citta has gone beyond this sphere, there is no such thing as change. Therefore the laws of **Aniccāṃ Dukkhaṃ Anattā** don't apply because these exist in the sphere of supposition.

Today is the day that all the monks and novices enter Pansa. The external boundary for Pansa is now defined as the monastery⁶. This can be a boundary. We don't want it to be just a wall. We all know that external boundary that has just been purchased is the most suitable boundary. That is to say, in this Pansa the boundary has been moved from the original wall to the external boundary.

Make sure everybody is aware of this.

It's because this is the monastery's most complete boundary. Therefore the establishing of the boundary and the spending of Pansa have come together perfectly.

When you're confined by Pansa like this, it's a time of no travelling, no rushing around and not being bothered with anything. It is a time for putting in diligent effort and perseverance with all our strength and to the best of our ability. Don't think about this or that or about things that don't concern you, up to and including your friends as well. No matter how many you have, don't think about your friends or this group. You'll just be causing Saññā Ārammana to arise. When you get involved with these things, problems occur inside your heart.

You should understand that these problems don't just pop up from anywhere. Someone who meditates will be aware of the ripples of their heart. These things emanate only from the heart; whether they are good thoughts or nasty thoughts. They are even more accentuated the more friends you have. This is when the Citta will make waves.

This monk is not much chop. That monk is pretty good. This monk is like this. That monk is like that. This is our Saññā and Sankhāra. This is what it is.

These Khandhas have Samudaya that is, the Kilesas being the overseer of internal affairs. Consequently, anything that you think and imagine is nothing but Kilesas. This is because the

⁶ In Pansa monks should be inside the boundary of their monastery at dawn each day.

five Khandhas are the tools of the Kilesas. This is what is called Samudaya. Therefore, you must constantly watch over the Citta really well. Don't form Saññā Ārammana about anyone.

Good people or nasty people are all persons who express themselves. Being good or nasty starts with them. It doesn't matter whether they are aware of what they are doing or not. For we who think or who concoct ideas about this person being good and that person being awful this is our Sankhāra.

Saññā provides context. Sankhāra goes about imagining and embellishing, saying this person is like this and that person is like that and, in the same instant, losing track of oneself. So much so that you are affected more by thinking about the lives of others than you are by thinking about your own situation.

This ties in with us being here to put in diligent effort. Observe the movements of the heart; this is what putting in diligent effort is all about.

The heart is the one who thinks and who imagines. Thoughts and imagination emanate from the five Khandhas. These five Khandhas have the Kilesas and Avijjā as their commanders; ordering them out. Consequently, when they show themselves they are inclined to be associated with the Kilesas because it's the Kilesas that force them to appear.

The exception to this is the Citta of an Arahant; whose Khandhas are purely Khandhas. There is no way to produce Kilesas from any single Khandha. Whatever they think about, they think it and then it passes away. Saññā remembers things and then it passes away. Whatever the eyes, ears, nose, tongue and body contact comes through these senses then passes away. This is because there is no owner seizing hold of these things, becoming Upādāna and turning them into additional Kilesas. In this case Khandhas are nothing but Khandhas. The Khandhas of an Arahant are referred to as being solely Khandhas. There are no Kilesas at all mixed in with them.

The Khandhas of ordinary people are Khandhas that have Kilesas. This is the same as saying they are Samudaya. If something is seen via the eye, Kilesas arise. If something is heard via the ear, Kilesas arise. Whatever the nose, tongue or body come in contact with gives rise to the Kilesas, incessantly. This is referred to as the Khandhas being Samudaya because Samudaya consists of the Kilesas that are the commander of the Khandhas. The Kilesas keep directing the Khandhas to think about this and imagine that in a way that is automatic to them.

Whether we are determined to think or not, the basic nature of the Kilesas means that they must always be Kilesas. Whichever way the ripples spread out, they are nothing but Kilesas. I want you all to take every precaution regarding this.

I ask that you live together happily and harmoniously. I want each of you to observe your own heart. Don't go looking at other people; something that is external but can turn around and become a danger to your own heart.

If we observe our own heart specifically (and we think), "He's not much good", we have concocted the idea that he is not much good. This is what we should be looking at. Don't go concocting ideas! If he is not much good, that's his problem and that should be the end of the matter. If we still carry on imagining he's no good, then we have become someone else who's no good. This should be your come back.

Cleansing the Kilesas has to be done in our hearts'. Don't rush off thinking something is good or bad before the heart has thought about your own situation at the time when you're concocting these notions. It's these things that are harmful to us. We just don't know it. We criticise this and that person as being no good. It's a wretch that thinks and stubbornly

concocts the idea of “no good”. Don't think it. This can get worse you know. Look at yourself.

Whoever you are, don't go focusing on the demerit or the circumstances of others. Not in the slightest. You should focus on the Kilesas that dwell within the heart. Demerit lies within our hearts'. Any problem you can think of is the Kilesas rearing their head. While the Citta has Kilesas, they wait and it will be them that go out and get involved in external things. With people or animals, it doesn't make a difference, it's the covert Kilesas that stream out in an instant.

You must have Sati constantly taking charge. This is what is meant by putting in diligent effort or perseverance. Don't run away from the core principles of the heart, alright. The heart is the one who thinks, the one who imagines. Be careful and on your guard. Watch out for this all the time.

When exerting yourself, I want you to take note of whichever posture you find is best for achieving peacefulness, then use that one. Even though Sati may be well established, some postures can be better than others. In the same way all of us are doing at this moment.

What's it like to reduce your food intake? What's it like to fast?

You must regard diligent effort and perseverance as being fundamental. It's not just reducing your food intake for no reason or fasting for no reason. Showing no interest is not the right way to put in the hard yards. This is because fasting is a means for being persistent so that Sati and Paññā are good and strong.

Generally speaking, those who make every effort do fast. This is because food is a means to encourage the Kilesas.

Having Rāga Tanhā is very serious. This gets stirred up before its mates. As soon as the body draws strength from eating, whatever amount, things like this rear their ugly heads. They then have a go at Sati. That's what they're like. Having Sati lapse means anything goes. Sati is not much good. It no longer has control of the heart. This makes the Citta muddled and frustrated. Instead of being cool and peaceful through the hard work that has been put in, it ends up being unsettled. The Citta is confused in keeping with the flow of the Kilesas that push and push until they erupt. That's the way it is.

Fasting and reducing food intake is important for the amount of energy the body has. In most cases those who fast are likely to be fine as fasting is more to do with the Rāga Tanhā that comes from consuming food. This is one point.

Now, we do a lot of walking meditation. What's this like? And we sit a lot. What's this like? You should notice these things yourself. And lying down; we know doing a lot of lying down isn't good. The Lord Buddha therefore established the code of Nesajji, refraining from lying down. For those who have the right disposition for refraining from lying down, the more they refrain the faster their ingenuity develops. Sati is good. Paññā is first-rate. The heart is nice and peaceful. This means that this Dhutanga code is suitable for us. It's not a case of something is a Dhutanga and therefore we'll latch on to it without due consideration. You just can't do that.

The Dhutanga code that the Lord Buddha laid down is balanced. Whoever is right for a particular code should take up that one. Even their best posture has to be worked out by the individual. This way, diligent effort will start to pay off.

If you do something, even for only a day, and it doesn't yield results, well, you must employ your powers of observation without fail. This is diligent effort and perseverance. As I said, Sati is really important. The basis of diligent effort is Sati.

All of you should commit this to memory regardless of where you are at with your practice of Dhamma. Sati is essential at every level of Dhamma. At the stage where (the heart) wanders around all over the place, Sati has to be in charge in a very obsessive way. At the level where the Citta has achieved calmness, Sati is the base; no matter how much calmness you have. Right up to the stage where you get into Vipassanā Sati is the base. It's always the base.

This is in keeping with what the Lord Buddha taught **Sati Sabbattha Patthiya**. That is, the requirement for Sati to be in situ is universal. Posture makes no difference. Listen, "universal". It has to be completely overarching. You should have Sati force the heart to stay still.

When the Citta is thick with the Kilesas it's adventurous and brash; following the way of the Kilesas in every manner. Now then, this is suffering for those who stand up to and fight against this type of Kilesa. It's suffering they have to experience. The torment lets them know they're in a battle with the Kilesas. Don't believe it's suffering for sufferings sake. We fight against the Kilesas in order to extinguish them or to lessen them. The fact that this is suffering is something we already know. Just like boxers coming up against each other; each one striking the other in order to gain victory. We're the same; we do it in order to triumph over the audacious and adventurous Kilesas.

You must be forceful with the Citta. The Kilesas oppose the Citta non-stop. The more we have in our hearts', the more they see our persistence as an enemy, an adversary. They don't see it as a friend or a sanctuary. They see it as their final resting place.

The Citta will fidget about going out down the path of the Kilesas. If it does follow the path of the Kilesas, the path will be clear; quite clear. Clear, all the way to the hell realms; hell on earth. It will be clear alright, and this will be the type of "clear" it is.

Being restricted is inevitable in the fight against the Kilesas. This is the function of Dhamma. So, if there is to be restriction, then let it be. If some things are off limits, then let them be. Acknowledge that Dukkha is Dukkha.

Those who put in the hard yards must be absolutely resolute. If they're not, they won't make it to the end.

Right now, I feel that the circle of Kammatthāna monks is shrinking all the time. For myself, I cannot help reflecting on and being concerned⁷ about this; especially these days, when the Kilesas are constantly coming out in mysterious ways. Do you monks agree with me?

Take newspapers. You know their stories are going to be worldly; they're going to be pitiful; they're going to be Kilesas through and through. Everybody knows this. Those who truly practice the essence of Dhamma won't be interested in this worldly news. That's because this is the news of the Kilesas. Before there were newspapers, the Kilesas were pounding away in our hearts' making their own "hot off the press" news. Just like that.

From then there was the radio. It's all worldly news that this lot broadcast.

Listen. These are two of the rulers already.

⁷ The words "reflecting" and "concerned" are translations of the Thai words Vitok and Vijarn. However, these terms are also Pali terms: Vitakka and Vicāra. While Vitakka in Pali also means to reflect, Vicāra is usually translated as sustained application of the mind. In this case the Thai and not the Pali meaning is correct and for this reason the Pali is not shown in the text above.

After the newspapers came the radio. Hearing this news and that news, it's all about the Kilesas and Tanhā. It's not compatible with the diligent effort of those who practise Dhamma in order to realize its essence. Not one bit.

Now, the third mark of progress is Devadatta⁸, the television. This video stuff is something extremely significant. It's a conduit allowing us to continually slurp up the Kilesas. This is because it is a considerable step up in clarity (compared to the other media). It encourages and promotes the Kilesas in ever increasing ways. This is the third ruler. The wheel-turning⁹ monarch.

With the advent of television and video we have to take stock of ourselves. We have to look for what it all means. We have to search for the truth about the Kilesas, right here. I've warned you, if you're looking for a path to follow Devadatta, this video is the direct way.

At the fourth level is the mobile phone. This has the capacity to slit the throats of us monks. These four rulers are combined into this fourth one. It is extremely harmful. Very much so.

They were a problem from the first time they came into the monastery. Like I said, they looked to create a problem, to create a crisis, to create a workplace environment. Everything has to be hectic. They're nothing but trouble. All they are is Kilesa, through and through. They are constantly flooding into our hearts'.

It's impossible to find peace and quiet if you have a telephone with you. With a telephone stuck in their ear they go babbling on like the rest of the world. I can't look at monks like this.

If I had to have I mobile phone, I would write my will here and now. There'd be no need to write anything else.

Do all of you understand what I'm saying about mobile phones? What is it that's so urgent that you need to grab a phone and stick it in your ear to make an appointment from wherever you want? Ay.

The problems with women, the problems with men and the problems of Kāma Kilesa are to be found in this subject. It's a problem that slits the throats of us monks, kills us stone dead. Hiri Ottappa are gone. Don't ask about it. Don't even speak about it. This is a murderer of all that is right and proper; from the time we put this "progress" in our hand. This matter is incredibly serious.

There'll be none in this monastery. All of you take heed. If anyone is obstinate enough to bring one in, they should flee from the monastery immediately. They cannot be brought into this monastery. No matter what you need to say to the general public or to your relatives, don't assume you can have one of these for yourself. This is a big problem; a huge issue that will murder our religion and us in a way that nothing else can.

You can grab hold of a phone and in an instant be making arrangements from anywhere you like. You can go into a room, a patio, a secluded place or be out in the open, it doesn't make a difference. You can make arrangements or a date with a woman or a man with no trouble at all; or between a woman and monk. This is the most gravest of matters. You could say this last ruler is handing down capital punishment. It is for these reasons that, under no circumstances, are there to be any mobile phones in this monastery. Listen. This is absolute.

If anyone is foolhardy enough to look for a way to bring one in, I'll expel them from the monastery with their tail between their legs. This is something extraordinary.

⁸ The cousin of the Lord Buddha, now in the hell realms for attempting to take the life of the Lord Buddha.

⁹ Traditionally referred to as the greatest monarchs, kings or emperors of them all.

If it's necessary to get in touch with someone, you can. This necessity is the Kilesas inserting themselves but if it is necessary, then you can speak to them. You can give them news and relate information to them. This kind of subject you can still talk about. But if you bring one of these things into the monastery as a worker¹⁰, having a workplace inside the monastery, then this is the same as bringing in the hangman to execute all the monks. There will be nothing left if you let answering the telephone take charge of you. Monks will become extinct. Wat Pa Barn Tard will be completely deserted. This is the reason you can't have them and I want all of you to remember this.

If I see anyone with a mobile phone I'll run them out of the monastery there and then. I'm telling you this and there won't be a second chance because this is absolute, no exceptions at all. You have to be resolute when it comes to Dhamma. I must be resolute on this matter. Those who don't like it can lump it.

This monastery was built for the purpose of Dhamma. From day one right up to now, I have made every endeavour with my companions, with their practice. I love the Dhamma and preserving it, along with the diligent effort and perseverance of my companions, more than anything else. Because of this I don't let non-essential work cause a disturbance, as you've all see. In the section reserved for monks I don't allow anyone to bother you. This is to allow monks to put in the hard yards in the most conducive environment. There is no need for monks to be concerned about anything at all. This lets them persist in the practice directed at their hearts', which contain both the Kilesas and Dhamma inside. Clean the heart and wash it all the time.

Don't let these things in to become the murder weapon because they are the most vulgar and crude things that there are. In these four types there is nothing that is compatible with one who practises Dhamma in order to achieve Magga and Phala.

They start with the newspaper, then the radio, then the television and video, and then the mobile phone. These add up to the four rulers. These four rulers are the monarchs that will be the killers. That is to say, there will be nothing left behind.

Anyone who dares to bring in one of these is unsuitable for life in a serious Kammatthāna monastery. Let them hurry to get away. In this monastery specifically, they can leave right now. I am not going to compromise. There will be no compromise because I have analysed this from top to bottom and I realize that these things are a mega danger to practising monks, one hundred percent. That's exactly what they are.

Anyone wanting to bring them in to get news from time to time so as to find excuses for themselves cannot do so; no exceptions. There may be an excuse, but it's the Kilesas. They weave their way in from every direction. The more contact that is made by telephone, the nearer we get to the level where we kill ourselves. Let's all be very careful. You can't have them in this monastery. Remember this.

This has been an absolute from the very beginning; since newspapers started to creep in. Now, little by little we've reached mobile phones. Who would have thought? In the past, it never occurred to us that there would be such things and now they've happened. Since seeing people with them in the outside world, I have been unable look at them.

¹⁰ It is likely the there would be some monks staying at Wat Pa Barn Tard for their customary ordained period. This reference probably relates to them trying to continue their outside work via the telephone while staying in the monastery.

Wherever you look you see mobile phones up against ears all the time. Oh dear¹¹. This is craziness in the most profound way. It's the pleasure and enjoyment of the Kilesas. They are in complete disorder and disarray so you don't know what to blame. This is the way they are. They don't care. But, when they get to be really obscene then they too can't help feeling sorry for themselves. Now, this is something else profoundly crazy.

This is how the Kilesas creep in. I want you to be aware of this. Don't any of you dare bring in the Kilesas to burn down the monastery.

I still have life in me to teach my companions. I teach to the full measure.

Lord Buddha became enlightened in the Dhamma. He didn't become enlightened because of these things. He would have brushed aside every one of these. He went to live in the forest, in the mountains and groves of trees so that things like these wouldn't disturb Him. He was then able to apply diligent effort with ease. The results spoke for themselves, from becoming a Sotāpanna, to Sakidāgāmi, to Anāgāmi and then to an Arahant; step by step. The Supreme Teacher arose out of the forest and the mountains.

I'd like to say that every last one of the Sāvaka came out of the forests and mountains; without access to any of these mega dangers. It started with **Rukkhamulasenāsam** which the Lord Buddha taught right from the beginning. He developed this first. This was how He practised. The Lord Buddha accomplished Magga Phala and Nibbāna, the highest Dhamma, which reigns supreme over the world. He got there through applying these methods and then he went about teaching them to us. So we must adopt this approach if we want Magga Phala and Nibbāna to be our own treasures.

If you're going to let yourself follow the Kilesas, don't come staying here; causing difficulties in the monastery. At this point in time, I've relaxed the standards as far as possible in order to accommodate my companions. It's now the case that the standards are as relaxed as they are ever likely to be. I just put up with this.

It's all to do with the (state of the) nation that they come. This is the reason why I've softened my stance somewhat. But, no matter what, there is always a barrier in my heart. There's no chance that the Dhamma will fraternize with these Kilesas. Wherever they stick out a jab, I know them for what they are immediately. There is no such thing as getting familiar with them. Between the Kilesas and Dhamma there can be no friendship; they're sworn enemies.

Here, we are determined to practise. So you should be steadfast and genuine in your effort. Cut out all these things completely. Don't get involved with them. In absolutely no way should you get involved with them. If you bother with these it's the same as bringing in a fire to burn the very being of those doing the hard yards; turning them into a ball of flames, every last one of them. There's nothing good about them at all.

These things are all Kilesa, they are all fire; starting with the newspaper, then the radio, then the television and video up to the mobile phone, in this order. The four wheel-turning rulers that will slay the hearts' of we Kammatthāna monks; letting them be pulverised into pieces as if this was no problem at all. This is what is called "no problem at all", terminated completely, if people are pleased with these things.

You must be pleased with the Dhamma. Brush these other things aside in their entirety with all your might and to the best of your ability. Brush them aside forever; in every location and on every occasion. Don't let these things become familiar to the heart. You must be quite firm about this.

¹¹ A sigh of despair.

In putting in diligent effort, I ask that your heart has a willingness to love the Dhamma and diligent effort. Hey, they support each other. No matter how much Dukkha there is, put up with it. It's Dukkha for the sake of happiness, so it's okay. I want to stress this.

Don't pay lip service to this then say doing this is difficult, doing that is hard. Wherever something is seen as difficult that's where the Kilesas shut out Dhamma. That's where diligent effort is not allowed. That's where a serious approach is prohibited. That's where you slow down and become heavy-handed. This is nothing but Kilesas.

There is nothing that beats the Kilesas at worming their way in. They are exceptionally clever at doing this.

When the heart is above all this, it will see it all, and then what will you have to say for yourself.

I'm not making idle chatter, you know. I practised right up to the time of giving the desana. Speaking honestly, there has never been anything in the three spheres of existence in Lokadhātu that has troubled me; not since my Citta rose above all this. I see the spheres of existence in Lokadhātu as being nothing but garbage bins. This is the way they are. What would you have me say?

It's not that I am blaming them you understand. I am above all of this and so I dare to say these things are garbage bins. The conventional world of supposition¹² in its entirety is a waste bin. It submerges all beings in the garbage bin. If birth, old age, sickness and death don't live here, then where do they live? They live in the three spheres of Lokadhātu. When you transcend these three spheres, there is no birth, old age and death. This is the reason I call them garbage bins.

They mix together happiness, suffering, pleasure, entertainment, grief and turmoil.

Ascending to heaven or falling down into hell is in the hearts' of people. Turmoil and stress are there day and night. How can I not call this a garbage bin? Where can you find anything you can trust? Right now, you have a cheery smile for a short while and that's it, you're hit with a jab that fuels the fire that's already lit inside and your face becomes sad, like that of a ghost. The Kilesas emanate from the heart. This is what Lokadhātu is like.

I practised flat out as I have previously related to my companions. Keeping my nose to the grindstone was my story. As I've mentioned before, I don't relate these things for people to listen to so that they will have belief in me. It's fine if they don't. I did do these things. I'm just giving a full account of what I have done.

Sometimes it really was a matter of do or die, saying to myself, "Okay, well if it happens, it happens."

It did get to the stage where I could have died but I never lost consciousness. When going flat out, I never lost consciousness once. I've said that I never lost consciousness but I did come very close a time or two. Even though I didn't lose consciousness and I reached a stage where I could have died, going beyond fainting and reaching that stage was like being courageous and triumphant during a time of putting in diligent effort.

Going for broke and putting it all on the line is beyond the normal.

¹² Sammut in Thai means to suppose. It is derived from the Pali Summuti which is often combined with the word Sacca (truth) and together are translated as "conventional truth". The translation "conventional world of supposition" combines both meanings and, in this case, is a more accurate translation than the normal Thai translation on its own.

The moment I received instruction from Ajahn Mun it struck a chord with me immediately. It really did. This characteristic is hard to explain. It is truly extra special. If he said anything, if it registered with me it registered in a way that was unequalled. If it didn't register, well it didn't register no matter what but if it did, that was extra special.

When listening to the Dhamma from Ajahn Mun and he got to Magga Phala and Nibbāna, this registered with me in a big way. This started at the time he proclaimed, "What are you searching for? Are you after Magga Phala Nibbāna?"

After that he got stuck into me. He said, "Plants, mountains and the weather are not Magga Phala Nibbāna nor are they the Kilesas. You can thrash about in any of the Lokadhātu spheres of existence; these are not the Kilesas nor are they Magga Phala Nibbāna. The real Kilesas and the true Magga Phala Nibbāna are in your heart'."

He emphasized this and it was here that it really registered. Citta Bhāvanā was really stressed at this point.

He said, "You will understand both the Kilesa and Dhamma because they both live within your heart.

You will go off looking at this and that thinking they probably have Kilesas and Magga Phala Nibbāna but you'll come back empty handed. Well, reach down and grab a hold of the heart. Just that. Listen. Kilesas are in the heart. Dhamma is in the heart. Reach down in here and you'll encounter both. Reach down here. Let Citta Bhāvanā be accentuated. Don't go looking for Magga Phala Nibbāna. You will discover them within yourself from the diligent effort put into your heart. You'll see the Kilesas that are in your heart. You will see Dhamma. This is because the Citta is the expert knower. Sati and Paññā brilliantly clear, completely. Beat your way down 'til you hit the spot. Oh, oh. Your body will shake and quiver."

When I heard him give this desana, I didn't feel my body actually have the shakes but it felt like that down in my Citta. I was really happy and smiling inside as if it really did touch the spot. It was "as if" my body was shaking. The moment I heard this, it hit the spot and that was all I needed.

Being satisfied already, I turned about and questioned myself.

Now that I had listened to Ajahn Mun give this fiery desana that was deeply heart-warming in every way, I couldn't find anything to doubt.

I said to myself, "Now, what are you? Are you sincere or not?"

The path became clear immediately; I had to be sincere. If I wasn't sincere and true to the cause then I would let myself die.

Because I had achieved some results from the Dhamma that Ajahn Mun had taught, this path had to be true. If it wasn't true, I would just die. From that moment on I was unwavering and uncompromising. It's because of this that I am reluctant to tell people about the stories of doing the hard yards as they won't do it the way I did. I really did get stuck in.

Just think about this. My stomach began the practice of fasting from the time of my seventh pansa; since I started to practise in the first place. I felt my meditation was better when I fasted or reduced my food intake. As I said, this started in my seventh pansa.

At first, whichever approach I took, it was no good. This was because, at that time, the strength of the elements and Khandhas had not been reduced by much. They were still quite vigorous. The Kilesas waited for easy opportunities to burst out. Training in painful practices

was therefore very difficult. Whichever method I tried the heart couldn't get passed where this affected me. My efforts were being ignored and (the Citta) was off after the Kilesas. The Kilesas were succeeding. At this time, I swapped and changed and trained one way then another. Then I struck on the right way to put in diligent effort by fasting.

As soon as I started fasting, Sati began to improve. Wow, this was really strange. In the end the Citta was pulled into line and all by fasting.

Now, I latched onto this. Suffering, why wouldn't someone suffer? We all know about fasting. We've eaten and know if we don't eat, we feel hungry. Hunger has to be suffering, hasn't it? However, the supreme happiness is to be found in being hungry. No matter how hungry I felt I had to endure.

I put up with it and fasted regularly but not too much at this stage. As I fasted small improvements happened. Later, I came to realize that this method was the right one. It was just right for me and so I had to adopt this method. It was going to be the approach that would take me to Magga and Phala. I determined to do it.

As a result of fasting I got tummy troubles. This occurred in my tenth pansa. As soon as I did eat something, my stomach became distended. When it struck, my stomach made loud noises, urp, urp, urp. I would have passed wind but it wouldn't pass. I would have defecated if I could but I couldn't.

When things were like this, I certainly knew I'd been fasting but I didn't really care. The more days I fasted the better was my effort. If I fasted for several days, my body came very weak and exhausted but, by degrees, my heart was calm and unflustered.

The value of having a heart that was aimed at being strong and courageous in this way appeared in no uncertain terms. However, I couldn't see much value in the food that I had eaten since being born. See, I've brought this up as a comparison. So, fast. This is what happens if you do.

After this, I became even more intense and as a result I had even more problems with my stomach. When I didn't eat for six or seven days I didn't go to the toilet. That's the way it was. No activity at all. When I did start eating, on the day I ate, by afternoon time my stomach would rumble. As evening came around I would have excreted the lot. There would be nothing left.

Some days, at night-time I'd have diarrhoea and wouldn't sleep a wink. A day later, it would stop completely. I would then eat for a day, or if it was really serious, maybe two days.

After that it finished and my diligent effort became even more noticeable.

So this was it. It was for this reason that I had a bad stomach.

I didn't show more interest in my stomach than I did in the Dhamma, which I really wanted. My interest was aimed at Dhamma. The problems with my stomach were genuinely of no concern. I had my sights set on Dhamma all the time.

My stomach was constantly upset until I reached my sixteenth pansa. This is a period of nine years when I was constantly fasting. It wasn't that long; just the nine years of fasting and my stomach being constantly upset. I didn't give any consideration to my stomach, apart from the results obtained through fasting, until my sixteenth pansa.

In accordance with what you've learnt, all of you should know that on the 15th May 2493 at eleven o'clock at night exactly was when I made a judgement between the Kilesa and Dhamma and I severed (the Kilesa) from my heart. A brilliant luminescence shone forth in

my heart and my whole body began to quiver and shake. This happened by itself. This was the story of the Kilesas being cleaved from my heart. My heart was radiant in a way I never expected or even dreamed of.

What arose was something that not even my parents had seen because they had never done the practice. I was the only one that practiced. When I had this experience, it was all encompassing. I never expected or thought that it would be like this. This heart shone brilliantly. It was as if heaven and earth were subsiding. This was very intense.

When the heart and the Kilesas separated a bright luminescence shone forth and tears streamed spontaneously in that moment. It shone forth immediately. It was like an exclamation. I was afraid of no one; I was on my own. When it happened....what....it really happened; in my heart, that is. It wasn't expressed as words.

I thought, "Oh, yes. When the Lord Buddha became enlightened, it was like this wasn't it?"

I kept repeating this to my heart's content; a contentment in the miraculous nature of this natural phenomenon. This was something which I had never known before but it shone brightly in that moment. It was magnificent.

"Oh, yes," I thought, "When the Lord Buddha became enlightened, it was like this wasn't it? The true Dhamma is like this, isn't it? The true Sangha is like this, isn't it?"

These thoughts just happened. "Oh, yes. This is how the Buddha, the Dhamma and the Sangha are one and the same? This is the way they always have been."

This is a universal law that I had never previously given much thought to.

In my practice, from the start until that moment that day, I would always separate Buddho, Dhammo and Sangho. As soon as their true nature showed itself in its entirety on that day, the Buddha, the Dhamma and the Sangha united and became one and the same. Nobody said anything but all uncertainty had vanished in an instant.

I thought, "This is how the Buddha, the Dhamma and the Sangha become indistinguishable?"

That's the way it was at that time. With this bright luminescence there was no question about it.

All the Buddhas that there have ever been have experienced this bright luminescence. It's like we take our hand and plunge it into the ocean. No matter how vast the ocean may be it is no bigger than the hand. The hand encompasses the entire ocean. Now, the moment the Citta bursts forth is comparable with the hand that plunges down.

At the moment when the Citta bursts forth, the Lord Buddha and natural phenomena are one and the same. This is the true Dhamma. This is the true Sangha. They are all identical. Their individual traits disappear completely. This is absolutely clear to the heart. Oh, yes. This is how the Buddha, the Dhamma and the Sangha can be one and the same.

So you see, this is the true Dhamma. There are no second or third meanings. This is something no one can anticipate. When it happens, you know it for yourself and it's the same for everyone. For those who have achieved this, who would we be able to ask about it? I never in my wildest dreams thought that these things would be one and the same.

Buddho, Dhammo and Sangho have been this way since the time they were first known. Buddho, Dhammo and Sangho have always been this way.

Up to the time when my practice reached that moment, Buddho, Dhammo and Sangho were still linked to the behaviour and personality of my heart all the time but I never thought about

separating them or combining them. However, things did become apparent when, in that moment of the Citta, the experience happened full on and heaven and earth subsided.

Nothing really happened to heaven and earth. The experience was in my body and heart, so much so that my body shook, instantly. That was when the bright luminescence shone forth.

This is what is meant by, the Great Teacher dominates Lokadhātu. It's exactly the same as this. Can you see what I mean? The true Dhamma is exactly the same. The true Sangha is exactly the same. It's the river and the ocean becoming one. However wide it is, it is all ocean. The instant you plunge your hand in, you make contact with the entire ocean.

The moment (the Citta) bursts out it becomes this unity, as I've described.

So there, from the time I first fasted (I continued to fast) until that day. After that I stopped fasting. As for my stomach, I have to go to the toilet frequently. This is because I had that condition and it got to be chronic. However, it doesn't bother me, so that's that.

Right now, I do take care of my stomach, that is, I don't go without food as I used to do. I don't fast. I eat normally and have done since that day, alright. I haven't fasted in order to put in any additional effort. I already know all about persistence; there is nothing left to know.

Vusitaṃ Brahmachariyāṃ¹³ I don't need confirmation from anyone else; knowing has occurred. Everyone who has this experience knows in exactly the same way and that's the way it is. This is what is meant by Sandiṭṭhiko, those who practise will see and know for themselves. So why would they need to ask someone about it? The Lord Buddha announced this in a resounding manner a long, long time ago.

Since then, I haven't fasted again, however, I still went to the toilet a lot. I got the worst kind of diarrhoea for about six or seven days. It seemed it was always going to be like this. It wouldn't get better until I was actually dead. I have been taking medicine from Dr. Deng for some time and it has got to the stage where it's apparent that it might actually go way. This type of stomach (complaint) may be finished.

At the moment I am cured. My stomach is not like that at all. It's like I have given it the flick and, up to now, there have been no residual effects. As a result, my stomach is in good condition. I can eat normally.

For old people their condition determines the amount of energy they have. There's nothing contentious about this.

So now I can eat normally. This ailment has gone completely. My stool is the right consistency. It's been perfectly normal for a full two years, or I'm not quite sure if I'm into the third year. But if we are only talking about full years, then it's two full years. I've had no problems at all up to now. You see, my stomach ailment was all because of fasting; nothing else. I knew about it even if I wasn't interested until after I had passed (my goal), at which time I reversed my actions and looked after my stomach. It was really no big deal.

This is what practising Dhamma is all about. The Dhamma of the Lord Buddha is **Akāliko**. I call on all of you monks to comprehend this. Akāliko is the same as not being bound by time and place. It is always consistent.

It is the same with the Kilesas. The Kilesas are Akāliko. They are consistently found in the hearts' of all beings, of ourselves. We strike out down the path of the Kilesas and this is them rearing their ugly heads. This is because their home is within our hearts'. Whether we strike out more or less, we create results which manifest and cause Dukkha and hardship. We create

¹³ The caste life has been fulfilled, or the higher life has been perfected.

causes which manifest and make us lose track of ourselves as we constantly chase after the Kilesas. This is the Kilesas. It's the Kilesas rising up out of our hearts'.

Now, we are going to strike out on the path of Dhamma. Dhamma will occur. Sati Dhamma will occur. Paññā Dhamma will occur. Diligent effort of every kind that is Dhamma is born of the heart. It is continually being produced. The results of following the path of Dhamma arise continually. They arise from exactly the same heart¹⁴.

When a substantial amount of Dhamma has blossomed, it catches sight of the Kilesas that are generated in our hearts'. Before, it was oblivious to them.

We blame ourselves saying, "How on earth did these arise? This is me. That's me. They're all me. Greed is me. Anger is me. Delusion and Rāga Tanhā are me. They all are."

When the Dhamma has a lot of potency, it can separate out these things automatically. It's aware of whatever happens. (It knows) something dangerous has occurred. When the Kilesas arise it's aware of them immediately. When Dhamma has blossomed, it can look straight through the Kilesas. It can also destroy them, by degree, from then onwards.

Putting in diligent effort is very important. Therefore, you must pursue an approach which incorporates diligent effort. Don't just do something for the sake of doing it. If you do, you won't get much by way of results. (Whatever approach you follow) you must take note of what is going on. You must observe everything minutely and assiduously.

In regard to the Dhamma of the Lord Buddha, I have bowed down to the Lord Buddha with all my heart from that day until now; you could say one hundred percent. I have made my salutation, Sādhu, to the Lord Buddha. I don't need to have an audience with him. There's no need to ask him anything. All the Dhamma that I have realized, that I've seen, has occurred clearly in this heart.

I don't need to ask what the Lord Buddha is like, or what the true Great Teacher is like. I don't need to ask about His physical stature, or His appearance, or His body; the unusual nature of which is the norm¹⁵ (by its standards). A body that was born, that aged and that died like everyone else's. This is just the physical appearance of the Lord Buddha. It's not the real Buddha.

The real Buddha is as I have explained. It's (the Citta) bursting out (and you say), "Oh, yes. This is what the Lord Buddha's enlightenment was like."

This is really what the Great Teacher is. It's this. The real Dhamma is exactly the same. When it penetrates the heart, the Dhamma and the heart become synonymous; this is spot on. The real Sangha is no different. They are all identical.

They then come together further (with the realization,) "Oh, yes. This is how the Buddha, the Dhamma and the Sangha are one and the same? This is the way they've always been."

When did I ever think of them like this? However, the moment that bright light shone forth, all doubts evaporated. They are identical through and through and I knew it. They are seamless. The Buddha, the Dhamma and the Sangha are at one with the vast ocean. They are identical in every way.

This is what I am like now, so why would I need to seek answers from the Lord Buddha? It's all evident from within.

¹⁴ The same as the heart with the Kilesas.

¹⁵ The Lord Buddha's body had distinguishing marks that are only found in their entirety on a Buddha or a Wheel Turning (all conquering) Emperor.

So this is it, whoever sees the Dhamma sees the Tathāgata.

You start to see this from the time you practise Sila, Samādhi and Paññā and this goes on continually until you reach Vimutti, freedom from suffering. At this point you see the Great Teacher completely.

Make a firm resolve to practise. This Dhamma will put an end to doubt. I'm telling you the way it is. Wow.

The nasty Kilesas conceal this Dhamma. It's no different to the water in a swamp or a big pond. The water fills the pond but duckweed covers the water and prevents you from seeing it at all. The world looks at this and sees nothing but a coating of duckweed and concludes that there is no water in the pond. Because the duckweed completely covers the water, you can't see the water when you take a look. When you part the weed, you see the water underneath; you can scoop it out to bathe or to drink or whatever you like. You know distinctly what it tastes like.

Those who open up and see what's inside will be people who are immersed deeply in the Dhamma. The Dhamma that they know is there. It's beneath the Kilesas; just like the water that is under the weeds in the pond. Open it up. Open it up.

Right now, worry and confusion of every shape and size cloak the heart; they cloak the Dhamma and prevent it from being seen. Boisterous revelry flows out and the weeds sprout and then seeing, hearing, smelling, tasting and touching spring up. Sankhāra or Saññā then pop out. They conceal the Dhamma relentlessly, preventing it from being seen. There is just the cover of the Kilesas in cahoots with one's own Saññā Ārammana; shutting oneself out.

When you prise these apart with diligent effort, then you'll slowly become unobscured. Clarity¹⁶ arises, just like when they access water by removing the weed on the pond. Once they've made the opening, even though the weeds may close together again, they'll believe there's water in the pond. Their belief will be profound and unshakable.

This is someone who believes in Dhamma and is called "the flow". Someone who believes in Dhamma has belief like this. They will continue to pry it open.

Even if they make an opening but they can't see the water, they have a profound belief that there is water in the pond. There is Dhamma there. Magga Phala Nibbāna exist. They are buried deep down. The Kilesas cloak Magga Phala Nibbāna and prevent them from being seen. It's for this reason that they must be pried open with our own strenuous effort.

So get on and go for broke to achieve Magga and Phala.

Wasn't the Lord Buddha most excellent? So what's the story? The Sangha of all Sāvakas and all the Buddhas possessed a Dhamma that is supreme. Every one of the Sāvakas of the Lord Buddha, the entire group, has been complete since they become the vast ocean. They are now all one and the same. They are supreme. They are identical with no exceptions.

We were resolute in the practice. Just like rivers that flowed down various channels into the vast ocean, as each individual's practice became more and more refined, the nearer they got to the great ocean; that is Vimutti, Nibbāna. As diligent effort progressed, later on, the great ocean was reached. Unquestionably. I mean, what would we question the Lord Buddha about? Nobody need ask about this brilliance and it is the same for all of us. **Sandiṭṭhiko** that's what it is. It just announces itself. It's self evident.

¹⁶ Literal translation would be "whiteness".

Whoever sees the Dhamma sees the Tathāgata. This happens simultaneously. This is what the practice of Dhamma is all about.

The story of Magga Phala Nibbāna is always consistent. There's no such thing as it being defective. An exception would be when no-one takes it seriously and people go admiring the Kilesas. They take the Kilesas, things that are lavatories and toilets, and use them to cover their hearts and minds; to the extent that the real person can't be seen. There are only Kilesas. This has reached the stage where Dhamma won't be seen.

These days, those who have the determination to practise the Dhamma all the time have to be the people who will sustain Magga and Phala.

The Svākkhata Dhamma has been well expounded. There are no mysteries. I call on you to follow the Dhamma. Don't oppose or violate it; whether it's the Vinaya or the Dhamma. There is integrity in both. If you violate one, you violate the other. If you break the Vinaya you'll go off track and this is very disrespectful to the Lord Buddha.

Don't just hope for virtue. If you do transgress you will be disrespectful to the Lord Buddha, the Dhamma and the Vinaya. Violating to Dhamma/Vinaya is a slap in the face of the Lord Buddha. Don't just hope that it will be someone else who sees Magga, Phala and Nibbāna.

If you have reverence for the Dhamma and the Vinaya, it's the same as having reverence for the Great Teacher. You will follow in His footsteps via the Svākkhata Dhamma that He taught; that is well expounded. You'll proceed by following this. No matter what it has to happen for you, you have to come to know. It can't be any other way. This is how the Dhamma is.

I ask that you proceed down the path of Dhamma, but it must be entirely Dhamma. Going off down the path of the Kilesas, is nothing but Kilesas, every time, as we've seen before. So there.

Be determined to practise, okay.

At present, we have come to live as a community and there's no (external) work to do. I won't let there be any in this monastery. It's been like this from the beginning. This is because this type of work creates worry and anxiety which accumulates Kilesas inside oneself.

Even completing the building of a hut; if today it was incomplete it would have to be on your mind. In the days to come, more construction would be required and so that would be on your mind. Wouldn't it?

Even though we are building a hut as a residence purely for the purpose of meditation, it's still on our mind. As long as the hut is not finished, it's a distraction that is the size of a hut. It's this way until the hut is finished and there's an end to the concern. As there's no more building, it's no longer on your mind.

So, if we are off building this and that, it just creates worry and confusion. It's because of this that we must exercise caution. I've explained the problems of construction to my companions. How construction projects cause the Kilesas to accumulate, little by little, and cause the practise of Dhamma to diminish. The heart is occupied by thoughts of work to the exclusion of all else.

This is the tale of the Kilesas, the tale of commotion and distraction. There's no Dhamma to be found here. Once these (projects) have entered the Citta there's no peace and tranquillity to be found. Thinking about these things needs only to impinge on the peace in the heart and complete turmoil breaks out.

This is not the way of the Great Teacher, so get on and practise.

Walking in meditation, sitting in Samādhi Bhāvanā this is the work of genuine monks. They don't get mixed up with other types of work. This is called the "work of monks". It's work with the sole purpose of cleaning away the Kilesas. It's the work required to get to Magga Phala Nibbāna in the most direct way. There's no doubt about it, these will be the ones who attain Magga Phala Nibbāna.

The fact that the Lord Buddha reached Parinibbāna a long time ago is irrelevant. What is relevant is the well expounded Svākkhata Dhamma, the purpose of which is the perfection of Magga Phala and Nibbāna. Make sure this sinks in.

If you get down to practising in this way you won't relinquish the principles of Dhamma and Vinaya. The well expounded Svākkhata Dhamma will explode out. You have to get there. It's not going anywhere. It can't be any other way. So make up your mind to get on and practise. Don't be a half-hearted wimp.

Don't look at the world and see it as being important. The world has been the way it is since the beginning of time. What's there to get excited about? It's a garbage bin. Birth, old age, sickness and death are piles of Dukkha in this world. It's a garbage bin, that's all.

There's no Dukkha and there are no troubles in Nibbāna but the world is full of them. That's why the Lord Buddha labelled it a garbage bin. The world is full of them, all mixed together. Birth, old age, sickness, death, confusion, turmoil, nervousness and anxiety all co-exist in this world. They are all built, non-stop, from the pile of suffering we get. If you don't call this a garbage bin, what do you call it?

They don't exist in Nibbāna. The Citta, from the time it is liberated, and only from the time it explodes out, has none of these things. There's no suffering in the heart of an Arahant, not even to size of a grain of sand; not since the time the Kilesas, which are the main cause that creates Dukkha, are cleaved from the heart. An Arahant has no Dukkha in their heart; none at all, from the time of enlightenment. This is referred to as being infinite. The moment Nibbāna is established, there is no Dukkha. The laws of **Aniccāṃ Dukkhaṃ Anattā** don't apply. This is called Nibbāna being everlasting.

Outside of this, everything else is a rubbish bin. What else would it be?

So, nail your colours to the mast and get on and practise.

In regard to the elements and Khandhas of an Arahant, they are Sammuti, mundane, the same as the rest of the world. They can get ill and become sick just like everyone else. They can get stomach aches and headaches. This is because they are always Sammuti.

Aches and pains depend on the state of the individual. They can occur in the elements and Khandhas of the Sangha, laypeople and, ultimately, even the Arahant. The difference is that in the case of an Arahant these things don't make an impression. Arahants are aware that there are aches or pains somewhere but these are incapable of permeating their hearts' to cause them concern. They can't cause Dukkha of any description inside the heart of an Arahant. This is where the difference is, here.

The location and intensity of the pain is known at the point of the pain but it doesn't affect the Citta. Even if you tried to force it into the Citta, it wouldn't go. This is why this is called Sammuti with Vimutti. Sammuti is the Khandhas. Dukkha originates in the Khandhas. Vimutti is the Citta that has been purified. How could these two be compatible? This is where things are different.

The types of Duhkka are exactly the same. Old age is the same. Dying is the same. However, there's no Dukkha of any sort that taints and affects the Citta of an Arahant.

So, this is what you can say the Citta of an Arahant is like.

Right now, you must persist in your practise of Sila Dhamma. Be steadfast and determined. The Dhamma is fresh and vibrant. Magga Phala Nibbāna is fresh and vibrant.

Immorality reaches out to us, it reaches out to our practice. When we practise properly, a lot or a little, immorality reaches out to us until it gets its way. That's the way it is. It never gives up. Being born and dying carry on forever, for aeons, for eternity. We were born here. We rest in this world, in this life. In the future, you will be born again and die again.

If we don't build up enough reserves of goodness and virtue we are doomed to be born and die again. If our goodness and virtue is not too bad we can get some respite. This isn't the same as for those that build up vices, bad Kamma and piles of suffering. They burn in the human realm and they burn in the abyss of hell for aeons, for an eternity. They go around and around in these realms and know no end. This is what it's like for those who create vices and bad Kamma. These beings receive only Dukkha with no chance of it waning. They burn constantly in this gigantic garbage bin. Where will they go? They can't escape from this.

There is no Dukkha of any kind in the heart of an Arahant. They are void of worry. An Arahant has no worries. Their natural environment is having bright luminescence dominate Lokadhātu. What could transcend this? This is the story of Vimutti through and through, Dhammadhātu through and through. This is what it is. It's not possible for Sammuti to transcend this.

In regard to the eyes, ears, nose, tongue and body, they are Sammuti. They must come in contact with form, sound, smell and taste. Their sole purpose is to come in contact with these things. They have no capability to reach into the heart of an Arahant. The heart of an Arahant is Vimutti, free from the realms of the garbage bin. Nothing can cause it distress.

I plead with you to practise. If this is painful, well, so what. This is suffering for the sake of happiness; happiness until it reaches the supreme happiness. I suffered for years when I was putting in the hard yards. However much the suffering is, it can be defined in terms of years and months but the suffering that arises outside of putting diligent effort, the Dukkha that no-one wants, that lasts forever. There is no such thing as a beginning or an end. You will be bogged down in this heap of suffering forever and a day. However, the suffering associated with the diligent effort that has the purpose of liberating oneself from Dukkha will be suffering that last for just years and months.

Okay, then. Accept it's suffering.

When we are free from the need to go hell for leather with our efforts and we have reached the everlasting Nibbāna, happiness, supreme happiness, will be there forever. You can then compare this to the suffering that was endured when doing the hard yards, which was about so many years.

You put in diligent effort for about how many years? This is suffering for about how many years? The outcome you get from putting in the hard yards is happiness, supreme happiness, right up to the everlasting Nibbāna. Which of this carries more weight? Compare the two.

When things are like this, we are all pretty much in the same boat.

Those who do put in diligent effort won't die in many more existences. There will come a day when they can liberate themselves. However, there will be no such day for those who die immersed in vices, bad Kamma, Kilesas and Tanhā. Not when they are stuck in this way. (For

them) there is no beginning and there's no end. Death comes around for aeons, for eternity. There is suffering for aeons, for eternity; being confused and mixed up in this way.

I want all of you to examine this within yourselves. Alright?

I feel compassion for my companions. The nearer I get to death the more compassion I feel for them. I don't know why this is. It's probably something that just happens in my heart. I feel really sorry for the lay community. It wasn't like this previously. The older I got, the more I got thinking about who will lead and teach this community. This is one reason.

With things being the way they are, the Dhamma that I give to the world has increasing weight in allowing reason and the truth to be seen. This is because there is some meaning and value in listening to a Dhamma desana from a teacher. Not only that, I feel that there aren't many others who give desanas the way I do. I'm being honest with you. I am not being bigheaded or boasting. What I say is in keeping with the truth. When I give a desana I speak in accordance with the truth. That's the way it is.

It's with some hesitancy that I teach in general, broad brush, terms to the wider community. No matter what though, I don't leave out all the hot tips and skills. They get included from time to time. Even if I don't put them all in, there will be some.

My reluctance is about the situation of the Kilesas in those that will get some sort of benefit (from listening). My instruction is aimed at the level they're at. If the listeners are more steadfast (than the wider community) then Dhamma that is steadfast comes out quite easily. The nearer the listeners are to an intermediary commitment the more (the Dhamma) rushes out. As they approach the really serious level of commitment, the Dhamma just pours out. This is because it's well received; the penny drops immediately. The serious level of commitment and the Dhamma that is capable of supporting the world that are perfectly formed within this heart come out instantly.

Wherever I go I see the carcasses of humans, what's left of humans, everywhere. Wherever I go I see the shroud of the Kilesas obscuring the individuals. The Dhamma is also weary, worn and sad.

These days, this is the way it is; in the Buddhist world, in Thailand. Wherever you look you can't see people. What you see is the Kilesas, worry, anxiety, pride and conceit, in the behaviour of people living, eating and using things. Dressing up and adorning this body in all sorts of luxurious and extravagant ways is nothing but the Kilesas. You can't see the person these days. Therefore, for a long time now, this has been the number one knockout blow for me. This is to say, in ordinary language, I just can't bear to look.

There's no problem with the Dhamma. It's like I have to say something. I see it right in front of me so why shouldn't I ring out some sort of a warning? Why shouldn't I tell people off occasionally?

Someone who's got Sati sometimes has to strike out. Living, eating, using things; I give desanas about these all the time. However, dressing up, being extravagant and lavish to the extent that people forget themselves, after some time, will deal the knockout blow.

In this day and age, everything is done to excess. For example: Thailand is already a Buddhist country. Our forebears guided our progress and development in a steady, elegant and peaceful way. In dressing, their attire was beautiful. It drenched the eyes and heart when viewed. They were worthy of respect, reverence and, not only that, they were worthy of Metta and compassion. But you see, in those times, changes were imposed from the outside world; a world devoid of Buddhism. (Foreigners) dressed however they liked and did whatever they wanted and we (Thais) grabbed hold of this (behaviour) with both hands. This

is because by that time we had given up our core values. As soon as we embraced (this change) we become monkeys, from head to foot. Nothing human stuck to us.

When I look at this, well, I just can't bear to look. Sometimes I do land a punch and let (people) wake up to themselves. If they are not aware of what's going on it will be necessary for them to experience the bad Kamma of an animal. When I give desanas, I don't give them because I want some benefit from these people. I give desanas out of Metta, kindness and compassion. How can I be blamed¹⁷ for doing something wrong? I'm teaching what is right and proper so how can this be wrong? I don't accept that I am wrong in anyway. The fault lies where I've pointed out and this pile of Dukkha belongs to those that don't accept this point. Where else should it go?

See what I mean? Teaching the world is not easy. The nearer I get to death, the more extreme pity I feel; especially for this circle of Kammatthāna monks, which is slowly becoming depleted. Right now, there is just one island of them. What else can I say? It's an island that can conceal the background of society. It's something that can be trusted implicitly. Society can look up to and respect it as it holds the high ground. If it's not this way it will sink into the ocean and with it will go Buddhism.

You can study as many scriptures as you like, they are just books, just paper. Isn't that right? They are not Magga Phala Nibbāna. The real Magga Phala Nibbāna resides in those who practice correctly. Study without practise is like a bookworm nibbling away at the pages. What use is this? This is what it's come to; a bookworm nibbling on paper.

The scriptures can be found all over the place. There's no shortage of them. They're not just found in the monasteries. People have them in their homes but they have no interest in practising. They discard these scriptures like scraps of paper. This is because the owners have lost the value of practising Dhamma as a means of developing their inner being. As a result, the whole world is a world of animals. Even though in the minds of people what's left of Buddhism is the books and parchments, their behaviour is not that of humans. Consequently, they become more and more depraved.

With this the Buddhist religion will cease to be. It will come to an end, won't it? Sometimes I can't help being concerned about this.

(People) will then be able to take pleasure in over indulging themselves to their heart's content; rushing after the Kilesas and being completely clueless. They just won't be able to resist.

So, the more death beckons me, the greater my Metta and compassion.

Sometimes the Dhamma comes out perfectly and really hits the spot. This is because it's itching to get out. I can see this all the time. Do you really think Dhamma can be shut in?

Whatever shape or form the Kilesas take, the Dhamma knows them all. There's no such thing as it being intimate with the Kilesas. However the Kilesas express themselves, it's an expression that has already bashed us over the head until we have drowned under the pressure.

Now I see them for what they are. They have been exterminated in my heart, so which heart could they occupy? Which behaviour could they affect? I mean, I'm fully aware of them, aren't I?

¹⁷ Some in Thailand had criticised Luang Ta for some of his comments on modern society and the economy.

So, do you really think that the (Dhamma) can be shut in? The Dhamma sees even the minutest Kilesa with ease.

I call on you all to have Dhamma in your hearts'. (The Kilesas) will then be easy for you to spot.

If there's no Dhamma in our hearts', we and the Kilesa are one and the same. It's as though we are as black as coal¹⁸ throughout; black coal, with no one white. If there are no bright people, how will good and evil be identified? The Kilesas and we are the same. They therefore have us feeling our way about in the dark. At this stage we are without substance, without our essential nature and in the end we will fail. When the Kilesas arise, we are unaware of what caused them to occur.

We've never shown any interest in Kamma, good or bad, yet here they are tossing and turning together. The moment the breath ceases, we will die and we won't have a clue where we go. This is because we have no principles, no platform to work from in our hearts'. We will take birth and the fundamentals for self awareness will be missing. However, the law that is Kamma will guide us to birth. There's nothing more certain. Once birth has occurred, we will live life in the same old way. The Kilesa will be like us and we will be like the Kilesa. We will be a miserable failure.

We will want this and want that. Such and such will be good. There'll just be what's good for the Kilesas. There'll be nothing that's good according to Dhamma. At this point, we will have missed the bus.

Alright, so when the breath stops what is it that's our essence? We have our bones but I don't see them being up to much. What has the heart got going for it? It's nothing but Kilesa and Tanhā. It's got demerit and bad Kamma full to the brim which will steer us down to the hell realms. You see, for a person with no principles there are only the fires of hell burning endlessly.

Someone with the right principles will be fine. I call on you to make such a foundation for your heart and make it well. Don't relinquish Sila Dhamma, even if you are a layperson. I request that you reflect on Sila and on Dhamma. These are the heart's essentials for both life and death. Don't let go of them or park them.

No matter how much treasure and wealth you have, it's external and you can't depend on it. You can only depend on it while you're alive in this lifetime. When life is gone, none of this has any real meaning. You can't put any faith in it. The only thing you can be sure of is that your merit and demerit will be stuck like glue to your heart.

Hurry and build up merit. Build it right now. If you die like this you'll discard the bad. Merit and the heart will continue to be hand in glove. This is the essence of the heart.

Unfortunately, people are not much interested in building merit. They just create vices and bad Kamma. These vices and bad Kamma wrap themselves around the heart and send it down to the hell realms again. This is something really pitiful. Oh, yes. Pitiful indeed.

Even though we Thais are Buddhist, if you observe our behaviour, there's not much evidence of it being Buddhist behaviour. There isn't any. What can I say when things are this bleak. If I speak out like this, the Kilesas expand even further. They mount a counter attack. This is not something that is wholesome. It causes the Kilesas to increase.

¹⁸ The literal translation is "as black as a bear" but this idiom is not easily identified with in the English speaking world and therefore the translator has substituted a common equivalent.

After listening to Dhamma, instead of cleansing themselves (people) refuse to do so. They go and indulge themselves which is more fuel for the fire that will penetrate inside. Not only that, the ones giving the desanas are not exactly stupid. It's the very cream of philosophic minds that give the desanas; the Lord Buddha and the Sāvakas. They give desanas that match the occasion. If it's not appropriate to give a desana, they just let it drop. So what would you have them do? (They're dealing with) bad Kamma of the kind that belongs to animals.

(These people) don't want the teaching after it has been given to them. They discard it and this is bad Kamma that is akin to animals. If they are capable of being taught, the Teachers would instruct them.

This is what the world has come to these days. I feel that the core principles, the fundamentals, can't be found in the Buddhist world. There's nothing but Kilesas everywhere. Thailand is a sea of Kilesa these days. It's not the sea of Dhamma; it's nothing but a sea of Kilesas.

It is for these reasons that we must practice. We must transform the sea of Kilesa in our hearts' into a sea of Dhamma. We can do it. We can make the change and give rise to Dhamma. We can turn a new leaf and seek out virtue and righteousness. We can maintain Sila and nurture the Dhamma. We can walk Caṅkama. We can sit in Samādhi Bhāvanā. We can give Dana. We can make merit. These things are the essence of the heart. The refuge of the heart lies here. It doesn't live in buildings or on the highways and byways.

Wealth and fortune can be in the millions but that is just for the Kilesas. They deceive the eyes by decorating the shopfront and giving a sense of pride. Good or bad, these proud people become puffed up with conceit and arrogance. They go around telling everyone they're people of substance, people of means.

This is taking the Kilesas to decorate the shopfront not Dhamma. The Kilesas befuddle us and get us excited.

Those who have Dhamma decorating the shopfront are people who have principles, even if they are poor or in strife. They can be millionaires and have principles if they have Dhamma in their hearts'. Those who have no Dhamma at all in their heart have lived and died in vain. They will have extracted no essence from these things. When they die, what do they have to show for their life?

Those with wealth never seem to have any when they're being burnt. When they die, there's just the coffin of a ghost. When they go, the fire burns right into them. The red hot charcoal burns through them just the same.

The descendants inherit (the wealth) and this causes them consternation. They go frantic about all this stuff and there's no end to it. When they die, the same thing happens all over again. It's impossible to see where it all ends. If there is no Dhamma in the heart, a finishing point can't be found.

I want you all to be resolute.

As far as practising monks go, we don't wish for much. We go for alms round and our bowls are full, as you've seen. We eat and if we die then we die but what's the state of our Dhamma? What's it like to eat a lot or a little? You should observe your own eating habits. Don't just eat absentmindedly. There's lots of food; both main course and desert. Food can drive you crazy. This is just another kind of madness. The Dhamma is bone dry.

What's their¹⁹ story? Giving alms and being generous is their merit. We eat it with modesty and awareness and that is our Dhamma. This is what we do. This is our intelligence and quick wittedness. If we are absentminded and get excited about the food, we'll get sucked in again. This is something that all of you should ponder on.

You have to be deadly serious about practising Dhamma. Don't be half-hearted. The monks and novices in this monastery can't be capricious. For example, when I am not here, they can't go changing the usual routine. On my return, I wouldn't need to ask any questions. As soon as I saw what was going on I would chase them out and their feet wouldn't touch the ground. Anyone changing the routine would have to go. This is because I don't have the time to supervise and watch over the monks. They can't go meddling in things that don't concern them.

More overcrowding is happening each day and as it does the more ineptness and clumsiness increases. I'm really forlorn about supervising my companions and I want all of you to remember this.

The Dhamma that I have taught today is for the benefit of the hearts' of those who have come to practise. Let's be determined to go and practise and let this be an auspicious occasion for each of us. This is the right and proper Dhamma.

For today, in giving a desana and instruction, I feel tired.

May all you practitioners obtain happiness.

¹⁹ The laypeople

Glossary

Akāliko	Not bound by time
Āloko	Light
Anāgāmi	A Non-returner; one of the four Ariya Sangha; the stage prior to Arahant
Anattā	Not self; void of ego; one of the three characteristics of existence
Aniccā	Impermanence; one of the three characteristics of existence
Arahant	An enlightened being; one who has overcome Avijjā
Ārammana	Sense object, eg sound, odour, taste; the Thai derivation means feeling, mood or frame of mind
Asubha	Loathsomeness of the body as a meditation subject and as a description
Atthāna	Something that is impossible
Avīci	The name of one of the most frightful hell realms
Avijjā	Ignorance; the first component of Patīccasamuppāda
Bhāvanā	Meditation; mental development
Bhavanga	The stream of consciousness; sometimes translated as sub-consciousness, however, this is not like the western psychological meaning of sub-conscious. In its essence it is still but gets disturbed by sense objects, much like a stone thrown into a still pond cause ripples. Sleep and Samādhi are two different ways of entering and staying in the Bhavanga with quite different results.
Caṅkama	Meditating while walking backwards and forwards
Citta	The heart (not the physical heart); the seat of all mental activities; the fundamental “knowingness” corrupted by defilement
Devadatta	The cousin of the Lord Buddha who was reborn in the hell realms because, out of desire to replace the Lord Buddha as the leader of the Sangha, he caused physical harm to the Lord Buddha by throwing a stone at him.
Devatā	A celestial being inhabiting realms higher in the cosmos than the human realm
Dhamma	The teaching of the Lord Buddha; a law; phenomena; the second of the Triple Gems
Dhammadhātu	Dhamma element, synonymous with Nibbāna; non-conditioned element; the essence of Dhamma
Dhutanga	Austerity practices, 13 in all. Monks may practice none or only some; there is no compulsion to practice any
Dukkha	Suffering; one of the three characteristics of existence; one of the 4 Noble Truths
Ekaggatācitta	The Citta focused on itself.

Ekaggatārammana	The Citta focused on a single object.
Hiri	Moral shame
Jhāna	A state of mental absorption
Kāma	Sensuality; thence Kāma-rāga - sensuous lust, Kāma-loka – sensuous world
Kamma	Wholesome or unwholesome action. In Thai it usually refers to unwholesome action only
Kammattthāna	Literally “working ground”. Meditation subjects and the practice of meditation. Often used to refer to the monks of the forest tradition who practise meditation
Kathina	A ceremony at the end of the rains retreat (pansa) where the lay community offers cloth and robes to the monks
Khandha	Aggregates; the 5 groups – form (corporeality), feelings, recollection (perception), mental formations, consciousness
Kilesa	Defilements: Greed, Hatred and Delusion
Lokadhātu	The world element ie, all the elements in all the spheres of existence. The three spheres of existence: kāma-loka (the sensual world); rupa-loka (the fine material world); arupa-loka (the immaterial world). Within each world there are a number of different realms.
Magga	Path; a conscious moment unique to each of the four stages of Enlightenment; the Noble Eightfold Path
Mahā	Great; a title given to a monk who has passed certain examinations
Majjhima	Middle, as in the Middle Way
Māra	The Evil One
Maya	Achieved through the practise of; accomplished via practise
Metta	Loving kindness
Nāma	Mind; a collective term for feelings, recollection, mental formations and consciousness
Nesajji	The sitters practice. The thirteenth Dhutanga (austerity practices) where monks avoid the reclining posture.
Neyya	The third grade of person; trainable
Nibbāna	Extinction; freedom from Avijja; the state of Enlightenment
Nimitta	A mark or a sign; a mental image; vision
Ottappa	Moral dread
Pacceka-Buddha	A Buddha enlighten without the benefit of having listen to the Dhamma but who does not go on to teach others; sometimes referred to as a Silent Buddha
Padaparama	The lowest grade of person; hopeless or untrainable
Paññā	Discernment; wisdom

Pansa	Three month retreat for monks taken during the rainy season
Parikamma	A word repeated in order to help focus concentration; preparation for concentration
Parinibbāna	Full Nibbāna; often used to refer to the state of the Lord Buddha after the extinction of the 5 Khandha
Pariyatti	Learning the teachings of the Lord Buddha
Paṭipatti	Practising the teaching of the Lord Buddha
Paṭivedha	Penetrating the Dhamma and realizing its goal
Phala	Fruit; result; a conscious moment unique to each of the four stages of Enlightenment
Rāga	Lust; greed
Rukkhamulāsēnāsam	Living at the foot of a tree, a Dhutanga practice.
Rupa	Form; corporeality; one of the 5 Khandha
Sādhu	A salutation; it is well; a positive acknowledgement of what has been said before
Sakidāgāmi	A Once Returner; will have no more than one more human life
Samādhi	Concentration
Samatha	Tranquility; the practice of Samādhi
Sammā	Right; perfect
Sammuti	Conventional; the world of supposition where we “suppose” that elements that come together in certain ways are a dog, or person, or a building etc but the elements themselves make no such claim. They are what they are.
Sampajañña	Clarity of consciousness
Saṃsāra	The round of birth, death and re-birth; the wheel of life
Samudaya	The origin of Dukkha (suffering). The second of the Four Noble Truths.
Sandiṭṭhiko	Seen here and now by oneself
Sangha	The order of monks; the third of the Triple Gems
Sankhāra	This term has several meanings depending on context: Mental formations – one of the 5 Khandha; Kāmic formations; conditioned phenomena
Saññā	Recollection; memory; perception; one of the five Khandha
Sati	Mindfulness
Sattaloka	The world of sentient beings

Sāvaka	A follower of the Lord Buddha. The term is usually reserved for those followers who have attained any of the 4 stage of enlightenment
Senasānam	A resting place
Sila	Morals; moral precepts
Sotāpanna	A Stream Enterer; someone who is assured of reaching Nibbana
Svākkhato	Well-expounded
Taco	Skin
Tanhā	Craving; the cause of Dukkha;
Tathāgata	A term used by the Lord Buddha when referring to Himself.
Tipitaka	The three baskets; the three division of the Pali Cannon – Vinaya, Sutta, Abhidhamma
Ucgateñña	The highest grade of person; genius
Udapādi	Arising, arisen
Upādāna	Clinging; attachment
Vedanā	Feelings; one of the five Khandha
Vimutti	Deliverance (from suffering)
Vinaya	Code of conduct for monks
Viññāna	Consciousness; one of the five Khandha
Vipaciteñña	The second highest grade of person; intellectual
Vipassanā	Insight; insight meditation
Visuddhi	Purity; Purification