



# **Sanditthiko Dhamma**

**Dhamma Seen Here and Now by Oneself**  
**A collection of talks by**

**Luang Ta Maha Boowa**



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## **Dedication**

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

## **TRANSLATOR'S INTRODUCTION**

This series of translations is based on talks given by Luang 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. To assist in this expression semicolons have been inserted in some places to denote an extended pause.

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 square brackets [ ] 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; my wife Susan and Jane Browne who provided the proof reading service. I would also like to give special thanks to Phoebe Tsang who not only provided proof-reading services but challenged me to strive for the best translation possible.

With Metta

Steven Towler

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## **ESTABLISHING THE FUNDAMENTALS**

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

Given on 30 October Buddhist Era 2542 (1999)



These days I'm becoming more concerned about monks and novices.

I feel that, at present, the monks' practice of Buddhism is not up to scratch. It's not normal. So much so it's quite concerning for both you and I equally. There's no one to blame for this because the Kilesas are to be found in the hearts of everyone. They coerce us and then display stubbornness right before our eyes because this comes automatically to them. It's their way of being experienced and skilful; using the Citta as a tool of work in order to impose their life cycle upon the hearts of all sentient beings and, not only that, but to build endless heaps of Dukkha in these hearts.

This is something that the world doesn't see and this is why I want to speak about it.

What is the spot that's a danger to the world? In Dhamma-speak it's called the Kilesa. These are toxic things that dwell in our hearts. They sugar-coat and conceal the heart, which renders them invisible in both gross and subtle amounts. Sentient beings have no time to alert themselves to these things because the sugar-coated medicine of the Kilesas permeates everything. It lets us take satisfaction in all things, however they manifest.

It's the sugar coating which comes out at the same time that infatuates all beings and deludes them to the extent that they haven't got a clue what's going on. Gross Kilesas coat in a gross way. Regular Kilesas coat in a regular way. Fine Kilesas coat in a fine way. No matter how fine they are, they still manage to succeed in applying the coating. There are no kinds of Kilesa that don't incorporate sugar-coating as a lure in the behaviour that they exhibit. This is something that is very discouraging.

It's okay for monks who practise in order to achieve Magga Phala Nibbāna to be individual in some respects. The things they ought to understand are the threats that exist inside the heart, the things that the sugar has coated in keeping with the intensity of the Kilesas. The sweetness of the coating which seduces sentient beings belongs to the Kilesas. They are constantly coating, layer after layer. This is a law of nature.

If you monks have never understood this before, then remember this well.

Off into the future, when the Citta is clever and quick-witted, the things I have mentioned will start to emerge as the Sati and Paññā of the practitioner progress through various levels. At first, these things will become apparent in stages and then there will be the first glimpse of their venom and threat.

If there hasn't been some training of the Citta over the many aeons, the story in a nutshell is that, for oneself, there's no end to this life cycle of sugar-

coating. There will just be a continuation of the status quo. That's the way it is.

This was something that the Lord Buddha was despondent about because he could see the real dangers but worldlings can't because the Kilesas' sugar coating obscures their view. The only contentment the Kilesas give is when their sugar coating comes out. This point is particularly important.

In present times, the Buddhist religion is like an island, the high ground, that is slowly but surely shrinking. It's already shrunk quite a lot. This is to say, the Kilesas are laying siege and offering their wares all the time. They don't let you see what's going on. That is, everywhere you turn these Kilesas offer their wares and we're not even aware of it. They come from every corner and keep us ignorant. They do this through various objects that become significant devices of deception. These objects that are the Kilesas' tools of trade come in every shape and size. They are artifices of the Kilesas that come to exterminate Dhamma. They promote themselves and make themselves points of interest for worldlings. Their influence increases daily. Every make, model and type that comes out is distributed. You can't keep up with the pace.

Ordinary Sati and Paññā on their own can't keep up with the pace. These things bombard us from every angle, from every corner. There are only the endless throngs of Kilesas inside the heart. And another thing: the Kilesas depend on those external objects that come and seduce us. Their trickery and deception which permeates its way inside is all about the delusion that already exists within our hearts. Delusion welcomes these things with open arms. It makes it easy to be bamboozled by them and difficult to come to understand them. They slot in from all angles.

Every sentient being knows Dukkha. The heart is an expert at "knowing", so why wouldn't it know Dukkha? However, nobody realizes the burden associated with it.

Accept that Dukkha is Dukkha. You struggle and strive until you die, which blinds you from seeing where the punishment associated with this Dukkha comes from. This is an important point.

It was for this reason that the Lord Buddha taught about training the Citta, which is the same as observing the heart. The heart is a mega-danger on account of the fact that the super-dangerous Kilesas are buried deep, and I mean deep, in the heart. So much so that there's almost no chance of seeing them, and this leads you to consider that this is the true nature of heart.

There's only a heart jam-packed with Kilesas. Whichever corner they appear from, delusion emerges with them. Confidence in these Kilesas also occurs at the same time. This all occurs when the Citta is disposed to thinking, such as

when Sankhāra starts to imagine things. Whatever scenario is imagined, trust in it arises simultaneously. This prevents you from seeing the real culprit as delusion comes with it.

Whether your thoughts are about animals, people, women, men, or anything whatsoever, good or bad, they are just a cause of attachment. It's irrelevant whether the thoughts are good or evil, or whether they're worthy of attachment or not. They are worthy as far as the Kilesas are concerned; these Kilesas that will completely fool and deceive worldlings. So much so that these worldlings won't know what's going on.

You see, this is why the Lord Buddha taught about observing the heart, by meditating for example. This is called the real work for the heart. It will clear away those things that are a danger to us. It lets us gradually come to know what's what, as knowledge steadily expands out into those dangerous things.

It all starts when the heart is passionate and agitated. At this stage it's incapable of entering Samādhi, that is, the Kilesas are making their presence felt. The Citta is conceited, cocky and brash all the time; it's never content. This is the story of the Kilesas through and through, forcing us to think and imagine things insatiably. [At this stage, the Citta] has no fear or dread<sup>1</sup>; there's just a constant conviction in what it's doing. It's impossible for it to be aware of what's going on.

It's because of this that the Lord Buddha taught us to observe the Citta with Sati. When this happens, this [point of observation] is the point that you should be aware of. Know it through Sati. Observe the Citta.

For example, those whose meditation hasn't got very far shouldn't go doing much thinking. They should focus steadfastly on having the Parikamma stuck like glue to the heart. This should be done through Sati that is also committed and steadfast. They shouldn't wish for Magga or Phala or anything other than the Parikamma that they are currently reciting with Sati. This is all they need do.

These people will be the ones who constrain conceit and arrogance that are passions which the Kilesas spew out. These people will be the ones that slowly come to understand what's going on.

Force yourself, no matter how much you desire to think about something. Look upon this desire as being an extreme threat. You have to really want to do it to this extent. If you don't, there's no chance you'll become concentrated. The Citta won't enter into a peaceful state. It can't be in any sort of peace and stillness that is Samādhi.

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<sup>1</sup> Particularly fear and dread of moral wrongdoing.

If you can't do this, use Sati and Paññā to go against the tide and really impose them through Citta Bhāvanā. Employ Sati as a tool to compel the heart to keep the two of them from separating.

This is all about being committed and steadfast so that you can see the value and harm of the Dhamma and the Kilesas that are in the same heart. You must employ restraint, endurance, persistence, strength and defiance of every kind through the application of diligent effort.

For instance, we use some aspect of Dhamma as a Parikamma, such as Buddho. The rules for doing this must be established. Don't go hoping for Magga or Phala or anything other than Buddho and Sati being in perfect harmony as a result of diligent effort. This is fundamental to the dampening of the Citta's conceit, arrogance, brashness, and petulance, and is done by the power of enforcing the Parikamma.

Because Sankhāra is familiar with thinking and imagining, it is the Sankhāra of Samudaya and it builds the fire which roasts us. However, the Sankhāra thought process that is associated with a Parikamma such as Buddho is Sankhāra that is on the side of Magga. This will constrain the Sankhāra that is on the side of Samudaya by constantly having Sati as a controller.

This is it. This is where we will see the results. I want all of you to commit this to memory.

I'm old now. I'm concerned about my friends and companions. As for me, I'm fine. I've told you before, as far as this world is concerned, I'm simply going through the motions. I'm being straight with you. I'm speaking from the highest authority.

My behaviour is purely for the conventional<sup>2</sup> world and follows whatever conventions are acceptable in that world. I practise the behaviour that the world finds acceptable. If I'm wrong, then I admit that I'm wrong. I don't allow the behaviour that I maintain to be in the wrong. If I'm right, I acknowledge that I'm right. This behaviour continues to follow what is right and proper, something which is habitual to these Khandhas.

The part of my heart that would get involved with all those things has long since completely ceased to be a problem. In this realm of supposition, the conventional world, there's absolutely nothing that can infiltrate this heart. To say that this heart is entirely beyond the conventional world would not be incorrect. Also, this is absolutely crystal clear in my heart, a heart that really knows that this is true. Just as I have told my companions previously, in 2493

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<sup>2</sup> Sammuti

B.E. heaven and earth came tumbling down in this heart, which is the same as saying the Kilesas were cast out from my heart.

A heart that's murky and refuses to see has only the Kilesas for company. When it clears to the extent that it can appreciate, one hundred percent, its detrimental situation, then it will have a degree of brightness but not to its fullest extent. What prevents this from being the fullest extent is, of course, the Kilesas. They prevent us from knowing and seeing by being obstructive and by concealing themselves.

Even if everything in Lokadhātu wasn't defective, the Citta would still fail to see things for what they are; the Kilesas launder everything. We trust the Kilesas' laundering and believe that those things are nothing to do with the Kilesas at all. This is a very important point. It's because of this that worldlings go wrong and why [to them] there are no such words as fear of an insatiable appetite.

Don't go believing that there's some point where you'll be contented with the heart's thoughts and imagination. There isn't one. As soon as you wake up you're already thinking. The engine of the wheel of life is started the moment we wake and continues until we fall asleep. If it wasn't for sleep humans would die very easily. They wouldn't get to go anywhere before they fell off the perch.

During sleep thoughts are curbed, that is to say their drive mechanism, the Kilesa, is also restrained. But, the moment we rise, they're back at work again. It's like there's nothing preventing them from doing so. This is the natural state of affairs for the Citta whose work is the wheel of life. It's automatic for the hearts of beings. This is the way it is for them all.

Now, when we are meticulous and serious about the Dhamma and what can result from it, we must employ strictness, restraint and forbearance as countermeasures. It's as if we are in a fight in the ring; whoever gives in loses. Fighting or boxing in the ring, each fighter wants to be triumphant.

Right now, the Kilesas are the champions before they've even gotten into the ring. It's because of this that our effort is a joke, even before we step foot in the ring. As soon as we get in there, we are defeated and we let the Kilesas trample all over us. We can't find any Sati at all. As far as diligent effort is concerned, we haven't got a clue what it means. For example, Buddho meditation – Sati is nowhere to be found. There is no compulsion. But we welcome with open arms what is convenient and comfortable i.e., the path of the Kilesas. We let the path of the Kilesas be as easy and comfortable as we can but it's not what it seems – this comfort is the comfort that stokes the fire that consumes us.

It's not like the comfort of the Dhamma. After the initial suffering and hardship when you force yourself to battle on, comes the result which is bliss. There's nothing like this in the approach of the Kilesas but there is in Dhamma.

When the battle between diligent effort and the Kilesas takes place, no matter how intense, there will be heavy blows landed by both sides as the Kilesas stand their ground. We force ourselves to stay with Buddho. The Kilesas will drag us away from Buddho. This is them all over. This is very significant and I want you all to remember it.

Don't feel sorry for the thoughts and emotions that you had in the past. From the time you were born right up to now, what use have they served you? They're just a case of the Kilesas doing a number on the heart so from where will they get the results that give you goodness, happiness and contentment? All they do is build the wheel that fires our hearts. They build the bonfire that burns our hearts. They create the wheel that has always turned our hearts and always will, endlessly.

You must fight and struggle to break the cycle of Kamma<sup>3</sup>, through the fundamental power of the Parikamma. You must be severe in preventing those thoughts and emotions. Take hold of Buddho only. There's no need to aim for anything else.

We can choose whichever Parikamma we like, depending on our character, but the one I tell people to use is Buddho because it's neutral. The aspect of the Dhamma that best suits the practitioner's character<sup>4</sup> should be upheld as the basis [for their meditation]. You must have Sati latch on to this spot. Don't let go of it!

Whatever you are doing, always have the Parikamma, the Citta and Sati working together. This is what is meant by someone putting in diligent effort. One day, it is absolutely certain they will achieve stillness. There's no doubt about it. I just ask that you don't take a step backwards and that's all you need do. This is establishing the fundamentals. It's quite hard to do.

I've done these things myself. It's not like I am teaching you all as if I don't know what I'm doing. I've already done this in a really serious, no-holds-barred manner as I have related previously in the story of my Citta deteriorating for over a year. It deteriorated and then progressed. I carried a load of Dukkha. I shouldered a heap of Dukkha. Phew. There is no greater load of Dukkha than that of a Citta that has made good progress and then lost

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<sup>3</sup> Kamma Vatṭacakka

<sup>4</sup> Some other Parikamma are Dhammo and Sangho and practitioners may find one of these more suitable than Buddho.

it. This happened with my heart and got to the stage where I was afraid [of what was going to happen].

It reached a stage where, as I said, when the Citta had established the basis of stillness, I had to commit to dying, saying, “This time, the Citta cannot not slip backwards. If the Citta deteriorates this time, then I must die. It cannot be any other way.”

You see what I mean. It might have happened you know. For someone with my kind of character, this was genuinely absolute and unequivocal.

I make the comparison with the monk Godhika.<sup>5</sup> The Venerable Sir killed himself because his Citta slipped backwards. At that time, he related that the state of Jhāna had fallen away. That’s the same as Samādhi falling away. Jhāna – it translates as focusing attention on a single spot, which is the location of stillness. It was this that had deteriorated. So now there was no spot to latch on to, no spot to depend on. There was just loneliness. He missed the happiness that came only from the stillness of Jhāna and nothing could take its place. He said that the peace and tranquillity that he aspired to had gone. It was at this time that the pile of suffering was initiated.

This played out for him five or six times. In the end, he took a razor and slit his own throat.

This is not very clearly explained in the textbooks but I understand. When I’d done some practise, I understood. I really didn’t get the picture when reading the text. There’s a very sombre quality about the story that the Lord Buddha told about Venerable Godhika.

In my practice I was able to grasp this straight away; even to the point where he took the razor, cut his throat and had blood spurting out which gave rise to a fascinating investigation. He was predisposed to this trait and so made this the Dhamma object of his meditation. In that moment, he became enlightened. He had gone forth.

At that time, Māra came searching for Venerable Godhika’s rebirth consciousness because Māra still had room for more greed. It shrouds the hearts of worldlings and keeps their hearts in its clutches. It’s their boss and it’s called Māra.

At that point, the Citta of Venerable Godhika was free from power of Māra and that’s why Māra had to dig and delve with such intensity. It shows in the textbooks that the atmosphere became completely overcast and dark because

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<sup>5</sup> The story is found in the Mārasamyutta in the Samyutta Nikaya.

of the psychic energy of Māra digging and delving; searching for the rebirth consciousness of Venerable Godhika even though it was only one heart.

It got to the stage where the Lord Buddha had to intervene and bring things under control. He said: “You, Māra, you’ve come digging and delving, searching for the rebirth consciousness of the monk Godhika who is a dependant of the Tathāgata. You have no hope of finding it because my charge, the monk Godhika, is free from your authority. He has reached the status of Arahant and has gone well to Nibbāna.”

Whatever the immensity of Māra’s greed was, all sentient beings that lived in the realms of Lokadhātu were covered by its power. There was only one Citta Viññāna of Venerable Godhika so why didn’t Māra want to release it? Why did Māra still want to pursue it and bring in back under control? You see, this is the Kilesas; they are never satisfied.

Now, the thoughts and imagination of our hearts, things which are one aspect of Māra, are a driving force in our hearts. They are the big boss and are called Māra. The Māra Kilesas dominate our hearts. They push and pull, getting us to think and imagine the way they want us to until they succeed; even to the extent that they stand their ground and fight against the Dhamma.

The Māra Kilesas are afraid they will miss thoughts and imagination. They claim that these things are a release from Dukkha and oppression. Because, in the initial stages, training and putting the Citta through ordeals is Dukkha, they feel that letting loose in this way makes things a bit easier. Things are a bit easier alright, easier to bind our minds through the power of the Kilesas’ deception, that’s all. But they’re not actually aware of this.

This is why everyone has to use the big guns at this stage and have a really good crack at it. This is the development of Magga and Phala. They will be developed at this point and that’s for certain.

I’ve given this example for the benefit of you all.

I set myself on this point to the extent that it was do or die. I refused to let go. The deterioration and progression that I had previously been involved with built a load of Dukkha for my heart simultaneously. There wasn’t a day went by that I forgot this; it was buried deeply. There was extreme Dukkha involved in this deterioration of the Citta. There was just the wanting for it to happen, the wanting for it to be like it was. This was futile.

This happened because the foundation for happiness, peace and tranquillity, the foundation for stillness, was not laid correctly. My practice was incorrect. There was only a wish and a casual desire and so these things had to be cut out.



Making progress or slipping backwards, it didn't matter; wherever it went I had had enough of coming back empty-handed. This time I wouldn't be attached to it. What I would be attached to would be Buddho with a reflection in my heart saying, "My heart might wander because the Parikamma has gone."

This was because previously I didn't use a Parikamma; I just had Sati casually watching what was going on. Maybe I would be off thinking about something in Lokadhātu. As a result, things fell apart before my very eyes. So I turned this around and came up with a new trick. This time I would have Buddho firmly established as my base, saying, "Okay. If it works, it works, if it doesn't, it doesn't but I am going to dwell on Buddho." Come what may, I was going to stick to Buddho and nothing but Buddho. Anything else I would discard. I persisted in the work I was doing in the present for Buddho.

In other words, my heart truly was what I said it would be. I didn't take things light-heartedly. Once I made my mind up to use Buddho and I established my base as Buddho I never allowed my guard to drop. Even though I would move about during the day, I wouldn't let inattentiveness creep in. Also, when I first started setting my heart this way, I was living on my own. Tan Ajahn Mun had gone off to attend the cremation of Luang Poo Sao. I stayed on my own at Wat Rahng Kao, Barn Nah See Nuan.

Staying there was very enjoyable; being able to persevere with my meditation around the clock. I was fixed on Buddho all the time until it became really clear to me. When the Citta was truly refined, the Parikamma disappeared completely. I can disclose this as it is about my own heart. The Parikamma Buddho was right there but, when it got to the most subtle stage, there was no thinking about Buddho. It wouldn't appear. All that was left was *knowingness*<sup>6</sup>, through and through.

I amazed myself. "Ay, now, what have you done?" I thought.

Before, I depended on the Parikamma Buddho being engaged by Sati; both being together. Now the Parikamma that I had been concentrating on no longer appeared. If your concentration is on Buddho and it disappears, what do you do? No problem, when it disappears, focus on the knowingness. Fix Sati on the knowingness. That's all you need to do. Don't let go of that point. When

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<sup>6</sup> In its basic state the Citta is just awareness or a "knowing state" and devoid of contact with sense objects. The focus here is on that state of knowing sometimes called "Poo Roo" (the one who knows) by many Thai teachers. The term *knowingness* has been introduced here to avoid the connotation that the word awareness brings i.e., if there is awareness then there has to be an object that you are aware of. As the object is awareness itself it seems like a circular argument. Knowingness is therefore meant to represent the quality of knowing or the capacity to know rather than "knowing" any particular object.

this separation occurs, there is no Buddho. So let yourself stay with this knowingness that I have mentioned and there will be harmony and one-pointedness. The Parikamma won't appear. I want you to stay with this while observing and not letting Sati wane.

Now, when the time is right, this state will unwind and you will come out of it. As soon as this happens, you can return to the Parikamma; get stuck into the Parikamma again.

Later on, I got the knack of this. "Oh yes, when the Citta is truly subtle, the Parikamma disappears completely."

I knew this unmistakably. I had come to know and understand how to practise. When the Parikamma disappeared I was to stay with the knowingness.

See. When you know, let yourself stay with this knowingness. As soon as this state unwinds, get stuck into the Parikamma immediately.

Sati was my constant companion both with and without the Parikamma. Sati couldn't be broken. Here was somewhere I could establish a base. Gradually it became more and more refined. I no longer got involved in hurly-burly due to the power of compelling the Citta to focus on nothing else but the Parikamma. It was coercion. I had drawn my line in the sand.

By nature I am a very serious person. I'm being honest. I am not half-hearted. Whatever I do I'm fully committed. If I say something, then that's the way it is. I'm very intense.

So, this was how I established my base.

As time passed, my practice gradually became tighter and more stable. As it reached the stage where it might well have deteriorated after two or three days in this stage I said, "Okay, if it slips backwards, then so be it. I'm not going to concern myself with this."

This was because I had hoped for better things before but to no avail. "Okay, if progress is made then so be it but I am not going to release Buddho."

I really latched on to this. Progress or deterioration didn't even enter my mind. This was because I'd held on to them for long enough. They'd caused me enough Dukkha as it was. I was going to stick with Buddho as my meditation increasingly became tighter and more stable.

When I got to the stage where progress ought to have dropped off (normally, after two or three days, progress would evaporate right before my eyes, leaving nothing behind but a worthless wretch beyond hope, building Dukkha for himself) I let go of all this but I wouldn't let go of the Parikamma. In the end,

[my practice] didn't deteriorate. It became steadier and steadier. It became subtler and subtler as I slowly fastened on to that spot.

I thought, "Oh, I slipped backwards because I lacked a Parikamma. This was the cause all along."

Now, I wasn't going to slip backwards. From that point on, step by step, [my meditation] got stronger until I fought with all my might. My energy was the Samādhi that occurred in my heart in a most outstanding way. Wherever I went, the knowingness was prominent. Sati was stuck to it. Even without the Parikamma I let Sati stick there. I took the knowingness in place of the Parikamma. There was no Parikamma. This spot was the place of Sati; being the spot that I latched on to. Progress increased consistently.

What I'm speaking about now is training at the elementary level. It's really intense, you know, for the Citta. My heart was an inferno at that time. If there is no Samatha Dhamma –that is, calmness and tranquillity – occasionally intervening, there is no place for us monks to rest.

Some may say that to be called a monk is higher than a Devaputra Devatā. However, the Avīci hell still burns monks even though it's been said that they are Devaputra Devatās. This is because the Kilesas fear nothing, nothing but the Dhamma that is. If Sati Dhamma takes command, they will yield.

Make a resolution.

This is a very important point. It lets us establish the base for the fundamentals.

I have no doubts about the guidance that I am giving you, my companions. I've already been down this path myself and experienced the results, step by step. Right up to the present, all came from the A for Apple, B for Boat that I've said is Buddho. Don't let go of this.

As soon as the Citta was still and calm, the frenzied hurly-burly [of my normal state of mind], which used to agitate me and drag me off into the outside [world], abated. Drinking Samatha Dhamma has a delicious taste for the heart and makes it content. So now there was a course to follow.

In the case of various mental objects<sup>7</sup> that previously spewed out thoughts about all sorts of forms, sounds, smells and tastes which heated up the heart, they gradually faded away. In the end I had no interest in them. Stillness increased in strength. I stayed with the stillness. When there is contentment,

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<sup>7</sup> 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.

nothing will disturb the heart. A single piercing thought arising is a disturbance to the heart.

There.

When I reached the full extent of my stillness, thoughts were nothing but a disturbance to the heart. I didn't want to think.

This is what they call being addicted to Samādhi, that is, a piercing thought arising disturbs the heart and there's an uncompromised addiction to the knowingness all the time. During both day and night I had no interest in light and dark. Not at any time at all. There was only the pleasure derived from the knowingness which was always calm and firm. Nothing happened to cause a disturbance.

This is called *the food of the heart*. Even when the heart gets only this amount of food, it's enough to sustain it. It's for this reason that those who practise Samādhi become enchanted by the effort they put into developing it. They don't want to break out and explore with Paññā. They're quite happy to stagnate where they are.

I stagnated like this for five years. Tan Ajahn Mun, he hauled me out of this and I haven't forgotten what he did.

When I eventually came out of this, I made some strides in the direction of Paññā. Now, I was really buzzing because this was done in conjunction with Samādhi. Samādhi was the support for Paññā. The two went side by side but Samādhi wouldn't lead to using Paññā. It's not capable of doing so.

After I started to use the Paññā that Ajahn Mun had dragged out of me, I gradually saw the results.

“Oh, now I understand.” And off I went.

Once the realisation happened, that was it, I was off. Once I saw the results, diligent effort and a fascination with the effort involved with Paññā became self-perpetuating. From there on, I was engrossed with Paññā, so much so that I neglected to rest in Samādhi. Rightly or wrongly, I accused Samādhi of being too passive. I couldn't see that it had much use. On the other hand, Paññā was the slayer of the Kilesas. Samādhi didn't destroy the Kilesas, it just trimmed them back for the sole purpose of calmness and stillness of the heart. However, the slaying of the Kilesas was done with Paññā. I could see the effects of destroying the Kilesas with Paññā and I was enthralled by this. Oh, and I neglected to rest in Samādhi.

I wasn't satisfied. My personality is such that I am really adventurous. This was something Ajahn Mun had to restrain in regards to applying Paññā so that I didn't get ahead of myself. He brought me under control. He said that I

misunderstood Sankhāra. Sankhāra that doesn't know its limitations can be Samudaya. This is what he meant.

Sankhāra is Paññā but, if it is used in a way that doesn't know its limitations, Sankhāra associated with Samudaya can infiltrate. Sankhāra then transforms into Samudaya, which is unaware of what is real and important. For this reason Ajahn Mun had me show restraint by entering Samādhi.

As soon as the Citta had received its fill of stillness, it was off down the path of Paññā again. So, one follows the other, around and around. As soon as the Citta was tired and fatigued and knew its energy was waning, it went off to rest in Samādhi. This is the appropriate and proper way for a practitioner to practise. It's very appropriate.

In the scholarly approach the Lord Buddha did explain this but I wasn't too interested in the scholarly approach. It gets your head spinning through being deeply absorbed in it. When you are truly at death's door, you just go and rest in Samādhi.

Improving the Citta in the first instance is difficult. You must be committed and steadfast. You can't be lackadaisical.

Don't look upon any kind of work as being something wonderful. On the contrary, worldly work is pitiful and work in the revolving wheel of life is the work that burns the heart. Don't be influenced by those who are on the treadmill, who, throughout time, let the fire burn. All the realms of Lokadhātu are full of those subjugated to the round of birth and death. They are turning in the endless cycle.

The Dhamma is freedom from the cycle [wheel] of life<sup>8</sup>. Let the Dhamma be your anchor. Let it be your damper through the application of diligent effort. Easy or hard, never stop the fight. Fight for the sake of happiness. The Dukkha associated with diligent effort is Dukkha for the sake of happiness. Dukkha associated with the power of the Kilesas is Dukkha for the sake of paramount Dukkha.

If you can separate them out this way you'll have progress in your heart.

This is enough for Paññā to make some advances. Now, things will be burst wide open. This isn't the same as Samādhi. Samādhi is like having a glass full of water. When it's at its highest status, it's like a full glass of water. There is no way to do better than that. This is its upper limit.

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<sup>8</sup> "freedom from the cycle (wheel) of life" is a translation of Wiwatthana, which in Thai means the wheel the turns in the opposite direction to Samsāra, the Wheel of Life (birth and death). Wiwatthana can also be synonymous with Nibbāna.

I've experienced this for myself. Whatever I did, I was firmly focused on one particular spot. In the end, I got to reckoning that the knowingness was Nibbāna. I made a wild guess that this was Nibbāna with a knowingness that was stupid. The foolish knowingness is Samādhi's dilemma.

Tan Ajahn Mun dragged me out of this and down the path of Paññā. After I set off down the path of Paññā, things started to improve. Wherever I saw things distinctly, they simply let go of their own accord.

“Oh yes, this is how you exterminate the Kilesas,” I'd say to myself, and I'd be completely engrossed in this all the time.

Enjoying and being engrossed in the way of Paññā is enjoyment for the purpose of liberation from suffering, enjoyment through truly seeing the real dangers. Enjoyment of this kind already has awareness. It's abuzz and whirrs away. Diligent effort knows no day, no night, no month, no year and no posture. Lying down brings no sleep. It works away of its own accord via automatic Sati/Paññā<sup>9</sup>. It's for this reason that the Citta has to be forced to rest in the peace and quiet of Samādhi.

When the Citta has rested sufficiently, it withdraws and proceeds with Paññā. There's no need to fret about Samādhi; when progress is being made with Paññā, there is no need to worry about Samādhi. You can go for broke. As soon as Paññā starts to flag and goes off into Samādhi for a rest, there's no need to be concerned about Paññā. Just let them do their work at different times.

When in Samādhi, don't give Paññā a second thought. Discharge it all. No matter how calm the Citta becomes, just let it be still. Let them do their jobs at different times.

Now, as peacefulness strengthens, the Citta becomes more energised. It's like removing a splinter or a thorn. When the discomfort abates, you feel completely fine. This is the potency of resting in Samādhi. It's the appropriate partner for the various activities of Paññā.

From there it's off down the track of Paññā and the same has to be said: there is no need to fret about Samādhi.

This is the way to go. You needn't doubt that this is the right and proper way to proceed. Paññā will appear constantly. It will continually expand. It will become more and more refined and meticulous. This is because the Kilesas become subtler and subtler. Sati/Paññā, which is their opponent, their adversary, drives itself relentlessly.

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<sup>9</sup> Here Sati and Paññā are linked and referred to as a single entity and not as individual traits.

When you're very excited and daring, Kāma Kilesa and Kāma Tanhā become extremely bold. Apply Paññā and use the investigation of the body. Examine every part, every component of the body. This will depend on which aspect of the body suits you, such as: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, liver, kidneys, entrails, etcetera. Inside here is the Noble Truth of Samudaya whose sole purpose is to bind and inter us. Then improve your investigation of this using the Magga Noble Truth, which is Paññā.

When your investigation is better and you understand things, you'll slowly extricate yourself. Your Upādāna will diminish. This is Paññā. It destroys the Kilesas. This is seen clearly by the heart. From this point, gains will be exhaustive.

If you get to the stage where Sati and Paññā are on automatic, then, whatever happens, freedom from Dukkha is a certainty. It's as if the time of Nibbāna reaches out to you. This can cause your persistence and effort to be excessive and then you rush things. At this, you've reached the time to take a rest in Samādhi. So, you see, Samādhi is extremely important.

You've arrived at the time to rest. It has to be that working and resting go hand in hand. They have equal necessity. Don't go thinking that working yields results and resting doesn't. Resting accumulates energy which makes it the ideal partner for doing any kind of work. So why wouldn't it produce results? The benefits of resting are one thing. The benefits of working are another. They encourage each other.

Now, when the time arrives to behave this way, then do as I've said. After that, gradually and extensively lay bare, know and understand things that you have never known or understood before. There's no need to go and look this up in a textbook.

As I've said before, *Sādhu*.

I have previously studied from textbooks. When Paññā based on memory comes up against Paññā based on truth, well, Paññā based on memory has some shortcomings I can tell you. Paññā based on truth brings out the real thing. It unravels things. It brings about investigation which takes things apart, detaches from them, destroys them and slashes them down, and all this is seen distinctly by the heart. However, what I remember from my studies is just that, a memory. It doesn't provide alleviation from the Kilesas.

Passing examinations on the Ti-Pitaka doesn't remove the Kilesas. If study isn't turned into practice for the sake of removing the Kilesas, then they won't budge. I've seen this clearly for myself; within my own heart.

At this point, study is quite superficial. It's lightweight, it's a veneer in comparison. Not only that, it's quite specific. Scholarly study isn't that extensive.

The Lord Buddha only gave the bare essentials in the Ti-Pitaka. He didn't go into great detail. We say that it's as if the Ti-Pitaka dominates Lokadhātu but it doesn't. If it were in practical terms, it would be much more extensive and profound; so much so, you can't guess the extent.

Apart from the practical side, I did study and it was like that. Through practise I came to know the truth. It's because of this that [I know] that recollection and truth are quite different.

In the case of recalling the lessons, it doesn't matter how much you can recollect, they are just memories. Doubt thus creeps in, in an unyielding way. This is the Kilesas; it's nothing but following the Kilesas and it reaches the level where even Nibbāna is doubted.

This is what happens with perceived and memorised knowledge. It doesn't remove a single Kilesa.

As soon as you encounter the truth coming in from any direction (beginning with the Citta entering Samādhi and becoming calm), you have realisations such as, "Oh, being calm is like this." See what I mean? This is how you see things. "There are a number of levels of calmness that increase in subtlety."

You realise these things clearly by means of what's true and doubt gradually disappears. This goes on until Samādhi attains its highest level and you know this is its highest level. But what you don't know is that this is suitable for applying to your practice further down the track or that you can become obsessed with Samādhi. Someone who knows more than you can drag you out from this; just as Tan Ajahn Mun did with me. He was more advanced than I was. I moved forward following in his footsteps. As soon as I went off down the path of Paññā, I understood what both harm and merit were through the application of that Paññā. At that point I made steady progress. This is called Bhāvanā Maya Paññā<sup>10</sup>.

Previously, I learned from the textbooks that the Lord Buddha said Bhāvanā Maya Paññā meant that this Paññā is born entirely out of meditation. This confused me. I didn't have a clue what this meant. Even though I was also doing some meditation, this type of Paññā never arose.

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<sup>10</sup> Sutta Maya Paññā, discernment based on study; Cinta Maya Paññā, discernment based on one's own discursive thought; Bhāvanā Maya Paññā, discernment gained only through meditation.



I practised during the whole time that I studied the text. I was never lackadaisical about meditation but this type of Paññā never occurred and that's why I was confused. As soon as I reached the stage where this kind of Paññā arose I thought, "Hmm, did you notice that? Bhāvanā Maya Paññā. Paññā has arisen entirely out of meditation. It doesn't depend on sensual contact, such as sight, sound, smell, taste or bodily contact. It doesn't matter whether or not sense objects make contact so as to arouse the Citta and give rise to the Sati/Paññā which fathoms them out; even if these objects cause disturbances, Sati/Paññā will continually exist in its own right. This is what is meant by Bhāvanā Maya Paññā. It is Paññā that arises purely out of meditation."

Whether or not contact was made with any sense objects, Sati/Paññā would develop by itself and would battle the Kilesas, step by step, inside. There was no need to depend on viewing or hearing these objects prior to commencing investigation; this is not necessary if Sati/Paññā is sufficiently developed.

The moment any object did make contact, Sati/Paññā would nestle right in alongside it immediately. If no objects made contact, Sati/Paññā would seek out other approaches because the Kilesas dwell *inside* the heart. When the Kilesas mustered themselves, Sati/Paññā would be aware of them at various levels. This is Bhāvanā Maya Paññā.

It was as clear-cut as this and that's why I dare speak about it. Even if I had completed my studies I wouldn't have dared to go so far. I would have been groping around, not knowing much about anything. The moment this knowledge arose in my heart, all doubt vanished. My heart was bold and triumphant. I didn't need confirmation from anyone. It was self-evident. This is what's called the truth.

Progress accelerated to Mahā Sati and Mahā Paññā. Bhāvanā Maya Paññā, Mahā Sati and Mahā Paññā were bonded together.

When Bhāvanā Maya Paññā became proficient, it amalgamated with Mahā Sati and Mahā Paññā. At this time, they had reached a stage where they were deeply ingrained. Mahā Sati and Mahā Paññā is the level at which Sati/Paññā is deep-seated. They steadily permeated [the Citta], becoming more and more refined. The Kilesas were also subtle.

Mahā Sati and Mahā Paññā were like blowtorches burning through the Kilesas, burning away constantly by themselves until there was nowhere for the Kilesas to go. They expelled the Kilesas from every avenue including the eyes, ears, nose, tongue and body. These are the highways for obtaining sights, sounds, smells, tastes and bodily contacts, in accordance with the way [the Kilesas] gather them in.

From the beginning – since the investigation of Asubha, **Dukkhaṃ, Aniccāṃ and Anattā**; investigating my corporeality, the corporeality of others, the corporeality of women, the corporeality of men, the corporeality of animals, and the corporeality of people as being Asubha, Aniccāṃ Dukkhaṃ Anattā – I hit out against garnering these things. When [Mahā Sati and Mahā Paññā] understood about these things, they recoiled from them because the eyes, ears, nose, tongue and body are the highways the Kilesas and Avijjā cruise to make their living.

When Sati/Paññā struck at the garnering of these [sense objects] and, little by little, knew what [the Kilesas] were up to, it [the Citta with Sati/ Paññā] extricated itself from them.

What do we believe they are? We hold the view that they are animals and people but where exactly is the animal? Investigate and see that they are just the shape of a skeleton. So, exactly where is the person or the animal? Where are they beautiful and attractive? They are just faeces and urine through and through, so where is the beauty and attractiveness in that? This was how Sati/Paññā unravelled them.

After that, after the stage where Kāma Kilesa can be overcome by severing and discarding it, what remained was Nāma Dhamma. Now, I was to travel down the **Aniccāṃ, Dukkhaṃ, Anattā** route. My adeptness continued to improve.

In the beginning, I would bring up Asubha before **Aniccāṃ, Dukkhaṃ, Anattā** would intrude in even the slightest way and it was Asubha that was my strongest [practice]. It resolved [the issue of the body] being loathsome until there was no more need for Asubha. From there on in, it was all Nāma Dhamma. There was just Aniccāṃ, Dukkhaṃ, Anattā.

The use of Asubha relates to the body. At this stage, the body no longer has any meaning, so what would be the point of investigating Asubha? I was already full to the brim with it; I knew what it was. I didn't need it, so I discarded it. What remained was Nāma Dhamma.

Where did Vedanā, Saññā, Sankhāra and Viññāna come from? I chased them down their hole. Where does Vedanā come from? Does a corpse have Vedanā? Vedanā is found in those who are alive. In those who are alive it comes from the Citta, doesn't it? I chased it down its hole and went to its source. Vedanā, Saññā, Sankhāra and Viññāna emanate from there. They can be rounded up there anytime.

In the end, a slight adjustment was required to reach the source, which is Avijjā. This is the birthplace of these things; this is the place that goes crazy for them. These Nāma Dhammas are its tools. The group of Rupa, Vedanā,

Saññā, Sankhāra and Viññāna are the highways of Avijjā. They are the tools that seek out a living for Avijjā.

When these Nāma Dhammas are analysed by disaggregating them in order to see their reality, they will come back together as Avijjā is reached. These things are merely tools; they are the highways. They are not the Kilesas nor are they Avijjā. The real Avijjā is not any of these. There! This was quite obvious.

While the Kilesas still rule the roost, any bright luminosity that there is in the Citta can't be discovered completely until you actually get down there and obliteration happens. There has to be some level of obscurity and dullness there constantly. This murkiness is the Kilesas. They conceal and shroud that *knowing* Citta, preventing it from knowing all there is to know.

Now, when these things came under investigation to the extent that Avijjā (that which is the most refined and delicate shroud) was reached and obliterated, the Citta shone forth a bright luminosity. That is, it was like heaven and earth subsiding. Avijjā separated from the heart.

At that time, knowledge sprang up with all its might because there was no longer anything to conceal it. There was no such thing as dullness. Dullness is for the Kilesas. As soon as the shroud of the Kilesas has been completely lifted, there is nothing to conceal [this knowledge]. Dullness is nowhere to be found.

This is what is meant by **Āloko Udapādi**. A bright luminosity arose and there was no need to confirm this with anyone. In the end, all I can say is *Sādhu!*

There would be no need to confirm this with the Lord Buddha even if He was sitting in front of us. It's the same Dhamma. **Sandiṭṭhiko**. Its announcement already reverberates throughout Lokadhātu. It lets you know and understand for yourself. He taught so that we could know for ourselves. When we know for ourselves, what would we turn around to ask Him about? If you had to do that, **Sandiṭṭhiko** would be meaningless.

When you do actually get there you have the realisation, "Oh, okay. That's what it is!" It's an immediate realisation.

When you reach this level, you've reached Dhammadhātu.

The Lord Buddha is Dhammadhātu. He is entirely Dhammadhātu.

How extensive is Dhammadhātu? It is as vast as the ocean which is the delivery point for the water from all the various rivers. All the river water that flows cumulates there; it's transformed into the ocean. Now, how extensive is that?

Those who, through their own efforts, have reached the ultimate state of pristine purity, their Cittas are Dhammadhātu. They are one and the same. However much this extends to the Lord Buddha, what would there be to question Him about? There is no past and no future. The Lord Buddha reaching Nibbāna so many years and months ago – there's none of this. There is only Dhammadhātu.

It's like the waters of the ocean cover the entire earth. Can you see that?

Who knows what the ocean is? The same applies to Dhammadhātu. The sum of all of those who "know", all of those who are pure, flows into Dhammadhātu and, at this, everything is identical. Oh, and there's no need to ask the Lord Buddha to confirm this. It's absolutely crystal clear that the number of times that Buddhas have reached Nibbāna in the past or will do in the future has no meaning whatsoever. They will all combine into Dhammadhātu. All the Arahants, all the Pacceka-Buddhas and all the Buddhas are all Dhammadhātu. They all know this quite clearly.

So, when talking about the practice, this is the result that They see. The Citta within them is bright and dazzling. There is nothing concealing or shrouding the heart that can create obstacles for it; nothing at all.

When the Kilesas, the obstacle builders, are all gone, there is nothing left to create obstacles. There is just consistent emptiness all the time as the Lord Buddha explained to Venerable Mogharāja:

**Suññato lokam avekkhassu,  
Mogharāja sadā sato,  
attānudiṭṭhim ūhacca,  
evaṃ maccutaro siyā,  
evaṃ lokam avekkhantaṃ,  
maccurājā na passati<sup>11</sup>.**

*'Watch Mogharaja, you must be someone who has Sati at all times.'*

Listen! Sati at all times! Do you understand this? **Sadā Sato** having Sati at all times.

*'Investigate the world and see it as being void, empty.'*

*'Pull out Attānudiṭṭhi.'* This is having the opinion that there is a person, a self; there is us and there is them. **Attānudiṭṭhim Ūhacca.**

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<sup>11</sup> From the Sutta Nipata. Ven. Nananda translates this as: Look upon the world as void, Mogharāja, being mindful at all times, Uprooting the lingering view of self, Get well beyond the range of death, Him who thus looks upon the world, The king of death gets no chance to see.

*‘Then you will pass beyond the king of death. The king of death looks but cannot find those who consider the world as void, in this way.’ There! **Maccurājā Na Passati.***

This is the complete translation. There’s nothing here that can be objected to.

There! It’s completely void, so what can you do? What could there possibly be that could affect you or that you could become attached to? When there’s no attachment to oneself, what is there to cling to? The self is the Kilesas, they’re the self and they have been completely destroyed. The Kilesas have been totally severed so what’s going to appear as a self, as a person? In this state, attachment and clinging are gone. When this is the situation, what in the three spheres of Lokadhātu could you become attached to?

As an example, suppose we see various things that we’ve never seen before. We acknowledge that we have never set eyes on them. However, as we have no attachment to ourselves, are we going to get attached to those things? Can you see this? You’ll see we’re not attached. This is called not being attached to oneself at all; not being attached to anything in the three spheres of Lokadhātu.

So, this is what the Citta is like when it has stepped forward with all its might. It is Dhammadhātu, through and through. Dhammadhātu is the ultimate Dhamma; it’s the extreme limit of one’s ability.

The Lord Buddha was despondent about the normal world. When He looked at the wheel of life of Sattaloka, He saw it as nothing but a rubbish bin; a rubbish bin full of urine and faeces; of fuel and fire that scorch Sattaloka endlessly. It’s a place where peace can’t be found as the fire incinerates the world. It’s the Kilesas that burn these beings. Their hearts are full of Kilesas but they can’t be seen.

Whichever beings you care to look at in the three spheres of Lokadhātu, they are beings who perpetuate and who are obsessed with the Kilesas. They pull out the red carpet for the Kilesas. The carpet of the Kilesas is pleasure and the things that give pleasure. They see all these things as good. This is the Kilesas’ carpet, their sitting cloth<sup>12</sup> good and proper. [These beings] lay out the carpet of the Kilesas. In the end, they have satisfaction in being dissatisfied.

Anger and ill-will, well, they are satisfied with being angry. They spread that carpet everywhere. They sugar-coat everything.

When looked at through the eyes of Dhamma, there is nothing more revolting than the Kilesas. However, the Kilesas tell us that they are the ultimate in being

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<sup>12</sup> Ahsana: a monk’s sitting cloth; a seat.

spick and span. In the eyes of Dhamma they are the ultimate in filth. Nothing outdoes the Kilesas in the filthy stakes. So listen to what I'm telling you.

This is what made the Lord Buddha despondent. What does this world mould and fashion? It spreads and smooths out the carpet everywhere, giving beings pleasure in appearance, pleasure in eating, pleasure in sleeping and pleasure in resting. It provides enjoyment in sights, in sounds, in smells and in tastes. Moral or immoral, it takes pleasure in them all. In the Sattaloka there is no such thing as being displeased. There's addiction to everything. This is the carpeting of the Kilesas doing a really good job of completely sugar-coating everything.

Sentient beings, therefore, have no way to improve their situation if they don't use Dhamma to make improvements. So, you must rely on the Dhamma, starting with meditation. Well then, get going. You'll then come to realise what I've been telling you and you won't have to refer back to the Lord Buddha at all.

With regard to how the Kilesas lay out the carpet, this will be perceived clearly through Dhamma's vision which dwells in our hearts. When this is certain in the heart, why would you ask someone about it? When you know the same things and you understand the same things as them, what would you be after in asking questions of these people? This is what certainty in the heart is all about.

This is the Dhamma that is most splendid. It is more splendid than anything else. To call this splendid implies there's still some coarseness, so even this description still doesn't do it justice. This goes beyond any comparison that can be made with the world of urine, the world of faeces and the toilet world. These are the worlds carpeted by the Kilesa which deceive their inhabitants and let them die under the piles of one another with no qualms about repeating the process. This is what their carpet is.

The eyes of Dhamma can't bear to look. So, what have you got to say about that?

How could the Lord Buddha not be despondent about this? Who wouldn't be displeased with this carpet, the carpet of the Kilesas? Where does this find happiness in the Dhamma? It's cheerful about carpeting the toilet of the Kilesas. The toilet of the Kilesas which does nothing but deceive and which shows no interest in the Dhamma.

Consequently, it's here that we need to blaze the trail and in no uncertain terms. This is what we need to do, clear a trail for Dhamma to come out and challenge the Kilesas that spread out the carpet. We need to clear a trail so that Dhamma can see these Kilesas distinctly. Then, wherever we look, wherever

we observe, we know: “Oh yes, there is only the filth and foulness of the Kilesas.”

After they get together, there is nothing that beats the Kilesas for grubbiness. However, the Kilesas have their own version of what is first rate, which they believe is the pinnacle of cleanliness. In the eyes of blind people such as you there is utter delusion about this.

The vision of Dhamma is twenty-twenty. That’s the way it is.

So, all of you, make up your minds, alright!

I’m quite apprehensive for those practitioners who are close to me. Who will give serious and thorough desanas that are beyond doubt, as I do? I want to say this. It’s not that I’m bragging, you understand. I say these things to engender confidence in my companions. There’s nothing incorrect in what I teach to my fellow practitioners. You can rely on this because I’ve passed this way already; in the rough and ready, the middle and the refined stages of both the Kilesas and Dhamma. I’ve been through all this; it’s filled my heart. Consequently, I can expose [the truth] for all my followers to listen to, allowing them to make a resolution to practise.

This world is the most foul and dirty world that there is. It really is disgusting. It lacks ethics and standards wherever you look. Just see for yourselves. All over, the world is embroiled in the wheel of Dukkha, the wheel of life. It’s turned by the fire of the heap of Dukkha that roasts the heart endlessly.

Have you got a heart that has adequate sides, a lid, and the high ground that you can have as an anchor which you can be confident in? You don’t, do you? You wriggle and squirm like someone drowning in the sea. That’s exactly what it’s like. You bob up and down, splashing and thrashing about in there. You have no idea where the shore is. If you swim or float, this is where you remain. If you don’t swim or float, you die. Sometimes the swell subsides but there’s no firm ground to hold on to.

So, sentient beings sinking in the immense conventional or popular world are exactly the same as this. There’s not even the slightest bit of difference. There’s no shore, no bank, if there is no Dhamma to act as the support; just the same as the person drowning in the ocean.

We, therefore, have to construct solid ground for ourselves by way of Samādhi.

As for Sila, don’t let malicious intention smother it. Be vigilant. Take pride in maintaining your Sila. When there’s no hint of worry about one’s Sila, then developing Samādhi is easy because of the absence of worry.

Likewise, you should force yourselves to develop Samādhi as I have already mentioned. Give it all you've got. When you don't give in, stillness and tranquillity will arise. From then onwards is the path to tread in order to throw stillness and tranquillity wide open. This is Samādhi.

Advancing from Samādhi is the blossoming of Paññā, as I said, right up to Vimutti, freedom from suffering. At this point, everything will be brilliant and beyond doubt.

When everything has been transcended, the behaviour of the elements and the Khandhas such as those of myself who's a monk, I contrast in every way [with the conventional world] but I talk about this only to the inner circle. That is, I use this approach but only to be in keeping with the behaviour of the conventional world. To refer to this as a vice, or as good fortune, or as an offense<sup>13</sup> doesn't get to the heart of the matter. However, when these elements and Khandhas are in the conventional world, conventional practices have to be observed. The Lord Buddha and all the Arahants observed the same etiquette. They did not exceed the basic principles of the Dhamma or the Vinaya because this is the custom of this conventional world.

I have to observe the conventions of we monks, just like the rest of the world observes conventions. I am a monk pure in the principles of Dhamma/Vinaya. I have to maintain the purity of my practice to the extent that the conventional world agrees is acceptable.

The natural element of the Citta that is free from suffering remains a unique category. The elements and Khandhas that belong to the conventional world have to perform in their own natural way.

If you wanted to make the Lord Buddha distressed about things that aren't right, well, you can't. Such concepts as wrong, faulty and right don't exist. He has gone beyond all of these. These concepts of right, wrong, good and bad belong to the conventional world. His Citta has surpassed all this. This is called Vimutti and this is something else.

What I am speaking about is a kind of secret. I must practise this way all the time until these Khandhas break up. Taking care of monks' business has to be done perfectly, as it was in the beginning. It has to be suitable for the conventional world of elements and Khandhas.

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<sup>13</sup> An offense against the monks' code of conduct or their moral precepts. A monk speaking about himself or other monks *may*, depending on what is said and to whom, be in breach of his moral precepts. The breach may be of a minor nature but could go right up to automatic excommunication.



Impudence is a behaviour found in the conventional world so I exhibit only an amount that is in keeping with the principles of a monk who lives in the conventional world. I'm not speaking about this element of the Citta. That is, I've gone beyond this and I've acknowledged that I have done so. Living in the conventional world, I have to act in accordance with the standards of the conventional world.

Right now, the Buddhist religion leaves me choked up and speechless. Wherever I look these days I can't see even an inkling of the religion rubbing off on the monks, novices, the lay people or us Buddhists. There's just the Kilesas covering us from head to foot; all over the lay community, all over the monastics, all over them and all over us. I can't see an inkling of Dhamma, of prudence. The time when we practised in order for some of the Dhamma to rub off on us has passed us by. There's just the Kilesas leading us by the nose nonstop and we are drowning in them.

The religion of the Lord Buddha is, therefore, slowly shutting down through the power of the Kilesas that have remoulded themselves into bars of gold. They badmouth the real gold, which is the Dhamma, deriding it as being full of piss; giving up on it as leftovers and waste that has no value at all.

The things that are seen as valuable are the things that the Kilesas fashion and praise so that all beings become well and truly infatuated with them. This is the way it is. Consequently, it's our behaviour to go and use these things. This is nothing but the behaviour of the Kilesas.

This world is therefore transformed into a "clean world", a world cleaned by the Kilesas, things which are extremely grubby. Can you see this? It's because of this that Dukkha is never far away from sentient beings who are deluded by the Kilesas, things that never stop deceiving.

The Dhamma of the Lord Buddha doesn't deceive. Dhamma of any magnitude leads to peace and tranquillity. The more Dhamma is exposed, the brighter the heart becomes. Where would Dukkha come from? What higher happiness could there be than a Citta that is pure? We know the problem with the elements and the Khandhas is that they suffer aches and pains all over. Their happiness is superficial and we are aware that that is all it is.

At the moment, the Buddhist religion is about to sink completely. There will be nothing left of it. This is due to the power of the Kilesas that put themselves on offer. Oh dear, I watch the Kilesas putting themselves on offer and it disgusts me. I'm being straight with you. It's reached the stage where I can't bear to look.

I look at monks and the novices and those in our tradition, though not extensively as they're not something you can have any faith in. They're an

eyesore. That's because they hinder Sila and thwart the Dhamma and that's the way it is.

I can't bear to look. The physician lives here.

The rascals who are heedless and bent on doing damage [to the religion] do so right in front of my eyes. It's like they have no shame. They are brazen-faced for all to see. So what's this all about? How can I agree with them on this? It doesn't matter whether they are of our tradition, such as monks and novices like us, I can't possibly agree with them.

Because the one person who will care for and protect [the religion] lives right here, how can I become friendly with someone bent on damaging the religion right in front of my eyes?

This is what I mean about the splitting of the various sects. When they are too daring and brash they can split apart. Then, other sects get established. Later, they split up again. This is the way it is because the Kilesas don't take a backward step to allow the differences to be patched up in the absence of Kilesas. There's just the continual push before separation.

You know, if we're not interested in having the Dhamma firmly established, we can't patch over the differences. There'll only be division.

This is as much as I am going to say today. This is enough. I'm tired now.

[PAUSE]

This is the way my constitution is these days. The old days are gone. Now the Khandhas determine how much I can do. Wherever I give a desana it's not Dhamma that determines how much I say. The Khandhas determine this. Wherever I go, they give me little reminders and I have to tread on the brakes. It was never like this before. Dhamma just flowed out. Nowadays, well, no way.

Having pity for the world is having pity for the world. The world is becoming overcrowded by the day. Yuck. It's really disgusting. It's not normal. It's that grubby. The Kilesas are that grubby, so much so that I'm unable to bring myself to look. However, the Kilesas are smug and content with themselves.

There're like a maggot in a latrine<sup>14</sup>. See for yourselves. Whether you look or not, there's a maggot in a latrine.

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<sup>14</sup> In the dry latrines in some of the monasteries flies are able to lay live maggots in faeces before it is able to be washed away, hence the reference to maggots in the latrine.

This is it, the nature of Dhamma compared to the nature of the Kilesas; they are incompatible and that's the way it is.

Okay, it's time to break up this meeting.



## **DHAMMA COMES FROM THE HEART**

**A Dhamma desana instructing the monks at  
Wat Pa Barn Tard**

Given on 28th July Buddhist Era 2542 (1999)

All the desanas that I give these days are for the benefit of the world. I don't use scholarly studies as the bases for my talks. If I had to rely on scholarly studies then I would not be able to give a desana. You need a sharp memory to give a scholarly talk. Nowadays, my memory is just not there so where would such a desana come from? From academic studies come various quotations from the scriptures, this and that Pali term, numerous stories, etc., but now I just cannot recall them. That kind of desana depends on having these things at your fingertips. It is little wonder I can't make use of them these days.

At present, I can give desanas and speak authoritatively because everything I say comes from the heart. It's all Dhamma that comes out of the heart. That's what I am telling you. As such, I don't need to quote any scriptures because what I say is rock solid scripture.

The scriptures of the Lord Buddha and text of the Arahants are completely Dhamma because they emanate from hearts that are utterly pure. So, therefore, they are flawless. It is from here [the heart] that they got the teaching which they taught the world. They did not expound this or that scripture as others do these days; scriptures founded in memory. This is the truth! And [these two approaches] are different. I am telling you the way it is by simply taking the truth out of my heart.

Today is the day we enter the rainy season retreat. As I said a while ago, the day we enter the rains retreat marks the time that we cease to travel to and fro. The Lord Buddha wanted us to establish a base and settle down during this period. But having perseverance is not limited to any particular place. It's something that is important at all times. In the time of the Lord Buddha, that was the way that monks practised.

In modern times, what we have left of the Buddhist religion are the books and the manuscripts. I call on all of you to be conscious of the deterioration. There probably isn't any real, true Buddhist religion throughout the whole of the Buddhist world these days. Why? Because of the grubby Kilesas which disturb us constantly. They penetrate from every direction until they are too fast for us to see what is going on.

The observer is the one that cannot keep pace with what is going on. The nitwit has his eyes closed and so lets them come courting. There's an abundance of this amongst us monks. Being a monk therefore has no meaning. People ordain

and call themselves a monk but they are a monk in name only. After that they allow the Kilesa to hit them hard all the time.

Thinking and imagining of every kind is nothing but the story of the Kilesas leading us to be sucker-punched. The behaviour, speech and the actions of monks therefore leave nothing behind that hits the spot. There is very little Sati to watch the heart as it goes wandering off all over the place, thinking and imagining. That which has accumulated defilements and conceit for so long is not interested in restraining its thoughts and imagination by applying some Sati. As for Paññā, well, there is no point in even mentioning it.

When there's no Sati there is nothing but the Kilesa working away day and night. They don't choose any particular bodily posture, the Kilesas just get on with their duties. They accumulate heaps of Dukkha which is directed straight at the hearts of those who practise [meditation], such as we monks. Now this is really important!

In the time of the Lord Buddha, He was a real example, a role model. He really did become a monk for the sole purpose of liberating Himself from Dukkha. His family lineage and caste were unimportant. When He went forth into the fellowship of the saffron robe everything changed for Him. His thoughts, His imagination, His speech and His actions were all transformed so that they were done purely for the purpose of Dhamma. They were not done to turn into Kilesas because He had already rejected the Kilesas. He carried on with determination in order to sanitise the Kilesas that dwelt in His Citta until they faded away completely through His diligent effort.

Sati was firmly established, looking constantly at His heart. Now this is what is called a diligent person.

Whichever posture you are in, if you have Sati directing the heart then it can be said you have diligence and perseverance in every posture. Whether you walk Caṅkama or you don't, being diligent is all about having Sati latched on to the Citta, the thing that is the danger because the Kilesas and concocted thoughts emanate from there. They have a hold on us all the time. They just won't stay away from us. This is a diligent person.

In addition to this you have to investigate every angle and every level<sup>15</sup> with the clever application of Paññā. Sati will not be lacking. Sati will envelop the heart evenly. This is what is referred to as putting effort into both Sati and Paññā. Focus on doing this. It will be as if the world we live in is not there. That's because this entire world is the world of the Kilesas.

Every animal and every human creates Kilesas which have pushed their way into the hearts of those beings. The Kilesa permeate the Citta, burning it, firing it up and making it troubled. This is what the Kilesa do.

It is for this reason that the Lord Buddha didn't allow the Citta to go off thinking about the world, about Saṃsāra, because the world is nothing but the Kilesa. Instead He directed His attention at the Citta, observing the Citta. Anyone who seeks the benefits for themselves must have constant Sati because the power of the Kilesa is so strong it continually causes them to erupt. This is why the Lord Buddha didn't allow the Citta to go thinking.

Those who focus on a Parikamma word but have not yet established a base that is Samādhi should make the Parikamma the foundation. This is done by having Sati stick like glue to the Parikamma that is linked to knowingness<sup>16</sup>. This is a person who has perseverance. Someone who latches on like a dog with a bone. This is persistence! I call on all of you to remember this. This was how I made progress myself.

When I searched for this firm base but was yet to find it, I tried searching in the way I have explained. The Citta made progress and then slipped backwards because I didn't know how to nurture it. The start of establishing this foundation in the Citta was strong Samādhi. Samādhi that was as solid as a mountain. I mean really solid. But, because I didn't know how to look after the Citta, I didn't know how to let go. When I put in some serious effort, it slipped backwards.

When the Citta deteriorated to the stage where I felt I couldn't resurrect it, where the regression seemed irreversible, this is what I mean by the term "searching for a foundation that is dependable". When I just didn't seem to be

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<sup>15</sup> Every angle and every level of reality.

<sup>16</sup> Knowingness refers to the ability of the Citta to "know". It is not the knowing of anything specific but is the quality of knowing itself or the capacity to know. There is no adequate translation in English and so the translator has coined the term *knowingness*. In this case it refers to that which knows the Parikamma.

able to make steady and consistent progress I racked my brains thinking about it until I remembered what it means to lack Sati. I realised this happens because there is no Parikamma controlling the heart.

I had to re-establish the Citta with a new outlook! So, from then on, I was just going to stick with the Parikamma. Whether the Citta progressed or regressed it didn't matter. I was not going to take any notice of these matters.

The cycle of progress and regression is something I was now quite familiar with and, no matter how much I forbade it, I just couldn't stop it. The progress I made deteriorated right before my eyes. This time, however, I was going to deny this from happening by using Buddho<sup>17</sup>. This didn't mean that I was going to in some way obstruct the cycle of progress and regression. If my practice wanted to slip backwards, then it could. If it wanted to advance, then it could. What I was not going to avoid was sticking to the Parikamma. This is how I established<sup>18</sup> the Citta; like this!

Once I had made this decision, the Parikamma Buddho was never far from the Citta. From the time I woke to the time I fell asleep, I was fixed firmly on Buddho. I did not yield and allow my thoughts to drift. So, if my practice was to deteriorate then so be it. If it was going to advance then I had to know this within my heart. If deterioration was to set in I had to be aware of it.

Because the Citta had experienced this cycle of regression and progression until I was fed up to the back teeth with it, now, I was no longer going to take regression and progression as a consideration. The only consideration I was going to make was the word Buddho. So, if my practice was to deteriorate, it would do so with Buddho. If it was to advance, it would do so with Buddho. This was all I wanted. From here on in I didn't let the Citta deviate from its attachment to Buddho. The Parikamma was there constantly. No matter what movements I made or what actions I took, the word Buddho was tightly linked with Sati.

I was wholehearted and committed because this is was the type of person I was. I was earnest in every way. There was no such thing as half-heartedness!

As I latched on to Buddho every day the Citta gradually became calm and peaceful, letting me see things clearly. I refused to relinquish my grip on the

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<sup>17</sup> Buddho is the Parikamma word.

<sup>18</sup> Establish the basis or foundation of meditation.



Parikamma at any time. I did this until I could see with great clarity that when the Citta is very refined and deeply immersed in tranquillity, there is no Parikamma. This gave rise to doubt and I thought, “How come the Parikamma has disappeared? What should I focus on now? Previously I had concentrated on the Parikamma, that is Buddho, and attached my Sati to this continuously but now my Parikamma has gone.”

No matter how much I tried to focus I couldn't bring back the Parikamma. I could see very clearly that it had disappeared right before my eyes. However, the knowingness was extremely subtle and profound at that time; so much so that it was incapable of thinking of Buddho. All that remained was the knowingness. I then came to know that when the Citta is truly refined, it is not possible for it to think of the Parikamma.

Okay, well, it didn't matter that there was no Parikamma, I was going to stay with the knowingness. When Sati was fixed on the Parikamma and the Parikamma disappeared, I set my attention on the knowingness. Wherever it went, whether there was progress or regress, I had to be aware of it. I wasn't going to let go of the knowingness. I was going to substitute the knowingness for the Parikamma. This was what Sati latched on to. If the time was ripe to make some advances, they would happen by themselves.

As soon as I could recall the Parikamma, I latched on to it straight away. I did this regularly. As soon as it became time for the Citta to become subtle, it did so.

From that point on I gradually came to understand that, when the Citta is as subtle as it can get, it's incapable of recollecting the Parikamma, so I had to have it dwell on the knowingness, as I'd done previously. I thought, “So, this is the way it is, come what may! As soon as the Citta withdraws from this state, I'll refocus on the Parikamma.”

This was the point where I started to establish the foundation for meditation. The Citta made advances and did not slip backwards again. “Oh, yes. The Citta hasn't slipped backwards”, I thought. It became increasingly still and cool. The Citta progressively became steadfast and resolute.

Now, when I progressed to the level where previously deterioration would have set in—a level where progress lasted for two or three days before the wheels fell off; a level where I could only sustain progress for two or three

days before it evaporated before my eyes; a level at which no matter how determined I was I couldn't sustain my practice—now, when I reached this level, instead of slipping backwards I let go of all my concerns and worries completely.

I had seen this tale of destruction before. Upon reaching three days [of good practice] regression sets in. But this time I said, “Okay, if you're going to slip backwards, get on with it!” I had no interest in or concern for either making progress or slipping backwards. However, I was not prepared to let go of the Parikamma Buddho<sup>19</sup>.

If my practice was to go down the slippery slide then it could but I'd had enough of going backward, in fact I'd had a complete gut full because it had caused the Citta untold suffering.

This time around I was not going to lament being caught up in this cycle of progression and regression. All that I was interested in was having Sati cemented to the Parikamma and the knowingness. So, having developed to this level, whether I become concentrated or not, I was not going to retreat from the recollection of Buddho!

In the end, when I reached the level where previously my practice was making progress for two or three days before slipping backwards, there was no deterioration. Now, I could gradually set myself up for the future.

I was now unconcerned. It didn't matter if my practice climbed or fell. I had thrown aside my lamentations and expectations. From this point onward I slowly consolidated my practice and the Citta gradually became steadfast and firm. Consequently, I was certain of the realisation that, “Oh! The reason that the Citta fluctuated was a lack of Sati. There was no Parikamma regulating the Citta. All that I was doing was the odd bit of concentration. The Citta could be careless and go wherever it liked. This was the very cause of the deterioration!”

From then on my practice didn't deteriorate because Sati was fixed onto the Parikamma at all times. I made this the core of my practice. From this point I

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<sup>19</sup> Even though Buddho is not the object of concentration when the Citta is at its most subtle, it is what we return to when we are out of that state. This is why we say that we do not let go of it.

was able to dive into Samādhi that was strong and firm. I didn't pull away from the Parikamma until the Citta was strong and firm and that point had become the anchor for Sati. Sati latched on to the spot that is "the one who knows"<sup>20</sup>.

When the Parikamma was released, this happened naturally, by itself, and this was self-evident. It was then appropriate to set Sati on "the one who knows" and concentrate on this. My practice didn't regress. This is the way to create a solid foundation for the Citta. This is how I set up my practice and I've seen the results for myself. From here the Citta didn't slip backwards. It was established in Samādhi that was rock solid, just like a mountain, because of the stability of the Citta in the highest level of Samādhi. I knew when Samādhi was at its highest level.

This way to set up the Citta is fundamental.

I ask all of you to lay the foundation in this manner.

Don't prevaricate and fiddle about trying to find a foundation for your practice. We practising monks<sup>21</sup> could practise until the day we die and it will have no meaning if we fail to establish the right foundation. This is a foundation you can establish and I have taught you all you need to know to do so. I have been down this path myself and this was how I developed a base for my meditation. Consequently, I implore you to place the greatest importance on setting up a firm footing.

Don't simply try and casually focus on the knowingness just like you are messing about. This has no value! No matter how much you meditate you will have no standards or guidelines. In the end you will get bored and throw in the towel and then you will shoot off doing work for the Kilesa.

At this point the Kilesa will fill the heart. Everything will be gone and there will be no Sati to attend to the Citta. Confusion and turmoil about the world and what we are doing with our lives will be uppermost in our minds. The Citta will then take flight as it has always done. This is why meditators fail; this is the reason for their downfall. So please take note of this.

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<sup>20</sup> "The one who knows" is the observer of the meditation subject.

<sup>21</sup> Monks who practise the teaching of the Buddha rather than just study it.

In the absence of Sati attending to the Citta the bonfire of the Kilesa will flare up immediately. The fire of Kilesa will not yield to the attention of Sati. The Kilesa will drag the Citta off in search of external stimuli; it will be crazed with excitement. This is the serious meditator's downfall. I call on all you monks to commit this to memory. Whatever the magnitude of heat, this is where you have to strike. This is the location of the bonfire. This is where the Kilesa live, producing the fire, or should I say the load of suffering, that flares up and burns us. The flames rise from the Kilesa; this is where they are produced and nurtured.

So, Sati must now be directed towards and become aware of this spot. It does not matter if the whole Citta is a ball of fire, Sati and the Parikamma must be trained at this spot; they must sear<sup>22</sup> away at this spot. After some time, the fire will peter out all by itself. This is because we will refuse to allow thoughts of external objects to fuel the fire of the Kilesa that burns us. The Citta will then see some solidity return.

I want you to remember this method. I am not pointing out something subtle and refined when I teach you this. I am teaching you this method today so that you will know how those who practise can have principles and guidelines to follow.

Don't relinquish the Parikamma. You must not do that. Fight with all your might! Standing, walking, sitting or lying down, don't show any interest in anything other than Sati, the Citta and the Parikamma. Bind them tightly together.

When you get to the level where the Citta is deeply peaceful, the Parikamma will fade away by itself. The illumination of the knowingness will then become the focus of Sati. Latch on to this spot regularly and at the same time you will be establishing the base for your meditation. Peacefulness and tranquillity will become more and more robust because Sati will be in attendance constantly instead of being focused on a Parikamma.

From here I want you to investigate thoroughly using Paññā. When the Citta has achieved peacefulness it is likely to be satisfied with that. It won't want to

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<sup>22</sup> The metaphor of the fire applies both to the Kilesas and Sati/Paññā but for different reasons. Sati/ Paññā burn away the Kilesas and are sometimes referred to as the ascetic's fire.

think about sights, sounds, smells and tastes, the things that have troubled and agitated us for a long, long time. This is because the Citta will be satisfied with Samatha Dhamma, peacefulness, being the food that sustains it. When the heart has drunk from the cup of peacefulness it does not want to concern itself with external sense objects. You could say it has had a plentiful sufficiency of Ārammana.

Now you have to investigate comprehensively with Paññā. Have Paññā investigate by separating out the Dhātu, or separating the Khandhas, or splitting up the entire body part by part. You can start with hair of the head, body hair, fingernails, teeth, skin, flesh, sinew and bones. Examine the entire body. Whether it is the inside of the body or the outside, you can look at it all. And, of course, you're going to have Sati at all times aren't you?

An external body, that is, someone else's body, is okay. An internal body, that is, our own body, is okay. They can all be examined. They can all be dissected with Paññā. Investigate Asubha Aniccā Dukkha Anattā.

If your examination of the body is fuzzy, focus your investigation on one of its external features. Pick a part that seems beautiful and attractive and then see if you can find the seat of that beauty. This is using Paññā to investigate thoroughly. Separate the elements. Pull apart the Khandhas. Divide them up. Roll back the skin. With the skin peeled back ask, "What exactly are we humans? What is it that we call a male or a female? What is it that we call us or them?" There is no beauty in these things that we call beautiful and attractive. What we have is just skin over bone and this deceives the whole world.

The Lord Buddha therefore taught Taco Taco in order to bring an end to this delusion because the skin is extremely important as it covers the whole body and envelops the complete skeleton. It hides the disgusting entrails. The skin's purpose is to cover up things and consequently deceive the cloudy eyes of humankind. Making us become infatuated with it.

So, unravelling the body in this manner is referred to as using Paññā. I request all of you monks to investigate in this way. Break down the body and see it for what it is. And don't do this just once. Make this your job. When you take a rest from this work, enter Samādhi and make the heart still. Release the Ārammana that Paññā has been working on and enter a state of tranquillity. Rest the Citta in the peaceful state of Samādhi. Samādhi is a support for Paññā,

allowing it to progress by being nimble when the Citta withdraws from Samādhi.

When you have withdrawn from Samādhi, carry on your analysis from where you left off. Be sharp and quick-witted in your investigation.

Examine the outside of the body and compare it with the inside. Examine the inside of the body and compare it to the outside. Do this many, many times until you become really proficient at it. Proficiency in Paññā in this way makes things crystal clear. When you are as skilful as this you become detached from the objects that you observe. When you've done sufficient investigation and Paññā is fleet-footed and skilful, you look at the person you believe is you and the investigation reveals only flesh, sinew and bones.

Once the investigation goes past the skin, you tend not to even notice it. You delve right into the inside of the body. You don't give a glance at the skin that you once thought was pretty and attractive. You just jump straight into the internal parts of the body.

Explore every part of the body. You will see that the entire body is full of excrement no matter whether it is male or female. All the animals and the whole of humankind are full of excrement.

So what is the cause of the Kilesa tricking us into seeing this as beautiful and attractive? Do you see it? We have been hoodwinked by this deception.

When Paññā delves into the body its reality is exposed in its entirety. From where will you take anything that is beautiful and attractive? Which bits would you be attached to? Which bits would you take a shine to? Which bits would you embrace? You will see all this with clarity. This is the truth and there is no need for deception. The body's quintessential nature really is excrement but we fantasise that it is beautiful and charming because the fraudster Kilesa delude us. We are bamboozled by this beguilement.

Having misunderstood, wake up to yourself and realise that this body is a pile of suffering that fries us continuously. This is what Paññā is. Investigate like this.

Make sure you take this seriously. Set to work using Paññā and be committed. Keep on investigating like this. Build it back up and continue to investigate. Break it back down and continue to investigate. Keep returning to observe the

body. Examine the body. Get on! Pull it apart! When you do rip the body apart, the Citta will become very bright and luminous. There will be no limit to the Citta's brilliance. The power of the Citta will grow stronger. Its proficiency will increase. The speed of the Citta's investigation will accelerate.

This is what it means for Paññā to be at work. It will then come to see the burden and the danger that is inherent in all things. That which we took to be useful and worthwhile, lovable and pleasant will gradually fade away. Later, all that will be left will be a heap of bones. This is Paññā.

A pile of bones, a stack of meat, heap of skin; we are a corpse. There is no difference between a cadaver and our body. There is nothing to differentiate them. They both have just a layer of skin covering them. This is called Paññā. Investigate like this and become proficient.

Don't go thinking or supposing that you are going to eliminate this or that Kilesa. Don't even consider this. What you should do is observe reality and the truth will speak for itself.

When it is ready [the Citta] will withdraw [from the investigation]. It will do so by itself. When it is full and satisfied, it will release itself from the investigation. When every part of the body has been thoroughly and satisfactorily scrutinised [the Citta] will withdraw by itself. Once you have become involved in an investigation at any level it is like eating, if you eat and eat and eat and do not stop, eventually you get full and have to desist. This situation is exactly the same.

When you become experienced and proficient at his level, wherever you look, whether looking at a person or an animal, a woman or a man, you will always see them in the same state that you see during your investigation. You will see skin covering bones and then you see them as just a skeleton or you will see them as simply flesh and skin. How they appear will depend on the clarity of Paññā and the slant you have put on your examination. I want you to adopt this investigative slant as a standard for your analysis, a perpetual grindstone for Paññā. This is a thorough investigation with Paññā.

When we feel tired and weary of the examination we do so because investigation is work for the Citta; work in the way of Paññā. It is likely to be our work forever. When we do a lot of work we are likely to feel exhausted

and worn out. At this time, pull back from the investigation and rest in the state of Samādhi in order to revive the Citta's strength.

Whilst in Samādhi we will naturally free ourselves from all our work and settle down into a stillness that is both comfortable and calm. We will lay down our burdens. It is like getting rid of something that irritates us<sup>23</sup>. Let yourself rest in this tranquillity. Don't concern yourself with work. At the time we are peaceful we need to be really peaceful. There is nothing we need to bother ourselves with.

Don't go getting involved with anything when you should be peaceful.

Make yourself truly peaceful. This is called Samādhi. As soon as you've had your fill and withdrawn from Samādhi you should continue your detailed investigations with Paññā. There is no longer a need to concern yourself with Samādhi.

Make Paññā unswerving and resolute. Successively improve your skilfulness and expertise. You will know for yourself when you are tired, then you can rest in Samādhi. This can be referred to as having a smooth and correct investigation technique. A technique that is not too heavy and not too light.

This is something that I have already experienced. That's how I know it and how I can teach it to you all.

Upon reaching this level of Paññā [the Citta] will be truly engrossed and delighted. This kind of delight is out of the ordinary. Paññā has reached a level where it can see reason.

The body is very important because Rāga Tanhā is dependent on the body. The whole world is in turmoil. In this sense the body is extremely important. We see this when it gives its performance<sup>24</sup>. There is not another Kilesa that is a heavier weight on the Citta than Kāma Kilesa. There is not another Kilesa that exerts more influence on the Citta than Kāma Kilesa, and Kāma Kilesa is associated with the body. As the body becomes less influential, so too do these other things.

When we investigate and throw off [the shackle] of the body, all these other issues are also expunged. Kāma Kilesa is severed simultaneously. This is

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<sup>23</sup> Literally: Like pulling out a splinter or a thorn.

<sup>24</sup> Literally: When it climbs up on the stage.



something I do not need to give you a hint about. Just investigate in this manner and that is all you need to do. Results will be seen by those who practise but, as I've said, trying to anticipate these is not good. They will be results that are peculiar to the individual practitioner. No matter what, I ask you to examine the body until you become adept. Whoever you turn your attention to, see them as nothing but a pile of bones, a stack of meat and a heap of skin. Do not see them as an animal, or a person, or a woman, or a man. Do not look at the skin. See right through it and look at all there is underneath it. This is called being skilful with Paññā.

Things take care of themselves when you are a master of Paññā. With really sharp Paññā, your view of the body is completely turned around. From this point on, Paññā is on automatic. This stage is the beginning of Paññā being on autopilot. The stage of skilfully applying Paññā to the investigation of the body is now irrevocable. It is able to keep pace with Kāma Kilesa at every level.

Paññā at this level is incredibly audacious and thrilling. It is like water gushing down a mountain with a thunderous roar. Paññā at the level which is a match for Kāma Kilesa, which is a match for this body, is the kind of Paññā that is incredibly audacious and thrilling; just like that mountain stream. It's just how it is.

This is because the body is a very heavy weight for the Citta to carry, so the kind of Sati/Paññā that is going to fight vehemently against Kilesas such as these has to be audacious and thrilling. It has to be up to the job and suitable for the practitioner. We will know for ourselves if it is the way. It cannot submit [to the Kilesas]. It has to be rooted within us.

When you achieve this level of adeptness you have flipped the dull edge of the knife to the sharp edge. [In the course of getting here] you will have flipped the blade backwards and forwards many times; a hundred times blunt, a thousand times sharp. This is the power of a skilful Paññā.

I am telling you, this examination of the body is important. See it pulverized into pieces and scattered. This examination of the body is like letting us see the reality of its every component, its every part, whenever we focus on it. This is where you will discover if you are sufficiently experienced. So, here is where you need to establish a pile of Asubha. It does not matter if it is female

or male, them or us, set up this pile of Asubha<sup>25</sup> right in front of you. This tale of decay and destruction is rapid, you know. You no sooner set it up than it is gone. If you investigate like this you will immediately disengage yourself from the body.

Now, when you have this much experience, set up [this pile of Asubha] for you to observe. Ask yourself, “What is the cause of this loathsomeness? Where does it come from?” Focus on this. Wherever it goes, keep watching it. This is an important principle, that you pay attention to these clues. Make this spot the last point of focus in the examination of the body.

When you have mastered this technique, form [a body] in front of you. That is, don’t pull it apart. If the body is a pile of Asubha let that be in front of you. Watch every action made by the heap of repulsiveness that is clearly visible in front of you<sup>26</sup>. Wherever it moves watch it. Wherever it goes make your examination of it crystal clear. If it is not clear, carry on until it is, until you see the body disintegrate and scatter to the four winds; just like it’s done before.

When you have become an experienced investigator keep repeating the process. Focus on its every movement, wherever it goes. Do this until you comprehend what causes it and where it comes from. This Asubha, where does it come from? Who is the one making all the assumptions about it? Who is the one who thinks it is important to determine whether it is attractive or repulsive<sup>27</sup>? Really get to grips with these questions and the realisation will turn back into the heart<sup>28</sup>.

This is it! This is a foundation for you to rip out Kāma Kilesa, this is where you do it.

The more you focus on this the more the realisation will, by itself, transform the heart. Even though no one tells it to, the realisation flows naturally into the heart.

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<sup>25</sup> Some practitioners do put physical parts, such as bones, hair or nail clippings in front of them to concentrate on, however, in this context it means to imagine a repulsive body or body parts in front of you.

<sup>26</sup> When you have complete mastery it does not matter whether your eyes are open or shut, the vision of Asubha is always there.

<sup>27</sup> Subha or Asubha.

<sup>28</sup> The external view of Asubha will gradually become an internal feeling of Asubha.

This is where you make your judgement about the interaction between Kāma Kilesa and the body. This is where you get to decide.

What I have explained so far is just a small number of pointers. If I explained much more it would seem to have importance but it would not add to the meaning so there is not much point. I just want those who practise to investigate for themselves in the way that I have trail-blazed for them. This is how I want you to practise.

When you see the moment of truth this is **Sandiṭṭhiko**. You don't need to ask anyone to confirm this. You will know for yourself. This is investigation!

This body is very important. Be quick-witted in your investigation of it. Become adept and do not let go of the investigation. Don't put it down. This is the path you have to tread to be free from Dukkha; this is the spot, nowhere else. This is **Svākkhata Dhamma**—when explained properly, it is explained like this. Investigate the body in the way I have explained with Sati well-established. Don't let up! Don't be complacent!

I am really very heavy-hearted about the [limited] amount of effort being put in by all of you because I was never like that. It offends me. I put up with it by being blind and deaf when I look at the effort you put in. This is as much as I see when I look at you all because that is not what I did. I was completely committed in every way.

Think about it. When I used to wander about practising meditation, if I took someone with me, I did so because they constantly kept me on my toes. There was no slacking off, just travelling. Wherever I stayed, Sati and the Citta would be tightly bound together all the time. Whatever kind of work we did, it did not disturb us. If someone came, it did not matter who it was, we were not disturbed.

When I stayed on my own I would be battling [against the Kilesa] relentlessly. This is how it was. I was committed and genuine in my efforts.

These days, when I see the efforts you lot are putting in, I see that you're soft, mushy and lack commitment. Well ... I just cannot bring myself to look. This is not the effort required to cleanse the Kilesa. This is the effort required to accumulate the Kilesa through negligence. You'll never know the real thing. This is what happens with this kind of effort. The Citta has no guidelines or principles to operate under.

If you are determined to practise in accordance with the principles laid down by the Lord Buddha you cannot surpass Magga Phala Nibbāna<sup>29</sup>. Anyone can realise this. It is **Akāliko Akāliko**. This is what I mean, Dhamma is **Akāliko**. There is no place or era that can destroy it. If you put in diligent effort and focus consistently the Kilesa will collapse and this too will happen regardless of place and time. You must take this point seriously.

It is said that Magga Phala Nibbāna marks the end of time and space. They do finish at the same time. In everyday life there are just people; there is no Path, Fruit and Nibbāna. When time and space is ended all that is left are bodies of bones spread far and wide, filling the entire world. Do you see this?

The people that want space and time to come to an end via Magga, Phala and Nibbāna have Kilesa meting out suffering, agitation and confusion which burn in their hearts. In every sphere of Lokadhātu there is nothing but fuel and fire. Where can you find happiness and contentment? Where do you say civilisation is to be found? Where are they civilised? There is nothing but the Kilesa frying the hearts of people because they don't have Magga, Phala and Nibbāna.

You can collect Kilesa and not Magga Phala Nibbāna if that's what you want to do but their fire is going to incinerate you. This is an important point.

If we accumulate Dhamma using Sati, Paññā and Saddhā with diligent, consistent effort, how can we not reach Magga, Phala and Nibbāna? The Lord Buddha taught every aspect of Dhamma for the sole purpose of reaching Magga, Phala and Nibbāna. He did not teach it for any other reason.

On the other hand, we procrastinate due to the power of the Kilesa, unaware of what is real and important. In the end, we rush to criticise the Dhamma taught by the Lord Buddha saying, "Buddhism has lost Magga and Phala. The time and place for Buddhism has come and gone. Buddhism is old-fashioned and out-of-date." However, this is the Kilesa that have cast this spell of deception on all worldlings who have their eyes shut. So what is it that is keeping up-to-date? It is the Kilesas that are up-to-date!

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<sup>29</sup> Magga – The Noble Eightfold Path. Phala – The fruit/reward of following the Path. Nibbāna – The end of suffering and the eradication of the Kilesa. At the moments of enlightenment there is a Path moment followed by a Fruit moment then there is Nibbāna. Often used as a singular term, Magga Phala Nibbāna.

These days it's the Kilesas that have modernised. They have stampeded over humankind, crushing us to the extent that there's nothing else left. This is progress. That is progress. It's all progress. Everything is progress, nothing is spared. The more popular the Kilesas become, the more they build up in our hearts and the more their inferno envelops us, and all this is progress. The inferno can, therefore, do nothing but progress in the hearts of people. When people are crazed with the Kilesa they have to experience misfortune which is their hearts burning up incessantly.

Now, just think about it: where in such a world will you find someone who expounds the word, the Dhamma that is calm and tranquil?

Don't fall for the Kilesas' deception and go showing them off. It's important that you are not misguided about this, thinking the people who have titles, businesses, a retinue, property, money and belongings, to a greater or lesser extent, are the ones who have happiness. On the contrary, all these things are tricks of the Kilesas. They stoke the fire that burns within our hearts. Having a lot or a little makes no difference to whether we are happy or miserable because this is a case of the Kilesa pulling the wool over our eyes. It is not Dhamma. Those with rank of any level, high or low, are fooling themselves. They have only the Kilesa spinning a web of deception. Their Kilesas hoodwink them and so their suffering is not reduced. All people – the haves, the have nots, the stupid and the clever – are suffering in exactly the same way.

As for those who are considered clever, well, they are clever at being led by the Kilesa. Those who are stupid are stupid in keeping with the Kilesas. So where will these people find happiness? You have to be clever in the way of Dhamma if you are to have happiness. This is it, this is the way the world is.

Don't expect anything from these Kilesas that have deceived us for aeons, for eternity, and kept beings in Saṃsāra for countless lifetimes. We are on our own from the day we are born to the day we die. We have been born in countless lifetimes, without end, and died throughout the aeons and all because we are fooled by the Kilesa. Where is their beginning? Where is the end of their bamboozlement of worldlings? Kilesas don't know the meaning of the words *old age*, *senile* or *antiquated*. They keep up their trickery without rest. They are ageless. They fool us relentlessly. If there was no such thing as the Dhamma to block and short-circuit them there would be no means of bringing

them to an end. Therefore, we must block them and intervene in their activities by practising Dhamma.

This is especially true for we who practise the Dhamma. We must eradicate these Kilesa. Interrupting and blocking the vicious circle is all about bringing it to an end. We must see this clearly with our hearts. We should not expect to see this anywhere else.

When the Citta has intercepted and blocked the Kilesa, the entity that has from time immemorial been notoriously caught up in the round of birth, old age, sickness and death slowly becomes weaker. The vicious circle becomes weaker. It starts to diminish. Our hearts become convinced. Samādhi occurs. Now, there is an opportunity for Paññā to advance. This is where we will chop off the head of the Kilesa and end their reign forever, just as I related a moment ago.

This is the level you should strive for. Don't lose Kayagata Sati [mindfulness of the body]. Take this seriously and use it to work with. Outside of that enter Samādhi. Get stuck into this. Needless to say that, from then on, Paññā will be on autopilot. Being on autopilot starts from the time that Kāma Kilesa is overcome. When Paññā is automatic, it will have actively changed and become really smooth. This level of persistence, the level of Sati Paññā on automatic, can bring an end to things.

As for the level of Kayagata Sati, the investigation of Asubha, Paññā is on the fly. Paññā on automatic or not, the amount that is on the fly depends on your level of expertise in the practice of Subha/Asubha, the amount that you have turned around [the Citta's perception]. To call this automatic Paññā is not incorrect, however, the Kilesa are not interested in what you call it. Just get rid of these Kilesas from the heart and that will be satisfactory.

The body that we have thought of as being so beautiful, so attractive for aeons, dies because of these Kilesa. When these Kilesas are torn out by the power of Paññā that has turned around our perception, we will have overcome this.

Later, I will speak about Sati and Paññā turning their attention to more refined Dhamma, that is Nāma Dhamma. The body is called Rupa Dhamma. Examine it astutely. Sever Kāma Kilesa. Eradicate it from the heart and what's left [to examine] is Nāma Dhamma. Examine Vedanā, Saññā, Sankhāra and Viññāna

which concoct what happens in the Citta. Whatever you imagine, be it good or immoral, you imagine it and then it disappears.

Where does imagination come from? Does it start to flow in via the body? Smash the body into pieces and scatter them about. This world is entirely empty. You only need to extinguish Kāma Kilesa in the heart and the world is completely void.

The “self” is the cause of our troubles. The self turns up on the battlefield just to stoke the fire that burns the world. It’s the self that does this. Know this clearly because when you pass this stage [where there is no self] there will be nothing to burn. By itself, our effort and persistence changes us. Now we can pull the reins in on our perseverance because it’s the level when we are toe-to-toe with Kāma Kilesa that is our most frantic.

Those who practise Dhamma must do so seriously. When this [the self] is eliminated, it is as if Nibbāna stretches out everywhere. It’s the Kilesa that obstruct and clog up everything and prevent us from seeing. As soon as they are eradicated, Magga, Phala and Nibbāna become pervasive. You grasp this quickly and firmly and I mean firmly. You grasp this constantly with Sati and Paññā on automatic. You switch from working hard to easing off. At this stage Sati and Paññā will whirl away all the time making sure you understand things clearly. This is what a serious practitioner does. They see with clarity so why shouldn’t they speak about it<sup>30</sup>?

From whom did the Lord Buddha ask permission to speak? From whom did all the Arahants ask permission to speak? When they became enlightened they revealed everything. When they knew all that was needed to be known deep in their hearts, why shouldn’t they speak out? They were able to translate what came out of the heart, so why wouldn’t they proclaim this? When you reach the level that they attained, this is the way things are! It is as obvious as that.

I am not boasting when I say every aspect of progress that I have made in the practice of Dhamma is now consistently clear to me. From the stage of Samādhi where, as I explained previously, it ebbed and flowed, advanced and retreated, until the stage where I could establish Samādhi but became addicted

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<sup>30</sup> A reference back to the start of the desana where Luang Ta says that his talks come from the heart and do not rely on academic learning. The clarity referred to is there because “they” are Arahants and have no need quote text.

to it. I was hooked on Samādhi for five years because I did not know which way to go. I saw Samādhi as being Nibbāna. I had come to a grinding halt because of my careless addiction to Samādhi.

Wherever I stayed was fine by me. A Citta that has Samādhi can live anywhere. It is comfortable in any location. Whether you have a lot or a little is of no interest. No kind of suffering or distress is of any interest. This is because the Citta has all the food it needs within the heart. It only needs Samādhi to be satisfied.

When you have not experienced Dhamma at the highest level then you will become hooked on Samādhi. It is because of this that the Lord Buddha taught us to set out along the path of Paññā. Samādhi is addictive. It was only Ajahn Mun rebuking me that got me out of the habit. I never forgot this.

I was really hooked. Day and night I would be immersed in Samādhi. I could stay anywhere. I lost all track of time. Staying in Samādhi was just so blissful all the time.

When it came time to break the habit through investigating with Paññā, Paññā had to be coerced at first, after withdrawing from Samādhi.

As soon as the heart becomes calm, you should compel it to break out and investigate with Paññā. Not applying some force is not an option. Thinking that Paññā will occur by itself is wishful thinking. I have looked into this already. I was addicted to Samādhi for five years and in all that time I never saw Paññā arise once until Ajahn Mun dragged me off down the path of Paññā.

The two actually go together. Samādhi supports Paññā. For when you set off down the path of Paññā things can get very hectic. At this point I did not rest, night or day. I was buzzing. As Paññā worked away, drilling down by degrees, the results became apparent in an orderly manner. I struck out at the Kilesa until they were severed, especially Kāma Kilesa which has a strong association with the body.

My Sati and Paññā kept whirring away. Referring to this as being in automatic or not wasn't even a consideration. At this stage both are just as frantic as each other. When all this was over my understanding was crystal clear.

As soon as the problem of Kāma Kilesa's association with the body has been removed, the whole world becomes completely empty. It is like there is no



enemy anymore. There is just oneself, this body, which is a heavy burden carried by the Citta and which causes it extreme pain and suffering. Worldlings suffer enormously because of this body. You can carve this in stone! Once the heart has broken the attachment to the body there is nothing left. The whole world is void. This is the level of emptiness. There is no heap of suffering to get us hot and bothered causing us pain and torment. The Citta is deeply engrossed so that Magga Phala and Nibbāna can arise at the highest level and to do this the Citta has to be even more subtle. Now this is “being on automatic”.

As far as Saññā Ārammana (which thinks and imagines all sorts of things) is concerned, the body has become irrelevant. It's quite satisfied with the way things are and has no wish to go off investigating anything. When the association between the body and Kāma Kilesa is severed the body will be released automatically. There will be contentment. This is how it is.

I'm telling you, you must come to know yourself. It is not that you have to investigate like this forever. When you get to the level where you have let go, even if you try and force yourself to investigate it just won't happen as you already know everything that needs to be known! Got it!

Apply force where I have told you, immediately. Accept the need to do this without delay. You will then start to make progress with Nāma Dhamma which is very interesting and absorbing.

When there is still some fuel for the fire it will constantly flare up. The fuel that was in the body has now been exhausted. The fire that is Sati/Paññā will then cease and pass on<sup>31</sup> of its own accord. However, when you reach levels that still have fuel by way of the Kilesa, however subtle and refined, it follows that the fire will continue to burn, relentlessly.

Meditate on Asubha. Use the Kilesa as a tool for gradually training the Citta. It's not over yet, you know. If you practise using the body, concentrate on the problem of Kāma Kilesa even though you may already understand it and have severed ties to it. Use this as the starting point.

No matter if your Nimitta is external or internal, bring your attention to bear on it and use it for training the Citta until there is nothing left of the Nimitta.

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<sup>31</sup> Later in the desana Luang Ta explains how Sati/Paññā moves on to become Mahā Sati and Mahā Paññā

There will be no problems with the body anymore but there is still one kind of Nimitta that remains inside the Citta. At this level the Nimitta becomes the plaything of Paññā but it lets the most refined Kāma Kilesa scrape in.

At this level you can take a test. Just like me you can get fifty percent and that is a pass mark. At this stage the Kilesas have been reduced by fifty percent. When you are in this grade, things will become even more subtle. This is the same as the stage of Anagami that I have mentioned previously. This is the increased degree of subtlety that will occur.

An Anāgāmi is referred to as one who has terminated Kāma.

Subtlety and refinement gradually increase. Keep practising this way and let your practice become more and more refined until you reach the level at which Kāma Kilesa is eliminated.

The Nimitta that I referred to is a means of training the Citta, making it skilful and adroit in dealing with Nāma Dhamma. Now, nothing else arises while we are scrutinising this Nimitta if this is really all that we are doing. The Nimitta keeps arising for a split second but disappears immediately. When it arises, you know it arises and disappears in the heart. The image that disappears is that which has emerged from the heart. We are aware of it and then it vanishes, again and again. The Citta has just emptiness. All Saññā Ārammana, thinking and imagining, that arise disappear immediately, one after another. This is the fuel for the fire, Saññā Ārammana which is Nāma Dhamma. These aggregates are the fuel that Sati/Paññā round up and penetrate constantly until they reach the most important spot. This is how it is. Get on and see for yourself.

Everything comes from the Citta. Whether we have thoughts about something moral or something immoral or with any meaning at all, they all stem from the Citta. If you follow them you end up at the Citta. This being the case, when you do this, you arrive at the Citta, the most important spot. Do you follow? That is where they [thoughts, feelings, imagination] come from. They then turn around and become **Avijjā Paccaya Sankhāra**<sup>32</sup>. Ah! This is as important as it gets, right here! See this distinctly. When they get this far, they disintegrate right there. Well, well. This is where they enter. Investigate and

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<sup>32</sup> The beginning of Patīccasamuppāda, Dependent Origination. Dependent on Ignorance (Avijjā) arises Kammic Formations. The “turning around” is cause and effect in action. It could be said that what was an effect of the past has become a cause in the present.

drill down into that spot for it is the birthplace of all Saññā Ārammana. When your investigation penetrates that spot, it will collapse and any attachment to it will be completely severed, leaving no residual.

Why would you question if this is Nibbāna? To do so is to close off Nibbāna. When it's prised open, tremendous luminosity shines forth so what questions about Nibbāna would you need to ask?

Water lettuce and duckweed choke waterways. If you extract all the water lettuce and duckweed from the water that they envelop, why would you question how to find the water? The water in the pond or in the swamp is already full. This is the same as questioning where to find Nibbāna.

It is the Kilesa that choke Nibbāna; nothing but Kilesa. When you have extracted all of them, a radiant brilliance shines forth; so why would you need to ask the Lord Buddha about this? Even if He was sitting in front of you there would be no need to ask because you'd be the same. You'd have the same knowledge and the same understanding. It would be self-evident within your heart so what would you have to ask the Lord Buddha?

The things that were our adversaries, that caused the world and existence, have shadowed us from the very beginning. Continually examine the trail left behind by the body from Samatha Kammatthāna, Parikamma Bhāvanā. What is called "following the trail of the body" is following our own life cycle by taking it into Samādhi and taking it into Paññā. Unravel it all.

This is following the trail of the Kilesa, that which is born of Avijjā. It casts a net over all of them. They are nothing but the net of Avijjā. When your investigation penetrates this, let it burn right into them. This is **Tapa Dhamma**<sup>33</sup> that is to say Sati, Paññā, Saddhā and diligence. Let these burn until anything that is in their way collapses and you leave it behind.

Whichever Kilesas still exist, put the blowtorch to them relentlessly, as I have explained. Paññā at a coarse level, a mid-range level or Sati/Paññā on automatic will whir away by itself. It will burn of its own accord until it becomes **Mahā Sati Mahā Paññā**<sup>34</sup>. The Sati/Paññā that was on automatic, which we used to become experience, has now moved on to become Mahā

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<sup>33</sup> Tapa is the ascetic fire that is said to burn out the Kilesa.

<sup>34</sup> Great or extraordinary mindfulness and wisdom.

Sati and Mahā Paññā. What happens after that, well, whatever I say wouldn't do it justice.

When you have this realisation in the Citta, why on earth would you go and look it up in the scriptures? The realisation takes place in the Citta! You don't need to ask anyone else about it!

Other than Mahā Sati and Mahā Paññā what else is there that is so refined? This is what you see. It does not matter if it's not in the religious text; this is what you see so what else is there to say? The realisation takes place in the heart and this is real refinement and subtlety.

However, when you do reach the level of Mahā Sati and Mahā Paññā there's still one thing that's even more refined, even more subtle and this is what burns away the most subtle Kilesa. That thing is the relentless burning itself, the applying of the blowtorch to penetrate deeper and deeper until in the end the Kilesas are shattered and in ruins and there's absolutely nothing left of them.

When the Kilesas have been crushed, the tale of birth and death goes down the same path, all the way down to Avijjā. It's Avijjā that guides us through the round of birth and death. It is stuck to the Citta. Follow it down until you reach the Citta. When it is abruptly torn out, what will there be to guide us through this cycle of birth and death? That which guides us into birth and death has collapsed and you have realised this right before your very eyes. So what is there that could be reborn to die again? All that is left is a Citta that is completely and utterly pure with a luminescence that blankets all of the **Lokadhātu**.

If rebirth was for you, you would know so but you are not a person who will be reborn and die again. A person who is reborn is one who has the fuel to bury the Citta, the fuel of Avijjā. This is the cause of birth and death but this has been shattered so there is nothing to be reborn. You see this extremely clearly. This is how it is. For those who practise, this is the way to practise.

The Dhamma of the Lord Buddha is right up-to-date! Don't let the Kilesa fool you into thinking that Dhamma belongs to any particular period in time. The Kilesa are in all eras. They have arisen with the hearts of all beings for countless aeons. No one has a clue as to when they began or when they will end. And when do they age? They are Kilesas all day and all night; non-stop. So what reason would there be for criticising Dhamma as being out-of-date

and obsolete? Do you see this, the Kilesa hoodwinking people? Dhamma knocks them on the head and depletes them.

The Kilesas have been around for countless aeons so why don't we see these as being old fashioned and out-of-date? Why do we believe Dhamma to be old fashioned and out-of-date? Start grappling with this issue and see how you go. When the Kilesas are gone there is nothing pushing the line of "old fashioned" or "out-of-date". Only the Kilesas say these things. Take this for real; this is the practice of Dhamma.

I feel sorry for all of you. I'm getting older and older and the task of giving desanas for you to listen to stopped several years ago. This is because, out of Metta, I have turned my attention to helping the world. What else can I do? I am therefore insistent on doing this right now.

Just as I said, when your practice reaches this point, all your problems are gone. You don't need to find out what the Lord Buddha had to say about it. When we get to this stage we are all the same so what would you be enquiring about? What we have is identical. The vibration has reached us all.

This is it, this Citta, what I have said is extracted straight from the Citta. What is extracted is the essence of a Citta that knows, that has seen the heart with clarity. I have not extracted this from the scriptures. I have taken it from the truth that manifests within my heart.

When you reach the level where you have exposed the Kilesas and they have crumbled and been eradicated, all that remains is the Citta in its completely natural state.

Oh. Assumptions I had that Nibbāna was like this or that were completely eliminated. I couldn't reconcile what I assumed Nibbāna to be like with what it actually is like. But I can label it Nibbāna. After that, I could break it down even further by making the heart truly at ease. That is to say, it had become **Dhammadhātu**. This Citta is Dhammadhātu. The Lord Buddha shook the entire **Lokadhātu**. This is the same. It is nature being restored. All Arahants, the instant they achieve enlightenment, become the same Dhammadhātu.

It is like all the rivers that flow down to the ocean. You can give each a name, such as the River Chao Phraya<sup>35</sup> or the River Bang Pakong, but when they

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<sup>35</sup> The river that runs through Bangkok.

reach the ocean they are called just one word, *ocean*. They are all mixed up together. You can then no longer refer to them as individual rivers.

This is the same as the Citta of those who practise. It does not matter who they are, they can be compared to the downward flow of the various rivers. For example, as they become more and more refined, the closer they get. As they perform more meritorious deeds the closer they get. When they reach that point, presto, they all come together. This is what I am saying is like the various rivers flowing into the ocean.

In this case, the river is a metaphor for the knowledge we have when it has reached its full capacity. It suddenly rushes in and is called Enlightenment. This is the attainment of **Mahā Vimutti Mahā Nibbāna**. Or it is Dhammadhātu as they all have the same meaning. It reverberates from every Buddha that there has ever been. So what is questionable about the Lord Buddha? Would you ask whether the Lord Buddha has it or not? This achievement is confirmation in itself. Dhammadhātu vibrates from every Buddha there has ever been. Who is going to count how much or how little each of the enlightened Buddhas over those countless aeons had? The top and tail of the matter is that no one can reckon how much each enlightened Buddha has. It is all Dhammadhātu.

When any Arahant followers of the Lord Buddha, no matter how many there are, reach this level, they are all ocean – every last one of them. Or, they are all Mahā Vimutti Mahā Nibbāna. Or, they are Dhammadhātu. They are all the same. Ponder on this, where do they disappear to? This Dhammadhātu, where does it disappear to? Not only that, when the various rivers reach the water in the ocean where do the rivers and the ocean disappear to?

The case of the Arahant is the same. When someone develops a virtuous Citta to the extent of reaching Mahā Vimutti Mahā Nibbāna it is the same as the river reaching the ocean so where does it go? There! You see clearly how it is; where it will disappear to, whether the Lord Buddha exists or not and your doubts about where He went. This is what is realised by a real practitioner.

This explanation is not what you study or recite or find in the scriptures and commentaries. The more you study the more doubts you have. I have academic

achievements myself<sup>36</sup> so I am not just boasting about it or mentioning it in passing.

If you study vice you have doubts about vice. If you study virtue you have doubts about virtue. If you study hell you have doubts about hell. If you study heaven you have doubts about heaven. Whatever you study you have doubts about up to and including Nibbāna. You even set the stage for a fight against Nibbāna, saying does it exist or not.

This is like a casual study, a casual recollection. It does not get to the body of truth. You remember the names of things but you don't see the real thing. All there is, is doubt carrying more doubt. You grasp hold of the Ti-pitaka and burden yourself with more doubt. It's because of this that those who study from books, whether they are very learned or just a little, but are yet to practise, have no foundation or standards in Dhamma. You can study as much as you like. You can grasp on to the Ti-Pitaka but all you are grasping is from memory. It will never lead to Magga Phala Nibbāna. For that you must branch out and practise.

For a comparison it is like the Ti-Pitaka is the plan for Magga Phala Nibbāna, just like our various houses have plans. If you simply have a plan laid down with lots of rooms it is still just a plan. It will not result in a house or a home being built. If you want a house or a building of any size you have to take out the plan, spread it out and construct the building following that plan. Now you will see results, from the time you start to lay the foundation.

The Lord Buddha said of Paṭivedha that it is like studying [Pariyatti], practising [Paṭipatti], then understanding [Paṭivedha]. For example, studying Dhamma is like knowing the plan for Magga Phala Nibbāna. Practising in this example is like making progress in order to construct the truth, making Magga Phala Nibbāna take place.

It begins with the Citta attaining Samādhi. Our Citta being still is the beginning. The foundation is laid in the stage that is Samādhi. The drawing<sup>37</sup> of Samādhi is now established; Samādhi of the kind that is steadfast now appears. Just like building the house. Starting from the laying of the foundation

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<sup>36</sup> The title "Mahā" was given because Luang Ta passed the 3rd level of examination.

<sup>37</sup> Referring back to the idea of the house plan.

to the time the beams go up until the building is completed, this house is built perfectly.

This is the start, from the time we attain Samādhi. Our Sila will already be apparent through our deportment. This is all part of the practice. You must observe Sila. Don't sit back and say, I am a monk with a shaven head and then boast that you practise Sila. If you do not observe Sila then you have none. Sila of any quality will be dead or absent. There are lots of people with shaven heads who have no Sila. Don't think every one of us monks has Sila.

Hungry ghosts, ghosts of the dead and beings in the hell realms are all groups that have no link to Sila, no link to the Dhamma. These groups have ruined their own Sila.

Then there are those who don the saffron robe and shave their heads and declare themselves to be monks, even though they don't have a shred of Sila. They are only here to study and that's all. They don't practise and not only that, they ruin their own Sila to boot. Where is the Sila in that?

What is the point of remembering the rules? Some of those who know the two hundred and twenty-seven training rules break them all and so what is left? Not a single precept is left.

Memory on its own can ruin things you know. It's nothing to do with Magga or Phala no matter how advanced the learning may be. When people study Samādhi all they have is an intellectual understanding of it locked away in their memory. The same is true of studying Paññā. All the time that Magga Phala and Nibbāna is just an intellectual impression, these people will be full of doubt. They'll have nothing of substance for themselves and, if they haven't put the theory into practice, they should not brag that they have, no matter how much they learned.

The fact that I did study previously has emboldened me to say these things. I have said that I was a bookworm for seven years but no matter how much I studied, I got no results. Fortunately for me I did have my practice. I studied and then I practised.

If I didn't do things to the full measure then doubt became like the worm that constantly gnaws away at the pages of the book.



From the start until I set off to practise, my Sila was completely pure and a feeling of warm-heartedness arose in my heart because my Sila was well-cared-for. Looking after one's Sila is practice in itself. Practice is taking care of things. Samādhi then arose.

When I decided to practise it was like someone building a house. The draft of the plan for Samādhi was the first thing to appear. It kept appearing to me that Samādhi should be at this level, it should be at this height, it should be as refined as this, because the building went up continually through practise. From then it was on to Paññā. Paññā at any level "knows". You could say that building becomes a vision belonging to Paññā. It's the form of Paññā that occurs continuously. It is Paññā.

Paññā at all levels progressively comes to "know" until such time as it reaches Mahā Paññā when it knows extremely clearly and gets taller and taller. This is called building Magga Phala and Nibbāna.

It is erected from the wealth of Samādhi and the riches of Paññā which build up continuously. The house takes shape until it becomes Mahā Sati Mahā Paññā. At this stage you are nearly finished. This is Magga Phala Nibbāna.

The house that is perfect, that is, it has succeeded in reaching Magga Phala Nibbāna, is almost finished. As soon as the Kilesas have been utterly eliminated, this is the perfect house. Magga Phala Nibbāna fills the heart. This is Paṭivedha!

Unadulterated knowledge comes forth in due order.

Starting from the beginning, you know within yourself that your Sila is pure. You know within yourself the level of Samādhi that emerged from your practice. You know within yourself the capacity of the Paññā you used to investigate wisely – until you reached the level of Mahā Sati and Mahā Paññā – and you know this within yourself. All the way until you reached Vimutti, freedom, the utter destruction of the Kileasa; it's all clear and obvious.

This is called dominating Lokadhātu and this knowledge is realised by oneself. Why would one question the Lord Buddha about this?

So here it is: study [Pariyatti], practice [Paṭipatti] and enlightenment [Paṭivedha] in true harmony.

If the Buddhist religion was only one of study, it would be incomplete. There would only be an intellectual understanding based on what had been memorised. There would be no practice [Paṭipatti]. There would be no Paṭivedha. Normally you need all three elements if Buddhism is to be complete; if it is to have Magga Phala and Nibbāna. If all there is, is an intellectual understanding based on memory, Magga Phala and Nibbāna won't continue [to be experienced]. There'd be just a recollection of what these were, that's all.

I am not at odds with people over this. It's just that I do not see a lot of benefits coming from study, no matter how much you do. Good or bad, it's just a worm gnawing away at the pages of a book. There's no putting it into practice, just casual learning.

The Ti-Pitaka is correct. The Lord Buddha didn't get any aspect of it wrong. However, what is wrong are the bookworms who are riddled with doubt, who do not believe in the truth that the Lord Buddha laid down in those very books. Not only that but they let in the Kilesas and Tanhā, causing them to doubt everything. In the end, they let the Kilesa erase the issues of merit, demerit, heaven, hell and the Brahma realm as if they do not exist, even though the Lord Buddha taught these things in the same text. The infiltration of the Kilesa wipes out these things, declaring that they do not exist. What you end up with is a useless person or a useless monk!

These people are everywhere these days. Do you see it? See for yourself. Them and us, we are all the same if we are deluded about the Kilesa in our hearts. When we practise, knowledge will occur consistently and there will be no doubts.

I want you to have a serious intention to practise. I am really concerned for all of those close to me. I have no doubts about the desanas that I give to my companions and followers, no matter where they may be. Whatever style of desana I give at whatever level of sophistication, everything I talk about comes straight from the heart. I don't go reaching for the textbooks.

*Sādhu*<sup>38</sup>!

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<sup>38</sup> Sādhu is a respectful salutation. In this context the translator can envisage the author saying, "Thank goodness for that", if he was speaking in English.

Understand this: I am not turning my nose up at the religious text but the internal text has already given rise to a clear realisation. What the Lord Buddha taught is recorded in the external text but He also taught us to seek this internal religious text. Clear realisation arises in the internal text so why seek answers elsewhere?

My teachings come directly from the heart. Any teaching that comes from the textbooks is something else. The two are very different.

Teachings that come from textbooks are based on memory and the student has doubts about them. They teach it to others with some misgivings. It is impossible to be certain about these teachings. This being the case, how can the audience get any real benefit from them?

Now, when we actually come to *know*, we have the realisation in our Cittas. The teaching is expressed through true knowledge that sees the truth about everything. No matter what level of Dhamma it is, it comes straight from the heart. It is, without doubt, complete in every way and those who listen get the full benefit from it.

This is what the Lord Buddha taught to all living beings. He projected this from His heart. The Dhamma came directly from His heart, it really did. This is what He taught the world. The Arahants project Dhamma from their hearts, they genuinely do. This is how they teach the world.

The rest of us teach what we can remember from the textbooks as we fumble and grope in the dark. When this is taught to others, well, they too fumble and grope in the dark accordingly and fail to find the right principles to follow. They really don't know much about anything. That's how it is.

The foundation upon which to build the truth of the Dhamma, the real Buddhism, is in the heart. Everything that is the truth is in the heart. When you understand in your heart about the Lokadhātu what would there be to doubt in this world? It will be obvious.

So, Buddhism is like a market for Magga Phala and Nibbāna which is fresh and contemporary. This is what is meant by Akāliko Akāliko. Just listen. The Dhamma of the Lord Buddha has a time and place in any era and it is all down to those who practise. If there is no practice, even if you got a man and

wrapped him in the Buddha's robe there would be no validity in the religion. If there is practice, even though the Lord Buddha may be gone to Parinibbāna (wherever that is), Svākkhatadhamma (Dhamma that is well-taught) will be the path to follow. This is like the plan that is proper in every way.

Let's bring our practice to bear on this point really well and we will be those who have Magga and Phala in ourselves. It will be as if the Lord Buddha is in front of us all the time.

If you follow the pointers that He has shown you, it will be like hanging on to the Lord Buddha's robe all the time. If you let your practice lapse and stray away from the fundamentals of Svākkhatadhamma, living with the Lord Buddha would be meaningless. It would have no use. You would be a useless person, a useless monk.

I implore you to make a determination to practise. Be genuine and be committed.

Now I am on my last legs. Consequently, I cannot think why I teach Dhamma to the world these days. Maybe it is the fate or good fortune of the world that I do it? Or maybe it is something to do with me?

The matter of Metta is something that is extremely important. That I get out and about guiding the community is a kind of Dhamma that I never considered before. I am aware that I have become a leader and an example to the community and to the Thai people. It comes from wanting to be a visible inspiration and I must strike while the iron is hot.

If you stay still, you cannot strike at all. No matter how much capacity you have to do so, you don't punch. You stay cocooned.

This is understanding and my heart is full of it.

I once said to those close to me that I would rise up until there is a place and a time that is not "business as usual", until I have made a difference.

I have been striking out since 15<sup>th</sup> May B.E. 2493 whilst on the ridge of the hill at Wat Doi Dhammachedi at eleven o'clock at night. That was the time that I cremated the corpse of the Kilesa. It was as if the whole of the Lokadhātu

trembled and shook within my heart. It was as if the heart and the Kilesa went their separate ways. It was like the entire Lokadhātu was vibrating.

The natural world had not changed. The trees and the mountains were the same as they always are. But the link between the Kilesas and Dhamma that were locked in combat with each other had been completely severed. This is the time the Kilesas turned up their toes and their corpse was burnt. It was as if the whole of the Lokadhātu trembled with fear. This is truly what it was like.

I remained like this until I realised how miraculous this was and I thought, “Oh, oh.” Tears ran down my cheeks immediately. “Oh, oh,” I exclaimed, “Where do I look for Dhamma? Where is Dhamma?” I reckoned I was seeking the Dhamma when I carried my umbrella and my bowl on my shoulder and climbed up mountainside after mountainside. I thought this was following Dhamma. Where was Dhamma? But when I knew, I realised that Dhamma is right here. The path that I took was the right one. It was correct at every interval.

Now I knew the real answer to, “Where is Dhamma?” Dhamma is right here! I had seen it for myself.

Well, I knew I had some moderately good merit but I never thought that I would have any real insight and knowledge. I even had the same expectation of Nibbāna.

Now, what’s the story? Was Nibbāna going to be compatible with the natural way of things or not? All my doubts evaporated.

If I now compare the nature of my heart with what is referred to as Nibbāna, I feel that Nibbāna is cruder. This natural state can't be anticipated (or aptly expressed) so these naming conventions, Mahā Vimutti, Mahā Nibbāna have to be applied which are therefore also crude. But if you refer to them as Dhammadhātu, well everything fits together nicely. Nibbāna and my natural state are perfectly compatible. This is quite clear within my heart. As soon as we say they are all Dhammadhātu, it all fits tightly together.

Every Buddha and every Arahant follower, when they reach this stage, immediately becomes Dhammadhātu but to understand this in worldly conventions we have to give it a name and that is Nibbāna or Mahā Vimutti or

Mahā Nibbāna. But if you say it is Dhammadhātu, well hardly anyone speaks of it in this way. I speak about it in this way and I have no doubts about what I am saying. Oh! This is Dhammadhātu and it is like this. This is the fruit of practice.

Since that day I have not encountered a single Kilesa of any dimension that has infiltrated the heart and caused me to have doubts, such as, “Ah, ah, I thought that I cremated the corpse of my Kilesa on that day but they still unveil themselves for me to see.” Not only that but I have no more doubts about this either.

Because doubt is about ... well, I mean how can you be released if you still have doubt? You have already severed your attachment. What this is really about is supposition and worldly conventions. The past and the future are each concepts and conventions. The reality is there is no past or future. Conventions do not exist. So where will regression and progression come from?

You can sum up all this in one word: Dhammadhātu. This has been apparent since that day so I have had no further doubts. This is what I'm using to guide and teach the world.

At first I taught in the usual manner. I interacted with my companions and taught them in the usual way. I never broadcast announcements about my life in the way that I have here, saying that I know this and have seen that.

On this occasion I have spoken out so worldlings with ears and eyes, that can think, that can read, that can investigate, have a model, a reminder for their hearts. The army of Kilesas are in thick with the senses so all that is left is for you to oppose and resist them. Don't go showing any interest in them.

There are still some good people in this world and I teach for those who have real purpose. I am not interested in those who have no values. They have to go on their merry way don't they?

For me to open up and come out the way I have is the subject of some criticism from some other teachers. They do not like the idea of revealing so much. “Why shouldn't I?” is my immediate retort. For example, criticising the way I wrote about achieving Arahantship even though I have said that I am an Arahant and so what's the problem? They treat it as if it is despicable and

wicked. What is despicable and wicked are the Kilesas. What state of Dhamma are these monks in if this is the way they act?

Contrary to what they think it is, the Kilesas that are the enemy of Dhamma and they don't want things spoken about in this way. Do you see this, how it's the Kilesas that speak like this? Now, what I have heard is that these teachers do not want me to speak the way I do.

So, don't try and stop me.

The Kilesas have the three spheres of Lokadhātu. At present my heart is full of Dhamma which engulfs Lokadhātu so how could they possibly prevent me from saying what I do? The Lord Buddha knew what he knew, saw what he saw and was able to speak about it. So I say, as I have come to know and see exactly the same things, why shouldn't I say so?

Okay. Let's have it. Whatever Kilesas there are to oppose me, wave your hands in the air and I will look out for them. Right now my heart is jam-packed with Dhamma, which surrounds Lokadhātu. So whichever Kilesa thinks it is something special, step forward, that's what I say. I will thrash it all and its forebears 'til it turns up its toes and descends into the sea. Now this is being fearless. See what I mean?

If Dhamma enters and fills up your heart, all the Kilesas will kowtow. There is not one of them that dares do otherwise. Even if they did, even if they put up some opposition, this would only be empty words of persuasion. I have nothing to do with these [Kilesas]. What they do is their business. It's nothing to do with me. All I have is Metta and compassion.

I am saying this so that you understand that this is a model and a reminder for the heart. I have obtained results only from following what I have explained to you.

Where does desire and wanting to show off come from? We just have it. This year it has come time to expose this; to expose it continuously, far and wide. Consequently, I now dare to speak out, saying that I have been giving desanas and expositions like this to educate the the world for almost two years. The general public and all my followers may think that my desanas will go on for

ages and the Dhamma content will fade. What I say is, don't have any misunderstanding about this. It's not certain. It all depends on circumstances.

With regard to the three spheres of Lokadhātu, if one of them thinks that it is smart enough to creep in, the Dhamma will rise up to meet the challenge immediately.

For better or for worse nuclear weapons would annihilate everything. At this point in time they haven't let loose with them. This is how I speak. I am straight to the point, no beating about the bush.

I carry my nuclear weapon in my shoulder bag wherever I go. When I go to pull it out sometimes it refuses to come. If it is not appropriate to pull it out, then it stays where it is. As soon as I get to a level where it does come out it won't stay still. Annihilation happens.

It's like someone casting a fishing net. He spreads out the net ready for casting. Wherever he looks all he sees are tiddlers, most of which are minnows. Is this net suitable? He casts it into the water and catches the tiddlers then withdraws the net and washes it. He does this all day long. Are these two things proportionate? How much is the net worth? What did it cost? About how much will he get for the small fish? So, is it appropriate to go casting the net for small fry?

Dhamma of the nuclear weapon type is just the same. When it is not appropriate to be deployed, it should not be. Whatever you do, you don't deploy it. When the time is right there is no need for an announcement, just let them have it.

I am not showing off. I am speaking genuinely from my heart. Because I am at death's door I want those in the world to see the Dhamma that is the truth given to us by the Lord Buddha. Buddhism [as it is now] embodies only some of this truth. There are those who speak with little understanding. They repeat what they can remember. If the real truth has not appeared in their hearts, what weight do their words carry?

In the end, Buddhism will become just a religion of scripture which is put away in a box, in a cabinet, under lock and key. It won't be able to get out and



about. That's the way it will be. All that will be left will be the Kilesa marketing their wares. Buddhism will be mashed entirely to pulp.

It is because of this that Dhamma should be brought out when it manifests in the heart. The Dhamma is true so why shouldn't it be revealed? Consequently, I reveal it. I express it sincerely from my heart in order to teach the world.

What I say is true. I too studied. However, I do not get my material from reference books. I express what is in my heart. This is what comes out in desanas. As a result I am not afraid [to talk about] Dhamma at any level.

To say that I have become fascinated with the world, well, when someone comes and asks me about a problem, that's what fascinates me. I never thought that I would be fascinated by these people because I was never aware of the sorts of things they ask. But I am not attached to myself and, if I have no attachment to myself, how could I be attached to anything in the Lokadhātu? It is just what it is. I therefore speak fully and completely about everything.

I am near the end of my life and this is why I have exposed the real truth of the teachings of the Lord Buddha for the general community and for all Buddhists to see. Don't be stupid enough to think that Magga Phala Nibbāna has had its time and place. I am living proof that it can still be achieved. Do you understand? This is something that I have wanted to say.

All my heart encloses Lokadhātu. It has enclosed Lokadhātu in this way for forty-eight or forty-nine years. From 2493 B.E. to the present day. In that time Dhamma has never hungered for anything, or depending on circumstances, if it did hunger, it was more like it didn't. I was content just to be of use to those who sought me out for their own reasons.

Right now it is necessary for this to happen. Our Thai nation is going bankrupt, so what are we to do about this? The path of materialism will lead to bankruptcy. The path of the Citta is better. At this point in time we have to go down both paths.

The material path reminds me of going on alms round. All our relatives come and assist by making up for any deficiencies. This is no big deal.

What is very necessary is the path for the Citta. As Buddhists we have generally failed in our commitment and so it is necessary to restore our progress on this path. Wherever I have been I have given many, many desanas on this subject. Spreading the Dhamma is thus a great benefit to the world in these times. I believe this kind of Dhamma can resonate throughout Thailand. However, I have not reached the stage where it is like a nuclear weapon.

I am giving it to you straight. That's the way it is. When it [Dhamma] gets to the nuclear weapon stage, it will come out of its own accord. It doesn't acknowledge being afraid of or emboldened by anyone in the three spheres of Lokadhātu. What is there to be afraid of? Lokadhātu are just rubbish bins. So, is Dhamma a rubbish bin? Dhamma is far superior to a rubbish bin so how could it be afraid of or emboldened by a rubbish bin? The story of the world is one of the Kilesas, so the world is nothing but a rubbish bin.

The Dhamma of the Lord Buddha, no matter how perfect it is, when it looks at the world, it sees it as nothing but a rubbish bin. So why would it fear a rubbish bin? Why would it be emboldened by a rubbish bin? The Dhamma is truly marvellous. This is the way it is.

I implore all of you to be determined.

I feel both sadness and sympathy about our religion, especially because of what has been said about me by well-intentioned people. I cannot blame them. Their intentions are good. Some of the best supporters of Buddhism have come and said these things. This has touched me greatly.

They speak about Buddhism and this monk as being a leader who brings peacefulness to the world; especially because I have done this for Buddhists over a long period. They say that all Buddhists respect me the way they do their own mothers and fathers and that I live under the protection of the Lord Buddha and the Sangha. This is what they say.

At this point in time, when I look at the monkhood I see it becoming a serious danger to both the nation and the religion. In the end their numbers will shrink. This generation of monks is the most prominent cause for the ruination of Buddhism. This is in effect what they are saying. Just listen. Shouldn't we be ashamed of these monks?

These monks are the number one harmful agent in the degradation of the nation and the religion. Examine this for yourselves. They reap destruction through stealth. This is what I believe. They don't need a fanfare, or a twenty-one-gun salute or a loud crack. They are full from swallowing everything down inside them. Their insides are foul; that is what I say. Inside each and every one of them is a different level of ruination.

Right now this religion will go under because this is the way that the order of monks is leading it. They are the most important consideration. This is what they tell everybody.

All this makes me sad. Examine what your fellow practitioners are saying. They cannot criticise the others. This is the way we monks are. We are all fundamentally the same. Sitting here we are all the same so what would you have me say? If you are going to think about it, then do so. If you are going to address the problem then do so. Do not be a monk who brings shame on Buddhism. Do not be a monk who brings ruination to the religion.

Bald-headed monks are [supposed to be] the cool and peaceful faction [of the community]. This being the case, why has it come to be that monks are a danger to the nation and the religion? Well, it is because of the good-for-nothing, pushy nature of the Kilesas. They knead the hearts of monks and express themselves as passionate opposition to the nation and to Buddhism. It is for this reason and this reason only.

I ask all of you to investigate this. After I heard this, it saddened me.

They speak but you can't see where they can be criticised. They're people who respect and look up to the religion. They show concern. You see them everywhere, they are very familiar—consequently, they dare to speak. But they don't understand, so on what basis do they speak? You see these monks travelling around all over the place, damaging the religion wherever they go. In the countryside and in the cities; they just cannot help themselves because people have to think about something and cannot stand to be hemmed in. They come and confide in teachers they respect. These monks come and give talks for people to listen to. As soon as they've finished listening, they are off on

their travels again. Wo. To this extent, aren't they shallow<sup>39</sup>? I want you to consider this<sup>40</sup>.

Don't you allow yourselves to become a danger. Buddhism has never presented a danger to the affairs of the world. We are monks. We are a guide to the general public—don't harm them and don't harm the nation or the religion. You must be auspicious and cool, calm and collected.

Wherever we go in Thailand, if there is no monastery in a village its spirituality will have withered. So, wherever we go we must build monasteries that offer the shade of the Bodhi tree and a place of comfort and coolness. But monks who have turned into thieves, devils, and are a danger to the nation, they are a waste of time. Who would we have support these monks? Give some consideration to this as it is something really worth understanding.

The religion will sink by the action of us monks. How come? We are the leaders in the ways of religious practice. Now we have switched to become the leaders of the destruction of the nation and the religion. Is this really what you want to hear? Investigate.

This really saddens me. I ask you to vigorously examine this matter. Seriously focus on your practice.

I am getting increasingly older by the day. I am very concerned about the state of the world. In fact, I am very worried right now. It is because of this that my elaboration of Dhamma contains both heavy and light material. It is because of my current concerns. It is because of my Metta.

With regard to this talk, I am feeling tired so this is enough for now.

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<sup>39</sup> A literal translation would be pall, or withered.

<sup>40</sup> Comment: Monks in Thailand are becoming increasingly involved in political and secular debate. If they do not have a deep understanding of the Dhamma, their opinions are driven by the Kilesa and can be misconstrued by those who listen as being based in Dhamma when in fact they are not.

## ***Post Desana Narrative***

This desana seemed to have a life of its own. There was little haste. I am weary. Are there any of you who listened living like that? When giving a desana just for monks to listen to I have to give a full account. If there's a group who came to eavesdrop, who manage to listen in, then I don't give a full account. Lecturing and teaching monks is not the same as teaching laypeople you know. When teaching monks you have to give them the essence.<sup>41</sup> Today, I didn't get beyond that. I got as far as an intermediate level. The general, broad brush approach is confusing everybody throughout Thailand these days.

The monks and novices that live together here all need to work as one. Don't any of you be obstinate, self-righteous, conceited, pretentious or a clever dick. Don't obstruct the group or your friends. We're the kind of monks who forgive easily and who accept reason. If you have pride and conceit you are like an ogre, not a monk. Don't let there be any of this in this monastery. I have been repeating this message to death. Results will happen as explained, but I am yet to see them.

I do not allow monks to get involved [with external matters] and the rules and practices governing the operations of this monastery are aimed at achieving this. I want monks to do the same amount of work that I did. **Ācariyo Me Bhante Hohi**<sup>42</sup> I have told you all this before. I would like all of you to respect me as your teacher who guides you, advises you and teaches you. Your responsibility is to practise as instructed as captured in the word Nissaya<sup>43</sup>. Do this duty.

Each one of you will have a different level of interest in what chores<sup>44</sup> you do around the monastery and how you observe the rules. This is what I mean by working for me and is in keeping with **Ācariyo Me**. It is not about being concerned with me. It is about getting on with the work I give you.

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<sup>41</sup> Literally: Curry in a tiny pot.

<sup>42</sup> Venerable Sir, may you be a teacher to me.

<sup>43</sup> Young monks seek Nissaya with teachers other than their preceptor. This means that they ask for the "dependence" and, if granted, the teacher takes them under his wing.

<sup>44</sup> Cleaning the meeting hall, sweeping etc.

In giving you this admonition I recall what my teacher passed on to me.

Staying with him was like having me stuck tightly to him all the time.

When he made some noise, I had to be the first to enter [his hut]. I carried his requisites<sup>45</sup> and gave them to my companions. They would stay outside while I went in and brought the requisites out.

Now, after a while he probably got to thinking, “Er, older monks with lots of pansa<sup>46</sup> don’t need to do many of the duties in regard to looking after me. They can stay away and watch from afar and let the new monks and novices who are a bit green do most of these tasks. After all, these new monks shouldn’t lose track of what Nissaya means.”

This is what he said. I have not forgotten. Monks with a number of pansa or with some status could remain outside and could be onlookers if they liked. They could let the junior monks enter and perform these duties so that the junior monks didn’t “lose track of what Nissaya means”. This is what he said.

He was very direct in his speech, Ajahn Mun.

After that, I didn’t go in any more but I did show my companions what to do. Someone else went in and got the requisites but it was me who directed them. The most appropriate person to go in was the one to enter and bring the requisites out to the others. Those who received the requisites had to do so in a non-intrusive manner; this was my instruction. Whoever has collected requisites, of whichever kind, should take charge of them but not in a disruptive manner.

I would still be watching over this from outside the whole time. Some days I would go up and some days I would stay on the steps but every day I’d sweep the downstairs area. Some days I’d go up and some days I’d stay on the steps observing the monks and novices carrying things down. To this extent I paid

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<sup>45</sup> Monks’ requisites are their robes, bowl, razor, water filter, needle and thread. Junior monks often take care of their teacher’s requisites at various times, for example, in the morning before going on alms round, the junior monks will carry the bowl and possibly a robe of the teacher to the meeting hall and then prepare his seat and other necessities.

<sup>46</sup> Three month rainy season retreat. Monks measure seniority by the number of retreats they have.

attention to the monks and novices to see if they behaved as if their teacher was right there with them the whole time.

He might not see me go up [to his hut] for two or three days but mostly it wouldn't exceed three days before I went up. In the morning he would leave his room. After two days had gone by, on the third day I would go up. Sometimes he would enquire of the other monks and novices if they had seen me. His radar would be fixed on to me all the time. He truly was fixated on me.

This was really obvious. When he didn't see me come up he would ask, "Has Tan Mahā<sup>47</sup> come yet?"

But he would only go as far as asking the monks; he didn't take it up directly with me. If he did say anything about me, the other monks and novices would come and tell me everything. The monks and novices relayed to me everything that concerned me.

"Has Tan Mahā come up today?"

"He has. He is down below."

Well, with that everything went quiet.

He had already cottoned on to this. It was as if I had abandoned all interest in him and in looking after him. This is what that meant when he was told I was down below.

For the most part it didn't go beyond two days before I would go upstairs in his hut. I went up all the time. By the time he came out of his room I was already waiting there, observing the monks and novices. If I didn't go upstairs, I would stay down below, sweeping and making the place look tidy and then I would be off to walk **Caṅkāma**. This was my normal disposition with him all the time.

I couldn't be far away because monks and novices were frivolous and clumsy. This was one thing that I was concerned about when I stayed at Norng Phur.

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<sup>47</sup> Referring to the Mahā in Mahā Boowa.

So much so I was despairing about it. But I put up with this for the sake of my teacher.

As a consequence, I have stated that living here is much the same as living there. The one who despairs is here watching over the monks and novices. You know, even in this monastery there are the slouches who are clumsy and awkward and who get in everybody's way. Those with this characteristic should endeavour to eliminate it. Don't treasure it. I have taught you all there is to know about this. There is nothing left to teach or train you on in this matter.

If you focused your attention on performing your duties do you think that you would be clumsy and awkward? From where will you get the power to do this? It will be the power of the forest, the power of the wild. I am telling you; don't obstruct the functioning of this monastery by bringing in your Kilesa and Tanhā. This monastery is a monastery that flushes away the Kilesa. So I want anyone who is obstructive to cleanse himself of this foible.

Endeavour to do this to the best of your ability with your companions.

Living with Ajahn Mun was just as I have explained. I put up with things for his sake.

Oh! I do despair. Looking after the monastic community, orderliness, just about everything –it's all in a mess. I have to constantly supervise, intervene, restrict and guide. It has got to the stage where I have to prod and poke<sup>48</sup> the monks that aren't much good. It is because of this that the monks and novices are always scared of me. No one is a smart aleck with me. Not only that but I don't give them any cause to be a smart aleck.

When it comes to the practice, I have done it all, whilst keeping watch over my companions when they lost their discipline.

Back then, when I was around, Ajahn Mun felt a certain way. He noticed a difference when I wasn't there. The monks and novices would lose their discipline in a way that was obvious for him to see. When I was around, they hardly ever did.

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<sup>48</sup> Verbal prodding.



Oh yes. He would always ask, “Where has Tan Mahā gone for such a long time? Tan Mahā has been gone a few days now. It’s been a while since we heard from him.”

This is how things were. It’s not that I am raising this example to have a go at him. He would ask after other monks that he hadn’t seen but with me it was constant. The other monks and novices would relate these things to me. As for him, he didn’t say a word. He’d just keep quiet about it. It was as if he didn’t mention me at all but, whatever he said, the other monks and novices heard it all and they came to me and spilled the beans. This demonstrates that he was concerned about me all the time.

So, it would appear that we were not separated from each other after all, Ajahn Mun and I. We were really connected to each other.

When I travelled about I didn’t want him to know<sup>49</sup>. But he always found out. If he wasn’t concerned about me do you think he would find out?

I tried to use Paññā as best as I could but in the end it was just a headache. I couldn’t outdo him. That’s because my kind of Paññā was like the vision of a blind person compared to the sight of someone who has twenty-twenty vision. His Paññā was bright and illuminating. My Paññā was like the vision of the blind person. It gave me a headache when I tried to use it to its full extent. It was like this all the time. He held my hand until I got the knack of it.

With regard to the members of the monastic community, I feel he was at ease with me because he was aware of my personality. Those who didn’t fit in with the ways of this monastery I soon took down a peg or two. I’d go so far as this. I’d take them to one side. If they didn’t fit in with the ways of this monastery I looked to insert myself into their activities until such time as they got it. I would then go to Ajahn Mun and admit what I had done. He would be absolutely still. This was what he was usually like with me: still.

Monks and novices that didn’t fit in just passed through. Because I took them to task, some of them looked for ways to create trouble for me until they succeeded. They looked for any problem until they found one. They then petitioned Ajahn Mun saying that I had some problems and they had problems

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<sup>49</sup> Recalling this Luang Ta finds it funny and starts to laugh.

with me. I did this wrong and that wrong. Ajahn Mun would remain quiet and time would just roll by. Do you see? This was him taking me under his wing.

When it was time to respond he burst out, “Monks and novices that don’t observe the rules of the monastery blame Mahā. Whichever monk is wrong blames Mahā, Mahā. They don’t know what’s going on and they blame Mahā. Why is this Mahā so dumb as to take them seriously?”

This is the extent it got to when he responded. He just burst right out with it. He had been saving this up for a while. He knew that what I wanted for our companions was based on Metta and compassion. However, when it was all out in the open, whoever was up to no good I would tell them off saying, “Why are you doing that?”

I’d prod and poke them. When I stayed there, I would take them down a peg or two.

There were still monks who would do the wrong thing but they didn’t come and bother me. However, I looked to find ways to help them until we were successful. I did this in order to look after my companions. This is the way it was. Ajahn Mun understood. He said I was trying to please our companions. He knew I was someone who was considerate to his companions. He said I was someone who could be vouched for in every way when it came to our companions. He knew.

After a while, he got really serious about the monks and novices that didn’t fit in with the ways of the monastery. He’d say, “Mahā is the only one that these deaf and blind monks have a problem with. So, is this Mahā as silly as that?”

When he made a joke like this, I would keep quiet and he would just pass by.

Umm. He was very serious with me. He really took a firm hand with me. When he was very old I would observe his temperament.

He didn’t want me to go anywhere. I was aware of this. However, if he prevented me from going he did so understanding my motives. In my free time I would go and pay my respects and seek his advice. I never simply up and left him. I always had to pay my respects and seek his advice first. He would excuse me from any duties or work that concerned the monastic community

or the monastery. When he did so, I would pay my respects then I would take my leave of him to go and seek out places of solitude for some period of time. He never said anything but his disposition was such that he didn't really want me to go.

Sometimes we would have an agreement all squared away but when it came time for me to leave, I would put on my robe and go to see him and he would say, "Oh, ah, no you can't go. You should stay here with me."

Ow. I was stopped dead in my stride.

So, if he had not given me a hint, I was not able to leave. I didn't say anything because we had an agreement all squared away. When it reached the time for me to pay my respects and take my leave to go and find solitude, I would get, "Tan Mahā won't be going anywhere, will you? We will stay here together."

When he saw that I had put on my robe and come up to see him, that's when he would say this to me. This was enough to stop me in my tracks. If he had not given me a hint, I would just turn tail and go back where I came from.

When he did give me a hint, this is what it was: *If you are energised both staying put and moving around, staying put is best. If you have no energy when staying put but you have energy when moving around, then moving around is good.* Ajahn Mun compared this to regular fluctuations. *If you have energy when staying put and when you are on the move, staying put is best. If you have the same amount of vigour whilst staying put or moving around, staying put is best. If you have no energy staying where you are but you have when you are on the move, then being on the move is best. If you have no energy when you are on the move but you do when you stay where you are, then staying put is best.* He used to really stress this point.

When he explained things in these terms I paid my respects to him.

As soon as I had some free time, I wanted to be off practising my meditation for a while. I would not be gone for long before I returned to my teacher. This is what I am telling you.

"Well, where are you off to?" he would say.

I would reply, "On this occasion I thought I would be off to ..."

He had been everywhere, every district. That's how it was. He had travelled around extensively. Wherever you spoke of he knew exactly where you meant. "Ah, that place is excellent," he would say.

"How many monks will be going?" This was something about which he was quite resolute.

"How many monks will be going?" he would ask.

"I'll be going on my own." I would reply.

"Ah, Tan Mahā is off on his own. I don't want any of you to disturb him. Is that clear?" He was absolutely certain on this point and pointed at those sitting and listening with us. "Tan Mahā is off on his own and none of you are to disturb him! Why would you want to disturb him when the shade of the Bodhi tree is there?"

I wasn't interested in who thought they might want to tag along because I was solely focused on going myself, so who would I get involved with?

"Ah, Tan Mahā is going off on his own."

Sometimes he would tease us. He knew all about behaviour like that.

"You will take things seriously won't you? Ah, you are going to have a real go at this aren't you?" He would tease us in this manner. He knew what he was doing.

Whenever I went back to visit all that was left of him was a skeleton. He was like this on every occasion that I visited. All that remained was skin covering bone. He was like an old man of about eighty to ninety years old. There was just a frame. He was just skin and bones. It was like the skin and bones were in full embrace.

After leaving Ajahn Mun I did not step backwards. This is how determined I was. It is because of this that I am brave enough to talk about all these things.

When I met up with my friends and saw that they were clumsy and gauche, I just couldn't bear to look. But I put up with it. I just closed my eyes and ears to it, such as when I saw monks take toothpaste, put it on their toothbrush, and then they would wash their face while brushing their teeth. I would look at this

and despair. I felt sadness for them. They would be brushing their teeth for an hour. I don't know if they had Sati or not.

This was a constant dilemma for me. Seeing this was an offence to my eyes.

Now, the monks of today are exactly the same. They don't know if they have Sati or not. They brush their teeth in a worldly way. They put toothpaste on their toothbrushes in the same way. They wash their hands and face in the same way. It's like they are not aware of their surroundings; they are not aware of what is going on. Just like the clowns that caused my dilemma.

Looking at this I do despair. I feel really sorry for these monks. What a pity this is their version of "diligent effort".

I have never been like that. When I wash my face, Sati pays close attention the whole time. I was like this even when I was in excruciating, hellish pain.

Nine years have passed since I heard how serious [my health problems] were. Right now they are as serious as they can get. As far as my perseverance is concerned, I have not slackened off. Under these circumstances, when I see what my companions get up to, well, I just cannot bring myself to look. These days, I just close my eyes to it. This is incompatible with my practice, such as when they wash their faces for hours and are not interested in anything else. Umm, they are like a pig. There they are brushing their teeth. Oh, I look at this and it fills me with sadness.

Oh well. That's the way monks are these days.

We are supposed to be the real Kammatthāna monks. We need not look any further than within our own ranks. Look at the state of our Kammatthāna tradition. It is pitiful. Looking at others, I don't know why I bother. They are an eyesore. Just look at our Kammatthāna monks and tell me if they don't belong in the same circle. Just look. Investigate this. I have no interest in anything outside of the Kammatthāna tradition. I wouldn't be interested at any price. Everything is completely spoiled. So what would they have me look at?

In regard to the monks and novices that I supervise, they cannot be clumsy and mindless in this monastery. If I catch them I give them their marching orders immediately.

I have had a gut-full already. It would be nice if I could have a rest. The more quarrelsome things get the more determined I am to go travelling about because I have already given sufficient teachings.

Conceit, pride, the Kilesa, Tanhā and all things smelly and foul; don't plaster them over the Dhamma. I'm telling you, don't, absolutely. There is no compromise on this. This is the level of mental commitment that has to be made. There has to be absolutely none of this in this monastery. If monks are not people who are determined to make sacrifices, if they are not people who will clean away the Kilesa, what will they clean away?

What I am relating to you is all about the Kilesa. It's gross. Do you want to haggle like you do in the marketplace? Don't let me see you doing this. I absolutely do not want to see any of this. I put up with enough already with those who want to come and stay with me. I bust my guts giving talks and taking charge of everything that needs to be done. I am telling you the truth!

I am not afraid of anything in the three spheres of existence<sup>50</sup>. I have no fear and no need for bravery. I speak from the highest rank which is superior to everything else and so this is quite natural.

I raise this as a point for comparison to the Kilesa. I provide a comparison with the cleanliness of the Kilesa in this way. The cleanliness of the Kilesa, what can you say? It's simply an adornment, a decoration that rubs up against us, hassling us all the time. This is no good. That's not good. It scrubs away until we become shiny.

Mattresses, pillows, mosquito nets and other lavish items are all for the sake of the body. It is all for the sake of convenience of the body in living, eating, working and using things. This is what really sustains you. This is what really looks after you to its fullest capacity.

Nothing can come into contact with this kind of cleanliness because the body is filthy. Can you see this? The Kilesas preserve the body while making it

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<sup>50</sup> Kāma Loka – the world of the senses; Rupa Loka – the finite material world; Arupa Loka – the immaterial world. In Buddhist cosmology each of these world systems contains several realms of existence, the human realm being but one.

filthy. They polish anything and everything until it becomes shiny. At this, they are satisfied.

This is what the cleanliness of the Kilesa means. In the eyes of the Dhamma the Kilesas are the extreme pinnacle of dirtiness. Do you see this? Make the comparison yourself. Every degree of Dhamma condemns them. What they do with all the beings in the world is the summit of their cleanliness. They make all beings crazy, unaware of what's really going on which is that in the eyes of the Dhamma, the Kilesas are the pinnacle of filth. Who has seen this? Who is it that relates things in this way? If you saw this, what would you say? Would you say nothing even though this is what you know to be true?

The case of the Kilesa is one of flagrant deception of all sentient beings. At this moment, they have got together to suckle the body in some strange way. They are not interested in looking at the heart. This heart, which is the most important essence, is buried deep by the Kilesa. It's tyrannised by the Kilesas which are foul and dirty and which prevent the heart from revealing itself.

The story of the Kilesa has travelled the highways and byways and is to be found everywhere. This is what I am most sorrowful about.

I see this very clearly. It is quite evident with this heart. There is nothing shutting it in. At the time it was released it was as bright as bright can be.

Now, I don't say this casually nor because I am ambitious or seeking something.

We have it but it's like we don't have it. Dhamma is like this. Dhamma is "just right" all the time. There is no squeezing, pushing and shoving. It displays itself at the right time and in the right proportion. If it is not appropriate for it to be displayed, you can try and pull it out but it just won't come. This is Dhamma; this is Dhamma being "just right".

In this day and age, the world is full of filth. Wherever I go to give desanas I repeat the story of the Citta. This much all monks and novices should look into. Right now this filth is trying to force its way into Wat Pa Barn Tard. It has already exhausted every other avenue. The Kilesas offer their wares everywhere.

They're in the bathrooms and the toilets and we must tread carefully. If we are not careful we will slip and split our heads open. They scrub and polish everything until clean. They're an accessory kept in the toilet and bathroom. Well, they are everywhere.

This is something truly pitiful.

There is nothing but various means of looking after the body. There is no interest in the heart which is getting filthy.

In toilets and bathrooms how many different kinds of devices and accessories are there? Have a look and see. There's makeup, a shower; how many of these things are there? Which style do you want? Here, these devices and accessories are scattered throughout the toilets for the laypeople and the monastic community. They are full of them. I have been to see but I couldn't bring myself look. And when you step inside these bathrooms you have to be careful you don't slip and crack your head open. Just like Luang Poo Khaw who slipped and fell in one of these bathrooms in Bangkok. The injury was so serious that he nearly died because of his fall in one of these ever-so-clean bathrooms that belong to the Kilesa.

If you struggle, you crack your head open. How on earth is this clean? Consider this yourself. Wherever this filth penetrates the story is the same. It will get to the stage where you cannot enter one of these Kilesa-bathrooms. There will be nothing but Kilesa coming at you all the time. Do you see this? All of you monks should look at this.

I am speaking in strong terms, not the way I would normally. It is coming out this way because this is very strong in my heart. Whatever tricks the Kilesas play and from wherever they come, I see them all. What do you say about that? If this wasn't the case how could I destroy them? This being the case, why should it stay shut in?

Let's look at the group in this monastery. At the moment the army of the Kilesa is slowly creeping in. It is inching its way in. There will be more bricks laid and more mortar poured in this monastery. We are already being sandwiched in. Do you see this, how their blows penetrate? I'm not sure the problem of the Kilesa is ever simple.



Let's take a look inside this monastery. Where else would you find anywhere more splendid than Wat Pa Barn Tard? The Kilesas will come and devalue everything. Nothing will be spared. All that will remain will be the Kilesas' toilet-market. They will insist on keeping these. At this point in time, it is not quite that bad.

What happens outside doesn't interest me. It's all about what the general public gets up to and I have let go of all this. Inside the monastery I have let go of as much as I can. This is a compromise as I have had a gut-full but I put up with it. It is expanding, especially because of the armchair and sofa brigade. Well, if I were to give up this monastery all that would remain would be the chairs and sofas. The entertainment for the monks would be going there for a chair and coming here for a mattress, pillow and mosquito net, all of the best quality. All the mattresses, pillows and everything else are there just to pander to the body. But what would be the state of the heart? Nobody will bother to look!

The heart is far more important than toilets but they won't look at this, will they?

These things have been fuel for the fire since they were externalised. They are external luxuries. People won't look inside to see a heart that is unkempt and is the fuel and fire that burns the head. This is what I pity because this is truly a danger. It's a danger that dwells within the heart.

Those things that I have mentioned are the decorations for the Kilesa shop. Contrary to popular belief they deceive the foolish<sup>51</sup> person but they cannot fool the clever and quick-witted. They cannot deceive the Dhamma. The Kilesa always submit to the power of Dhamma.

Do you see all this? What have you got to say for yourself?

Luxury?

Ouch!

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<sup>51</sup> Foolish here means one who does not know the Dhamma.

It deserves your disgust and disdain! To the extent that you cannot bear to look at it.

I am telling you the truth. What I am saying is for those close to me to listen to. I have never spoken this way elsewhere. I have seen this before my very eyes until it was a matter of life or death and then quite casually it appeared that, “Oh, what I am going to do? The world is like this.” Then the realisation that it’s all **Aniccā Dukkha Anattā** and that’s all there is to it.

For this group here it is proper to investigate and we should have Sati. So get on and investigate. Don’t let the Kilesas have their foot on your throat all time. That’s pathetic! All there will be is the Kilesas trampling on the heads of the monks. And after that they will start to adorn this part of the monastery and decorate that part of the monastery. Don’t get involved with this!

I want you to peer into your own heart constantly. Don’t give up your meditation. This is the reason this monastery is here, for practice. This is what we do. In overseeing my companions I teach and urge them to practise as I have explained.

Don’t be obstinate! I want you to see this. There is nothing splendid about this world. There is just the deception and trickery of the Kilesas stomping on the heads of all beings everywhere. Don’t let them get away with trampling on the heads of those who practise Dhamma. What’s the problem with having them turn up their toes? So, come on. Look at all of this. What do you say?

I reckon it’s intense using this strategy with the Kilesas until you can shut them down. You know immediately, but although you know, it is as if you don’t.

I am always tired these days for no other reason than I spend time helping the world. This is not normal. Giving desanas is going the same way. With this kind of desana, if you were following it in a textbook, you would not be able to turn the pages fast enough.

Going to various places I can give twenty to thirty talks. Where I went this time it was eighteen or nineteen, or maybe twenty talks for people to listen to. You know desanas, if they had to follow the textbook, keeping pace would be a problem. With that style, if you rely on study, you won’t keep pace. After one or two days you would come to the end and have to open another textbook.

You would have to go and look at another book. You would have to view a new plan, start a new desana.

With me it is not like this. I am telling you the way it is. I am telling you straight.

These days I would not be able to give a desana in the style of a scholarly lecture. This is because the Saññā that is required to extract the words from the various texts, being this chapter and that line, etc., is not able to do so. Not like it used to. Saññā just won't happen. Decline has set in. I don't use it much now.

Wherever I go, getting in a vehicle is like throwing in a sack. I know what's in the sack. I just don't take it out and use it. Speaking in one place it happens there. When I am here, it happens here. Wherever I go I am now forgetful. Going anywhere I am forgetful. I forget this and that. It has all gone. It's Saññā that just won't function. Sometimes I head off to my hut and go to the wrong one. It is what it is. My memory has gone. I know this but there is nothing I can do about it. How then can I put it to work? This is the way things are.

When I give a desana these days I don't just speak from memory; I speak from the truth. This is what comes out from me. It opens up from here. I don't suppress it or hold it back. I just give it to you straight. That's how it is.

**I am close to death now so I open up so that those close to me can have a little listen. Giving desanas is a way of teaching the world from Brahma down. That's what I say. There is no holding back. Now, the reason that I teach the garbage bin that is humanity, that is helpless, that is attached to possessions and the shackles that bind it – well, why shouldn't I? I want to make this clear. How come I shouldn't give desanas to the garbage bin? I can still give desanas to Indra and Brahma and various other heavenly beings that are stuck where they are. These beings are at higher levels [than humans] but I still give desanas to them. So, is there a reason why I shouldn't give desanas to humankind? So there, as I said, when it's open, it shines forth completely.**

I should speak for the reasons that I have mentioned. This question has arisen since the time I reached Nibbāna. It has been that long.

When my Citta is bold, it is really brave. This Citta is Dhamma gold, through and through. It is Dhammadhātu which dominates Lokadhātu such that Lokadhātu has nowhere to run. It has no boundaries, no limits. Even the oceans have shores and coastline and their depths can be measured. Their width, no matter how wide or narrow, can be measured. But Dhammadhātu is immeasurable. Not in any way, shape or form! It envelops Lokadhātu. It has no borders and no area. It is limitless. It covers everything there is. This is why it is called Vimutti. It has gone beyond Sammuti<sup>52</sup>. There are no boundaries.

If your heart was like this, what would you have to say for yourself? It's as open as this. It can be like this if you want. I am not saying this lightly.

Because it is not something that I hunger for when it comes time to speak I just speak.

Now I am on my last legs I am opening up so that those close to me can hear what I have to say. What I say comes straight from the heart, nowhere else. I don't get my material from reference books. I am grateful for that.<sup>53</sup>

I did study the textbooks but, when giving a real desana, that learning does not keep pace unlike real experiences. These keep up the pace no matter how fast you are going. They keep busting out. They spew out. In here is chock-a-block with them so how could you hem them in? This is what I am saying. Oh, apart from not speaking, that is.

Asking questions is the same. No sooner has the question been asked than out they come to address it. Apart from speaking appropriately in regards to the length of the answer and its level of detail, the question is answered accordingly. When it comes out, it does so one hundred percent. The answer comes out one hundred percent.

This way, as soon as a question is asked, up jumps the answer. It's all in here, in the heart, so how can it be suppressed? If it is not appropriate to answer, then no answer is given. On the other hand, an answer may be given that is proportionate to the question being asked. If the question is based one hundred

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<sup>52</sup> Sammuti-sacca means "conventional truth" or what worldly people believe to be the truth. In Thai the word "Sammut" means to assume or suppose.

<sup>53</sup> Here the single word "Sādhu" is used. This is a term normally used as a show of respect, a salute showing gratitude and acceptance.

percent on conventional truth, in the first instance, so will the answer, one hundred percent. Here the answer is matched to the questioner's capacity to grasp it. Whatever capacity to understand they have, the answer is provided at the same capacity. If it's fitting to provide fifty percent of the answer, then that is what is given. If it is fitting to provide seventy percent of the answer, then that's what is given. In most cases it's only twenty to thirty percent. If it's less than thirty percent, I don't answer at all. It makes me tired. I am not interested. I am indifferent. When answering in this way, sometimes I remain silent if it is not appropriate to answer. I'm unresponsive. This approach has already been established but if there's no point in giving a reply at all then I don't.

This is what I aim for. As soon as a problem arises, it has first to be examined in light of who is going to be given the answer. How much will be just right for their level of understanding. This has a way of sorting itself out. There is no need to do any research or digging around to provide the answer. As soon as the question is raised, up pops the answer.

Okay. Listen clearly to what I am saying today. This is the message: **Dhamma lives with the heart; they are one and the same.** This is how it is. Where else is it holed up?

Apart from not answering, when there is no use in answering I remain calm. Sometimes people ask questions repeatedly. This annoys me and sometimes I may scowl at them.

Oh. Look at the state of the world. I almost cannot bear to look at it. It is truly, truly pitiful. Bring out the comparison. The cleanliness of the Kilesa versus the cleanliness of the Dhamma, as I have just explained. The cleanliness of the Kilesa is the extreme pinnacle of filth in the eyes of the Dhamma. Listen to what I am saying. Now, just how clean can Dhamma get? Well get on and investigate until you reproach the Kilesas as I have explained. At their cleanest they become the highest summit of filth in the eyes of Dhamma. Compare this for yourself. And how much more superior is Dhamma? Words cannot describe it and you cannot speculate about it.

This is enough for now. That's it.



## **NO ONE CAN REPLACE THE CITTA**

**A Dhamma Desana (talk) for the benefit of  
Laypeople at  
Wat Pa Barn Tard**

Given on 29 August Buddhist Era 2547 (2004)

It's good firewood you know. [Refers to the firewood used to cremate the corpse of Venerable Ajahn Pañña.] I went to look at the pyre until it revealed the fragments of bone. If you have good firewood, the fire burns intensely and the bone fragments become crystal clear. If the firewood is substandard, the fire is weak and the bone fragments are tainted and dark. It all depends on the fire.

Just like Mae Chee Geow<sup>54</sup> whose bone fragments became relics but the relics are not transparent. I myself was the one who ordered their removal. There were so many flowers you couldn't see the firewood. You could just see the smoke billowing. The fire was not getting up at all so I called them over straight away and asked them to scoop out the flowers. It was me who directed them to do this. The funeral pyre was all flowers and no logs; so I told them to scrape away the flowers. That's how it was and I am sure it was the right thing to do! It was a real pity. They removed the flowers and inferior wood until it was all gone and the flames reignited. The logs were not specially chosen. They just heaped any old wood on the pile.

When the bone fragments of Mae Chee Geow were removed they had become relics. But, in terms of their clarity, they weren't that clear and this was entirely down to the intensity of the fire.

Apart from that, there is the lesson that was learnt from Luang Por Dhan (Wat Pa Darn Saensamran, Amper Phon Charoen, Chungwat Nong Khai). I was the one who, from the beginning, kept on at them to find some really good firewood and fetch it. Wood such as balau wood or red lauan wood; wood that makes for a really fierce fire. I had them go and fetch that kind of timber; such as balau and red lauan. We have some of this kind here. We have the sort of wood that burns with a fierce flame.

You know, there are several varieties of firewood. If the firewood is no good, then the fire will be poor. This makes the bone fragments opaque and tainted. It all depends on the fire. In the case of Luang Por Dhan I went and ordered the firewood. I directed Tan<sup>55</sup> Tui. I told Tan Tui to inspect the wood to make sure that it was a good quality. I told him not to let just anybody take responsibility for the corpse of Luang Por Dhan. I gave Tan Tui that responsibility.

The problem of the firewood is quite an important one. I had them go and select the best and fetch it. That's what I told them to do. That was good

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<sup>54</sup> Mae Chee Keow was a nun reputed to be an Arahant (enlightened).

<sup>55</sup> In Thailand, Tan is a polite title for a monk when used in conjunction with their given name.

because before the body was burnt, I went and inspected all the wood. It complied with my instructions. It was the best kind.

It looks like the rain has been made to order. The weather won't disrupt things. This morning there were light showers. Over the last few days this has been the only day like this. Prior to this, it has rained lightly but nonstop every day. This is how the rain has fallen. At the moment, thank goodness, it is fine. There is no rain and that is fitting.

Tan Paññā's passing is a big blow to the foreign monks. He was the hub of Dhamma communications between the foreign monks. In the ways to practise and conduct themselves he was the one to show them the tricks of the trade. Now that he has gone, I feel that there will be a big gap here.

Tan Paññā was their highest authority. He advised, cautioned and taught these foreigners, wherever they came from. Whether they happened to be laypeople or monks he was consistently the one to guide them. It's for this reason that his passing will leave a big hole. He will be really missed.

At the next level, as far as this monastery is concerned, there is Tan Dick. This is quite good. He is a step down from Tan Paññā.

Tan Paññā was very clever in teaching the tricks of the trade, the stratagems and the angles that he had on Dhamma. The development of his heart wasn't bad either. Tan Paññā and Tan Dick are both good but I feel that Tan Paññā is more refined and meticulous in his teaching.

Khun<sup>56</sup> Jane, what did she have to say about this? How was she on that day? Come on, out with it.

[A lay woman replied for Khun Jane.<sup>57</sup>] She said, "*The night that Tan Ajahn Paññā died, Jane had been resting. At about 1:30am, the window in her bedroom opened by itself. The doors and windows were normally very hard to open. She thought that a burglar had come up to the house, or something like that, so she woke up her husband. He had a good look around the house but there was nobody there. Then, at 6:00am, Chao Khun Sumedho telephoned to tell her that Tan Paññā had died just after 1:00am that morning. This was the time in England, which in Thailand corresponded to 8:00am.*"

The time matches. This is the same time. Tan Paññā had gone and alerted his follower. Jane was a devotee. She came to stay here with Khun Freda. Jane

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<sup>56</sup> Khun is a polite title used for both men and women.

<sup>57</sup> Jane was a longtime supporter of Ajahn Panna but was not in attendance at this talk. The reply shown above was given by a Thai layperson to whom Jane had confided the details of her experience on the night that Ajahn Panna died. This book is dedicated to Jane.



has been coming to stay for a long while. She participates here for a month sometimes. She comes to meditate here. Before she didn't do much. Her meditation was just relaxing and calm. Khun Jane and Khun Freda came here. It's this Khun Jane that says Tan Paññā came to visit her when he died. Her door opened on its own.

Before I went to Bangkok, I visited Tan Paññā. He was underneath the building<sup>58</sup>. I went in. No one else entered. The monks and novices knew what to do. As soon as they saw me go in everyone left, including the monks. That left just Tan Paññā and I, the two of us, so that we could have a chat.

I told him that there was no need to be concerned about his corpse or his funeral. I told him that his practice was, instead, for the benefit of his heart and not for these other things. Material things can all be replaced but no one could replace his Citta. It was his job to look after that himself. This is what I said to him. I gave him instructions specifically related to the Citta. His Citta's foundation was very good. Tan Paññā and Tan Dick, they are both good.

Whether this is praising him or not is irrelevant; the teaching that I taught was not the least bit wrong. In my sojourn through life I have come across everything: right, wrong, good, evil. These are all teachers that come to educate us. That's all they are. After I learnt from these, I became a teacher myself and set about educating my followers.

The guidance that I give is correct in every way. When they receive the right stratagems and tricks, their practice progresses smoothly. If stratagems and tricks are not closely aligned with the hearts [of the meditators], then progress is not so smooth. It's obstructed here and blocked there. The moment they receive the right instruction, whoosh, it rushes ahead. The wile and guile, the tricks and the stratagems that are taught are therefore extremely important. Citta Bhāvanā is of ultimate importance; it's the number one priority.

When teaching, I can't just drag out a textbook and teach from that. The way to practise has to come from and be taught by the heart. When I teach, you could say it is one Citta teaching another. Nothing else comes into the equation. I take what I teach out of the heart, fresh and hot. The listener can easily understand it. Their practice suddenly takes off.

It is for this reason that the one teaching these tricks and stratagems must have a Citta at a higher level of development than the ones receiving the instruction. This is the correct approach to teaching. The more experienced [the teacher], the smoother the progress [of the student] as there will be no lingering doubts.

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<sup>58</sup> The buildings are on stilts and Tan Panna would have been resting in the space between the ground and the floor.

I endeavour to educate everybody this way, whether they be male, female, layperson or cleric. The heart has no gender. It can accept merit and demerit, Dhamma and Kilesa and it can also fix these things. The teaching drops down to the same spot that resonates out to them all.

It's like the Kammattāna practice, the sole purpose of which is freedom [from Dukkha]. It has to be taught correctly. Those practitioners who are receptive progress smoothly. Having someone guide and teach them properly yields great results.

An example of this is Ajahn Mun. He could explain every little detail. He was very astute and direct. But that was him, the embodiment of commitment.

My behaviour was like this; I was genuine and committed right up to the point of being adventurous. Tan Ajahn Mun had to restrain me all the time. Whatever he said resonated with me immediately. He had to bring me under control. He had to yank me back. He had to slow me down because I was too intense. For example, I would sit until daybreak and so he had to temper my behaviour. If he had not done that, I would not have backed off. I saw the results here in my Citta. Things were unimportant. Whatever they were I paid no attention to them. The Citta was going full steam ahead. Now, Tan Ajahn understood this from all aspects: from the point of view of the Dhātu, the point of view of the Khandha and from the point of view of the Citta. He knew all there was to know. When I was spirited and adventurous, he would pull back on the reins.

Staying in Samādhi – he was quite serious in wanting me to give up this. He said, “You're going to die in Samādhi, are you? Samādhi is a fool's dilemma<sup>59</sup>.”

He would scold me. “Are you going to lie down dead like that?”

This was the sort of thing he did with me. Anything that I didn't understand, I disputed with him. I argued purely for the sake of getting at the truth. If I did understand, the understanding was immediate. This genuinely was the way I went in search of the facts. Whatever he would say in his desana, I was on to in a flash and I would incorporate it into my practice.

In the case of sitting all night, he tempered my behaviour there. If he hadn't done I would not have conceded. Even though my bottom would be breaking I would show no interest in it. If the Kilesa were not going to be broken then

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<sup>59</sup> The dilemma being that while Samādhi is good, embarking on the pursuit of Paññā is better, so when does one give up time in Samādhi (which one can be addicted to) for the pursuit of Paññā? Luang Ta likens Samādhi to a lump of pork on the chopping block instead of a live pig.

I wasn't going to give in. This is why I say that my Citta was very active in investigating the physical elements and the Khandhas.

My stomach might have been out of order because I abstained from eating. This was no surprise. I would refuse to eat. This was because after eating I would be like a heavy haulage truck, which was not conducive to being active and nimble.

This means that, in each case, fasting has to be compatible with one's character and behaviour. Whatever is right for your character and personality, latch on to that as much as you can. This was mostly the case with me.

The body is a means to reinforce the Kilesa. It well and truly is a tool of the Kilesa. If the body has vitality, it reinforces the Kilesa. It is for this reason that I had to push the body to its limits. Fasting meant pushing the body to its limits.

When I was on my own there was no one else to consider. I would eat when I wanted to<sup>60</sup>. If I didn't want to eat I could let it go for several days; living on my own. If two of us went, each would have to consider the other and so the situation wasn't so conducive. If I went on my own, I got right into it. I would eat when I wanted to. If I didn't want to eat, I could take it or leave it. This was a revelation. I'd go on alms round and then just eat from what I got.

It was like the body was weak but the Citta was sharp. One doesn't match the other, you know<sup>61</sup>.

Now, when I went to a village, before I got there I would nearly drop dead. I would have to sit down and rest halfway. Just listen to this. I learnt that after I had finished eating I would be like a racehorse. I would spring back into shape immediately. There! The body easily snapped back into shape. On the other hand, it is difficult for the Citta to spring back into shape. It is for this reason that we have to be strict in regard to the heart. I was very strict.

I did a lot of fasting, quite a lot. I did so until I got diarrhoea in my tenth pansa. It all started in my seventh pansa. This was when I got really serious, when there was no messing around. When I reached my tenth pansa my stomach got out of order. I paid no attention to it. I only had one thing on my mind. This means to say that this practice was compatible with my character.

Similarly I tried refraining from lying down. This is Nesajji in the thirteen Dhutanga practices. I gave this a go. As I refrained from lying down more and more, instead of my heart becoming light and bright it reverted back to being dull. If I abstained from lying down for several days the dullness increased

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<sup>60</sup> Meaning on the days that he wanted to, but still between dawn and noon and therefore not in breach of the monks' rules.

<sup>61</sup> Having a lot of bodily energy tends to be a hindrance to mental sharpness.

exponentially. So, this was not right. Looking at the results, they did not match the results I should have obtained.

The more I abstained from laying down the duller my heart. I stopped and gave away this practice. I came to the conclusion that fasting was compatible with my personality.

Going anywhere on my own meant that I would fast, not just reduce my food. If I stayed with friends and colleagues a lot, such as when I stayed at Wat Norng Phue, I reduced my food intake throughout. On no occasion did I allow myself to be full. The reason being that I had to be involved with my friends and the group of monks that had come to stay with Ajahn Mun. I was someone who watched over them, advised them and cautioned them so that their inappropriate ways did not offend Tan Ajahn.

Because I had done this off my own bat, Tan Ajahn didn't invite me to come and see him. If I did go to see him, it was because I was concerned about something that should not have concerned me at all. I had to be interested in his take on how to get the monks and novices to practise properly in every way.

It was true that he was the one thing that the monks and novices feared most but he seldom got too involved with them. I was the second one that they were scared of and then I took over the mantle of number one because I was always on at them, wasn't I?

When the monks and novices saw me they were like mice looking at a cat. That's how it was. I was really serious with them. I was always on the lookout for those who weren't up to much and then I would call them out and remind them of what was what. My practice toward Ajahn Mun made things as easy as possible for him. I never departed from this approach. I refrained from fasting and ate about sixty percent of normal and that was appropriate. I calculated that that was sufficient to allow my practice to remain at ease.

I couldn't go hell-for-leather like I wanted to because there were lots of monks around and they had various problems. It was as if they had all come to stay with me, every last one of them. I kept an eye on these monks and novices. It was because of this that I just restricted my food intake.

If I stayed with Ajahn Mun, I always restricted my food intake. I never allowed myself to feel full but I never fasted. As soon as I was off, away from Tan Ajahn, I was immediately back into fasting. That's the way things were.

Speaking about my teacher, the one who coached and educated me, Luang Poo Mun was the one who tempered my behaviour. I was very daring and adventurous so he had to rein me back. He was always right. He was never

mistaken about anything he taught. For example, me sitting until dawn. He never showed any interest in this you know. All I got was, “If that’s what you want to do, then fine. Get on with it ’til you die.”

He would listen for quite a while and then I would get a scolding. This is what I mean. To put it in everyday language, what I was doing wasn’t bringing contentment. I’m telling you, he knew my personality. Where I was concerned, if we switched to discuss Dhamma he would turn on immediately and go backwards and forwards over the subject. In ordinary language we were like father and son having a discussion on Dhamma. However, as soon as the discussion turned to Dhamma he would implore me passionately every time, without fail. This was because he understood my character, a character that was committed, genuine and bold.

For example, he was scathing about me abstaining from lying down and sitting until dawn. He referred to the example of a horse rider training his mount. There is this horse rider simile in the scriptures and I’d already seen it. He had no sooner raised this example than, whoosh, I understood immediately because I had studied this simile before.

A horse that is very high-spirited, exuberant and bold, this is what he brought up. As soon as he did, it hit me. A rider has to train a horse that is bold and high spirited with a very firm hand. When it’s not the time to eat grass then the horse shouldn’t eat. When it not the time to drink then the horse shouldn’t drink. It should just be training, that’s all. As the horse’s bucking and bounding subsides, so too the training is reduced, until it is able to be put to work. At that time, normal training can be applied. That’s all he had to say, a rider training a horse.

I still regret that Tan Ajahn Mun didn’t come around to visit me.

“Oh, what kind of training is this dog doing?” he would say.

I wanted to say that I was training as he said and that I was doing it to my heart’s content. But he didn’t say anything. I had come to understand everything.

From that point on, I never again sat right through the night. That’s how it was. I conceded and, let’s face it, I had to concede.

Now, when I went down the path of Paññā it was the same. Being in Samādhi, it’s like: Wow, this is the Citta in Samādhi. It’s hard to make up<sup>62</sup> that kind of thing. That’s what I reckon. I could stay all day long without thinking about a thing. Thinking was boring and happened sporadically. In the past, I couldn’t go without thinking. I would flick from one thing to another, concocting

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<sup>62</sup> As in lie about or falsify.

stories about all sorts of things. This was all driven by desire, by craving. It spewed out through the eyes, ears, nose, tongue and body. It wanted to experience this and see that. That thing, this thing. Imagination ran wild.

Now, when Samādhi had calmed me down it was like water extinguishing the fire. Everything went quiet. There were no thoughts of anything external. Not only that, I didn't even want to think. It disturbed the heart. See what I mean? Whereas before, it would have killed me not to think. Do you understand?

Now, at this time when I settled down, I could stay like that all day. I could go and stay anywhere with no problems. I didn't bother thinking about anything. All there was was an unswerving *knowingness*<sup>63</sup>. So much so that I mistakenly thought that Nibbāna was to be found here.

When he chased me away from this position, saying that Samādhi is a fool's dilemma and it's addictive<sup>64</sup>, those mistaken thoughts started to diminish. After that I threw away the textbooks entirely and [turned] completely to the forest [practice].

He asked, "Do you understand that Samādhi, in all its glory, is nothing but Samudaya?"

That Samādhi was Samudaya was something that I had never heard before.

"Samādhi, in all its glory, is nothing but Samudaya. Are you aware of this? Well, are ya? Ay?"

He came straight out with it.

Taking the same approach I answered straight back saying, "Ok, if Samādhi is Samudaya, where can I develop *Sammā* Samādhi?"

Do you see? This is how I used to debate with him.

There were still holes in this argument.

"Oh, all right then," he'd say. "The Samādhi of the Lord Buddha, that was *Sammā* Samādhi. Yours is the other kind."

Oops, I had to concede.

"Do you see what I am saying?" he'd say.

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<sup>63</sup> Knowingness refers to the ability of the Citta to "know". It is not the knowing of anything specific but is the quality of knowing itself or the capacity to know. There is no adequate translation in English and so the translator has coined the term *knowingness*.

<sup>64</sup> Literally: Its meat sticks to your teeth. In Thai this is a clever use of words because the slang word for a fool is the same as the word for a pig.

From that point onwards I set off in the direction of Paññā. He had chased me off in Paññā's direction. You know, Samādhi isn't the means to overcome the Kilesa. It's Paññā instead that is the means to defeat the Kilesa.

Ajahn Mun used to say, "Samādhi is simply a means to quell sensory stimuli and emotions in order to build up energy for the journey of Paññā. If there's no Paññā what else can be used? Samādhi, in all its glory, is Samudaya."

He would scold me, "Do you see this?"

As soon as I understood that what he taught was correct and I was wrong, I abandoned my position and took up his.

Now, if [my heart] came out [of Samādhi] I would let it because I would have had my fill of Samādhi. This is called the Citta having had its fill of Ārammana. Thinking about this and that, ruminating and imagining are the Ārammana of a Citta that wants to think and make up stories. So, when this activity ceases and Samādhi is still and steadfast, thought and imagination disturb the heart. This is what is meant by the Citta having had its fill of Ārammana.

This Citta, having had its fill of Ārammana, then has to be lead down the path of Paññā. Tan Ajahn instructed me to investigate by separating out the Dhātu and the Khandhas. I was able to latch on to this immediately. After this, things really took off because Samādhi was primed and ready to go. As soon as I headed off in the Paññā direction, things snapped into place immediately.

Now there was nothing beyond me. I wouldn't sleep or rest. At night, I wouldn't sleep or rest right through to dawn. Things just evolved that way. I didn't sleep during the day. In the end it just about killed me.

Oh, how did things get like this again?

I went to see Tan Ajahn. I told him that I had set off in the direction of Paññā as he had told me to.

"How can this be?" he said. "You don't sleep, night or day. At night you're spinning around in circles. During the day you're spinning around in circles. I am telling you, this is what happens when you are deluded about Sankhāra."

"Do you see this?"

This was what he bought up.

This is to say Sankhāra that is aligned with Magga doesn't know its limitations and so Sankhāra associated with Samudaya can infiltrate. This is what he meant but he didn't say it in so many words.

He raised the example of a lay supporter called Dtoum for me to consider. He said this person was deluded about Sankhāra and that if I didn't investigate I would never find this out for myself.

“You go crazy when you are deluded about Sankhāra”, he said and then he repeated this.

I had to concede on this occasion and so I didn't argue.

When things were like this, whizzing around in circles and nearly killing me, I would slip into Samādhi as Tan Ajahn had taught me.

Oh yes, if this level of Paññā stops at any time, you just go chasing your tail; so much so that you don't sleep a wink all night. Daytime is no different. The Citta works on automatic. This is why Tan Ajahn wanted me to be restrained by resting in Samādhi so as to re-energize the heart. Resting, sleeping and eating, even though they may sometimes seem like a waste of time they do result in being refreshed and having energy. If you do without them, then you get the situation that Tan Ajahn warned about. This is why I never forgot this valuable lesson that Tan Ajahn taught.

He had already pioneered the way; he had already gone down the right path. His instruction was never wrong. Those who followed his instructions were on the fast track.

If his teaching had been incorrect or in error I wouldn't have known what to believe. Isn't that the case? If I had latched on to something that was wrong, what could I have done? Hey?

If someone gives the right instruction, wherever it is upheld it is correct, instantly, every time.

It's for this reason that teaching and giving instruction is extremely important.

I couldn't teach this kind of practice by just grabbing hold of a book on Dhamma and teaching, you know. Just think about it. For instance, I learnt the theory but when I got really serious and committed, I didn't resort to scripture. It evolved within me. I understood something so knowledge arose. Whatever I saw, I completely comprehended.

It is absolutely certain that this came from the practice and not from studying the theory. Now, don't get me wrong, I am not belittling the scholarly approach but when it came crunch time, practice was the way to go. As various points of knowledge appeared that I had never encountered or experienced before, I had complete confidence and certainty. Oh yes! Without fail.

See, this is the difference with the practical approach.



When I was going full steam ahead, what can I say, this is what it was like. There was nothing that stood in the way of the heart, nothing at all. This is about all I can say on the matter.

What I said about standing in the way of the heart – I was, of course, referring to the Kilesa to a greater or lesser degree: the prickles, the barbs, the fuel, the fire that burns the heart. When these are opened up, restrained, extinguished and knocked out then the Citta will gradually become clear and then it will open up more and more. It will thrash the Kilesa and sever them completely.

At this stage the Citta will be totally clear or empty. There's nothing that can overcome this so how could the Citta be attached to anything? Just listen to what I am saying<sup>65</sup>.

Whatever questions come, they are immediately taken on-board; there and then. This is because this channel<sup>66</sup> has already been opened. It's like turning on a tap, one of several located around the big tank. Do you understand me? Whichever channel gets opened, that's where it flows out of. That is unless we don't open it. Whichever way the question comes out, the answer is directed back the same way; quite apart from the issue of whether it should be responded to or not.

The answering of these questions is immediate and complete, one hundred percent. It's got to be one hundred percent at first. Now, when I give a reply, it must be pertinent to the audience. The audience then gets the appropriate benefit. Suppose a question is asked in a particular way and it's understood one hundred percent. If the questioner is capable of understanding it one hundred percent, the answer comes out, whoosh, in its entirety.

Whatever level a question is able to be understood at, that is the level at which I acknowledge it. If it is not appropriate to answer, I keep quiet and remain indifferent; as if I don't know. This is what I do. This is what it means to have Dhamma in your heart. All of you should hear this.

The Lord Buddha realised the Dhamma and taught the world. It was in His heart that He knew it. He didn't use the study of some religious text from somewhere or another. The text came afterwards. The Lord Buddha opened up the scripture of Lokadhātu in His heart. All the Sāvaka opened this in their hearts. Now, when this path is full, the heart and the Dhamma are one and the same. This is the end of the road. There is nothing that can surpass this; that can become an obstacle. There is no such thing as, blocked off here, hemmed

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<sup>65</sup> At this point there is a change in subject matter but there no actual break in the narrative.

<sup>66</sup> A channel through which Dhamma can flow.

in there. These are terms for the conventional world, for the Kilesa. When the Kilesa are no more, there are no hindrances. Everything is clear; all the time.

This is exactly as the Lord Buddha explained it: **Āloko Udapādi**. The Citta is stunningly bright both by day and by night; always. There's nothing to overshadow it. This is because the Kilesa are finished. The conventional world of supposition is finished. There is nothing that comes and overshadows the Citta. All that remains is Dhamma Vimutti. It is Dhammadhātu through and through.

Not only this but it can now be opened up completely for the benefit of the world. The actual benefit will vary depending on the level of receptiveness of the individual. I teach according to the receptiveness of the individual. This is what I mean by the Dhamma of practice.

Study – I've studied chapter and verse but when it came time to get serious, well, nothing developed. The theory just churned around in here<sup>67</sup>. At the end of the day, this is where it rested; entirely. I'll give you a 'for instance': me giving desanas to the general populace. No matter what, I cannot give a desana in a scholarly style. Not only that, it doesn't really interest me either. However much I studied, it couldn't be my cornerstone when everything was on the line and the true exactitude was required. It just couldn't. So there.

On the contrary, it comes from here [the heart]. As soon as it springs into action, whoosh, [this knowledge is] ready for use a hundred percent, every time. This is the way it is. Such as, these days when I give a desana, if you wanted me to give it in a scholarly style, I couldn't do it. I just cannot remember the text. Not only that but I am not interested in recalling it either. All I am interested in is the practice.

The desanas that come out of this are spontaneous. Whether there is a lot or a little, it just pops out. When it's over, that's it; gone. Everything is empty.

So, when I say, "when it's over it is gone", where does it disappear to? It disappears into emptiness; completely. **Suññato**<sup>68</sup> **Lokaṃ Avekkhassu**, meaning, completely void. This world is a complete void. There is absolutely nothing to entangle the Citta. This is the authentic natural state of the Citta which is detached from the conventional world.

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<sup>67</sup> It is not possible to be more specific than "here" as there is no reference for "here". The translator suspects that at this point Luang Ta was pointing at his heart. This would make sense as the audience would be able to see where he was referring to as "here".

<sup>68</sup>The quote in full is "Suññato Lokaṃ Avekkhassu Mogharāja Sadā Sato" which translates as, "O Mogharaja, you should look on the world with mindfulness and see it as being void." This is to be found in the Sutta Nipata. The Void is synonymous with Nibbana, void of self.

This is the genuine Dhamma, the genuine Citta. They are one and the same. This is what emerges out of the practice. You can't realise this if you don't practise. The practice is the key that unlocks the Dhamma.

If you study Dhamma, that learning is not a real asset for you; it can misguide you or you can forget it. However, you don't forget the practice. It is always vivid. This is where study and practice are quite different.

Just like the desanas that I use to teach the world each day. I teach by means of the basic principles of reality, that's all. I don't get too interested in anything or who will come and ask what. There is no fear that I will get attached to or entangled with any of this. To say that this is being brave of me, well, I don't see that either. Let's just say that applying reason is how it works and that's all that needs to be said.

As soon as it comes out, pop, it immediately comes out at the right level for the audience. It befits their standard of ingenuity right from the start. If it is not appropriate for it to come out, then wild horses can't drag it out and that's that.

This is what I mean about the practice being about the Citta. It opens up the Citta to the emptiness. Lokadhātu is completely void. There is nothing in Lokadhātu's three spheres of existence that can surpass the Citta. Nothing at all. This is what is referred to as Citta Vimutti or Citta Dhammadhātu. This is what it is. It's the practice that lets you see this, all by itself. Other aspects [e.g. Pariyatti] cannot achieve this. If it's Paṭipatti, you can achieve your highest level.

Once purity is achieved, the extent of whatever characteristics and good habits<sup>69</sup> you may have are displayed in full detail, including the things which you have aspired to since you commenced the practice. For example, we wish to become an Arahant and as soon as we became an Arahant, we want to be skilful in various endeavours. So, aspiration seeps in, just like it does in our garden.

Whatever varieties of seedlings we sow in our garden we have the right to do so within its boundaries. We can plant whatever species we want. Whatever we wish to plant, we do so. The fruit is borne in our garden. The garden is ours.

Vimutti, liberation or freedom, is the same for all of us. However, there will be differences in the fruit or the results that arise which are the trappings of our characters and good habits. Just like in our garden, whatever we liked to

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<sup>69</sup> Benefits from previous lives.

plant, that's what grew. Isn't that so? The thing is, what was planted in the garden was not the same for each one so that's why there are differences.

In the Arahant's garden of Visuddhidhamma whatever kind of characteristics they had will be on display there, depending on the individual and what they planted. If there was not a lot there, then that's all there will be in the garden. Whatever style they planted will be exhibited in their garden.

Those that have achieved Magga Phala Nibbāna and teach and guide the world are each different in this way. Do you understand? In these matters they are not identical. That is because these things are incidental adornments. As for purity, it's already in its natural state. It doesn't need to adorn anything.

These things are characteristics and good habits that have been built up and sought after. After attaining to Arahant, they allow you to be talented in a certain way, excellent in another and proficient in yet another way. When it happens, this is the way it is. Like this.

As for purity, that's the same.

Now, all of you should make an effort to understand this. Ok?

This is the practice. I ask that all of you practise. Don't ignore your heart, alright! Don't let the Kilesa walk all over it. If the Buddhist religion is just an external ornament to your house; if it is a pattern for decorating the antique china in your home; if you want Buddhism to be an external decoration, then all you have is excrement, faeces and urine.

This is all meaningless if your heart is full of the Kilesa. You must have Dhamma adorn it.

Lately, this is the state of affairs. It makes me really sad. I'm calling a spade a spade. These days, monks are infatuated with titles, providence and brown-nosing; things that are not the way of the Teacher, not in the least.

At the time of ordination, the Lord Buddha instructed monks and then chased them off into the forests and mountains; renouncing everything. Now this is the Lord Buddha's teaching. He chased monks off into the forests and mountains. **Rukkhamula Senasānaṃ** When ordination had taken place he had monks go and sit in the shade of a tree in the forest; in the mountains; seeking caves, rocky overhangs and cliffs; places conducive to the practice, where they wouldn't be disturbed; places that supported their practice, helping it to be smooth and proper. They could then put in the effort required and remain there for the rest of their lives.

There! Do you see that? Monks remain fresh and vibrant when they live like this.

Now, practitioners who follow [this path] can also continue to seize hold of Magga Phala Nibbāna.

So, those monks who want the bones of a pig or the bones of a cow can rush off to the market to have these bones hung around their neck. These pig and cow bones are the same as their titles, providence and ingratiation. This is their fame. After they ordain they seek fame and celebrity. They clamber after good fortune and rank. They don't seek out the essence; they don't seek out the Dhamma as enrichment to their heart. They pursue that which is grubby and sordid. This is the story of crap and pee; the story of sewage. This is the dwelling place of this sorry world of Saṃsāra which is riddled with Kilesa. That's what it is alright.

Anyone who wants to destroy the Kilesa must sweep away all this but nowadays doing so is being wound back. Have you noticed that?

When do you see junior monks in Bangkok? There are only senior monks. They are just senior lavatories, senior toilets; that's all there is living there. They teach their minions to accumulate the power and desire for rank and fortune. They deceive their followers in this way.

The senior ones have the privilege of granting authority. For example, setting a monk's rank or promoting a monk. Those that have the power to give or take away these positions now use this like a lure to catch fish. If there was just the hook, the fish wouldn't bite. There has to be a lure at the tip of the hook. These monks hand them out: a deputy abbot here, a secretarial position there. Have you noticed how they hand them out? This monk a Phra Kru<sup>70</sup>. That monk a Chao Khun. Chao Khuns of various ranks. All this is is a bait for the Kilesa's fish. Just see for yourself.

From there they beat a path towards Somdet. As they go further up, the pile of sewage that is inside a Somdet is equal to the size of a mountain. This is what is inside these highfalutin dignitaries. It has been there since they became lavatories and now they are full of it.

This is not the Lord Buddha's Dhamma! This is not what He taught all the beings in the cosmos on a regular basis. These activities are not Dhamma. Instead this is the tale of parasites, parasites of the most dangerous kind. They destroy their own heart that, in the beginning, had some aspiration towards Dhamma. They turn it into nothing but faeces and urine. They allow these

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<sup>70</sup> Phra Kru and Chao Khun are ecclesiastical titles usually given after passing certain levels of examination. They are also "handed out" without the need for the recipient monk to have passed the corresponding examination. There are at least two levels of Chao Khun. After this comes the rank of Somdet.

things to fill up the heart until it is transformed into sewage. They make lavatories fill the hearts of monks and novices.

You can go and stay in any monastery and that monastery will be a toilet. The monks and novices will be sewage. They will conduct themselves like crap and pee. Each monastery is only a toilet. Monks and novices will be everywhere but there will be nothing but faeces and urine throughout. Where could you have anyone go and pay their respects?

This is not the path of Buddhism.

Right now there is a mutiny going on. Monks are infatuated with status and fortune that they are given. They turn their efforts into talking down and destroying the Dhamma.

All these things are an imitation. They're crap and pee.

The genuine Dhamma, as taught by the Lord Buddha, is pure gold. He chased after it in the forests and in the mountains so as to have pure gold draped over his heart. It is because of this and nothing else that peace and calmness covered and dominated Lokadhātu. It is not due to any heaps of sewage or any good fortune, status or adulation.

Right now, these things are infatuating. Rank and fortune are sought after for the power they give to those who crave lewd obscenities. They crave depravity and wickedness. Should these people continue to be promoted and put in charge of the monkhood, then the Lord Buddha's teaching will be trampled on and they will leave nothing behind.

The monks that practise properly and well in the forest and the mountains are accused of being weird or crazy. Is there anything like this in the Lord Buddha's Dhamma? No, there isn't. The Lord Buddha taught monks to clear off and live in the forest. This being the case, why do some say it's crazy for monks to dwell in the forest? I mean, how awful is it for laypeople or monks to say things like that? Just reflect on this yourself.

This is an example of the malevolence of these sham monks. They proclaim themselves to be monks but their conduct gives them away as being crap and pee.

The whole world is ablaze. Even the Lord Buddha was singed. That's why, instead, He taught all of his Sāvakas and all of his lay supporters to go and live in the forest and in the mountains in search of peace and tranquillity.

This lot are only after greed and fortune, and lots of it. They adorn themselves with lavatories and are completely sucked in by them.

They think, “Oh, this one is at this level. That one is at that level. I’ll bestow on them a rank and they will immediately fall into line and support me. I am the big boss with the authority over the monkhood.”

The big toilet, more like. Stomping all over the religion. Stomping all over the king. Stomping on the nation and crushing it to pieces. This is all because the enormous authority vested in these high-ranking monks belongs in the lavatory. I’m telling you, that’s where it belongs.

At present, they are out big-noting themselves all over the place. Who hasn’t seen this?

If you look in the scriptures, you’ll see that what I say is in line with the principles contained therein. It’s the opposite of [what] the others [teach]. The Lord Buddha didn’t teach like them. What he taught was to let go and become detached; to cast off all those other things.

As for the essential Dhamma: **Rukkhama Senasānam**. It teaches how monks should go about their work. As I have already explained, they should be persistent and they should establish Sati properly. Samādhi will make the heart peaceful, away from the Kilesa that push and pull us about causing turmoil. See, this is it.

To make themselves peaceful they should enter Samatha Dhamma which is Citta Bhāvanā. They should head off into the forest and the hills to practise this. These are the sorts of places that are conducive to the practice.

This is the real Dhamma, the genuine Dhamma and this is how the Lord Buddha taught us to practise it.

Right now they are reeling in the fishing lines because they want the victims that are caught on the hooks. They want to hand out various ranks. These recipients, as soon as they are given these ranks, are already victims. At this stage the hook is in the prey, they just don’t know it. It’s stuck in their mouth, enough for them to be caught. They have already taken the bait. Their captor now yanks his hook. The blood spills.

With these monks there is only the blood-spilling kind, including the secretaries, the deputy abbots, the Phra Krus, the various levels of Chao Khun and the Somdets. The lot of them are blood spillers who have touched the Kilesa and been taken in by them.

The Lord Buddha swept away these Kilesa but they have hauled in this group of blood-spillers. Right now they are promoting themselves throughout Thailand. These monks are significant. They are the culprits who cause the most trouble. They reap destruction by letting the blood spill; this monk has

that rank, that monk has this or that rank. They are blood-spillers, that's all they are.

The Kilesas have their hooks stuck in the mouths of these monks and they pull on them.

If you oppose them they will dismiss you. They have a bit of muck stuck beneath their nose,<sup>71</sup> being a secretary or a deputy abbot, etcetera, that might get dislodged. You have to agree with them; have the hook stuck in your mouth so that the blood spills as with them. Right now, they're spilling the blood.

Here in Siam what is the significance in having the monkhood study? What is the point of studying to these various levels; these ranks that are enemy of Dhamma through and through? I mean, what is the point? Quite apart from the fact that they are the enemy of Dhamma, there is no rhyme or reason to it. This is the tale of the Kilesa, that's what it is.

Right now they are building up their reputation. They travel all over the place. So, this lot go touring, such as on the ninth day in the Buddha Monton<sup>72</sup> when they held a rally or some such thing. What they held was a Great Enemy, of enormous proportions, made up of the kind of monks I have been talking about. They were Mahā<sup>73</sup> this and Mahā that. This was a massive army, poised to destroy the nation and the religion. It will devastate good people who have wealth<sup>74</sup>.

This gigantic army is rising up and not for fun. Did you see this? That day, some of them had weapons. This is them, the ones with the hooks stuck in their mouths. They want to be big, they want to be grand while having the hook caught in their mouth. Consequently, they are completely off the rails.

So what was the situation at Buddha Monton? What did they read out in front of that monastery? This is them, the ones with the hooks stuck in their mouths. This is the rabble that will destroy the nation, the religion and our great king. It is this lot.

Do you recall this yet?

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<sup>71</sup> "They think they are a class above you" is the meaning.

<sup>72</sup> Before 1933, Thailand was divided into ten Monton for administrative purposes. The exact location of this reference is unclear so the translator has retained the original text. It is possible that there is a monastery called Buddha Monton but this is not known to the translator.

<sup>73</sup> Mahā is also an ecclesiastical title. It is usually given after passing the first level of examinations. Luang Ta himself was given this title before he met Ajahn Mun and turned to the path of Kammathana practice.

<sup>74</sup> This could be a reference to "internal" wealth.



This is alien to our religion. The Lord Buddha swept aside all this. The behaviour of monks should be the story of Dhamma: soft, gentle and sweet. It should be Metta and compassion, that's all.

Seeking destruction in that way is unheard of in our religion, with the exception of the army of Devadatta, which was a parasite, a great danger. They are destroying the nation, the religion and the king. They are off defending themselves right now; spreading their influence throughout the land.

*The text continues for two more pages, however, the translator has not included these pages because they refer to the political and social situation as it was in Thailand at the time of the desana. While this was important at that time for the Thai people, to non-Thais it would have little meaning and could be a distraction from the Dhamma contained in the rest of the desana. The translator apologises to any reader who may be offended by the omission of this text.*

This is enough for now. I am weary.



# **ALL THE HEAPS OF DUKKHA ADD UP TO KĀMA KILESA**

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

Given on 11 October Buddhist Era 2546

I don't have time to teach and guide you all because, as you've seen, I always have work to do. This being the case, let's make a concerted effort to practise.

Don't regard anything as being more important or being a higher tenet than having Sati fixed on the principles of the Dhamma and the Vinaya.

**The core principles of Dhamma and Vinaya form the path that must be trodden in order to be liberated from suffering. That's their sole purpose.**

The Lord Buddha didn't endorse them for anything else. There is no one who has found the principles of Dhamma and Vinaya to be for anything other than happiness, truth and freedom from suffering. It's for this reason that we who practise must seize hold of these principles so that one's heart becomes them; with Sati watching over, supporting and caring for the heart.

Concerning Magga, Phala, Nibbāna: don't waste your time thinking about what they are or when and where they will arise. Such thoughts are a waste of time. Consider only the Sati and the Dhamma developed in every posture through your Citta Bhāvanā. This is the diligent effort and perseverance of one who will achieve Magga and Phala directly. There is no other way. This is the means by which we stand our ground.

Now, you lot, don't seek out an anchor to latch on to that has anything to do with the mega-deluding, waste-of-space Kileasa. And then go grasping at this and that. The Kilesas beget only nonsense.

What is certain is that the Dhamma and the Vinaya are the Svākkhata Dhamma that was expounded by the Lord Buddha. I want you to have a good grasp on this. It's the direct path to Magga Phala Nibbāna, regardless of the date or the era.

Those who consistently latch on to the principles of Dhamma/Vinaya and adhere to them strictly are those who follow in the footsteps of the Lord Buddha, step by step. When it comes to effort and perseverance, they don't take a backward step. They don't give in. So, I call on all of you to be determined to practise.

The facts that I teach to you all are things about which I've had no doubt whatsoever for fifty-four or fifty-five years. There's not a single aspect that causes doubt in the Dhamma at any of the levels that I teach. I give instruction with the complete certainty that comes from a heart which knows with absolute clarity. An absolute clarity that fills a Citta that is in good order. Consequently, there is nothing to doubt about the religion of the Lord Buddha. It's the religion of the highest order. There isn't even the slightest aspect that is a cause for doubt and mistrust.

## All The Heaps Of Dukkha Add Up To Kāma Kileasa

As a result, I request you all to immerse your hearts in a practice that abides by the core principles of Dhamma/Vinaya. This is the path to be trodden for freedom from Dukkha. What we have to do, well, that's put in diligent effort and perseverance.

Don't deviate from the core principles of Dhamma/Vinaya.

You know, the principles of the Vinaya are extremely important. No one should underestimate the importance of the Vinaya. The Vinaya has great significance. Anyone who seriously violates the Vinaya can't make any further progress. They won't be able to find any way forward. Whoever, without fail, has Hiri Ottappa, shame and dread, about breaking the monks' precepts that have been decreed, that person is one who follows the Teacher. It can't be any other way. The sole purpose for doing this is to become free from Dukkha.

In Dhamma terms, effort is made inside your heart. Whoever practises the Dhamma at whatever level and at whatever point in time, or who has a Parikamma, must ensure it is the anchor for their heart. In the early stages, when the foundation is still not set, I call on you to be intent on practising with Sati, especially setting up Sati [in the first place]. Also, hold on to the Parikamma in that Dhamma text and make it the heart's restraint.

There is no doubt that the Citta of one who practises in this way will enter into a peaceful state. Whenever the Citta is inattentive and careless, that's when the Kileasa have grabbed hold. This is why the Citta can't settle down. After making some gains, your practice will slip backwards, as I have previously explained to you all.

I have done sufficient testing of this myself. I got to a stage where I could have had doubts in the Dhamma that I had repeatedly built up and then lost. This was all because I didn't use a Parikamma. If there is just Sati on its own, you can get distracted. At that stage I started afresh. I made myself use a Parikamma. Not only that, Sati was closely linked to the Parikamma. I refused to allow the Citta to think and go astray or to pursue any avenues of thought that were not the Parikamma. It was these thoughts that caused the Citta to deteriorate.

If I carried on practising this way I was fairly sure that [things would work out] because my teacher had taught me so. This became my standard practice and I immersed my heart in that spot that was the Parikamma. I was going to take care of the Parikamma come what may. This was the only way it could be.

This is what prompted me to say that it was like the timekeeper's bell when boxers fight. As soon as the bell goes, it's on for young and old. The moment

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I made that decision, it was like the bell had struck. I was determined that I would recite the Parikamma and I would not be careless and inattentive from that moment and for evermore. This is what I mean by the timekeeper's bell ringing.

From then on, off I went.

I like Buddho. It suits my personality. I was stuck like glue to Buddho throughout the day. I would not cave in to carelessness. I mean, how could carelessness creep in? Sati was stuck fast. Oh! It was painful but so what. Live or die, I wasn't going to give in to absentmindedness. I was like a dog with a bone. I would not let go of Buddho with Sati. This is how serious I was.

I never forgot this. It's still fresh in my mind.

I'm telling you, there was a lot of Dukkha when I was establishing Sati in the beginning. This is because the Citta is used to thinking and imagining the Kileasa way. Like a fountain spurting out of the heart, these thoughts squash the word Buddho, smashing it in all directions. The fountain of the Kileasa will then gush out, performing its function in the way it always has until it becomes second nature.

For this reason we have to apply force to the Citta. We have to use Buddho as reinforcement for the Citta. We have to prevent it from thinking about anything else. All there needs to be is the word Buddho. That's all. With Sati we provide additional reinforcement.

I undertook this difficult approach and it involved a lot of pain and Dukkha but it was important that I didn't back down.

It didn't take many days, working away like this. It was hard work. On the first day it was very hard. Come day two and it eased off a little bit although not to the extent that I was inattentive. From then the third and fourth days were slightly less intense. The Kileasa fountain had then abated quite substantially. The water of the Dhamma, the water of the essence in the form of the Parikamma then gradually increased my proficiency. Sati was permanently on station. This didn't allow for absent-mindedness.

Later, I was able to establish a firm foundation.

This is what I teach you all. This is what I did in getting to the stage where the timekeeper's bell rang. That is, I immersed my heart [in that spot that was the Parikamma] then fought tooth and nail. The results were as I have just said.

It's certain that the Citta of anyone who seriously makes up their mind in this way will become calm. It can't be any other way. I've done this myself and I am absolutely convinced about it.

## All The Heaps Of Dukkha Add Up To Kāma Kileasa

Now, when you make some progress and get to the stage where you had previously seen your practice drop off you say to yourself, “Well, if it’s going to drop off then so be it.” Just let it go. Say, “If it’s going to progress, that’s fine too.”

It’s because you want your practice to progress and you don’t want it to deteriorate that the more you don’t want it to slip backwards the more it does, right before your eyes. This time around you must let go of both progress and deterioration. The things that you don’t let go of are the Parikamma and Sati. You don’t give up these. You’ll go to your death with these. From this point on, these are what you want.

When you get to the stage where things could drop off, they won’t. Just let go. There’ll be no problem, wanting to go to your death with the Parikamma and Sati. You and the Parikamma have to be united. Improvement will be made and it won’t drop off. You’ll make continual progress until you grasp a basic principle and have the realisation that, “Of course, we were inattentive because there was no Parikamma accompaniment. There was just Sati and, under such circumstances, we can become inattentive. That’s it! Now we’ve had enough of that. This time around we will do as instructed and we won’t be absent-minded.”

This is how the results will be evident to the Citta. From this point onwards, the Citta will make steady progress.

What I teach beginners who want to establish the basics in their Citta is to sustain the peace and tranquillity that comes from the effort and perseverance that they have put in.

I ask that you all do this.

Don’t be lackadaisical.

Don’t feel sorry for those thoughts and imaginings that the Kileasa have used to deceive you since time immemorial. Don’t have any regrets whatsoever. We have already done a considerable amount of thinking, so let go of it all. Take this bitter pill. The Kilesas believe this bitter pill is just like Borapet<sup>75</sup> and it’s the Parikamma. Force yourself to take the pill and this bitterness will turn out sweet. After that, it will be continually sweet. Now, the Citta will become radiant. Remember this well!

I ask all of you practitioners to have a foundation for the heart. Don’t prevaricate and be lackadaisical. If you are half-hearted, whatever you do won’t get you very far. It doesn’t matter which Parikamma meditation you use

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<sup>75</sup> A climbing plant with very bitter taste.

or which method you employ; half-heartedness will destroy it, causing it to fail completely.

If you can manage to be earnest, when you stick to it, you can go for broke and then [your practice] will flourish.

**Regardless of whichever stage in Dhamma you are at, Sati is extremely important. Don't release it! Don't put it down! In the beginning, Sati has to be an important footing.**

Later, the Citta's success will increase by degrees. It will then break out in the direction of Paññā. At first, there won't be much Paññā. There will be Sati as the base. Later, Paññā will get to work on taking apart the whole body; the things that are vital to our being.

**You know, of all the Kilesas in the hearts of beings there is not one that is more severe than Kāma Kileasa Rāga Tanhā. Heed this well. This is the one that is buried the deepest.**

It's as if all the Kilesa are embodied in this one. It's as if the Kilesa are all rolled up into one. It is more significant than any of its cohorts. It makes you greedy. It makes you angry. It makes you do all sorts of things. It is important.

As Kāma Kileasa diminishes, so too do greed and anger. This is because Kāma Kileasa has weakened.

Investigate Asubha. Investigate separating the elements and separating the Khandhas. Observe both the inside and the outside.

Our skin is very thin. Have a good look. It adorns humans and transforms us all into Miss Universe, even though it is so delicate. It's an illusion but we still believe it can be Miss Universe.

So tell me, isn't this a massive fraud that the Kilesas perpetrate on people?

This is what we penetrate and slowly unravel. At first, we won't be experienced so we must try and train ourselves in using investigative techniques. However, please make sure your Citta is sufficiently calm before doing so. Then, the Citta will not hunger for sensory stimulation. If the Citta has insufficient calmness, the investigation with Paññā will turn into one with Saññā. It will wander, go off track and change into nothing but the Kileasa.

It is because of this that the Lord Buddha taught that Samādhi is the means to nurture and support the heart. Samādhi makes the heart feel like it's had a plentiful sufficiency of sense objects and so the investigation can be steered down the path of Paññā. This is a very accurate portrayal of what the Lord

Buddha taught: **Sila Paribhāvito ... Paññā Paribhāvitaṃ**<sup>76</sup>. He taught this all the time. It means that [these Dhamma] support each other by degrees. They reinforce one another by degrees.

I want you to get a good handle on this. Magga Phala Nibbāna dwell in our hearts. Don't think of them in any other way and let the Kileasa hoodwink you. The extent to which they do is dependent on the amount of effort we put in. Take good care of these things.

Examination of this body will depend on an individual's ingenuity. The tricks of the trade and stratagems used to gain clear insight into and the truth about one's body will be peculiar to the individual. I want you to put some thought into this.

We should investigate the body by seeing it as something that will decay, as something that is foul-smelling, as something that is rotten. We should see that it will break down and completely disintegrate. Consider the external features. Examine someone else's body; another man, another woman. This is okay. We can also see ourselves as being like them.

The body is Samudaya. Attachment to it can occur for both our own body and those of others. When looking at the body from the point of view of Magga, both ours and others can be considered. They are both Magga<sup>77</sup>. You should delve into these things.

This, this is the path that must be trodden to be free from Dukkha.

Whenever the Citta's peace and tranquillity is stable, you should implement Paññā. Don't just doze off. This peacefulness will constantly improve. This is all you need do. There is nothing more ingenious than this. I have already gone through it. I had Samādhi developed to the highest level for five years.

In this state I didn't think about this or that. I couldn't be bothered doing so if I was in a really peaceful state; dwelling on just one thing, all day and anywhere. Consequently, I was content with where I was at. At this stage, I hadn't woken up to the fact that I'd become addicted to Samādhi. I didn't want to employ Paññā.

I had to extricate myself from this situation. When I had energy through resting in calmness, I'd come out and apply the energy to Paññā. At first, I didn't want

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<sup>76</sup> Full quotation: Sila paribhavito Samādhi mahapphalo hoti mahanisamso, Samādhi paribhavita Paññā mahapphala hoti mahanisamsa, Paññā paribhavitaṃ cittaṃ Sammādeva asavehi vimuccati, seyyathidam, kamasava, bhavasava, avijjasava

<sup>77</sup> Magga in this sense means the path that leads to Enlightenment as opposed to the way Luang Ta frequently uses the term Magga when referring to the "path moments" of the Ariya Sangha.



to come out. I saw this as being a disturbance to the calmness, which was Samādhi. However, I had to pull myself out of this.

Make sure you remember these words.

Drag yourself out and investigate the Dhātu and the Khandhas. During this investigation Samādhi will be its means of support. You will have had enough of sensory objects and won't go thinking of anything else that is outside the scope of Paññā's investigation; an investigation you're determined to prosecute. This is what you should be delving into and then smart ways of doing things will gradually develop.

Explore Asubha. Investigate this over and over, just like drawing a harrow over farmland. Go backwards and forwards, backwards and forwards until the harrow ploughs all the dung into pieces. When it's good and ready, then get on with the planting. Investigate this over and over again until you become skilful in Asubha and can, little by little, unravel things.

At this point, Paññā will gradually take off. You will see the results of your investigation. This is a very important step.

From then on, it's like I explained in the desana I gave on the day of entering pansa; you'll come to a point where Asubha will sever Rāga Tanhā right there but if you're not experienced, you won't be able to take this step. I taught this methodology so that all of you can take heed. **This is the path to be trodden in order to achieve Magga Phala Nibbāna.**

Don't let go of Paññā. Don't put it down!

Whenever the Citta's peace and tranquillity is stable, you should be resolute in investigating with Paññā. The heart that comes into knowledge through Paññā will burst things wide-open. The investigation will really expand. It will become even more meticulous.

This is superior to Samādhi. Okay? So much so that you come to condemn Samādhi as being lifeless.

Samādhi does not solve the problem of the Kileasa. It's Paññā that's their undoing. It knows and this knowledge arises within oneself. It's the undoing of the Kileasa. It gradually comes to understand the Kileasa but there is no knowing in Samādhi. It doesn't understand a thing. It is aware of just one thing, **Ekaggatācitta Ekaggatāramana**, and that's it. When you set off down the path of Paññā you'll have ingenious ways of doing things. It's for this reason you must employ Paññā really well in your examination of Asubha.

You know, these Kileasa are very solid. They are very heavy. They are a great load to bear. As soon as they ease off, everything becomes easier. Consequently, you reach the clear understanding that Kāma Rāga is extremely

powerful. Off the scale. This is where the battlefield lies; nowhere else. When we soften up the Kilesas, everything else is softened up in proportion.

If you strike hard against these Kileasa they break up and everything else breaks up accordingly. This is because the Kileasa have the authority over monks in a big way.

I want your investigation to follow these lines, okay.

I am very concerned about my companions and followers. I am afraid that they won't uphold the Magga and Phala in the way that the Teacher taught. This is despite the fact that we are all committed Kammathāna monks who practise the Kammathāna ways each and every day; from the day we started right up to now.

There is nothing to show for this practice of Dhamma by way of Citta Bhāvanā and this is no good at all. It makes it meaningless. It hasn't amounted to anything at all. It is useless Kammathāna.

It's because of this that I emphasise the point. As far as Samādhi is concerned, you need to get a good handle on becoming peaceful. As far as Paññā is concerned, you need to have some smart ways of doing things that will succeed. When Paññā has become ingenious it will discover the story of Asubha. It will be agile to the extent that it will throw one fatal punch to end it all. This is a skilful Paññā.

What I am telling you has all happened to me. It was only after this that I compiled it all into a methodology.

I reached the stage where I severed the ties with Rāga, as I have related, but I haven't told you about the point of severance. This will be Saññā Ārammana for a practitioner, to make it into their own piece of **Sandiṭṭhiko**. It will then occur to them, "Oh yes, this is it." See. You will know for yourself if severance has taken place or not.

If I tell you to do things this way, this is what will happen. The meaning will lodge deep in your psyche. Then you may take this deep-seated meaning as being the truth<sup>78</sup> and delude yourself in a very subtle way<sup>79</sup>. It is because of this that this sort of Dhamma was rarely spoken about by Ajahn Mun. When you come across it, it hits you instantly and you know what it is yourself.

Ajahn Mun just skipped over this. He didn't give any instruction about this particular point. He let those who got there investigate it for themselves.

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<sup>78</sup> The truth about your own attainment.

<sup>79</sup> Kāmarāga is severed or abandoned upon attainment of Anāgami. To attain Arahantship more work is required.

I ask that your practice of Asubha be deft and responsive and that you settle on that point that I have mentioned. You need to thoroughly understand it. There is no need to place too much meaning in it. Wherever it shifts to you will be aware of it, right there. Rāga, in reality, if it is to be cleaved, is to be cleaved right here at this spot and no one need tell you because you discover this for yourself.

You'll say to yourself, "Oh! Of course, this is what it is."

See?

When something is said beforehand<sup>80</sup> ... well, it has a subtle meaning. The significance of this can then be taken to be Magga and Phala, consequently, you don't get the right result. Take particular note of this and lock it away in your memory. It's for this reason that I too am not going to describe it. All you're getting is the method of training required to get there. When you get there, go in and have a look for yourself.

If you still haven't done enough, well, get on and do more Asubha investigation. Then, bear down on that spot. Don't pull it apart. Watch it intently. Wherever it moves to, this picture of Asubha, just observe it. This body of Asubha that we have established in front of us, don't break it down. Don't intentionally move it or change it. Let it be itself. If it does go off anywhere just let it be itself. Let this heap of Asubha come and go as it pleases. This is it. This is the decisive point, right here.

The question of where Rāga resides now no longer needs to be asked. There is no need to ask if you are free from Rāga. There is an immediate realisation.

This spot is a very important spot.

If you still haven't experienced the movement of this spot [this heap of Asubha], then repeat the investigation until you become experienced and skilful. Set it up and have a good look. If you want to test the truth of Asubha, well, where it ends, that's where you need to look. Where it ends that's where you'll know. If truth appears afterwards, you will know immediately.

When this level is reached the Citta and Asubha intermingle in a huge way. They spin around and around, constantly going through the drill in the way that I have explained.

After this, you will make continuous progress. It becomes automatic.

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<sup>80</sup> Luang Ta appears to slightly change direction here without finishing what would be a sentence in English (there are no sentences in Thai). The gap is therefore intentional and is an attempt to show a break.

## All The Heaps Of Dukkha Add Up To Kāma Kileasa

So, this is the first step, Kāma Rāga. I, therefore, call on all you monks to concentrate hard on Kāma Rāga and to concentrate hard on Asubha. **Dukkhaṃ Aniccāṃ Anattā** Do this with all of your might!

This is Magga Phala Nibbāna. When severed from Rāga, we will be relieved of every heavy weight that presses down on us. **All the heaps of Dukkha add up to Kāma Kileasa.** All it takes is for this to be cleaved and then there will be nothing pulling us down. It's these Kilesas that pull us down. They weigh us down. Oh, this is really dreadful.

As soon as this is out of the way, [the Citta] will continue to jump up and up. As I have said already, an Anāgami doesn't go backwards. I mean, what would they return for? After severance, there's only onwards and upwards in accordance with the level of the Citta and the Dhamma attained. Aviha Atappa Sudassa Sudasi<sup>81</sup> These are the realms of Dhamma, the realms of the Citta, that they will reside in for that short period of time<sup>82</sup>. The realm the Citta will reside in will depend on its own level [of purity] and will go up and up with no return.

I want all of you to store this away in your memory.

This is enough for today. This is as much as I am going to say. There is nothing more than this. I've given as much as is appropriate. This is sufficient.

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<sup>81</sup> These are different Brahma realms and are attainable by an Anāgami if they do not become an Arahant in this lifetime.

<sup>82</sup> The time left for an Anagami to work out his remaining Kamma before becoming Enlightened.



**THE KILESA DON'T ARISE IN THOSE WHO  
HAVE SATI**

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

Given on 27 July Buddhist Era 2548

## The Kilesa Don't Arise In Those Who Have Sati

*This translation is not as detailed in Dhamma as others in this series. It has been included because it shows the enormous amount of charity work that Luang Ta did in the later years of his life. While large amounts of money and gold were donated to him, he distributed it to worthy causes as soon as he received it. He also tried to secure Thailand's national financial situation by establishing a gold reserve for the future generations of the Thai people.*

### ***Given Before The Meal***

Monks, I implore you to meditate. Don't let work get in the way. I want you to do nothing but meditation. What worthy example did the Lord Buddha set? What I am talking about is the perfect example set by the Lord Buddha. Magga, Phala and Nibbāna are to be found right here. They are not to be found in the uncertainty of the world of men.

The Buddhist religion is crazy these days. It deserves our disdain. No one is interested in any aspect of what the Lord Buddha taught.

Wherever Mr. Crap and Mr. Pee live that's where the edges are being squeezed and in a really serious way. Crap and pee are, of course, the Kilesa. What else are they going to be? They are dirty and unsavoury. I want you to pay attention to this.

I have consistently said that Sati is an important foundation. Nothing good comes from a lack of Sati. Sati is the cornerstone. The Kilesa set in motion a wave, like the ocean, and when it comes, it really comes. Sati's only function is to be there to resist this. Nothing can get past Sati. The Kilesa don't arise in those who have Sati. The Kilesa arise whenever there is carelessness and inattention.

This is where you need to be. If you are no longer inattentive the Kilesa won't crop up. They stay inside where they are forced down and cannot escape, that is, escape to take a fire to burn us. Sati is thus extremely important. It must be established, regardless of its level of intensity. No Kilesa of any description can bypass Sati.

Just look at yourself when the Kilesa are pushing their way out. If Sati is good, they can't break out. They just can't get out. In the end they gradually abate. See, Sati is vital.

Don't any of you monks overlook Sati and let it go missing. Sati is really important for the effort you put in. Standing, walking, sitting, lying down, performing your duties, working, coming and going, you must have Sati stay with you all the time.

Sati and Sampajañña are intertwined. If these two are split up, Sampajañña is being consistently aware of oneself and Sati is paying attention. When we exert our effort and perseverance, such as when reciting our Parikamma, Sati and the Parikamma are tightly coupled. When we don't recite a Parikamma, the awareness of ourselves that we have inside is what the Lord Buddha called Sampajañña.

These two are a matching pair. Someone who has Sati is more than likely to be aware of themselves. They know when they spread out, when they move about and when they go from place to place.

You monks must establish this properly. What was the Lord Buddha's example? Why was He so magnificent? It was because He let go [of his attachment] to the flesh, wasn't it? Didn't He teach us to let go of [our attachment] to the flesh? Take this on board and do it properly.

There have been loads of monks who have come to stay here at Wat Pa Barn Tard you know. More than normal. From the time the monastery was first established, they have been coming and going. One lot out, another lot in. I built this monastery fifty years ago. The monks that have been here would have to have been one hundred thousand; it's certainly no small number. There has been a constant inflow and outflow.

Just you remember this. Whatever you do, don't lose awareness of yourself. Whether you are sweeping the monastery, or dusting, it doesn't matter what, Sati Sampajañña should be in close attendance. This is someone who is putting in diligent effort.

If they do something and lose Sati then the work<sup>83</sup> is wasted because, in performing that work, Sati is lost and so everything is wasted. You'll just be sitting there; doing nothing. It will be a complete waste of time if there is no Sati.

**Please, take heed of this. The Dhamma of the Lord Buddha is absolutely unequivocal about the Kilesa and the utmost importance of Sati.**

You should all be resolute about practising properly.

In this pansa, there is absolutely nothing else to do. As far as this monastery is concerned, I will facilitate its conduciveness; allowing you all to practise according to your temperament throughout this period. I won't give you any work that could interfere with your practice. I will make every effort to help you achieve happiness and make progress in your hearts.

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<sup>83</sup> Particularly practising meditation.

## The Kilesa Don't Arise In Those Who Have Sati

From the time this amount of peace and quiet is put in place, there won't be any disturbances. We monks will be contented.

The rascal that gets disturbed is, of course, the heart. It can slip out in search of the five continents or the ten continents. This Citta can go anywhere across all the continents. It then garners the firewood and the fires from these places, brings them into the heart and sets it ablaze. Then, wherever you go, the Citta has no peace. How can you be peaceful when you constantly give these things the chance to make you lose your head? This is a lack of Sati. The Kilesa make you lose your head.

I have consistently said that if Sati is in place and is taking the fight up to the Kilesa, then they will gradually be whittled away. Sati, from the time it starts to establish its roots and build a foundation, progressively becomes automatic Sati/Paññā. It gradually builds up to this. This is the type of Sati that needs to be put in place until it becomes automatic Sati/Paññā. From there it becomes Mahā Sati and Mahā Paññā. This is where the matted Kilesa are reeled in, right here, and it begins with establishing Sati.

You know, Magga Phala Nibbāna lies within the hearts of you all. Don't go looking for it elsewhere. Don't wait for this or that. The Lord Buddha taught to this Citta. Sati is the supervisor which protects it. None of the Kilesa can penetrate if Sati is in place. The Kilesa don't emerge. If Sati is ever lacking, that is the time the Kilesa re-emerge. They pop up from Sankhāra.

Sankhāra is referred to as Sankhāra Samudaya. These are the kinds of Sankhāra that are the Kilesa. They stem from Avijjā. That's where they come from. Avijjā erupts and Sankhāra are spewed out.

When Sati beats them down, they cannot escape. Heed these words well!

I have been through all this and, you understand, I am telling you but not by way of a boast.

The things I explain in my desanas these days come straight from the platform that I have practised myself. Things that worked and those that didn't have become instructors, they have become teachers, providing a comprehensive and proper education. When I teach you all, I am, without doubt, able to be flexible and adroit.

Commit this to memory.

I'll give the blessing now.



*After The Meal*

Would crossing over to visit Vientiane require a visa or some other sort of communication?

*A layman replies, "A visa is not required, sir. Instead they can give you a permit to pass through the border control."*

I am asking this because I would like to see with my own eyes the hospital in Vientiane.

If it is easy to cross the border, then I may well go. If it is going to be difficult, then I won't go. If I do go, I will have a good look around the entire hospital.

*A laywoman replied, "Going will be no problem, sir."*

Once you have made a request, you can just go; is that right?

*The laywoman replied, "It is. But if you take a vehicle then there are still some problems. Our vehicles are not covered by the laws on the other side of the river. We have to negotiate for some insurance with them. They will give you permission to enter and you can go. For Luang Ta<sup>84</sup> it is likely to be quite convenient. You will be a special case and they should allow the vehicle to enter."*

In going, I would be going for the benefit of their nation. That is, I would be going to assist their country. I have a great deal of sympathy for them. The hospital is short of a lot of things. They invited me to go but they were very reluctant to impose on me. They told me that they were deficient in many areas. That's what they said. However, when they invited me to go they asked for just two items; surgical instruments for eye surgery and meters for measuring pressure in the eyeball. The two things were 3,400,000 [Baht].

If there's a good opportunity to go today, then I may well cross to the other side and have a look. I'll have a really good look around. If I can get in, then I'll go. I'm not having you on. It's like anything else: if you can do it you should persist.

This is very delicate stuff.

I'll travel because I feel sorry for them. We've all got eyes. **Sabbe Satta** means all beings. We all want these things. It encompasses all beings.

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<sup>84</sup> A respectful term used when referring to old, senior monks. Literally: Holy Grandfather.

I'll go and have a look and not just about things for the eyes. If there's anything that is appropriate for me to assist with, then I will. They'll be short of lots of stuff.

The Laotian ambassador came to see me in the Light of Dhamma Garden. I gave approval for the two items. He said the people from over there would come and visit me. That's what he told me. The people from the hospital would come to see me. I said to him, if they came they should write down the details of what they thought was necessary for the hospital. That's what I said.

I have also given to Burma but not much. They came over from there, Burma, and made a request. I gave to them. They also wanted a Thai doctor to set things up for them and I organised that. This was not insignificant either. I don't know how much it cost. This was also for a hospital.

I have given substantial support to hospitals. I feel that this is the best way to help our Thai nation. The hospitals are where we will make the initial progress.

Yesterday, I visited Wat Bodhi<sup>85</sup> for what seemed like four hours. I sat there waiting. I didn't return until five o'clock. I left here just on one in the afternoon.

Vientiane is a capital city. Its hospital has to be a major one. It's fitting that it should have the instruments it needs to get by. It shouldn't have to get to the stage where it can't get by. I am concerned that it could be worse than this.

How can I get in contact with them? How can I reach them before I go? I definitely want to make contact with them. If it is convenient, I'll be off.

I have said that they have been persistent in wanting me to have a look at the hospital in Vientiane. I've said that.

I want to get in touch with them and go. What sense is there in waiting to talk? I am determined to have a really good look as I feel sorry for them.

Vientiane is the capital city. The hospital has to be a major hospital. This is why I am concerned they may have only enough resources to get by; that they are in debt.

It's not that my heart is attached to this situation or to anyone in particular. The Metta in my heart blankets Lokadhātu. Its owner could be thrown in prison but there would be no attachment in the heart. It has Metta.

So, get on and make contact. When you know what is going on, fetch me and I will get ready. As soon as I am ready, we can go. Get in touch with Vientiane. Tell them my purpose for going and that you are taking me to the hospital

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<sup>85</sup> An abbreviation.

there. Tell them we are going to help there. That wouldn't be a misrepresentation.

If I go on my own I will stick my nose into every nook and cranny. I'll look at every bed.

*The laypeople replied, "Right now they are holding the ASIEN meeting and they have closed the border for security reasons until the end of the month, sir. They are meeting in Vientiane.*

If that is the case, then let them get on with it; I can go anytime.

They were probably afraid of greatly offending me so they only asked for two things: the camera for eye surgery and the pressure meter for the eyes. That was 3,400,000 [Baht] that I have given them already. The order was made at that same time as the one for our regional hospital. The regional hospital got 7,200,000 [Baht]. Both orders went at the same time. They were both for eye surgery equipment. It is because eyes are so important that I made a start here first.

Our ears, nose, tongue or any part of the body may be imperfect or have some deformity so long as our eyes are good. If blindness<sup>86</sup> is their only deformity people question the meaning of their existence. Being a multimillionaire doesn't have much importance does it? Blindness saps meaning from life.

If your eyes are good you can still get about, albeit slowly. The eyes still see. That's the way it is. The eyes are valuable and that's why I make the effort.

This regional hospital is fully resourced. It is not your typical regional hospital. Just think about it. It requested 7,200,000 [Baht]. I gave it to them without a second thought. There! This was despite the fact that I had previously given to them. I had also offered them the opportunity to be given more. It's only natural that they take me at my word and continually make requests.

I want it<sup>87</sup> in one hand and out the other, just as I've provided an opportunity for the regional hospital. As far as the eye situation is concerned, I've guaranteed this one hundred percent. If there's a necessity to repair any equipment, I have allowed them to get the repairs done as soon as possible. If it is beyond repairs they're to rush and get an order out. See, that's what I have told them.

As far as the ocular equipment is concerned, if it is defective in any way they can raise an order with complete certainty. They can order and purchase

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<sup>86</sup> Blindness needs to be seen in the context of rural Thailand where services for the blind are limited. Guide dogs and other aids are not available and independent living is very difficult.

<sup>87</sup> Funding or donations.

without further reference to me. At the time of purchase, the doctor has to guarantee its quality then they can send a bill. I will then organise payment to the company.

Because the bill is the company's invoice, whichever one it is and for whatever amount, they will let me know. I then send the company a cheque. In this whole process there are no snags. It's proper for them to act in this manner, in compliance with my instructions.

They may think that something is too expensive and, rather than possibly offending me, they feel they have to come and make a request. When they do, I give them permission straight away.

Eyes are important things you know. So, let's suppose they weren't. Solve this riddle that I am about to pose. All the people in this meeting hall are completely blind. With the exception of Luang Ta Boowa, of course, as my eyes are still fine for inspecting any situation. If you're blind you can't see people. Do you understand? You need good eyesight for that. But all you lot are blind. Now you have to go home. I'm chasing you away. Ha, ha. Wherever you go you'll be bumping into trees, bang, crash. You'll bash into this tree and then into the next.<sup>88</sup> I've thought about this myself.

Now, we have accepted that Luang Ta Boowa is the only one with vision good enough to see what's going on, haven't we? If that wasn't the case he wouldn't be able to see events taking place. So, now we'll make everything completely dark. Picture this, there's this group who are completely blind and me, the only one who can see. We're now told to go home. I would bump into things as I leave just the same as they would. As I departed I would bang into this person and that person. I would crash into tree trunks. I would collide with all sorts of things.<sup>89</sup>

Can you see this? This is what happens to a blind man. Do you understand? This is how we work out what's important so that we get on and put in diligent effort. Someone with good eyesight can inch their way forward. They could be lame and have wasted legs but still move forward if they can see.

If blindness is your only affliction ... And you want to moan about this? Don't even think about it. There's no point. It's pointless even for a multimillionaire. People who behave that way lose their sense of what's important. They just

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<sup>88</sup> Both Luang Ta and the audience see the slapstick, funny side of this and laughter breaks out.

<sup>89</sup> In the recording of this talk there is considerable banter between Luang Ta and the audience which has been edited from the transcript.

potter around. It is because of this that I have paid particular attention to this point.<sup>90</sup>

At Udorn Regional Hospital, the equipment doctors use for internal surgery has all been donated by me. I've donated all the essential pieces. It started from getting them an X-ray machine and some computers. They were all donated by me. Two ultrasound machines at 3,000,000 [Baht] were also donated. The X-ray machine and the computers were even more expensive. In Udorn, whatever was necessary, I donated it to them.

I believe I have donated four motor vehicles to them. How about that?

When they see me coming, goodness gracious, they mob me. Whichever room they were working in they come and crowd around me. They just want handouts and I am not best pleased with this. In future, I will have to make ready my walking stick and start thumping it around. If they come begging I'll give them a thump. When they're sore they won't keep begging. I'm going to have to resort to this.

So, how is it? When you envisage this, is it right and proper? Take the example of the blind people fleeing. I'm the only one with good enough vision to carefully examine circumstances. This mob is the mob that bangs their heads into all sorts of things. No matter what, the shit gushes out. So now the meeting hall becomes a toilet.

What's the reason for me saying this? Well, picture the hardship associated with being blind as being like this. It is quite amusing that no one else puts it in these terms. However, I do. So, create this picture and relate it to this situation. Combine the two. Now then, this is where vision is really important. This is why eyes are important. That's why we must make sure they are okay.

If the people in Vientiane were like this, then I'd hold off going. They told me that they would come for a visit. The doctors will come on their own. It would have been worthwhile if we had gone today. It's a long way to go. I feel sorry for them. It's only out of compassion that I would go.

On this trip the vehicle will be jam-packed. Our vehicle is very robust. It is not like a normal car. I believe they are over 2,000,000 each. It is very solid. They've already brought out two vehicles. They brought one out and left it. Then they brought another one out to replace the first. That's the way it was.

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<sup>90</sup> The moral of the story being that we are all in the same situation but, if we can "see", we can move forward, even if there are other impediments. If we cannot "see", our actions are pointless no matter what other assets we may have.

I've said this before. At first they were going to donate a saloon car to me. I told them that I didn't want one. I didn't go forth into the homeless life so that I could get a car. I ordained to seek out the Dhamma.

At that, they looked for a new approach. The registration would remain with them and they would loan the car to me for my use. This is the approach I've taken in using it. I told them I didn't want one if they were going to buy it and then offer it to me.

I genuinely didn't want one; I am not joking. I can draw a comparison with the reasoning in Dhamma. I ordained in order to seek out the essence, the Dhamma. I didn't ordain looking for a car. I didn't want one. From this position they flipped things around and it ended up as it is. It gets driven here but they have the registration papers. They are the owners. I ride in it for free.

I support the world. I won't stop providing aid. I will lend a hand 'til the day I die.

*A layman said, "Sir, today we collected thirty grams of gold"<sup>91</sup>.*

That's okay. Thirty grams is thirty grams.

What was yesterday's shortfall? There wasn't a full measure. Today it was full and we got thirty grams and that's enough. Some days you don't get much. This is because this type of gold comes in dribs and drabs. This is what I reckon. Can you see this?



I thought about this gold and then I went to see it for myself in the State Treasury. So now, anything that I saw with my own eyes I can report about. I went to see the gold. The chief executive was very knowledgeable about all this stuff. Because that day was the day I entrusted the gold to the Treasury and also the dollar was high, as soon as the handover was complete, the chief executive invited me to view the gold.

He had his reasons and I understood that immediately. I went to have a look. When I walked in, that made it two monks that had come to look. Just two monks. I asked who they were. He said there were just Somdet Phra Thep and I. No one else came apart from the two of us. None of the others could be bothered.

I went in and had a very thorough inspection. When I came out, I was straight to the point and I asked questions that were in keeping with my thoughts on the matter. So there, when I got outside it was time to let rip about the gold.

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<sup>91</sup> Luang Ta initiated the collection of gold to be held in the national reserve so as to cushion Thailand from economic and financial hardship.

Through hitting the hip pockets of various people we had brought eleven tonnes, thirty-seven-and-a-half kilograms of gold. This was already deposited. What I am talking about is what was already deposited but I was not satisfied at that so I went to see it for myself.

So now, not only must I beseech my followers for alms, I must beseech them for bits and pieces of gold. It will gradually build up.

I won't be too happy if we have now reached the limit of what we are going to get. This means I have to devise a scheme on behalf of the Thai nation. What will our children and grandchildren have to depend on? There! They have to depend on what we are doing. This is going to underpin the nation and them. It is the mechanism that will be a guarantee for the country and for the individuals. Our good reputation and honour depends entirely on this.

I have thought this through and so, on going for alms, I shall entreat my followers for gold so that it can slowly build up.

We've got quite a bit already. Er, how many hundreds have we got?

*"147 kilograms", a layperson replies.*

So here it is, the result of the gradual accumulation of gold, one hundred and forty-seven kilograms. If I hadn't said anything we wouldn't have got any of this at all. This has slowly flowed in. I think the heart of the nation is at this spot and so I must make every effort. I'm still going to be around long enough for me to put all the strength I can muster into this endeavour. Apart from if I die of course and we cannot afford for that to happen.

If someone else were to come and do the work that I am doing, there wouldn't be that close relationship either for the one coming to do the work or those who follow them. It will be like they come in at the deep end. They'd each have their own understanding [of what needed to be done]. Isn't that right?

It's all to do with character and merit from previous lives. It's all bound up in this. They won't get on together. They wouldn't see eye to eye. People are like that. If they get on with each other, they see eye to eye.

I'll give you an example: the Lord Buddha when He went forth. When did He believe in the head of any religious order? He didn't. He believed in the logical core principles of Dhamma being His standards. On one occasion, as soon as He appeared, shopkeepers carried out heaps of stuff but passed him by. This was because the monk Kassapa had come following the Lord Buddha; the Lord Buddha having set off before him. After they had gone by the Lord Buddha asked Ananda to lay out His sitting cloth and wait.

He said to Venerable Nāna, "Do you see all of those shopkeepers? They are all supporters and followers of Venerable Kassapa. They are not supporters

and followers of mine. Because of this they are indifferent when they see me. They came this far then went to see Kassapa over there. They will deposit everything there. Venerable Kassapa will lead them here to us and we will eat together here.”

Do you see what I mean? It's the Kamma continuum. Are you getting this?

The Lord Buddha's speech was straight to the point. There was nothing superfluous. Venerable Kassapa did bring that group over, every last one of them. They were his followers. That's how it was. The Lord Buddha and all the monks ate their meal.

See what I mean? It follows the Kamma continuum; all of it. It conforms with the string of merit, the string of Kamma. It's not out of the blue and you can't make it be that way.

There are some profound things in this story. In a way, the Lord Buddha placed an order for this story. If he didn't, how would we know what these groups are about? Isn't that so? They walked in the other direction from the Lord Buddha because they weren't interested in him but as soon as they reached Venerable Kassapa they put everything down. The Lord Buddha had already said what was going to happen. He told them to wait and Venerable Kassapa would bring over that group to where He was and then they came. The Lord Buddha ate and so did Venerable Kassapa.

If we were there, we would be another person eating. Wow, that's the way it would have been. I regret that I wasn't there at that time and so I'm starved.

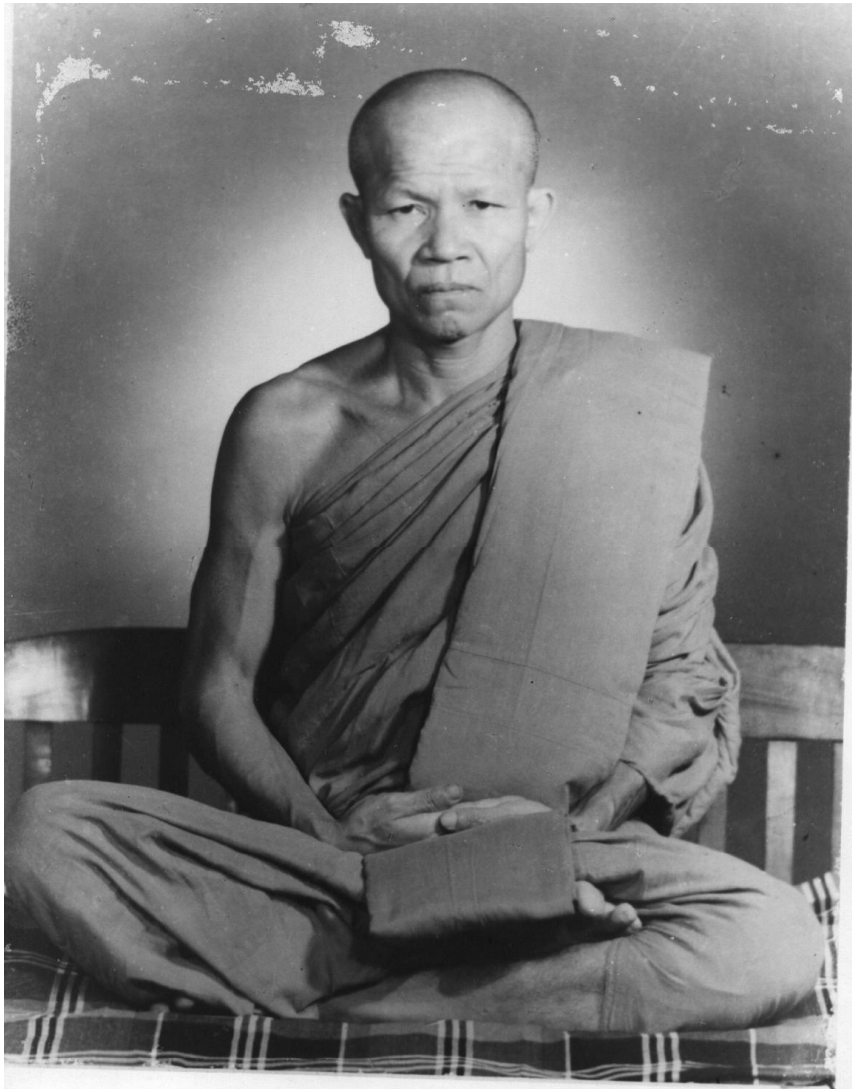
Well, starved or not, this morning I'll be full.

It's more you want is it? You want more of this? On one hand you're starved on the other you're full.

This is enough.

The more I speak ... hang on, that party is spreading out ... the less my mouth can bite. I'll close my mouth. I'll finish. I'll give the blessing.





## **DANGEROUS THINGS THAT RUIN THE HEART**

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

Given on 23 July Buddhist Era 2537 (1994)

Speaking about the teachings of the Lord Buddha, they're complete and stand the test of time; just like a river and the ocean that are always just right. However, there are many, many things that represent a danger or are enemies of this river. There are things that will make the water murky and overgrown [with weeds]. These make it unsuitable for bathing or drinking and difficult to use or get clean. Throughout the land you'll find things that can ruin clean water and change it into dirty water.

The Dhamma of the Lord Buddha is just the same as this. Lokadhātu is full to the brim of things about which the Dhamma has no deficiencies. What this means is that this Dhamma is the true basis of natural phenomena. It also means that the Dhamma which is the behaviour associated with what the Lord Buddha advised and taught is perfect and replete with reason and logic. However, everywhere, internally and externally, in the towns and villages both near and far, there are things that are enemies of Dhamma, which dilapidate it. These things are commonplace. With them come the things that will taint the religion or will sully it and these will always fulfil their function.

It's for this reason that results in Dhamma that practitioners would like to appear seldom do. It's also because amongst those practitioners themselves there are people who seek and who accumulate things that are grubby and dirty, and mix them with the Dhamma i.e., their practice. They let things that are muddy and mucky dominate what's inside them. Samādhi, which is the stillness of heart that brings about calm, is thus prevented from happening. In the case of Paññā, there's no landing any short, sharp blows. This is all because of these grubby, disorderly things mixing in exasperation and ruination. Not only that, this isn't limited to any single person or party, especially not to us Buddhists.

Narrowing this down to those who practise, they are not exempt from ruining themselves by vigorously seeking out and adopting these things that are dirty and grubby; that make the seat of Dhamma in the hearts of these practitioners murky through various Ārammana.

In terms of visible objects, there's no limit to them, starting with those things that are harmful to the Dhamma in the heart. Sounds, there's no limit to them either. Smells, tastes and tactile objects, these things are the same as mud. They flow inwards and keep mixing in until they get their way. They make the Citta murky, all the time.

If you were after Samādhi, well, these things have scoffed it completely. If you were making inquiries about Paññā, again, they've gobbled up the lot. If you were interested in freedom, Vimutti, well that's even further away from happening. This is all because these harmful things have completely blended in. The religion therefore has taken hits from the various forms of Kilesas and

Tanhā which fill beings and people by being swallowed in. This continues until it manifests as external behaviour; something that is pitiful and saddening. There's a lot of it about these days.

The more educated we are the more we accumulate unsavoury things and, to the same extent, these things<sup>92</sup> get into [our hearts] and become mingled up with them. In the end, it doesn't matter whether someone's well-educated or not; if they pledge themselves to be a Buddhist who will respect the Buddhist religion, they all end up with the same qualities. In the end, you won't know who is superior to whom in their quest for Dhamma. Nor will you know who, within themselves, is chasing after the Kilesas.

I call on all serious practitioners to ponder this.

We are monks who are serious practitioners. Don't go looking for these sensory objects that I have been speaking about. These objects are harmful to the heart at any time of the day or night. The Dhamma of the Lord Buddha proclaims the ill effects of these things regularly coming into contact with His teachings. They never miss a beat. They're still a danger to sentient beings and, while they're still around, they always will be.

It's because we seek out these things under the influence of belief in base instincts that the heart is energised without us even knowing what's going on.

Instead of delivering benefits, the practice of Dhamma just brings about hardship within us. Then, when we do enquire about the religion, we have no idea what it is or where it can be found. This is because [in our hearts] there's nothing but these [sensory objects] that have entirely blended in. What is phony has now transformed into what is real and it completely possesses the Cittas of those Dhamma practitioners. The Dhamma therefore seldom makes an appearance in the hearts [of these people]. This is something that is very worrying.

I would like all of you to give this some serious consideration.

As for me, I'm getting older by the day. As I do, I'm getting more and more concerned about my fellow practitioners because they will lack direction. There'll only be these [harmful] things entering and mixing in their Citta. The likes of Magga, Phala, Samādhi and Paññā will hardly ever occur; they don't even occur now. The practice of Dhamma is simply going through the motions.

Walking Caṅkama is just moving backwards and forwards, just going through the motions. However, the Kilesas get in and get to work in that work cycle

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<sup>92</sup> Clearly this does not mean that the actual physical objects get into the heart but rather our perception of them.

without us even knowing it. This happens more often than diligent effort does. That only shows itself in small doses.

Talk about sitting in meditation [Samādhi]; that's no different. The work pattern of working with Samādhi is just one of accumulating sense objects [Ārammana]. It's reeling in this sense object and that sense object, of which there are plenty, but they are the enemies of stillness and calmness in the heart. Consequently, Samādhi is not to be found. No matter how much meditation gets done, all that's attained are these Ārammana which are thought about, brooded over, dreamed of and imagined inside oneself. That's the way it is.

All these things are there, being the projections of the Kilesas' work.

This is something really worthy of regret.

Practitioners who still regret missing out on these Ārammana will have their progress curbed. Every Buddha that there has ever been has gone to the nth degree to point out that these Ārammana are one hundred percent harmful.

Just consider visible objects: what visible objects are there that are not a danger? Because the heart delights in the lot. Whichever visible objects the heart likes, those objects are a danger; they're a danger to the heart. Not only that but the visible objects that are seen as the most harmful are the ones that the Citta likes and loves the most. The visible objects that the Lord Buddha most condemned as being dangerous to the heart and to Dhamma are the ones that practitioners such as ourselves like more than the others. As a result, no matter how many there are, these visible objects can be grouped together and the whole lot are a danger to the heart. This being the case, where can you turn to that will be peaceful and calm?

The same is true of sounds. There's no limit to the amount of sounds there are. However, the Citta is not too fond of normal sounds. On the other hand, it takes delight in the sounds that are a danger to Dhamma and a danger to itself. See what I mean? No matter how many there are, we reel them all in to roast the heart inside us.

The same is true of smells, tastes and tactile objects.

Any of these things that are no danger to the heart, it doesn't like. It puts these objects down in the one spot<sup>93</sup>. It thinks about them in that one spot. It accumulates them in that one spot. It pays attention to that one spot. If these sounds, smells, tastes and tactile objects are the types that are harmful to the heart, as defined by the core principles of Dhamma, the heart is likely to be fond of these. This is because the Kilesas force it to like them.

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<sup>93</sup> Literally: "that spot" or "that point".

I would like all of you to remember this.

We ourselves aim for the Dhamma together. We've set ourselves to seek out the Dhamma. We haven't set ourselves to seek out sights, sounds, smells, tastes and tactile objects which are harmful things. This being the case, how come our Citta are in such harmony with these dangers that the two are indistinguishable, and all without us ever having a clue about what's going on? This happens to the extent that, even if the Dhamma that we have been aiming and wishing for with all our might were to come in stages, it would have little flavour in our Cittas. This is because our Cittas have been gobbled up by these dangers.

Practising Dhamma is difficult because the Kilesas have an especially strong flavour that deceives worldlings and morally bankrupts them faster than the Dhamma can intercede. When you first start, there's nothing but these things working away.

We have every kind of organ ready to receive these objects that are a danger to us. In the case of visible objects, we've got eyes. Sounds – we've got ears. These are mechanisms for receiving these dangerous things; mechanisms for welcoming these things in to burn us. How does smell fit into this? We have a nose. Taste – we have a tongue. Hot and cold, hard and soft – we have our body that is familiar with these sensations. When you put all these together, the heart of someone who samples these contacts is full to the brim with them. What we're waiting for is an understanding of these things; we're missing the realisation that we are attached to and have our minds set on these things. This is why they are full of danger.

This is what I mean when I say that practising Dhamma is difficult. It's because these harmful things are in harmony with [the heart] that they are very difficult to separate out so that what is dangerous and what is meritorious can be understood. In the end, the heart is full of nothing but danger. Practitioners, therefore, often don't know much about what's going on.

As I age, the more concerned I become about my fellow practitioners. Things that jeopardise the Dhamma are on the increase each day. Not only that, we are content with this. We've got the Kilesas making us satisfied. The part played by Dhamma in making us content is very small. You think about it for the odd moment here and the odd moment there but apart from that there are just the Kilesas working away on the heart.

The religion, which is complete, can be compared to the waters of the ocean if you like, however, it's not free from being mixed together with these things that are grubby and dirty. Consequently, it doesn't appear to be pure water, nor does the purity of Samādhi and Paññā appropriate to one's status appear.

This is all because we're stirred up by these grubby things that have blended in.

But, you know, in the matter of Dhamma, you can't find any limitations. Moderate and profound levels of Dhamma are always to be found. However, those who would rise to the challenge of breaking the obstacles that I have mentioned, which are full of danger; those with the guts to take up the Dhamma with strident endeavour; they have little or no energy to do so. All the stupidity and ignorance diminishes Paññā so that it can't keep up with the Kilesas, which are clever and as sharp as a tack in our hearts. This makes it very difficult to practise.

It is for this very reason that those who practise must be deadly serious in what they do. They have to behave as if this world wasn't here. Their eyes have to behave as if there is nothing to see. Their ears have to behave like there is nothing to listen to. The same applies to the nose, tongue and body; they have to behave as if nothing is making contact with them.

They should observe the contact between the Citta and the Ārammana that comes into contact with some aspect of Dhamma<sup>94</sup>, allowing the Citta to "know" by having Sati stationed at that spot. Now then, this is when you'll start to see the peculiarities and the strangeness of the Citta that has Sati paying attention to what's going on.

You have to be steadfast and committed!

When killing off the Kilesas you can't pretend to kill them. Kilesas are exceptionally sharp. They are things that have extreme power. If this were not the case, they wouldn't have been able to dominate the hearts of the sentient beings that dwell in Lokadhātu's spheres of existence and continue to dominate them. It's because they're so smart that they have clever means of deception on many fronts.

Kilesas have gross means of deception that fool beings into becoming attached to them. They have moderate means of deception that fool beings into becoming attached to them. They have even more means of deception at the subtle level that are very refined and cunning at making beings attached to them. They're all tarred with the same brush.

It's because of all this that sentient beings are not interested in breaking out of the Kilesas' web of deception to go off and take up the purity of Buddhō, which is Dhamma gold. This is the reason why.

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<sup>94</sup> At the time the practitioner may view this contact as impermanent, or suffering, or not-self etc, and so the "aspect of Dhamma" may vary according to practitioner's mode of practice.

Those who practise must make Sati as solid as a rock. Don't let it drop off at any time or any place. A Citta without Sati, that simply experiences, is like a madman. Just see for yourself. No Sati is madness, one hundred percent. No Sati at all is one hundred percent madness; just as we see on the roads and highways. This kind of Sati is normal for those who have Kilesas. This isn't the normal Sati of those who have Dhamma. The normal Sati of those who have Kilesas will naturally experience things entirely in accordance with the story of the Kilesas.

If it was the Sati of someone who had Dhamma, it would be consistently aware of what was going on. It would be constantly aware of anything that came into contact [with the senses]. It would then attempt to improve and modify the situation at all times. It would be continually careful and vigilant. This is how the Sati of someone who has Dhamma differs from those who don't.

You must be a person who has the Sati of someone who has Dhamma. It will take good care of you. If that wasn't the case, there would be no way to look after you. The Kilesas would engulf everything. It would be like all the water in the ocean turning into mud. No matter how wide or how deep the ocean may be, it would not be free from the dirt and grime that are persistently being mixed in.

Even though the Dhamma of the Lord Buddha is much wider and much deeper than the ocean, disingenuous things that accompany the Dhamma and are its enemies are constantly getting mixed in with it. It doesn't matter how extensive it is, the Kilesas can stretch to the outer limits. If there was no Dhamma that was superior to the Kilesas, this is how things would always be.

So, you must establish Sati and establish it well. You must be determined.

These eyes, ears, nose, tongue and body that we have, we've got to make like they are not there. Don't be sorry that you've missed out on using these things; that doesn't do any good. Don't have any regrets about what you may have heard. Don't feel sorry about missing out on any [sensory] contact. There's no need to because these things have been with us from birth right up to the present. You've been using these eyes, ears, nose, tongue and body since the day you were born and what use have they been? All that's happened is the Kilesas have had their use of them and how has that done any good?

When you look at something, it's on behalf of the Kilesas. When you listen to something, you do so for the sake of the Kilesas. Smell, for the Kilesas. Taste, for the Kilesas. All of this stuff, it's all for the Kilesas! It's not for Dhamma. Because of this there is no such thing as them being diluted.

The more sustenance the Kilesas have, the more their intensity increases. Their increasing strength continually makes people deluded. These deluded people

are none other than us. We are the deluded ones. The story of other people is our story also. However, we who practise and are deluded feel we are atypical from their world. In the world where they don't practise their delusion is different. We deluded practitioners go beyond cause and beyond effect and exceed the limits. For this reason I ask all of you to be really determined.

With regard to the religion of the Lord Buddha, don't go looking elsewhere. We should watch our own hearts. That's what we should be doing. The water of the ocean is the water of the ocean. There's only the heart that can understand the water of Dhamma, whatever its qualities. Nothing else can understand it. It's because of this that the Lord Buddha said that Dhamma was born with the heart. The heart has Dhamma. That is to say, the heart is the sage, the sage that will scrutinise and will come into contact with all Dhamma that arises with the individual. There's no other way of knowing. Because of this we must spruce up our hearts and make sure they enter a system capable of knowing and understanding all aspects of Dhamma.

As an example, let's talk about Samādhi. The way it is in your textbooks indicates that it appears in the heart of a practitioner. So why hasn't the heart got Samādhi? If there's no Sati looking after the Citta, there can't be any Samādhi. For the Citta to have Samādhi it must be firmly locked on to a single object, such as Buddho. It doesn't matter which Parikamma it is, you must cling to it like a limpet clinging to a rock. You have to have Sati forcing the adhesion and preventing any separation.

This is what it means for the Citta to be bonded to Dhamma. That Dhamma will then have a connection, or [the two] will continue together progressively. The power of the Dhamma will become apparent as a Citta that, by degrees, becomes firm and steadfast. Because of this continuation through having Sati, Samādhi can happen. It can happen if the Citta has continuity in this way.

As I have said previously and consistently, when you're in a scary location, prevent the Citta from going off and thinking about that which you fear, such as a tiger. The more afraid you are, the more you should turn your attention into the Citta; let it grasp this. For example, if the heart is at the level of Buddho, seize hold of Buddho until your attachment is solid. Live or die, you'll sacrifice everything. Refuse to let the Citta go off and think about the danger, such as a tiger. The Citta should think only of Buddho. It should be clinging firmly to this.

Now, when Buddho has come into contact with the heart, by means of carrying on from this and never letting go, results will happen. Results will build up and [the Citta] will go from strength to strength until it's rock solid. Now, the time for thinking about tigers has gone. The time for thinking about anything has gone.



When the energy of Dhamma and the energy of the heart come together, there's a lot of power. The Citta being in Samādhi is the same thing. The Citta being in Samādhi is the Citta being resolutely still. It's the energy of the heart. It steadily increases until there's strength and stability and this has to come from establishing Sati in a firm way; by not letting [the Citta and Sati] come apart. This is what it takes. This person is one who will get to appreciate Samādhi for sure.

If Sati is established in a disorderly way and, at some time, you can think, your thoughts will be worldly in keeping with Samsāra. This will let the Kilesas and Tanhā punch hard all day. They will keep jabbing at Buddho, Dhammo, Sangho and you won't get a single second with them. From that point on, the Kilesas will punch away in this manner and, right up to the day you die, Samādhi won't appear in your heart.

So, remember this lesson well. If you want to be able to appreciate Samādhi, you must practise its cause in the way that I have mentioned. You won't go astray; you'll definitely come to experience it.

I have explained various tricks of the trade and techniques before, such as, avoiding lying down, reducing food intake and fasting. These are one type of approach. That is to say they are supports that improve the ease with which we can put in effort.

Diligent effort has a hard time of it when it has some support<sup>95</sup>. On the Kilesas' side, there are lots of them and so diligent effort tends to be inconvenient. Because of this we cut out the things that support the tapering off of the Kilesas. For example, avoiding lying down is done in order to cause discomfort to the body so what will happen to you? If you don't do this full on, the Kilesas will turn it to their advantage completely. You must let there be no sleep and no lying down.

Moving on from there, there's reducing your food intake. When you reduce your food intake, you have little physical energy. This can be seen as reducing the power of the Kilesas that they need to stride forward. It's inconvenient for the tools of the Kilesas. It's more convenient for the path of Dhamma. The Dhamma can thus progress.

Fasting is exactly the same.

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<sup>95</sup> Initially, the harder you fight the harder the Kilesa fight back, therefore, resolute determination is essential when using these techniques. Perseverance is rewarded eventually by way of a reduction in the Kilesas.

These methods of physical discomfort are various ways to curb the Kilesas, which reduce their power in order for Dhamma to make progress. That's what it's all about. I want you all to remember this well.

In just the same way, establishing the Citta in Samādhi is something that involves not an inconsiderable amount of difficulty. When you've achieved Samādhi and you set off in pursuit of Paññā, assuming that you can pull yourself away, you pull yourself away from stillness. You don't pull yourself away from the blazing fire. And it is dragging yourself away from the stillness because you believe it to be calmness and contentment. You don't want to be off doing some work so you have to push and pull yourself to go off and investigate things like Dhātu, Khandha, Aniccāṃ Dukkhāṃ Anattā and Asubha in your body and in the bodies of others in every land throughout the world.

Take these [bodies] and scrutinise them, compare them side by side or see them as composed of parts after which the Citta will have some ingenuity. Distinguish between this part and that part. As you go further in, the sharper the definition becomes. This is because the knowledge gained from Paññā is much, much different to the knowledge gained from Samādhi. They are different by degrees.

The first stage of Paññā feels strange compared to stages of Samādhi. As it becomes more meticulous, this Paññā quite naturally clears away ignorance and foolishness. It's as if a cloud conceals an expanse of sky. When the cloud scatters, you will naturally be able to see that expanse of sky more easily. This is comparable to the various Ārammana; they cloak the inside of the Citta. When Paññā penetrates right through them, the brightness of the light is inclined to shine through. Now, this is Paññā!

Wherever our Paññā searches, if it searches the heart according to the extensive range of methods that the Lord Buddha taught, it won't go wrong.

There are forty nifty tricks in the methods that bring about peacefulness, as I've explained previously. Whichever one of these, from whatever passage of the Dhamma, is right for your character, take that one in order to obtain peacefulness. Later on, these things, even if they're the objects of Samatha, will change into the Ārammana of Paññā when Paññā strides out. Without doubt, they become the work for Paññā.

When we refer to Asubha, we are referring to this body. Have your examination penetrate this and see clearly the reality of this body, then dissect it. Paññā will advance.

When Paññā is advanced, the gloriously bright light of the Citta will gradually fan out. There's no end to this either. There is no limit to Paññā. Right up to

Vimutti, freedom; when you get there. When we talk about an end, there is an end to which the Kilesas can't reach. This is what the end is. However, as far as Paññā on its own goes, there is no limit, no end. Even though the Kilesas are gone and the battle is over, Paññā will always be aware of whatever it comes in contact with. This is just Paññā performing its function.

The only difference is it's not called Magga. This is because Magga is the way to overcome the Kilesas; it's a tool to defeat the Kilesas. When the Kilesas have been exterminated, it's no longer referred to as Magga. It is the asset of Citta-vimutti which can be used against the world, against Saṃsāra. When it's necessary, it can be put into use. When it's no longer necessary, it switches off by itself in accordance with its fundamental nature.

Where does the Dhamma that I have spoken about reside? It resides in those who practise. We shouldn't look to our environment. We shouldn't look to the scriptures. Don't believe those who study are the ones who have good qualities. This [Dhamma] doesn't depend on how much you've studied. It doesn't depend on your environment. Instead it depends on those who have all the aspects of Dhamma that they have heard about or have learnt enter into their hearts. It depends on them putting what they've heard and learnt into practice, allowing results to appear in the heart; having Samādhi arise; having Paññā arise; and finally, having Vimutti arise inside the Citta. It's this that [the Dhamma] depends on, contrary to any other beliefs. It doesn't just happen.

Study – anyone who studies knows something. A child studying knows something. An adult studying knows something. Women studying, men studying, they all know something. It doesn't even matter whether or not this is Dhamma or worldly study. This is because study allows you to know things but it's just memorised, that's all. If you don't put it into practice yourself and put meat on the bones, then nothing of substance can occur.

This is like having a plan or a blueprint. You can make it as detailed as you like, full of rooms and dividers, but it's no use as a house or a building or a shop because it hasn't been put into practise. If it's put into practice, well then, it can have as many storeys as you like.

[The Dhamma] is exactly the same. The Pariyatti component is what we have studied. Learning about Samādhi, what's that all about? The Lord Buddha taught the technique for this then He guided the practice in accordance with what was being learnt. Making strides forwards with Paññā, how do you stride forwards? Investigate as He taught and in the way He advised and realisation will occur. This is the Paṭipatti component. The Lord Buddha therefore referred to Pariyatti as the learning done in order to have a compass to point the way. Paṭipatti, then, is doing the work according to what has been learnt.

Paṭivedha or Paṭivedha Dhamma is knowing thoroughly, by degrees, until Vimutti, freedom, is reached. It's called having penetrating insight all the time. This is what is defined as Paṭivedha Dhamma: having ceaseless penetrating insight. This is not over and above these three items of Dhamma because they are all interrelated.

These three items of Dhamma are contained within the fabric of the religion. They can't be separated out. If anyone were to separate out learning as one thing and practice as another so that they didn't work in harmony, then this would mean the religion would be lacking Magga, lacking Phala and lacking structure. The religion would be without balance. It wouldn't be the complete and balanced religion that was taught by the Lord Buddha.

If you want the religion to be complete, there has to be learning and what is learnt has to be put into practice. The practice will give rise to results and thus penetrating insight will occur by degrees. So, this is it, the religion that upholds Magga and upholds Phala is maintained by those who have all three elements of Dhamma interacting with each other.

In the beginning there are two kinds: Pariyatti with Paṭipatti are the first. When it's reasonable for results to occur based on what has been known and understood, they will occur naturally, on their own and continually. This will continue to happen until Vimutti, freedom, is reached. Release happens in this heart. It doesn't happen anywhere else.

What do all of us think when we look at the religion these days? We've been practising for a long time now. We've been ordained for a long time already. I would very much like to ask what we see as the problems with the religion. The world gets excited and is crazy about the Kilesas and Tanhā. It goes for them in a big way to the extent that there is no let-up from the Kilesas. These days, the whole world is mad about them. We still don't realise this, or to what extent the Kilesas can deceive people.

The Dhamma, something which is infinitely splendid, can't in any way be compared to the Kilesas. So, how come no one's interested? It's because the flavour of the Kilesas dominates everything.

It's as if the fresh water in a massive waterhole, that's both deep and wide, has come into contact with duckweed<sup>96</sup> which has spread a thin film across the surface. Anyone taking a look, from any direction, would see only the duckweed on top of the water. They wouldn't see the water which is beneath the duckweed. Because of this the duckweed is the most prominent feature of

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<sup>96</sup> Duckweed has been used as the translation as this is more likely to be known by English speaking persons than the actual plant with a similar nature that occurs in Thailand.

that waterhole. There is nothing more outstanding than the duckweed that carpets the water.

It's as if this is what it is like. The Dhamma of the Lord Buddha fills the waterhole. It fills the heart of the world, or even the whole of Lokadhātu, but the power of greed, hatred, delusion and Rāga Tanhā, which can be compared to the duckweed, carpets and covers it completely; in every single heart.

When you're out swaggering about, all you see is the duckweed or the Kilesas. You notice visible objects, sounds, smells, tastes and tactile objects. You reckon these are as splendid and precious as you can get. The Dhamma that will fix the problems of these things is something you fail to see. The entire waterhole is of no significance at all. All there is, is duckweed.

The Dhamma of the Lord Buddha is exactly the same. No matter how profound and splendid it may be, it ceases to have significance because of the duckweed that is the various types of Kilesa and Tanhā. They envelop everything. They prevent us from seeing the marvel of the Dhamma. All they let us see is the duckweed which is the full range of Kilesas. Consequently, the religion has become nothing but duckweed, in keeping with being swallowed up by the Kilesas. So what is it going to be like in the future?

These days, who is going to study more than those who are dedicated to the monkhood studying the Dhamma? But they don't study just the Dhamma, they also study worldly subjects. They've incorporated the way of the world. They have introduced it and increasingly mix it in with Dhamma. So much so, there is nothing left of Dhamma these days.

The more they learn, the more Kilesas and Rāga Tanhā they have. The more ambitious they become. They study for the sake of the Kilesas not for the sake of the Dhamma.

If you're going to study for the sake of Dhamma, don't introduce Kilesa subjects and mix them in with the Dhamma, so it's then swallowed up. When you've studied, you must practise following the core principles of Dhamma as laid down by the Lord Buddha. Look at these other things that the Lord Buddha said were harmful and see them as being harmful, just like He said. Then, eliminate them by being vigilant and careful and by any path at your disposal. These things will then gradually become eradicated from the Citta. The Citta will then slowly become clearer, allowing something marvellous to appear.

It's here that you've seen the water. When the duckweed is removed, when the duckweed is lifted from the water, the water will naturally continue to emerge.

Whichever way the duckweed is broken up and removed, it's through a method of practising Dhamma. The practice of Dhamma is therefore the removal of the duckweed from the water. It allows us to see the water with clarity. The more you practise, the more you will break up and remove the duckweed until you've got rid of the lot from the entire waterhole. Then what will things be like? Wherever you look it will be brilliant white and only water. You can drink from or bath in any part of it, whichever way you like, with complete ease and convenience.

When the Citta is a complete all-rounder, this is what it's like. The Citta that is a complete all-rounder is like the water that's been opened up in the waterhole. There's nothing that cloaks or covers it either. When the heart is fully opened up, it's Magga Phala Nibbāna. This is what's in that heart.

This, this is the Buddha most excellent. This is how He is magnificent. The Sangha of Sāvakas is most excellent and this is how they are so magnificent.

They didn't become magnificent because of the duckweed that the rest of us are going crazy for these days. It's not fitting for we who are dedicated to the ordained life to be crazy. The practitioners amongst us are even more infatuated than the rest of the world. This is really shameful.

Are the Kilesas adept or what? At deceiving sentient beings are they adept or what? No one can see this at all. Nobody but the Lord Buddha and his Arahant followers can see the Kilesas for what they are; that we are full of them, one hundred percent. They look and see the Dhamma, one hundred percent. Because of this they can speak about both sides. No matter how vile, or how refined, or how clever they are, the Lord Buddha and the Sāvakas spoke about the lot.

The tricks and techniques used by the Kilesas to deceive worldlings, making them fall into the pit all the time, will continue endlessly. And why is that? Because of the superb astuteness of the Kilesas and that's it. The Dhamma can't penetrate. When it encounters the Kilesas, they brush it off completely. As soon as you mention doing good deeds of any kind, when they encounter the Kilesas they are just swept away. The Kilesas make us lazy and idle. They discourage us, make us down-hearted and weaken our efforts; bringing us completely in line with them.

Talking about the Kilesas getting to the heart: what you listen to gets to the heart. What you watch gets to the heart. Enthusiasm gets to the heart. What you think about gets to the heart. All these things reach the heart and they're well-known to be the Kilesas. Because they prick, they boil, they steam, and they deceive the entire heart, why wouldn't these things and the heart stick

together? This being the case, how couldn't the whole world be addicted to these things?

If there was a hint, sufficient to allow [the heart] to get a clue about which is which, saying this is wrong, this is right or whatever, which was just enough to latch on to occasionally, who would get addicted to and submerged in the Kilesas to the extent that they are now? Such as those who understand and elevate the Dhamma, especially from the time Sotāpanna arises.

The Sotāpanna starts to understand the flow of Dhamma. They start to know the punishment metered out by the Kilesas. As they ascend to Sakidāgāmi and Anāgāmi, the more they open up and clear out; right up to Arahant, the fruition of Arahant, an individual who has opened up and cleared out everything. No matter how many Kilesas there were, they've all been brought tumbling down. None survived.

If you wanted to say this is enjoyable, you could say it's enjoyable. It's fun to look at Lokadhātu which is full of the power of the Kilesas deceiving Sattaloka; boiling and steaming sentient beings everywhere, regardless of their status and regardless of their environment. The hell realms of Sattaloka are chock-a-block with beings. Beings throughout are eating up their Kamma. None of them are beyond the law of Kamma other than those who have put an end to the Kilesas.

Are the Kilesas smart or what? So then, are we going to be soft and flabby and weak in our efforts like this or not? We have to get stuck in! Sinking in the wheel of life like all the other beings – how precious is this? Look at this and compare it [to realising Dhamma]. Then, see the value in the difference in the small amount of time spent in reaching freedom compared to the alternative. Then, struggle to make yourself completely free, the kind of freedom that is infinite and timeless.

So, what is it here – is the Dhamma of Lord Buddha precious or not? There's nothing that compares to the Dhamma. [The value] of the Dhamma of the Lord Buddha can't be estimated, guessed or anticipated. It happens in the heart in a way that is appropriate to the individual who has experienced it. Someone who hasn't experienced this won't be able to guess correctly no matter how many times they try. Someone who has experienced this needn't guess at all.

It's just right, appropriate, in every way. Nothing exceeds the Dhamma of the Lord Buddha; that's why it's called "just right". The Lord Buddha referred to this as Majjhima. Going forward is Majjhima, fitting and appropriate to the overcoming of the Kilesas. When it has reached the level of purity, it's

Majjhima in the fundamentals of nature<sup>97</sup>. Nothing can better the fundamentals of nature. They are just right. The slightest criticism doesn't affect it [Dhamma], neither does the slightest praise because these belong to extremes. Nature is balanced in every way.

This was the type of Dhamma that the Lord Buddha performed. This was the type of Dhamma that the Sāvakas and Arahants performed and will everlastingly maintain.

The Lord Buddha proclaimed Nibbāna to be permanent. What this means is that a heart that is completely pure with Buddho is one who is and always will be everlasting. Kilesas don't lead to permanence. Wherever the Kilesas are in use, Aniccaṃ Dukkhaṃ Anattā must work to ruin everything until they succeed because this is the law of the Three Signs of Being<sup>98</sup>. Everything about the conventional world is subject to the law of the Three Signs of Being. Vimutti, freedom, is a fundamental principle of nature that belongs to liberation from the law of the Three Signs of Being, so this law cannot reach it. So, I call on all of you to make up your minds to practise.

The religion might be deteriorating but don't look elsewhere; look at your own heart. Observe your own heart, how it's deteriorating or improving.

Some days I think of those close to me; that's all I think about. For me to guide and teach those close to me is now very difficult, not like it used to be. All of you should take a good look. You know what it was like before, how I would get involved with those around me by way of teaching and advising them but these days what's the situation? Just have a good look yourself. I am on my own enough, day after day, however, even though I don't say anything, compassion overflows from my heart.

Because of this, for me to get myself up and going, through various means, is done by the power of Mettā and Mettā alone. Whether it's what I teach monks and laypeople about physical objects and Nāma Dhamma, or whether it's educating the world in various techniques, it all depends on being done through Mettā and compassion. To the extent that I can help out I do; depending on the amount of energy that I can muster. When it's exhausted, well, there's no point in continuing. All the various realms of existence will then be left behind. This is why I keep trying.

I ask that all of you really make up your minds to train yourselves.

I think this is enough Dhamma for now and I ask to finish here.

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<sup>97</sup> The fundamentals of nature being the way things really are rather than the way our deluded, ignorant view sees them.

<sup>98</sup> Aniccaṃ Dukkhaṃ Anattā are the Three Signs of Being



## **Post Desana Narrative**

You must persist with diligent effort.

*Translator: At this point Luang Ta speaks about the importance of the monks' Pātimokkha, the recitation of their training rules performed every fortnight. This has been omitted to improve readability for all readers.*

These days I can't get up to much. You who watch over me know what I mean. I have no wish to have a joke with you.

My upper robe looks like a leopard at the moment. It's speckled and soiled, something that would never happen before. I think but only about something specific. I don't really want to think about anything at all. This capacity has contracted all on its own. My thoughts are not as diverse as they used to be. Reasoning about anything has diminished now.

If anything drops, my robes become dirty and messy.

I don't want to think or read or take a look at anything. I look at what I have to and I think about just what I need to.

Instead of caring about myself it's the opposite; I'm not concerned at all. If I said there was no concern, that wouldn't be an incorrect statement. It's one hundred percent certain that there is absolutely nothing about me personally that I am worried about. The only thing that worries me at this point in time is the state of the world. I am worried about those close to me because they lack direction, as I mentioned just now.

The Kilesas are ablaze all the time. People are just turning their heads towards the Kilesas; off in search of fuel and the fire to burn it on. They don't do an about-face and get out of this. This is something really shameful and disgusting.

[PAUSE]

At present, lying down has become injurious again. Instead of being peaceful, with the elements and Khandhas comfortable, lying down has become anything but that. Lying down has therefore become a source of irritation. I don't get to sleep. I don't get to sleep easily. The Citta doesn't go off anywhere; it stays where it is, however, it won't go into the Bhavanga, its sleepy state. My ligaments and tendons keep jerking by themselves because they are on their way to breaking up. What else can I say? I'm sore here and sore there; all over my body. Sometimes, I get up and walk Caṅkama.

During the night, I walk Caṅkama all the time. Whenever I feel like it, I'm off walking. There's no limit to this. I walk back and forth, back and forth on the Caṅkama path at the Kutī<sup>99</sup>.

I don't really get to sleep. Sleep is more like a nap. On any given night, it approaches three hours, doesn't it? Make it a full three hours although I'm afraid it's not quite the full amount. My sleep is in stops and starts. I no sooner doze off than I wake up. My sleep is not regular like it used to be. Before, as soon as I put my head on the pillow, I was asleep. As soon as I woke up, I got up; just like I would rest at 11 p.m. until 3 a.m. exactly and then I would wake up and rise immediately. During this time, I wouldn't stir.

My constitution was good. I'd wake up when the time was just right because I had trained the elements and the Khandhas and they were sufficiently under the control of that training. These days, however, well, that's a different story. I lie there until I get fed up. During the day I rarely get any sleep. I might get fifteen minutes shut-eye but probably not. When I'm sleepy, I doze off one time then wake up but it's nothing substantial.

Day or night, my sleep is no different. Consequently, my elements and Khandhas have no energy. There's just exhaustion. Walking Caṅkama is tiring.

When you get to this age, this is what it is like but we are attached to it every time. However, when you have no stake or no interest in this situation, if I describe this in worldly terms, I could say it's fun to watch this unfold. I could say that and what would be wrong with that? I have no concerns about this at all. When it's time for them to go, well, they can go; I'm referring specifically to my Khandhas. In terms of the state of the world, I am concerned about that.

The world is even more frantic than ever and getting worse. It doesn't have a clue what's going on. I am saddened by this and have great pity [for the world]. Nobody understands about the Kilesas. It's a miracle that the Lord Buddha emerged at all; that He came to know all these things. Arahants know these things completely and intimately. They know the size of the danger these Kilesas present to the world. The world is ignorant of this, so what can it do? Well, it can calm down. It can do that much, stage by stage, step by step. This is called, "doing some practice". Sati/Paññā at this level understands the Kilesas at this level. If Sati/Paññā isn't at any level, it won't know the Kilesas; they'll be beyond our capabilities.

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<sup>99</sup> The name for a monk's hut.

This is it. Anyone who gives some thought to it or bothers to notice it will see that the world is full of it. They notice that the world is Kilesas, which are harmful.

Birth is a good thing, isn't it? Someone murders someone else and says that's good. Just listen. Even though this is something that is really evil. This is a good fit for things to be tempered-down.

We're no different to a water buffalo and the beings in world are like a buffalo. They haven't got a clue. They get led by the nose and have no idea which way is up. Someone who is thorough will abandon [the Kilesas] now and will take the lead at that time. They will abandon them at that time and will take the lead until they succeed. They get on [with the job] until they have made a complete breakthrough; then, there's nothing left to lead. At this point, the knowledge of the punishment metered out by these Kilesas will fill their heart.

We practitioners don't have many responsibilities such that we have to go bothering others. You should be very cautious about bothering people. This has never been a problem before. It's always been the case that [practitioners] don't go around bothering others, asking them for things. They keep themselves to themselves.

When they study, they don't acquaint themselves with anyone else. They wouldn't know who to ask for anything. When they get out and practise, this is even more the case. They never put on anyone or ask them for anything. You should be very careful about this. Monks who pester about this and that, who ask for this and that, are difficult to put up with. I don't want any of this in Wat Pa Barn Tard.

Is there anyone in this monastery who has a special talent for pestering others about this and that? If there is anyone like this during pansa, when pansa is over I'll drive them away immediately.

Dissipation exists both in and out of pansa. What have you got to say about that? You must practise and keep the two<sup>100</sup> in step. How can you just wait for pansa? Just a minute, there's this problem. Just a minute, there's that problem with our supporters. Whoever practising monks should get to know when observing their hearts all day cannot beat the Kilesas?

I've put in every effort with all my might then I look at you lot and I just put up with you as if my ears are deaf and my eyes are blind. It's as if I don't look and I don't listen. It has to be like this for me to survive.

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<sup>100</sup> What is done out of pansa and what is done during pansa.

If you're going to live a contemplative life then you should practise that way. It would be folly to do otherwise.

As far as making recordings is concerned, don't go doing too much or this place will turn into a factory. Right now there are lots of people who are getting involved with the tapes and books. Lots of them have already been distributed. It's appropriate to halt and have a rest, so take a break. Don't get too busy. The monks will suffer and won't improve. You're going to help the world while you sink, are you?

I've been concerned for some time now. It's not that I haven't thought about it. I could have not thought about it, couldn't I? It is a crude subject. Lots and lots of stuff has already been distributed, including tapes.

I'm anxious about the circle of Kammatthāna [monks]. Whichever circle it is, our group is shrinking again. Our lineage can easily fall apart.

The Kilesas are as fast as a bullet. They're not easy to keep up with. I keep saying this; they are lying in wait, ready to eat. Just think about it, who would have thought that the religion could be a warehouse for merchandise? Right now, this is what the religion is. Whether people think about this or not, I don't know. The Kilesas put their wares on show, coming out of every nook and cranny. Everything is a commodity. You can't make these wholeheartedly and with goodwill follow the principles that the religion teaches. There's just the Kilesas putting their wares on show.

*Translator: The subject of the remaining three paragraphs in Thai are closely related to the audience and the time and have therefore been left untranslated.*

Ok, we can finish now. This is enough.



## **DON'T DESERT THE CORE PRINCIPLES OF DHAMMA VINAYA**

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

Given on 25 July Buddhist Era 2545

I said that this time I would be at ease when spending pansa<sup>101</sup> but I am not well, ay. On the third, [of the month] 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 personally and so I accepted. If he hadn't have 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 want 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 Ārammana<sup>102</sup> 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

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<sup>101</sup> 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.

<sup>102</sup> Objects or thoughts brought up by your memory.

## Don't Desert The Core Principles Of Dhamma Vinaya

externally. You must stay internally focused. Sati should stay within your own body. It should stay with the Parikamma.

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 musings<sup>103</sup>. 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-emphasise the lesson. For example, when Tan<sup>104</sup> 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.

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<sup>103</sup> 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.

<sup>104</sup> Tan is a polite form of addressing a monk.

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 cohabit. 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 cohabits with the body. But at the moment Sati doesn't dwell in the body, everything is messy and out of joint.<sup>105</sup>

When 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 remind 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 track. As a result, I haven't turned my attention to the monks. I said that I would lighten my load and that's 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 spheres 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 any more 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

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<sup>105</sup> A dog barking loudly interrupted Luang Ta at this point.



of **Aniccāṃ Dukkhāṃ 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 monastery<sup>106</sup>. This can be a boundary. We don't want it to be just a wall. We all know that the 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 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.

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<sup>106</sup> In pansa monks should be inside the boundary of their monastery at dawn each day.

## Don't Desert The Core Principles Of Dhamma Vinaya

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 instance, 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 to step 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 one of these 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 make contact with 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 into 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 comeback.

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 suffering's 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 nonstop. 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 vacillate 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 concerned<sup>107</sup> 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.

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 realise its essence. Not one bit.

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<sup>107</sup> 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.

## Don't Desert The Core Principles Of Dhamma Vinaya

Now, the third mark of progress is Devadatta<sup>108</sup>, 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-turning<sup>109</sup> 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 a 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

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<sup>108</sup> The cousin of the Lord Buddha, now in the hell realms for attempting to take the life of the Lord Buddha.

<sup>109</sup> Traditionally referred to as the greatest monarchs, kings or emperors of them all.

## Don't Desert The Core Principles Of Dhamma Vinaya

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.

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 worker<sup>110</sup>, 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 seen. 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

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<sup>110</sup> It is likely that 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.

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 Kammathāna 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 realise 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.

Wherever you look you see mobile phones up against ears all the time. Oh dear<sup>111</sup>. 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.

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<sup>111</sup> A sigh of despair.



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 fraternise 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 efforts. 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 us 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<sup>112</sup> – 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.

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 supposition<sup>113</sup> 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.

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<sup>112</sup> Referring to the practice of Dhamma.

<sup>113</sup> “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.

## Don't Desert The Core Principles Of Dhamma Vinaya

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.

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 emphasised 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.

## Don't Desert The Core Principles Of Dhamma Vinaya

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 past 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 on to 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 realise 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 became 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 practised. 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.

## Don't Desert The Core Principles Of Dhamma Vinaya

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 Brahmachariyāṃ**<sup>114</sup> 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 away. 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 causes which

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<sup>114</sup> The chaste life has been fulfilled, or the higher life has been perfected.



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 borne of the heart. It is continually being produced. The results of following the path of Dhamma arise continually. They arise from exactly the same heart<sup>115</sup>.

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 degrees, 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.

With 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 realised, 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 norm<sup>116</sup> [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.

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<sup>115</sup> The same as the heart with the Kilesas.

<sup>116</sup> 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.

## Don't Desert The Core Principles Of Dhamma Vinaya

The real Buddha is as I have explained. It's [the Citta] bursting out [and you say to yourself], "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 realisation]: "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.

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, 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. Clarity<sup>117</sup> 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 unshakeable.

This is someone who believes in Dhamma and this 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 became 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.

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.

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<sup>117</sup> Literal translation would be "whiteness".

## Don't Desert The Core Principles Of Dhamma Vinaya

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 the 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 coexist in this world. They are all built, nonstop, 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 the 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.

With 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 Dukkha 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 practice of Sila Dhamma. Be steadfast and determined. The Dhamma is fresh and vibrant. Magga Phala Nibbāna is fresh and vibrant.

Immortality reaches out to us, it reaches out to our practice. When we practise properly, a lot or a little, immortality 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.

## Don't Desert The Core Principles Of Dhamma Vinaya

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.

With regard to the eyes, ears, nose, tongue and body, they are Sammuti. They must come into contact with form, sound, smell and taste. Their sole purpose is to come into 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 lasts 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?

## Don't Desert The Core Principles Of Dhamma Vinaya

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 who 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, which 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 will, after some time, 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 blamed<sup>118</sup> 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 any way. The fault lies where I've pointed out and this pile of Dukkha belongs to those who 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 practise correctly. Study without practice 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.

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<sup>118</sup> Some in Thailand criticised Luang Ta for some of his comments on modern society and the economy.

## Don't Desert The Core Principles Of Dhamma Vinaya

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 hearts' 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?

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 coal<sup>119</sup> throughout; black coal, with no one white. If there are no bright people, how will good and evil be identified? The Kilesas and us 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,

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<sup>119</sup> 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.

## Don't Desert The Core Principles Of Dhamma Vinaya

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 go 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.

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 were 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?

## Don't Desert The Core Principles Of Dhamma Vinaya

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 dessert. Food can drive you crazy. This is just another kind of madness. The Dhamma is bone dry.

What's their<sup>120</sup> 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.

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<sup>120</sup> The laypeople



## **HOW TO ESTABLISH THE CITTA IN THE STILLNESS THAT IS SAMĀDHI**

**A Dhamma desana instructing the monks at  
Wat Pa Barn Tard**

Given on 6th October Buddhist Era 2544

## How To Establish The Citta In The Stillness That Is Samādhi

It won't be long before this place will be really crowded. As soon as we are out of pansa<sup>121</sup> I am going to be flat out, but I put up with it. I'll be rushed off my feet helping the country and I am getting more and more involved, doing all sorts of things<sup>122</sup>. And me a person who used to live a quiet life.

These days the world is not what it used to be. It is not the world we used to know; it's all changed.

I don't spend as much time teaching you monks as I used to do. You could say this is reducing my duties to match the amount of energy that I have. It's been like this since I turned eighty years of age. This slowdown just seemed to occur naturally; on its own. This is something new for me. It's what happens when your physical constitution starts to become decrepit. You reach a stage where doing things becomes really difficult, painful or troublesome. In this period of my life, I seem to be swimming against the tide.

I am very concerned about us monks, specifically the Kammatthāna monks. This is very important, you know! We are the focus of interest for the laypeople. We offer hope. In this day and age, people get a sense of security and comfort from the monks through our practice<sup>123</sup>.

I am also concerned about our standard of practice. Standards are inconsistent, at sixes and sevens, and steadily declining. The Kilesa, on the other hand, are enjoying a steady rise and are stuffing the hearts of us monks. These days, everything is becoming about how the Kilesa can influence the heart. What we think, what we read, what we say, what we do is all going the way of the Kilesa. It seems as if the light of Dhamma is slowly becoming extinguished by the power of the Kilesa. They influence every aspect of life.

I can see this quite clearly here at Wat Pa Barn Tard. Just look for yourselves at the work and various other influences that have crept into what we do here.

It's not the way of the world to differentiate between what is the Kilesa and what is Dhamma. However, my Citta is entirely Dhamma. This is what I am telling you. The second anything disguised enters, I know it immediately. There's no question of indifference.

The Citta has reached a level of knowledge where it sees the extensive spread of the Kilesa in everyday life. Creature comforts and conveniences are nothing but handmaidens of the Kilesa that lead worldlings by the nose. And worldlings know no better.

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<sup>121</sup> Pansa is the three month rains retreat observed by monks since the time of the Buddha.

<sup>122</sup> In his later years, Luangta Maha Boowa was very active in assisting Thailand reduce its foreign debt. He also conducted many charitable activities.

<sup>123</sup> Practice here refers to the practice of Dhamma.

I'll give you an example. Every day, do you see it? Wherever you go you see mobile telephones stuck to peoples' ears while they babble on. Oh! I can't bear to look. It saddens me. I feel sorry for them. Have you seen them? Standing around or sitting around wherever, jabbering away. I pity them. And all for the sake of convenience, so they say.

Fever-pitched, hustle and bustle makes the Citta dull and causes constant anxiety. These days, such devices [of convenience] only add to the problem.

This is what I was saying about the "world of convenience". It is the convenience of the Kilesa but it is the enemy of Dhamma at every level. Do you monks understand this?

There have been mobile telephones in monasteries since their widespread use in the towns and villages. Just look at what has happened since there have been motor vehicles. Just look. This is no different. I urge you to consider what impact motor vehicles have had on Kammatthāna practice. We have embraced them for the sake of convenience but in reality it's the convenience of the Kilesa and not the convenience of Dhamma. Examine this intensely, from every angle.

We are not too familiar with these things but if you think about this you'll see it for yourself. When I come into contact with these things, I'm aware of them instantly; like flames jabbing at me. When the Kilesa come and jab at Dhamma, I know immediately. When the punches<sup>124</sup> are thrown, I know them at once. It's the same as the flames lashing out at me and the Kilesa jabbing at the Dhamma.

With Sati and Paññā stationed in the heart, why wouldn't right and wrong be known? When something<sup>125</sup> passes through [the heart/mind], this is what I mean by jabbing and it is known immediately.

Ordinarily, there is no awareness. It does not matter whether it's you or anyone else, ordinarily we are unaware [of what passes through the heart/mind]. However, the intrinsic nature of the Citta is to know, constantly, which is why I say this is something alien to us. But [with Sati and Paññā in the heart], whatever passes through [the heart/mind] is known clearly. It is seen for what it is.

Determination alone won't give you this knowledge, nor should you try to avoid experiences. When sensory contact is made you will know immediately

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<sup>124</sup> Metaphorical punches of the Kilesa.

<sup>125</sup> There is no noun in the original Thai text. The translator has therefore used the general word "something" in this sentence instead of a more specific term such as "sense object" to help expand on what is "passing through".



what is true and what is false. This is the quintessential nature of the Citta. To put it another way, it is like the Citta is entirely infused with the truth so, whenever something false tries to worm its way in, you are aware of it in a flash.

If you've ever thought or read about what I am discussing here, don't intellectualise it. I myself don't intellectualise about this. When I use the term "know" I mean that, when things get to this level, those who have this experience "know" the same thing. They don't need anyone to confirm this for them. They know exactly the same thing. This truth is prominent within them. They will see clearly that the Dhamma is the most subtle and refined thing there is.

The Kilesa, no matter how subtle and clever they are, are still grubby and foul. They are coarse and clash with the Dhamma all the time. When the Citta is without Dhamma the Kilesa enter in. Then the Citta and the Kilesa become indistinguishable and you do not know right from wrong. The Citta becomes as dark as a black bear's back. The entire Citta becomes pitch black. There's not even enough contrast to understand which points in the Citta are black and which are white. This is how it is. The Citta is completely dark. When every nook and cranny of the Citta has been filled, this becomes its natural state.

This is the same as when we speak about Dhamma being at the highest level in the Citta. Dhamma and the Citta become one and the same; they become inseparable. When you reach this level, you will know all there is to know.

Even the best-regarded of Kilesa are really gross by nature. You could say they affect us in the same way as the flames of an inferno that leap out at us. The more sophisticated the fire, the deeper the pain and hurt. So, the Kilesa at every level are like leaping flames, stabbing at the Dhamma. Sati and Paññā look after us and are constantly aware of the Citta's nature.

I used to teach meditation to those close to me so as to improve the standard of their work. Their desultory approach to their work meant that they lacked a method for making their hearts calm and collected. They were not genuine about the work they were doing. If they had been, then there is no doubt that they could have found a way to peacefulness, such as the training in meditation that I gave them.

A Parikamma<sup>126</sup> is a means to control the Citta in order to gradually establish it in a state of tranquillity. You can do this using a Parikamma. If you simply take a casual approach to focusing the mind, you won't get the desired results. Realisation occurs when the heart is firmly established. The moment you let

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<sup>126</sup> Parikamma is a word, such as "Buddho" recited in repetition by meditators to help concentrate the mind on the meditation subject.

## How To Establish The Citta In The Stillness That Is Samādhi

your guard down and the mind wanders, you have drifted back into the realm of the Kilesa but if you force the mind to re-establish attention on the Parikamma and have Sati in control all the time, then it is absolutely certain that the Citta will reach a state of tranquillity. It is simply not possible for it to be any other way. This is what I am telling you.

I can say this because I have already trained this way myself. There was a time when I had real insight. I was doing some serious practice and my Citta made good progress then it all fell apart. It was like this for over one year so I decided to investigate the new condition that had beset me.

No matter how much I tried, I made progress for two or three days and then it would all fall away before my eyes. After fourteen or fifteen days, things would improve. Make no mistake though, these were fourteen or fifteen days of really strenuous and exhausting effort during which I struggled with severe pain and discomfort. This effort was sufficient to allow my heart to reach peace and calm occasionally but just for a two or three day period, then this serenity would evaporate.

This is what my practice was like for more than a year. My Citta deteriorated in this way from November that year, past November the next year, until the following April. Was this a long time or what? It was like hell on earth.

I focused on the Citta in a casual manner and this is what I experienced, which gave rise to doubt. Maybe this is because at the time I was concentrating on the Citta in this casual way, Sati was associated with the Citta but at some point wandered away.

At such times we must fix our focus on the Parikamma, making this our standard practice. We must have Sati latch on to the Parikamma ceaselessly. This way, if the mind wanders, we should be aware of its movements. This makes perfect sense. So, here and now, make a sincere and genuine resolution that your Parikamma will be an important foundation for your meditation.

If you truly and honestly make such a resolution, you become really serious about what you do. When you establish this sincerity and truthfulness, it is like a stone breaking off a large rock; the stone will still be solid no matter where it is taken. You must be as genuine as this!

So, at this stage, if you take “Buddho” [as your Parikamma] you won’t be heedless – how could you be? From the time you get up until the time you fall asleep you should not yield one iota to heedless inattentiveness. Wherever you go, whatever you do, you must have Sati stuck like glue to your Parikamma relentlessly. This is the level you have to get to. This is the level you have to establish.

## How To Establish The Citta In The Stillness That Is Samādhī

When you get to this level, the old story of progress then deterioration will be a thing of the past.

It's because of our desire for our practice not to slide backwards that it in fact slips away before our very eyes. It's our desire for progress that sees us make none. These desires ensure that neither wish is fulfilled.

Having established this, the only thing we should wish for is to keep focused on the Parikamma Buddhō. If the Citta regresses, then so be it. If the Citta progresses, then so be it. There should be no greater consideration than one's Parikamma. When you do this, there will be no regression. There'll be no fading away of Sati when it is established as strongly as this.

Okay, now we have relinquished the worry of whether the Citta will progress or regress and all we have left is the Parikamma, which we won't let slip. We will just stick with Buddhō, Buddhō.

Umm! It's truly evident you know! That is, if we are really serious about not giving in to inattentiveness.

When we go on pindapada [alms round] we are not conscious of who does or doesn't put what food in our bowl. We just have Sati closely knitted to Buddhō. When we are eating or moving around we do not relinquish Buddhō. This is what is like hell on earth<sup>127</sup>; when you have to force the Citta to stay with Buddhō, when you have to force yourself to be extremely mindful. This is very difficult. You cannot drift off subject at all. If [the heart/mind] does want to drift, Sati prevents it.

It doesn't take long before Sati sticking closely to its task becomes second nature. This is when you see clearly that you have completely let go of [the notion of] progress and regression. What you have not let go of is Buddhō and Sati being constantly bound together. Apart from this you let go of everything. Wherever you go, Buddhō is always front and centre.

This practice enables you to experience the subtlety of the Citta. As time passes by, the Parikamma Buddhō and the Citta gradually become more and more refined until they become one and the same. When this happens, there is no longer the thought of the word Buddhō. All that remains is the most subtle awareness. No matter how we may try to think of the Parikamma, it does not manifest.

This state lasts until the meditator becomes confused and doubt arises saying, "Hey, what should I be doing?" At this time we have to again rely on Buddhō

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<sup>127</sup> This is referring to the extremely strenuous effort of mind and body that is required in order to maintain this level of mindfulness.

as our anchor. But we have stopped reciting Buddhō so how do we make it reappear?

At this time a notion arises, “Oh, even if the word Buddhō is not here anymore the Citta that “knows” is still here. That has not disappeared. If anything, it’s even more refined.”

You must now focus your Sati on the knowingness<sup>128</sup>. So, if you cannot grasp hold of the Parikamma Buddhō, then use Sati to latch on to this basic, knowing nature. Refocus here and firmly re-establish Sati also. Do this until everything is harmonious. The Citta that I said could not establish the Parikamma will gradually retreat from this state. This is as if the Citta makes itself calm and then gradually withdraws.

As soon as the Citta withdraws, you can refocus on Buddhō and start the process again. After you have done this you will know how to practise [meditation].

When the Citta is truly refined there really is no thought of Buddhō. There absolutely isn’t until the meditator becomes confused. You can try thinking about it as much as you like but nothing will manifest. All that remains is pure knowingness. Consequently, you have to fix Sati on this knowingness instead of Buddhō, Buddhō. At this stage you can be absolutely certain that the Citta is peaceful.

If your exertion is as genuine and sincere as this, I am telling you, there can be no other outcome.

The Citta will now really start to develop and you’ll get back to the level you used to when you had two or three good days before regression set in. However, this time when you reach that level you won’t see it through rose-coloured spectacles and you will let go of all longing.

You will take the approach: “Well if I my practice is going to deteriorate, so be it.”

When you reach that point where your practice started to regress, if you try and force the issue your practice will dissolve before your eyes. However, this time you’re going to let it deteriorate if that is what it wants to do. What you

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<sup>128</sup> In its basic state the Citta is just awareness or a “knowing state” and devoid of contact with sense objects. The focus here is on that state of knowing sometimes called “Poo Roo” (the one who knows) by many Thai teachers. The term *knowingness* has been introduced here to avoid the connotation that the word awareness brings i.e., if there is awareness then there has to be an object that you are aware of. As the object is awareness itself it seems like a circular argument. Knowingness is therefore meant to represent the quality of knowing or the capacity to know rather than “knowing” any particular object.

## How To Establish The Citta In The Stillness That Is Samādhi

won't do it is surrender your attention on the Parikamma. You are going to stick to that Parikamma steadfastly.

As soon as you have this attitude that if your practice regresses, so what, or "I'll let go of every feeling<sup>129</sup> but I am I going to stick like glue to my Parikamma", you'll make progress there and then.

Right! At this point do you think things will deteriorate? No – at last your practice won't fall apart. Now, your practice will not slip backwards when you get to the stage when it was normal for things to be good for two or three days before the wheels fell off. Your hold on Buddho will get tighter and tighter until Buddho becomes really prominent. At this stage, you will not have lost sight of the Parikamma. It needs to be like this until the state of knowingness that I mentioned becomes very pronounced. After that, it does not matter if you use the Parikamma or not.

This knowingness is conspicuous by its nature. It is a target for the Citta to concentrate on and when Sati latches on to this point [the Citta] will come to rest there again. The Parikamma has now become superfluous. But, in letting go of the Parikamma we must grasp the knowingness, which is distinct and clear, and then gradually tighten our grip on it.

So, I advised my companions that they should understand that being genuine and wholehearted is an essential prerequisite for establishing the Citta [on the right path]. If they did as I have just explained, they were sure to achieve stillness [of the Citta]. There is no doubt about it because I pioneered the way.

After this I went from strength to strength and never slipped backwards because I was not afraid of my Citta deteriorating. No matter how wholehearted I was the wheels never fell off.

This is how to establish the Citta so that it is your true foundation for meditation. These are the real guiding principles for the heart. So don't fiddle with your practice. Get on and be wholehearted and committed as I have explained. You will then see within yourself the principles that govern the heart. Peace and serenity will emerge. Calmness and quietude will gradually get stronger and stronger until the Citta achieves Samādhi.

Peacefulness or calmness is not the same as Samādhi. In meditation terms, peacefulness refers to the Citta that has gradually sunk into calmness or has

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<sup>129</sup> 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 is "feeling" but a translation out of left field of this phrase in question could be, "let go of everything that comes into your mind".

become absorbed on one occasion and has then withdrawn from this state. This is called occasional peacefulness when the Citta sinks down to absorption and then retracts from this state. This is what we refer to as peacefulness. When the Citta has sunk down, been absorbed and then withdrawn many times, it builds a firm foundation for itself. By continually becoming calm the firm foundation is gradually transformed into a Citta that is solid and unwavering through the accumulated power of this peacefulness.

By consistently stringing together these peaceful experiences, the peacefulness is transformed into Samādhi – Samādhi that is resolute and unwavering. This is what is referred to as the Citta being in Samādhi.

When the Citta becomes calm and then withdraws from this state, this is referred to as the Citta being peaceful or absorbed. When the Citta reaches the level of Samādhi, whether it withdraws or does not withdraw, that's irrelevant; the unshakeable foundation of stillness is always there. This is what the Lord Buddha called the Citta being in Samādhi.

You will have a clear perception that, “Oh yes, Samādhi and peacefulness are different.” We differentiate it as Samādhi for the sake of correctness. As we progress smoothly and the Citta reaches Samādhi it has stillness. It is completely full of this feeling [of stillness]. There are no misgivings about missing out on what you could think or what you imagine about the body or sounds or smells or flavours, etc. You are satisfied with the stillness in your heart. This is the Citta in Samādhi. This is the Citta captivated, or put another way, you don't want to think of anything else. You dwell in blissful stillness. The strength of Samādhi is the domicile of the heart.

When the Citta at this level is quiet and has lots of energy, the same thoughts, ideas and imaginings that it once hungered for now irritate it. It cannot bear to think or imagine anything. It pretends that it wants to think or wants to imagine things.

As soon as the Citta reaches a level where it is at one with the stillness in a resolute and unwavering manner, it has reached the full extent of Samādhi. It does not want to think. Thinking is a disturbance. The only conspicuous thing inside the Citta that is fully concentrated is knowingness. This is like being completely at ease and blissful. Nothing troubles the heart.

It's for this very reason that those who attain Samādhi are likely to become addicted to it. Or they become addicted because it is an experience that really, really soothes the heart. Until you get to a stage where Paññā will have more influence, you can become addicted [to Samādhi].

The Citta that is resolute and unwavering is completely filled with this feeling [of stillness]. When it is completely filled with this feeling you should lead it

out and down the path of Paññā. If the Citta is not yet completely satisfied and still hankers for other experiences, when you try and lead it down the path of Paññā all you will get is Saññā. It reckons this and that, which transforms the experience into a cause of suffering<sup>130</sup> and thus this is not Paññā. Because of this the Lord Buddha taught us to develop the path of Samādhi before setting off on the path of Paññā.

He said, **Samādhiparibhāvita Paññā Mahāpphala Hoti Mahānisamsa**, which means: when Samādhi is resolute and unwavering, when Samādhi is fully developed, then it can support Paññā.

Investigating in the way of Paññā requires skill and flexibility if it is to be real Paññā and not Saññā. So, being completely satisfied, [the Citta] can go out and investigate with Paññā. It can raise the subject of the elements, or the five Khandha. It can investigate hair of the head, hair of the body, nails, teeth, skin, flesh, sinew, bones, until it has swept through every part, every component of the body. Let it be like fuel for a fire. The fuel is the body, every part of it; the fire is Sati/Paññā. Tapa<sup>131</sup> Dhamma.

Encourage Sati/Paññā to penetrate the body, penetrate through investigation. It doesn't matter which bodily organ you relate to, just pick one that you are comfortable with. Examine it and it will slowly break apart and scatter in front of you until you see it as loathsome<sup>132</sup>. Loathsome means it is not pretty and it's not attractive, it's foul and disgusting by nature.

Our body is like a dead man walking. By its very nature it is like a living toilet and it would be that except for the thin layer of skin that covers it up a little and spins a web of deception over our whole body and the bodies of others. This thin membrane of skin is something that fools the whole world. But what have you got when you peel it all away? What you have got is nothing but foul loathsomeness. A dead man walking, from head to toe. Investigating with Paññā is investigating like this.

When you do a detailed analysis of the skin you find that it is full of dirt, sweat and scurf. So where is it clean? As you penetrate below the skin you see that the hide clings to the flesh. It does not matter where inside you look, the more you look the more you find that it is dirty and impure.

For the time being, when Paññā goes exploring, this is as much as it sees. Later, when it investigates it becomes more and more ingenious. Its initiative

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<sup>130</sup> Samudaya, the second Noble Truth.

<sup>131</sup> Tapa is the ascetic's fire that is said to burn out the Kilesa.

<sup>132</sup> Asubha in Pali.

gradually becomes more polished and it broadens its scope of investigation. As a result it realises that the entire body is loathsome.

Paññā that is exercised in this way will have an acute deftness and will, little by little, by itself, cause us to withdraw [from our attachment to the body]. Love, hatred, lust and craving will be progressively rooted out.

Examine all the things I am talking about until you can see them really clearly. Consequentially, lust [Rāga Tanhā] will be eliminated. The fact that we are lustful is because we are misguided about the body. We understand it to be beautiful and attractive. We love it. It pleases us. It brings us joy. It makes us happy. When you realise that the body is a dead man walking, what is there to be pleased about? When bodies are piled up in a cemetery, who finds that joyful and pleasing? This body is our cemetery and it is no different. When you see things as clearly as this you can extricate yourself [from this delusion].

When you are skilled in Asubha meditation, it is as if there is no lust. It is as if lust is completely exhausted. In fact, it is actually the opposite to lust; the mind is tranquil. But lust is not completely expunged you know, it just appears that way. This is because the power of the practice of Asubha knocks it on the head. Because of this you can consider expanding your investigation to the outside world. When you do this you will see that the outside world is the same as your body. A look at the body is like looking at the outside world.

So, look at your own body and see it plainly. When you can do this with some expertise then envision yourself as a loathsome corpse laid out in front of you. For example, see laid out in front of you a heap of your own loathsomeness, or you could make it someone else and their pile of loathsomeness, it doesn't matter. You will see things really clearly if you do this.

Finally, whether it is your heap of loathsomeness or someone else's, conjure it up and see where it really comes from. When you are getting to the truth of the matter, your concentration on this heap of loathsomeness that you have established has to be clear and sharp. Look at it. What is it? Where does this loathsome image come from? When we do this we become aware of [the loathsome image's] actions. We can erase this anytime we like. It arises for a split second and is then extinguished, severed instantly through the speed and agility of Paññā.

Now, we shall prove conclusively where this loathsome object comes from. Even though we have established [this loathsome object], what have we established it from? What makes this loathsome object arise in front of us? Focus on this. Look at this loathsome body. Wherever it moves, whether it goes inside or steps outside or hovers in the sky, focus strongly on that spot.



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Having reached this stage you will be able to decide [where it comes from] yourself. Focus on that spot.

If you have not quite reached the level where you can decide for yourself, then try looking at things from another angle. When you do reach the stage where you can decide for yourself and you have focused for some time on the loathsome image that you have placed in front of yourself, the Citta will become steadily absorbed in the loathsomeness that is so prominent in front of you. This prominence impinges on the knowingness that is the heart. It constantly seeps in.

Finally, the loathsome object will become one and the same as the heart that deceives itself.

Establish Asubha every time you focus on the basic nature of reality. The image of loathsomeness will turn around and come full circle by meeting the heart that designed it in the first place. It has become the Citta of the one who designed it<sup>133</sup>.

Whatever was beautiful and attractive on one hand or loathsome and foul on the other is not really a person. This is a deception perpetrated by the Citta on both counts. When you understand this, you will know what is real. You'll know that it's yourself who is the illusionist. It is ourselves who are nasty or nice. The image that was in front of us, that we focused on, is neither pleasant nor loathsome. It is yourself who is the deceiver, the trickster who paints this picture for you to see. When you have examined this fact, [the truth] sinks into the deceiver. As soon as you see this you reject both the pleasant and the loathsome.

Whether it is loathsomeness that is internal, external or anywhere for that matter, I do not believe there is a greater dilemma than that of Subha<sup>134</sup>/Asubha and this self-deception created by our Citta. Through establishing Asubha we come to know that it is ourselves who deceive us. This knowledge seeps into us and we see with great clarity that it's only ourselves who paint the picture of pleasant and unpleasant.

External loathsomeness has transformed into loathsomeness inside the heart. This is when you let go of lust. This is the first thing you let go of. At this point you definitely can make the decision about where the loathsomeness comes from; even if you have not completed the job one hundred percent like some on the fast track<sup>135</sup>, you still pass the test. You can't really do much more.

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<sup>133</sup> This does not mean that the Citta is loathsome in the way the body is. It means that the Citta's outlook is now to see things as loathsome.

<sup>134</sup> Subha is the opposite of Asubha.

<sup>135</sup> Kippabhinna – rapid development related to two of the four types of practice

It's now irreversible. You cannot slip backwards and have lust the way it used to be. You are absolutely certain about yourself.

Now you have to continue your training. You have to drill yourself by establishing your investigation into loathsomeness in the way you did before, as I have just detailed. As soon you fix your attention on this subject, it will continue to be absorbed by you. You have to do this and let the understanding of loathsomeness soak into yourself. You set your attention like this again and again and again! This is what it means to train.

You have to become proficient at this level. At the level when lust had you conscripted it trained you and made you very proficient. When your attention is set on loathsomeness and you keep fixing your attention there, it will gradually turn around and come visiting your heart, that is, "the one who knows"<sup>136</sup>. It will be completely absorbed. Then, you do the same set-up again.

This is what is called training the Citta. This is a level at which there is a foundation in Subha/Asubha and, in relation to lust, that will be gone. However, the work is not finished yet. The major part of the work may be completed and there may be no possibility of a relapse but there is a small component left. What component is that? Well, it is like a small blemish or a spot of rust that is still stuck to us.

At this stage you get a test score of fifty percent. That is you passed the lust test and for that you get fifty percent. From here on you'll train to get sixty to seventy percent by using your skills and fixing on loathsomeness nonstop.

From this point on the speed at which the image of loathsomeness turns back towards the heart will gradually increase but it will continually disappear. That is to say, it reaches the heart and then fades in the heart. It reaches the heart and then just as quickly disappears. No matter how fast it enters the heart it fades just as fast. This is what is referred to as training at the level of sensual desire. You pass this examination in order to have the skills that will take you to the end of sensual desire completely.

Anyway, there is no slipping backwards if you have reached the fifty percent level. This is called being detached. You cannot slip backwards beyond this point, except [progress] may slow down.

If you train yourself on your own, you will know what is right and you won't need anyone to confirm it for you. You will know for yourself and you will practise constantly in order to become proficient. Later, when you truly get to the end of the path, at the time you fix your attention on any image that pops up, you will see that it no sooner arises than it disappears. Whether it enters

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<sup>136</sup> "The one who knows" or knowingness or the pure capacity to know.

the heart or not, you are fully aware that it disappears in a flash. At this point there is no specific training but you have to constantly rely on these images as a means for practice. No matter how experienced you are you have to practise this way. The Citta will gradually progress by itself.

After this you have some room to move so you can now pursue the groups of Vedanā, Saññā, Sankhāra and Viññāna. When your investigation has resolved the dilemma of the body, turn your attention to the groups of Vedanā, Saññā, Sankhāra and Viññāna, which are Nāma Dhamma.

When you have resolved the dilemma of the body, the Citta will refuse to continue to investigate in the way it did before, even if you want it to. It already knows all about the body. It's as if it is satisfied with what it has done with Kāma Kilesa and the body and can leave them behind. The case of investigating the body in relation to Kāma Kilesa is now completed. It's the end of that problem. So much so that the image that I have been referring to vanishes completely. Kāma Kilesa disappears in the same manner.

From here on in you are free to explore the aggregates of Saññā and Sankhāra, especially Sankhāra because this is really important. Wherever its imaginings reveal themselves, that's where they disappear. This is referred to as investigating Nāma Dhamma. If left to their own devices, most people who investigate Saññā, Sankhāra and Viññāna tend to concentrate on Sankhāra. They observe imagination and thoughts.

Happiness and sorrow that are Saññā Ārammana are of two types, Saññā and Sankhāra. These occur inside the Citta; they accompany each other as they enter.

The dilemma of the body has been resolved. What remains is Nāma Dhamma which emanates from the Citta then re-enters and passes away in the Citta. Following the entry into the Citta is also a mode of training to be done constantly. With regard to the Citta thinking and imagining, whatever thoughts occur pass away in tandem. Good thoughts disappear. Evil thoughts disappear.

After training yourself in this way, you will make progress and get to the Head Honcho, Avijjā. Remember, I am giving you the shortened version. This is a summary. If I put it in terms of the real practice, well, it's like heaven and earth collapsing. The investigation takes a long, long time. I don't know how many days and nights you would struggle like this. However, I have given this summary of the investigation into Dhammas so that you can progressively see them with greater and greater clarity.

So how is Kāma Kilesa eliminated? It is eliminated in the way that I have explained.

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As soon as the point is reached where the image in front of us that we are concentrating on turns back on itself and becomes one with the heart and is absorbed of its own accord, this is called having a firm foundation. Any problems with the external image are then over. The heart realises that it deludes itself, contrary to previous misconceptions. When fixation on an attractive object arises, it's oneself that hoodwinks oneself. It doesn't matter whether it is Subha or Asubha, it's all self-delusion.

When this truth is still not realised, the path that I have explained is the appropriate path to follow. When this truth has been realised, the burden placed on oneself and the Citta is understood. It's known that the Citta is the deceiver. This is the stage reached.

In the period prior to this realisation, the path that I have explained is right, proper and elegant. From here you go on and arrive at that point which is the big one.

Speaking about Avijjā, when you reach Nāma Dhamma you have arrived at this point, no matter what anyone may say. This is because there is nothing else there but Avijjā. That is all there is. It does not want to investigate anything that you may want to turn your attention to. There is just Saññā and Sankhāra, which are Nāma Dhamma.

When you have examined Nāma Dhamma extensively, you reach the Citta. When you have done this many, many times it is possible to cause it to collapse.

What I have explained are the fundamentals of investigative meditation.

You must make up your mind and avow to practise in this way. You have to be committed and steadfast. You have to give it all you have got.

If you are repeating a Parikamma, then do it with real sincerity and you will achieve tranquillity. After the state of tranquillity you will reach Samādhi. After achieving Samādhi, you should set off down the path of Paññā. These are the stages and the sequence to follow.

When the time comes for your meditation to turn to the path of Paññā, this is a real change. So much so, there is no time to rest, day or night. You feel exhausted and weary all the time when the Citta that has reached the stage where it has well and truly turned down this path. This is because of Sankhāra. Paññā takes out and uses Sankhāra, which is the one that imagines and concocts things. However, these are now thought processes that are in favour of Magga. They are not the same as those that belong to the Kilesa. Those are thought processes that are in favour of Samudaya.

When you do a lot of this work you are bound to be exhausted and fatigued. To rest you should go into Samādhi, go into the stillness. Don't get too busy with anything at that time. Force yourself to enter into Samādhi. The Citta will become absorbed. When the Citta is at the stage of Paññā, it will be reluctant to enter and rest in Samādhi. It regards Samādhi as a lazy sort of inert state. Paññā on the other hand is the destroyer of the Kilesa. But, in destroying the Kilesa, you don't know how much effort is going to be required so this is also Samudaya. You just don't know how much this is. Therefore, when it is time to rest, make sure you rest. Rest in the stillness of the Citta.

If you genuinely cannot rest, then, as I have explained previously, focusing on the Parikamma Buddho can be used as an alternative. I had to resort to this. If the Citta refuses to rest and turns solely down the Kilesa-killing path of Paññā, even though you are absolutely physically exhausted, then you have to force it to dwell on Buddho. Sati must be established firmly to prevent the Citta from shooting off in the way of Paññā.

After a short while the Citta will go straight into a state of peacefulness. Do you see what I am saying? Ah! As soon as the Citta enters this peace and tranquillity, it is like pulling out a splinter or a thorn. When you're off down the path of Paññā it's like everything revs up and shoots off all over the place. You can compare this to boxers getting into the ring together.

At this point, entering into Samādhi is like extracting a prickle or a splinter. Because this rests and relaxes the Citta you must force yourself to do it. If you don't do this the Citta will be off on its way again because the energy of Paññā is stronger than that of Samādhi.

I don't want to say what would happen if one was careless at this stage. I can say what happens if one slows down as this is not an act of carelessness. As soon as one slackens off and slows down, even for a tiny amount, the Citta will rush off down the path of Paññā. It is because of this that one must force the Citta to dwell resolutely in Samādhi until such time as it drinks its fill. When one's strength has been restored through Samādhi, one can gradually withdraw. After one withdraws, like a shot, the Citta is off down the path of Paññā again.

Those who are serious about practice should always go about their work in this way. Don't overplay the hand of Paññā, thinking it is great, it destroys the Kilesa; so much so that you go helter-skelter after Paññā. To do so is one form of Samudaya that infiltrates the heart through not understanding how to balance one's practice. This translates into a misunderstanding of Sankhāra when pursuing Paññā. In such instances Paññā's view of Sankhāra has changed to be Samudaya. This is all because we fail to understand how to balance our practice.

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When you do investigate, then do so with all your might. There is no need to make a fuss about it because when you get to this level of Paññā, it will evolve itself. When it's time to rest, you must rest your full measure. This is the right way to practise.

When you are at this level of Paññā you won't want to rest. Your mind will be churning in the way of Paññā. This is because it is absorbed in the act of destroying the Kilesa. Changing pace and entering Samādhi is called taking a rest to build up your strength, just as we do normally when we go to sleep. Eating food gives you energy even though you waste some of your rest time. Whether we stop to eat because of the food or not does not matter; we stop to eat because we are going to get terrific results further down the track. That is to say we get energy to do our job.

Now, it seems a waste of time to rest the Citta in Samādhi but Samādhi gives you a huge amount of energy and vitality which supports and nourishes Paññā. It makes Paññā's job easier. It makes Paññā agile and nimble.

This is how it should be. This is how to investigate.

Practitioners need to grasp really well this concept that I have imparted. I have not taught this from tenderness. I have taught according to the facts that I have encountered. Don't prevaricate or be half-hearted with your meditation. You have to be committed and earnest. There's no question of this when it comes to Magga Phala and Nibbāna. I want you to progress in this way as the road to Magga Phala and Nibbāna lies nowhere else. I implore you to progress in this manner and you must do so properly! If you do this, you need have no reservations; you will reach Magga Phala and Nibbāna.

It is important that any person who gives advice on meditation understands this. If they don't, they can give the wrong guidance.

I am giving this advice with complete certainty. I can do this because I have been down this road and know it well. I have absolutely no doubt about any of the guidance that I give my companions. Not in regard to Samatha; not in regard to Samādhi; not in regard to Paññā. Not in regard to Paññā at any level, from Sati and Paññā being switched on to automatic, until Mahā Sati and Mahā Paññā completely occupy the heart and it has deftness and courage prominent in it the whole time. This being the case, how could I have any doubt about Sati and Paññā being on automatic or even Mahā Sati and Mahā Paññā? They occupy my heart! Remember this well. You must aim to practise in the best possible way.

These days, the Buddhist religion is continually falling apart. The monks that can take the high ground and arrest this decline are us Kammatthāna monks. Apart from this group, all the others are in complete disarray. Their yellow

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robes cover their shaven heads; that's the way they are. Their thoughts, feelings and behaviour are continually turned into followers of the Kilesa. Nowadays, there are none of them that turn their attention to the real Dhamma. That's the way it is.

This being the case I want all of us to turn our attention in the direction of the real Dhamma. Swim against the tide of Kilesa that increases in strength daily. Make this happen. If we are weak and submit to the Kilesa, we will surely sink.

The world is pitiful. Wherever it seems there is happiness and contentment, when you take a good look at it, all you see is an inferno that scorches all the beings of the world. Their external appearance, fresh, pretty and attractive, is a means of deception. It's a trick. It is an adornment, a cosmetic, a decoration of the Kilesa designed to fool worldly beings into struggling after them. On the inside there is only a fire that burns incessantly.

This is where the small pile of firewood is. The majority of it is bold and adventurous and has been known to burn until its owner has become unconscious. There's only suffering that emanates from the Kilesa. That's all there is and we are deluded about this; so what are we chasing after? Investigate and see for yourself.

Dhamma, at whatever level of tranquillity, is very calming, very relaxing and increases the opportunity for the Citta to be set free from the Kilesa; every last one of them.

There is nothing in this world that can penetrate this heart. Not one stone or grain of sand. Nothing at all. I have already stated that only the Kilesa are the enemies of the heart. The subtler Kilesa penetrate in subtle ways, just like a splinter or a sliver. The crude ones are like a mountain pressing down on you. As they become more refined they become like a sharp spearhead. When they are even more refined, they are like a splinter pricking the heart. They are like a speck of grit in our eye. Whether we have many or only a few Kilesa they are like having grit in the eye. The really subtle ones are like grit in the eye.

As soon as these things are completely eliminated, there is none of this irritation. This is what the Lord Buddha referred to as the Citta becoming the real Dhamma. It's the supreme happiness. From the time that the Kilesa are eradicated there is no type of suffering that can even graze the heart of one who has put an end to the Kilesa. There's just supreme happiness throughout, right up to Nibbāna.

Nibbāna is also immutable. It is infinite and timeless.

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These things are the results of the practice. No matter how hard your struggle is, keep in mind that this happiness lasts forever. The happiness of Dhamma is everlasting.

Right now is suffering. Oh, yes, suffering. If you want a time when there is happiness, well then, be strong and don't give in so that you can acquire happiness, supreme happiness, which is not born and does not die. It is Akālika, timeless.

This is important. I want you to pay attention to this. I am getting older by the day. I can feel this when I am guiding and teaching you lot. It is not very often that I have much energy when teaching, which means I don't pass on as much as I might. I struggle in order to assist the world. I help out of pity, that's all. Under normal circumstances I would not want to get involved.

Wherever I am, I am fine. There is nothing that disturbs my heart. When I am on my own, as usual, the world is a void. You could say this world doesn't exist. This is because the Citta finds no meaning in this world. There's only what I have discarded. What is inside is a brilliant luminescence; pure knowledge, that's all there is and this is all there needs to be. There is nothing muddled or confused. Not like it used to be when the Kilesa ruled the roost in my heart. The moment these Kilesa collapsed, there was supreme happiness inside my heart. This is the fruit of the practice.

No matter to what extent this occurs it is something that gives a sense of accomplishment in the work that we do. It is a sense of satisfaction in the results of the work that we have realised and achieved. There is nothing about this situation that can be criticised. We got on with the job and we received the results. It is for this very reason that I call on all of you to pay attention to your practice. Don't be spineless. Don't be lackadaisical.

These days, the world is full of Kilesa. They are everywhere. Conveniences of every kind are the Kilesa paving the way for us to drop into the abyss. That's all they are. They don't pave the way to heaven or to Nibbāna. They are not for the purpose of supreme happiness. They clear the way for the convenience of the Kilesa. They are convenient for purposes of this mass of suffering.

The path of Dhamma is cleared in order to achieve happiness, supreme happiness. This is where the difference is.

This is enough for now. This is the end of the desana.



## ***Post Desana Narrative***

Today, plenty of people came, as far as I could see. They were everywhere. This field was full this morning. It was a good job it didn't rain. Oh, oh. There wasn't a spare spot anywhere.

I didn't give any sort of a desana this morning because I have been giving desanas every single day. This morning I just spoke about them giving alms, that's all. I did tease and joke with them, that sort of thing. Giving a desana and directing them was something I didn't do because I have been giving them every day. This morning wasn't the right time to give a desana because people were coming and going all the time. They were also streaming through with alms and donations. Who amongst them would have had a heart receptive to listening to Dhamma? If they were interested, they would have stayed still. These people were wriggling about the whole time. They came, gave their donation and then they were off, so who was I going to give a desana to? For this reason I didn't give a desana this morning.

On the 13th and 14th of this month I have decided to go to Barn Phaeng. I feel sorry for them. Wat Barn Phaeng is a monastery where I and Ajahn Mun stayed in times gone by. From the time I lived at Barn Phaeng ... Oo, it's a long way away you know.

From this monastery to the market is a few kilometres. Back in the old days, there was nothing but jungle. West of where the monastery is there was just jungle. It was because of this that Ajahn Mun came to stay in that part of the forest, that's what he said. After he had gone, they build the monastery there. That's what happened. I therefore followed in the footsteps of Ajahn Mun. You can stay anywhere if it's in your Citta to do so.

It's for this reason that Barn Phaeng has received a lot of support from me. Not insignificant by any means. This has made me even more sympathetic.

At that time they were accepting Kathina<sup>137</sup>. As a result I divided up our Kathina and gave them some of it. I asked, "What's the matter with this monastery? You have someone to offer robes and someone ready to claim them but has there been any notification or announcement?"

"No", was the answer.

And not only that, up top at Wat Tum Yar they had been in the same situation.

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<sup>137</sup> Kathina is a ceremony carried out at the end of the monks' annual Rains Retreat in which the lay community present robes and cloth to the monks.

That was also at the time of Kathina. They were hoping that someone would provide them with Kathina. I felt sorry for them, so I agreed to give them some there and then.

I told them that if that was the situation, I would provide Kathina at both monasteries, Wat Barn Phaeng and Wat Tum Yar. This was because they were both in the same situation.

The rice and the curries would all come from the same place. This meant that those preparing the food would have to separate it and take one lot to Wat Barn Phaeng and another to Wat Tum Yar. That is how it was going to be. That's why I said that curries for both monasteries would be cooked in the same pot.

This last time, when Kathina was offered, it was exactly the same. I gave to both monasteries. I could not give to one without giving to the other. I told them they both got the same.

When I give Kathina, I will visit just one of the monasteries. The furthest one will have to come down to receive theirs. I have said that this will be their enticement.

This year I won't be donating as much as previously. This is what I reckon. I have done as much as I can. I did put the hard-word on them, so even though they didn't ask for anything, I am going to give them something because I feel sorry for them. However, I am not going to donate a huge amount because I have done as much as I can already. It's only out of Metta that I do this.

I have specified that I will go on Saturday the 13th. I think we will be gone by midday. Those who want to go before can do so if that is what they want. I'll wait for the appropriate time before I depart.

I have reminded the monks about the white cloth. I had them put some to one side. I think there are ten lengths which should be enough. We have put together about ten lengths of white cloth that is in bolts or other quantities which can be donated. That's if we have a lot. It would be good if there were ten lengths. If there is less than this, I will reduce the amount by the correct proportions of the three main robes<sup>138</sup>. This will ensure a similar, consistent outcome.

I have said that one essential thing is the measuring stick for the three robes. The sewing machine and the other tools are already there. That's because I gave them a sewing machine the last time I went. I asked them about the

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<sup>138</sup> Monks have three main robes as components of their requisites. The robes are a lower robe, worn around the waste and down to the calf/ankles; an upper robe, worn around the shoulder/neck down to the calf/ankle; and an outer robe, worn over the upper robe when in public or in cold weather.

sewing machine and they said it was great, so that's why I am not giving them one this time.

I believe they will need additional rice. This is because the people from the Laotian side are part of the same group. This group will be dependent on the others for food. It's like they have been adopted by Wat Barn Phaeng. They come to visit all the time. This way there'll be an even distribution. So I think we will take some rice with us as well.

As far as the rice goes, I think we should take sticky rice. They won't want much ordinary rice. If we take it, they may not want it. We will need more than ten, twelve kilogram bags of sticky rice. I reckon we may need up to one hundred. It probably won't be less than one hundred twelve-kilogram bags of sticky rice. This is what I think.

Those living further away have already told the people in Barn Phaeng that there is no need to do too much about the rice so I may not need to give them much. If I need to give them some, I will, even if it is just a small amount. I will give more to the people of Barn Phaeng because their needs are extensive and quite different to the others.

The others frequently go to stay in order to get a handout for people living on the opposite bank. They are people as well, just like us. They have Kamma too. I don't carry opinions about them. It is enough that they are people, just like us. This is the major guiding principle in my heart. Calling them this or that, of this or that nationality, is all a convention that is defined by supposition<sup>139</sup>. When we humans coexist we have to have factions and ranks as one way to distinguish us. The reality is we are all people and that should be good enough. We all have Kamma, no more, no less than each other.

This is why I think that, at twelve kilos per bag, we are not going to get away with less than one hundred bags. These will be split into two. Villagers from Tum Yar won't get much; I'll just give them a little. As far as monetary donations are concerned, they won't be getting a lot because each year they have been given millions of baht. Each monastery has had millions. I have given millions to both monasteries.

No matter how much people donate, it is all lumped together. They donate to me and I use all of it for grants by sharing it out. For example, people come

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<sup>139</sup> This concept has no real parallel in western philosophy or religion. By way of example, to clarify what is meant, you could say that one's body is made up of elements. They don't give themselves a name. They are what they are. We, however, decide that one blob of elements is called John and another blob Paul, etc. We "suppose" that they have this name. The "supposition" is not reality.

and donate various amounts in addition to what they give specially to me. I then redistribute it. But those up top<sup>140</sup> will get a little bit less than this place because the people here have all the responsibilities. All the guests are received and catered for at Wat Barn Phaeng. When the time comes, those up top just saunter down to receive whatever they get. It is because of this that it is natural that they should get less. This is what I think. I feel sorry for them. What else can I do?

In terms of the problem of the poor well, I am poor. The truth is I am penniless. However, my heart is not impoverished. What can I say, I am completely finished but I want to give all the time. This is the way it is inside my heart. This is nothing to do with the ways of the world I can assure you. I have no enemies or adversaries. I just don't have them. That is to say, this is the way my heart is, intrinsically.

Whatever others say my heart has never been really interested in them. It is always Dhamma, through and through. Metta is Dhamma. Wherever I go I just give out Metta.

I don't have any possessions. For me there is no such thing as paying for something and getting change. For example, suppose something cost sixty baht or forty baht and you give them a hundred baht note and they keep the change. That is the way it is for me. Forty baht or sixty baht normally makes sixty or forty baht in change. For me it is not like that. I just give Metta and don't expect any change.

You're relaxed and composed wherever you go with Metta Dhamma.

It is like there is nothing in my heart that presents a danger to me. If I said it was virtuous, then it is virtuous through and through, so where would danger come from? On the contrary, anything dangerous is only a danger to itself. This heart is completely righteous so what is there that could disturb it? It is impossible to make this goodness deficient in any way. Things that could be harmful can become defective and worn out but there are none of these in the heart's natural state.

This is the natural state of my Citta. All of you monks should take heed of this. I practised to the utmost in every way.

I have never spoken about the devaputra and devas<sup>141</sup>. This is because there is no benefit in doing so. I will only mention them when necessary.

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<sup>140</sup> "Up top" referring to those living on the hilltop.

<sup>141</sup> Devaputra and Deva are celestial beings that inhabit realms in higher planes of existence than the human world.

Just like Ajahn Mun said to me, he never mentioned these things to just anyone. He mentioned them only to two or three of his disciples. He never spoke of them in desanas given in the midst of a group of monks. He never mentioned them in any of his desanas.

That I have brought this up at all is simply to draw your attention to it, like a father would do with his children. If there are any issues, they can talk about them. Ajahn Mun would speak like a father to his children.

Nowadays, I emulate the way he spoke; such as the day that I spoke about heaven and earth coming tumbling down. Oh, yes. That's what it was. I had never seen the natural world in that way before. Everything was in continual harmony. Everything was quivering. I reckon the three spheres of Lokadhātu trembled at that time. My status was equal to that of a mouse, so how else would you have me describe this experience? In my wildest dreams I never thought that it would be like that. When it happened, it was like an explosion. That's what my heart was like. It was nothing short of blowing up and demolishing the Kilesa. There was a radiant light the likes of which I had never seen and never experienced before.

Having seen these things, what would you have me do? I had never imagined, expected or realised anything like this but this was what I encountered in the most emphatic way. Having experienced this, what is there to doubt?

The Lord Buddha described Dhamma as Sandiṭṭhiko: seen by oneself, realised by oneself. This being the case, why would there be anything to question the Lord Buddha about? It's the same for everybody. That's the way it is, Sandiṭṭhiko. Those who practise will see and know for themselves. For this reason there is no need to defer to the Lord Buddha<sup>142</sup>. If you still have to defer to what the Lord Buddha said, then his proclamation of Sandiṭṭhiko is yet to have meaning for you. This is the full meaning of Sandiṭṭhiko.

From the time that the radiant light appeared, I have had no need to assess anything that I hear. [Knowing what is right] happens by itself, instantaneously. This is no ordinary state. I never conceived or imagined that it would be like this.

It's like I said – an explosion. It's like a thunderous roar. This is “tumbling down”, Avijjā being exterminated. Just like a thunderous roar arising. To say that it is a thunderous roar is not really correct but I don't know how else to describe it. It's like a loud bang going off. At the same time the radiant light appears and then they are all gone.

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<sup>142</sup> I.e., looking up what the Lord Buddha said in the text about such an experience by way of a comparison.

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Whatever there is has been there since the very beginning but we don't see it. We are blind. As soon as the radiant light appears and you see this, everything disappears. So, what have you got to say about that? Whoa. You continue until you arrive at the realisation, "Ah, when the Lord Buddha reached enlightenment, this is how he reached it, isn't it?" Listen to what I am telling you.

What is audacious about measuring up to the Lord Buddha? It's not being audacious at all.

This is something that is evident within the heart. In everyday language we would say that it would be overwhelming or very exciting or it is something that sends shivers down you and this happens all by itself.

"Ah, this is what happened when the Lord Buddha became enlightened, isn't it?" I said this repeatedly.

How can it be said that this is comparing oneself to the Lord Buddha when there is no intention to do so? It is simply something that is apparent within oneself; it's self-evident.

"Ah yes! This is how the Lord Buddha got enlightenment, isn't it?" This was the first thing that came up.

The second thing that came up was, "Oh, this is real Dhamma isn't it? It's like what I've seen, hey. The true Dhamma is like this isn't it?" I repeated this at the time. I exclaimed this in my heart.

If you want to explain this in terms of the excitement, you could say that is was the Khandha that were excited. The basic nature of reality has no excitement like this. This is a case of the Khandha being thrilled and excited in their own way. It happens because, at such a time, this natural phenomenon<sup>143</sup> influences the Khandha so they become excited.

After that occurred [came the thought], "This is the true Sangha, isn't it? It is this natural phenomenon. Oh yes, this is the real Sangha, isn't it?"

After that, it immediately came together: "Ur, this is how the Buddha, the Dhamma and the Sangha are one and the same? This is how it's always been. This is how they are one and the same?"

It had never occurred to me that the Buddha, the Dhamma and the Sangha were one and the same. They have been like that from the beginning but I had never thought of it like this.

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<sup>143</sup> Enlightenment.

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If I am to give a metaphor: when they all burst out, they are the vast ocean and indistinguishable. Water flowing out of various watercourses makes its way to the ocean; when it gets there it only has one name, the ocean. You don't continue to claim this bit of water flowed from that channel and that bit of water flowed from this channel. You don't do this at all. When the water reaches the ocean, it is indistinguishable. Wherever you come into contact with it, it's the ocean.

They are the same as Mahā Vimutti and Mahā Nibbāna, or they are Dhammadhātu. If I was to be pedantic about this I would say they are Dhammadhātu. I feel this is a very close fit. All three are synonymous and can be interchanged. However, when they are well and truly a snug fit in the heart they are Dhammadhātu. This is what I have to say about it. This is what I am talking about when I mention Dhammadhātu. They are like the waters of the ocean of Dhammadhātu.

Once the radiant light penetrates, zap, how could you doubt any of the Buddhas? What would there be to doubt? It's like a short, sharp stab and then they all become the ocean. What's there to doubt? This is the way it is. There is no need to verify this with anyone else.

Wow! It flashes up instantly. "The true Dhamma is like this is it? This is how the Buddha, the Dhamma and the Sangha can be one and the same? They are Dhammadhātu. This is how they are indistinguishable from the vast ocean?"

Wow! It is truly astonishing. Whatever I thought or imagined before, I never conceived the way that it was when the loud bang happened and I knew it lucidly in my heart. I never thought or imagined what would be so certain in my heart so how can I not speak about it if I am to say anything at all? This is the way it is. There is complete certainty in my heart. My heart is a professor of knowledge. It has total understanding<sup>144</sup> so there is no room for doubt or the need to verify this experience with anyone, including the Lord Buddha. This is what I am telling you.

When I speak about these things it reminds me of Ajahn Mun when he lived in Norng Pur. At that time I was gathering together then breaking apart bones and flesh. I was just concentrating on breaking them apart; I was pretty wet behind the ears. This was when I stayed at Norng Pur, alright?

He spoke about Dhamma at the exquisite level. He was speaking with real gusto. At first, the monks went and related their experiences to him. He was really moved by this. He told us that the bone fragments of Luang Poo Sow had become relics. That's what he said.

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<sup>144</sup> This clearly relates to Dhamma and not necessarily all worldly knowledge.

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After that he explained the story behind the bone fragments becoming relics. He then proceeded to take some of the bone fragments that were yet to turn into relics and pounded them into dust. He then formed the dust into small shapes and distributed them with great fanfare. This was the time when they were dispensed. He got up immediately. He was touched by this.

Shortly after they were dispensed at that place, he burst out and made it clear that these kinds of remains were the kinds of a dog. That's what he said. He then said, "So, are you lot going to be dogs or monks?" He scolded us in this way.

"If you are going to be dogs, then go and chew on a bone. You can eat like that. If you are going to be monks then you must practise by following the principles of Dhamma and Vinaya for the sake of the pure Dhamma that is precious, excellent and superb. So how will you lot practise?"

This just burst out of him.

This was something that struck forcefully against the Dhamma in him and got an immediate reaction. After that he talked in the most indomitable way. When he reached this stage and he had finished he said, "Sādhu", and lifted his hands. I sat and watched. He said, "Sādhu".

He went on to say, "Even if the Lord Buddha were to reside right in front of you, you would not need to ask Him about this. What would be the point? We have the same sort of belongings. We know the same sort of things. We see the same kind of things. So, what would there be to ask?"

I never forgot this. I listened in my own way. At that moment, instead of gnawing on the bones I was able to get the meat of what was said. The lesson learnt at the time that I encountered this was an instantaneous *WOW* realisation. You see, I didn't mean to imitate him. This is how it was. I immediately accepted everything Ajahn Mun said.

I thought: "Ah, this is what he meant about asking the Lord Buddha. This is exactly it."

That is how it was. When you have this amount of knowledge, what is there to doubt? Whether anyone else believes me or not is of no interest.

The truth fills my heart so who should I have faith in? Who should I practise for? I practise for the sake of the Dhamma. The Dhamma and my heart are now one and the same; this is how it is. This is why I have no interest in whether or not others believe me. There is nothing more interesting to me than the principle of truth.

It is because of this that when I speak there is no question of being timid. What is there to be afraid of? Lokadhātu's three spheres of existence are nothing but



garbage bins. When I refer to them as a garbage bin, I am lumping them all together. Occasionally, I do speak about them separately. What I mean by a garbage bin is the complete Kammic cycle. This is the garbage bin. That's what I say.

Nibbāna, on the other hand, is not a garbage bin, nor is Dhammadhātu. These are entirely free from the garbage bin. Whatever is in the Kammic cycle is the rubbish bin.

Now, I will differentiate the categories of garbage bins. There are several types, such as Ucgatitaññu, Vipacitaññu, Neyya and Padaparama<sup>145</sup>. These are garbage bins. The Ucgatitaññu is the highest grade. That is to say they are people with the character and the prerequisites needed to go beyond the Kammic cycle. They are always looking for the way out. An example of this would be the entire group of five<sup>146</sup>. They belonged to this type of garbage bin.

By garbage bin I mean those who still have Kilesa. Even if they are people of the highest integrity, if they still have Kilesa, they are garbage bins. However, they are of the Ucgatitaññu variety. Do you understand?

Vipacitaññu. These are slightly lower down the ladder but they are garbage bins just the same. This is because their Cittas still have Kilesa and so it's fair to call them garbage bins.

Even if the Kilesa only penetrate slightly, they can all be called garbage bins. The difference between these various garbage bins is their degree of refinement.

The level of Neyya is the middle of the road. These people may descend into hell or ascend into heaven. People in this Neyya category can go either way. If they give in to the Kilesa they can get dragged off to the hell realms. If they stand up to the Kilesa, they can be swept upwards. This is why these are referred to a people that can be trained, time and time again, so that they can succeed. This is the third category.

The fourth category, Padaparama, are people that have completely lost their worth. Nothing has any meaning to these people.

There are four categories. Lumping them all together, they are all garbage bins. This is because they have Kilesa and conventional knowledge<sup>147</sup> inside them.

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<sup>145</sup> The four kinds of people. See Glossary for further details.

<sup>146</sup> The group of five refers to the first group that was taught the Dhamma. Some scholars would place these in the second category, Vipacitaññu.

<sup>147</sup> The Thai word Sammut means to "assume" or to "suppose" e.g. to suppose that a blob of elements is called a person, or a dog or a house etc. The Pali "Sammuti" from which the Thai is derived means "conventional", as in Sammuti Sacca – Conventional Truth. In English it is not possible to translate in a way that allows for both meanings.

As a result, they all have to be called garbage bins. Even if the Kilesas are extremely refined, they are still there and that is still a garbage bin.

The instant you transcend these, puff, there are no more garbage bins. There were none in the heart of the Lord Buddha and no Arahant had them. That's why they say this is the end of the problem. They have risen above all the garbage bins. I want you all to understand this.

You know, I don't mean the words "garbage bin" to be an insult to the conventional world<sup>148</sup>. I speak according to the convention that has Kilesas casting a shadow to a greater or lesser degree. The level of Kilesas will determine the type of garbage bin and that's it. I want you to remember this well.

I don't very often separate things in this way; just occasionally. This is what I mean by the words "garbage bin".

When I give a desana, I tell it the way it is. I have never been afraid of anything in Lokadhātu's three spheres of existence. Desanas are laid down in a manner that is appropriate to the time, the place and the listeners; nothing else. This is laying it out in the conventional way. If I were to lay it out in the way of Dhamma it would just rush out instantly. I speak in a conventional way at levels that are suitable for the time, the place and the people. I lay down the desana in stages.

As an analogy, a desana may be like making a curry in a big pot. If it is a curry for a big pot, I cannot give a desana that is like a curry for a small pot or a tiny pot. It has to be a curry for a big pot. Hitting this point and that point in a random manner is giving a desana like making a curry in a large pot. I can do this so that the people who come understand at their level. For those for whom it is fitting to receive Dhamma at some level so that they can make use of it, I can give desanas for them also. I can give desanas to anyone, at any level, in accordance with their level of development. This is making a curry in a big pot.

Making a curry for a small pot means doing a shortened version. A curry for a tiny pot is made even faster.

You know, in giving this desana I didn't use a curry for a small or tiny pot. Most of this desana was a curry for a big pot, even though the Dhamma in it just came out in its own way.

When I look to see who is capable of receiving this kind of Dhamma, there are very few and so this Dhamma does not come out very often. This is because desanas have a way of finding their own level. Sādhu. I am not saying this to

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<sup>148</sup> This could equally be translated as the "world of supposition".

show off or brag. It's like I have a built-in radar that is locked on all the time. As soon as I sit down with a group of people, I understand where they are at immediately and can assess how much and how detailed an account I should share with them. I don't simply trot out words. That is not possible if there is knowledge in your heart and you want others to listen to what you have to say.

It happens as soon as I sit down and look around. Off it goes. In modern, everyday language this would be referred to as "radar". It's always ready to lock on by itself. It knows what to do by the internal disposition of its owner. It's able to make the appropriate assessments. As soon as I sit down, the extent to which I should talk is understood and revealed to me. There is no need to consider how long the desana will go on for, no matter how long the desana may be. This just pops up without prompting. If I give a desana in the manner of a curry for a small pot, it just rushes out.

Giving a desana in the manner of making a curry for a small or a tiny pot makes giving the desana very easy because I just stick firmly to the fundamentals of the truth. It just rushes out. For good or for bad, you just won't be able to keep pace with what is being said. So what have you got to say about that?

What do you say about giving a desana in the manner of making a curry for a large pot being a bit random? Making a curry for a large pot is called a large garbage bin. Then there is a small garbage bin and a tiny one. There are various levels. That's the way it is.

I am telling you the truth. Everything that I have said is the truth. In relation to the conventional world, the world of suppositions, there is nothing that is attached to my heart. There is nothing from the conventional world that overshadows it at all. I am certain of that. I listen but this is the conventional world. There is no garbage bin of any variety that overshadows [my heart].

There is nothing but the innate nature [of my heart], through and through, so what is there to fear or to be brave about? As a result there is no such thing as bravery and fear has no meaning. There is no such thing as "can do", or waste, or winning and losing. It is just Dhamma, which is beyond all these things. Because of this, when I give a desana, whatever I say conforms to the quintessence of Dhamma. If something is good, I'll tell you it's good. If something is malicious, I will tell you that it is evil. This matches the real Dhamma.

I have never thought of anyone as my enemy. That has never been my position. Everything happens entirely in accordance with Dhamma, through and through. This is absolutely the way it is. Whoever wants to get something out [of what I say], can do. If they don't get anything from it, well, that's their

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Kamma. I have no expectations of anyone. I teach the world purely out of Metta, nothing else.

I have spoken for a while and I am tired now. This is enough.

[PAUSE]

Do you see this, the elements and Khandhas? When I have spoken for a while, they get weak. Dhamma, on the other hand is ageless and timeless. It is vigorous all the time. However, the elements and Khandhas, as the desana goes on, remind me of what they are. However much of a desana I give and however much they remind me, when that reminder comes I have to apply the brakes and gradually slow down until I stop. They are giving me the message right now. I have to take the elements and the Khandhas as my limitation. I don't take the Dhamma as a limitation.

Ohhh. I am worn out. Yesterday... Are you listening to me? Since I came to live in this monastery this has never happened to me before. Last night I could see distinctly about these elements and Khandhas. That is to say, normally I just go through my routine. When it gets to the middle of the evening or the middle of the night I go down and walk Caṅkama so as to change postures and make things a little easier. I do this as regular as clockwork. Sometimes once an evening, sometimes twice. These days, more and more, this activity is driven completely by the elements and Khandhas. Now, if I get really tired and weary, to the extent that I have various aches and pains, I just cannot get to sleep.

I have to force myself to walk Caṅkama and it doesn't matter what time it is. One o'clock in the morning, two o'clock in the morning, three o'clock in the morning. I force myself to do it. I cannot sleep so I have to walk. No sooner do I start walking than I become weak. As I become weaker, I can then go and lay down. When I meditate lying down, I can get to sleep. If I have to force myself in this manner, I have to go down [from my hut] and walk.

However, last night it wasn't like this. I was really, really weak. For what reason I don't know. Not long after 6pm, that's all, I came up here. I wasn't looking at anything in particular then I flopped down and laid there until sun rise. I didn't get up at all. I didn't even come out to light my candle. Just look. I gave up lighting the candle. Ordinarily I light the candle in the middle of the night and go walking. Last night I did not come out at all. I forgot about lighting the candle. I did not emerge at all. That's the way it was. Last night was the only night that it has been like this.

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This surprised me. It was a unique event for me. I realised this is what the elements and Khandhas forced me to do. They didn't want to get up and go anywhere. They had me lay down, dead straight, like a log. I investigated the elements and the Khandhas as I was until dawn but I still didn't want to get up.

My companions came and roused me. I could hear them outside. I hear them every day but this morning when they tried to roust me, I still didn't want to stir. Do you get this point? As soon as I got up I went to walk Caṅkama though I was somewhat wobbly on my feet. I walked for what seemed like thirty minutes. At that time I still had no energy. I did some more staggering and I thought to myself, "Um, why is this happening?"

I carried on walking back and forth but that proved futile so I went up [into my hut] again. After that I put on my robe and went down over there<sup>149</sup>. This is what happened. This is the extent to which things have gotten.

In the morning I walked Caṅkama. Instead of gradually getting stronger my curiosity returned and I thought, "That's enough. Finish. This is an example of these elements and Khandhas becoming feeble. How can you have any faith in these?"

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<sup>149</sup> Probably referring to the Sala or meeting hall.

## 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, e.g. 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.
Caṅkama	Meditating while walking backwards and forwards.
Citta	The heart (not the physical heart); the seat of all mental activities; the fundamental <i>knowingness</i> 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 third of the Triple Gems.
Dhammadhātu	Dhamma element, synonymous with Nibbāna; non-conditioned element; the essence of Dhamma.
Dhātu	Element(s), particularly earth, water, fire and air.
Dhutanga	Austerity practices, thirteen 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, hence Kāma-rāga (sensuous lust), Kāma-loka (sensuous world).
Kamma	Wholesome or unwholesome action. In Thai it usually refers to unwholesome action only.
Kammatthāna	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 five groups – form (corporeality), feelings, recollection (perception), mental formations, consciousness.
Kilesa	Defilements: Greed, Hatred and Delusion.
Lokadhātu	The world element i.e., 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.
Māra	The Evil One.
Maya	Achieved through the practice of; accomplished via practice.
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; a vision.
Ottappa	Moral dread.
Pacceka-Buddha	A Buddha enlightened without the benefit of having listened 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 Five Khandha.
Pariyatti	Learning the teachings of the Lord Buddha.
Paṭipatti	Practising the teachings of the Lord Buddha.
Paṭivedha	Penetrating the Dhamma and realising its goal.
Phala	Fruit; result; a conscious moment unique to each of the four stages of Enlightenment.
Rāga	Lust; greed.
Rukkhamulasenāsam	Living at the foot of a tree, a Dhutanga practice.
Rupa	Form; corporeality; one of the Five Khandha.
Saddhā	Faith.
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	Tranquillity; 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 the context: Mental formations – one of the 5 Khandha; Kammic 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 four stage of enlightenment.
Senasānam	A resting place.
Sila	Morals; moral precepts.
Sotāpanna	A Stream-Enterer; someone who is assured of reaching Nibbānasadha.
Svākkhato	Well-expounded.
Taco	Skin.
Tanhā	Craving; the cause of Dukkha.
Tathāgata	A term used by the Lord Buddha when referring to Himself.
Ti-Pitaka	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.

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