

**In Commemoration  
of Venerable Acharn  
Mahā Bua Ñāṇasampanno**



***“paying our last respects”***

paying our last respects:



(C01)



(C02)



(C03)

**In Commemoration of the Venerable  
Acharn Mahā Bua Ñāṇasampanno**

**“paying our last respects”**



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(C14)



**In Commemoration  
of the Venerable Acharn  
Mahā Bua Ñāṇasampanno**

***“paying our last respects”***

*several Dhamma Talks  
translated from the Thai into English*

Forest Dhamma of  Wat Pa Baan Taad

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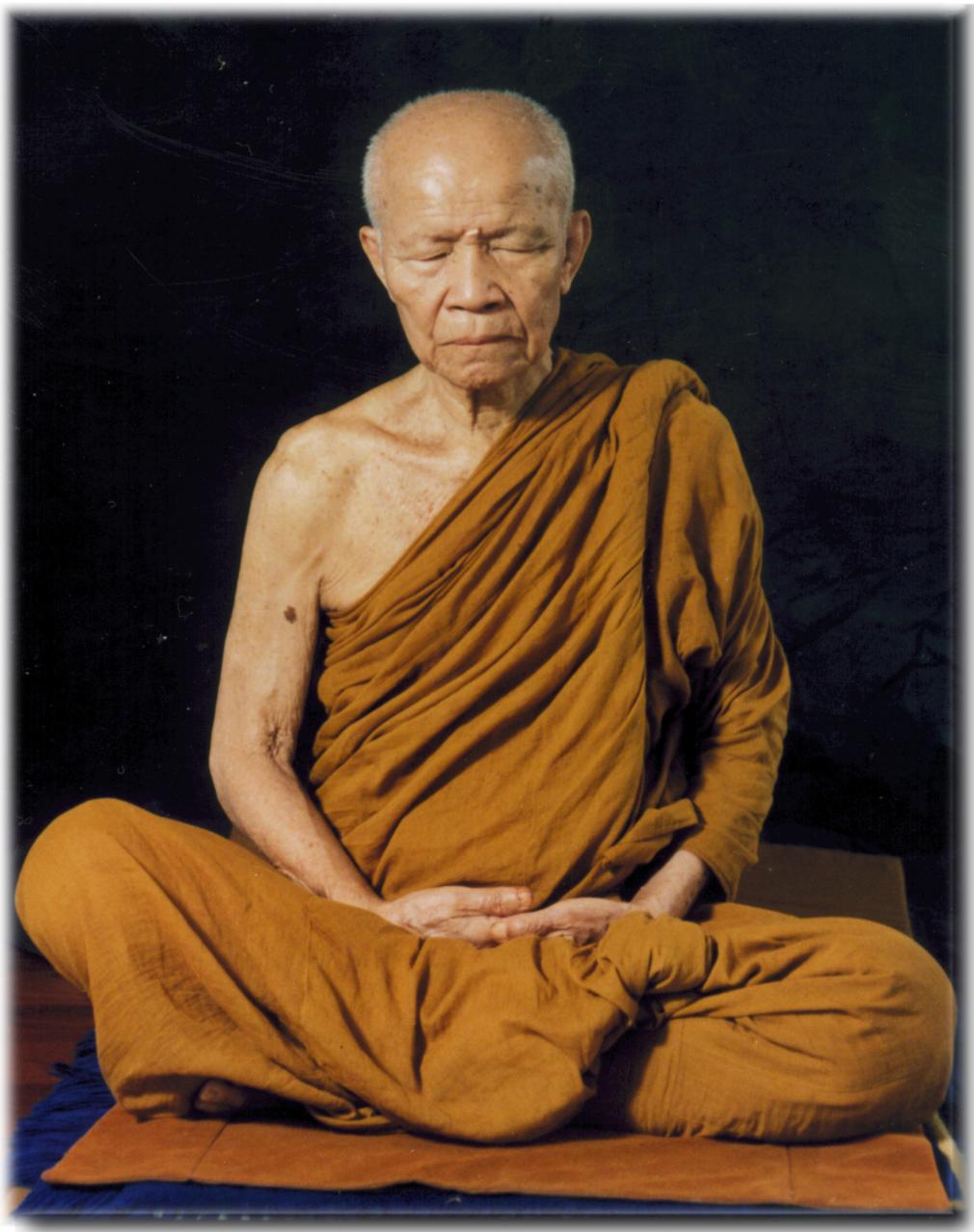
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Venerable Acharn Mahā Bua Ñāṇasampanno sitting in samādi, December 1998



(C04)



(C05)



(C06)

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# Introduction

The idea for this book was formed during the preparation for the funeral of Venerable Acharn Mahā Bua Ñāṇasampanno. While the cremation of Than Acharn Mahā Bua took place, parts of this book were read or played for everyone to listen to. This is one of the main reasons for the title, “Paying Our Last Respects”. As this was such a grand event; I felt it necessary to make it available to English readers.

When Venerable Acharn Mahā Bua referred to himself, he used Luangta Mahā Bua, or just Luangta. People all over the country, mostly use just Luangta to refer to him. In the time of helping the Thai nation, there were several hundred songs dedicated to Luangta, by well known artists. So all of these, Luangta, Luangta Mahā Bua, Venerable (Than) Acharn Mahā Bua refer to the same person, who is properly and respectfully called, Venerable Acharn Mahā Bua Ñāṇasampanno.

In these talks, as in Thai usage in general, the words ‘heart’ and ‘mind’ are used interchangeably. Both the mind and the heart are aspects of the Pāli word *citta*. Some of the Pāli terms are explained in footnotes or parenthesis, however a more thorough explanation can be found in the glossary. Although the translation of Pāli words into English may make it easier for the reader to understand the text, some of the translations could lead to a misunderstanding. At the same time, too many Pāli words would make the text awkward and difficult to read, so the use of Pāli words is limited only to those, whose translation could lead to misunderstanding.

I hope that this book will not only commemorate the outstanding and unique personality of Than Acharn Mahā Bua, but hopefully it will give a brief introduction to his life, and especially his legacy of teaching the Dhamma to reach *nibbāna*, to so many people both ordained and not ordained.

Without the help of Steven Towler, who did the main translation of the talks, this book would never have been possible. My gratitude and thanks to Steven.

I would also like to thank Khun Ying Miskaman, and Ken for their enormous effort in helping me to produce this book, and others who helped me to proofread the book.

If there are mistakes, or even wrong translation that leads to misunderstanding, then I ask the reader for forgiveness for portraying Venerable Acharn Mahā Bua in a wrong light.

Bhikkhu Martin Piyadhammo  
Wat Pa Baan Taad  
February, 2012



Father and Mother of Luangta Mahā Bua

# ***A Biography of Luangta Mahā Bua Nāṇasampanno***

## ***Family Background***

Luangta was born into a farmer's family with the last name "Lohitdee" in the village of Baan Taad, city district of Udon Thani, Udon Thani Province on Tuesday 12<sup>th</sup> August 1913. This date falls on the 11<sup>th</sup> night of the waxing moon 9<sup>th</sup> month, the year of the Ox. His father's name is "Mr Thongdee", his mother's name is "Mrs Phaeng". His parents gave him the auspicious name "Bua" (which means lotusflower).

## ***Childhood***

When his mother was pregnant, she mentioned to the family and relatives that "naturally when a baby in the womb grows, it will move around and the mother will be able to feel this. However, the nature of this child differs from others for it stays still, very quiet as if there is no life. His mother often thought and worried why is the baby not moving, why is it so unusually quiet, can it be that the baby is already dead?". However when the baby did move, it also moved around more than other babies, it really thrashed around inside her, and his mother felt very intense pain in her stomach. When the birth drew near, his mother felt the birth pangs for 3 days but there was no sign of birth. While in such a great pain for so long, she thought she was going to die, but then suddenly the baby inside her again became so quiet that again she thought that the baby had already died again. Then the baby started wiggling again..."

His grandfather predicted the character of the baby in the womb like this, "If it is a boy, whatever he desires, he will be very firm

about it, with great determination and seriousness about everything he does. He will not be ambivalent or half-hearted”. When the baby was finally born, the placenta was thrown over his shoulder. When grandfather saw that, he said “alms-bowl strap” and predicted three things:

1. Alms-bowl strap: “If he becomes a philosopher, he will shake the earth.
2. Robust strap: “If he becomes a hunter, his shooting skills will shake the forests”.
3. Chain strap: “If he becomes a thief, there will be no prison that is able to lock him up.

## **Education**

Luangta was an intelligent child, diligent, patient and very responsible. This is reflected in his excellent school grades. He was ranked second in Primary 1, and when he was in Primary 2 and 3 he was ranked first in both. When he finished Primary 3 which was the highest compulsory education level at that time, he did not continue education at any level.

## **Character**

Luangta’s character was honest and determined. Whatever he did, he did with great determination and sincerity. When he worked, he did not want people to see or know. Even though he had been ordained as a monk, when he was practicing, he did not want anybody to see him. So when he was doing walking meditation he hid in the forest. At night, he would wait for everybody to go back to the monk’s dwellings, before he started doing his walking meditation. His outstanding trait was his immense determination and patience. This could be inferred from his working style, as he would continue working until his work was completely done. If it was not too dark, or it was lunch time, he would not quit his work until his siblings complained to his parents saying, “If you do not go and work as

well, our older brother will not stop working, and he does not let us stop working, as if we his siblings should have to work until we die”.

### ***Reason for Ordination***

Among all his children, his father wasn't interested in any of them except Luangta. Luangta was the only one he really could depend on. His father praised Luangta, saying that whatever Luangta did he could trust and depend on him. That even he himself could not achieve the level of skills of Luangta.

When Luangta was old enough to ordain as a monk, his father raised the subject of becoming a monk while having dinner. “I have many sons, but none even thinks about ordination for the well being of their Father. I really want to see one of you in the yellow robes before I pass away, because then I can pass away peacefully and without any worries. But when his father asked Luangta to ordain, he stayed quiet and did not reply, as if he did not have any ears, or a mouth with which to speak. His father said that if he passed away, there would be no one able to lift him out of hell. That if he could not depend on Luangta, there was no hope, for of all his sons, he could only depend on Luangta.

“After his father said this, he instantly broke out in tears. When his mother saw her husband crying she also started to cry. When Luangta saw this, he felt terrible and could not stand it. He instantly left the dinner table and fled into his room. This was the reason for him to become ordained.

### ***Entering the Monkhood***

Luangta ordained as a monk at the Monastery of Yothanimit in the village of Nong Khon Kwang, sub district Nongbua, city district of Udon Thani, in the Province of Udon Thani. He ordained on tuesday the 12<sup>th</sup> of may 1934, which falls on the 9<sup>th</sup> night of the waxing Moon, in the 7<sup>th</sup> month of the ‘year of the dog’. His preceptor was the Venerable Chaokhun Phratham Dhammachedi



Luangta Mahā Bua's ordination photo

(Jum Phanthulo), the Abbot of the monastery Bodhisomphorn, city district of Udon Thani, in the Province of Udon Thani. He received as his ordination name the name “Ñāṇasampanno” which means “accomplished with insight”

As his personal character was determined and sincere, he thought to himself, “that after being ordained, I will be ordained fully and stay within the Dhamma Principle and the Discipline so that no one will be able to criticize me. I will be earnest and serious until the day I leave the monkhood which is probably in about two years time. I will fulfil my duty as a monk as best as I can and if that includes study, then I will also do my best to accomplish this”.

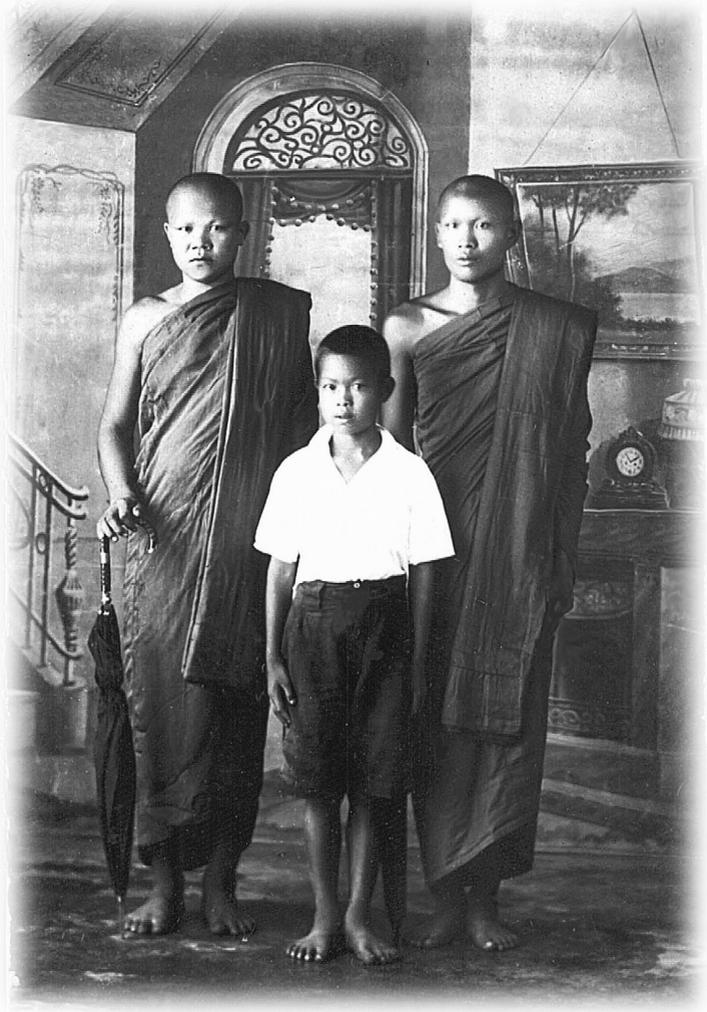
***Despite Studying Buddhism,  
he did not neglect to practice meditation.***

Luangta asked his venerable Teacher, about the practice of meditation. “Dear teacher, I would like to practice, can you tell me how I can do this?” His venerable Teacher replied, “Hmm, well just practice using the *parikamma*<sup>1</sup> of *buddho*, by mentally repeating the word “*buddho*”; I do the same sort of practice”. So Luangta practiced relentlessly. In the beginning, his mind would not calm down much. However, after practicing often with determination, his mind gradually started to calm down until one day he saw the wonder of the *Citta*.

“Whatever Dhamma I studied, I studied it continuously, ever since the book “*Nawagowaat*”, which was part of my basic education background, caught my attention. After I had read the Buddha’s biography, I felt depressed, because I pitied our Lord Buddha when he faced hardship. He seems to torture himself in his search for Enlightenment until my tears were running continuously. When I had finished reading, I was so inspired by the Lord Buddha’s perseverance. He was a Prince who abandoned a kingdom to become a wandering holy man, a so-called beggar. At that time, there didn’t

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<sup>1</sup> Parikamma is the meditation object, the object the mind focuses on.



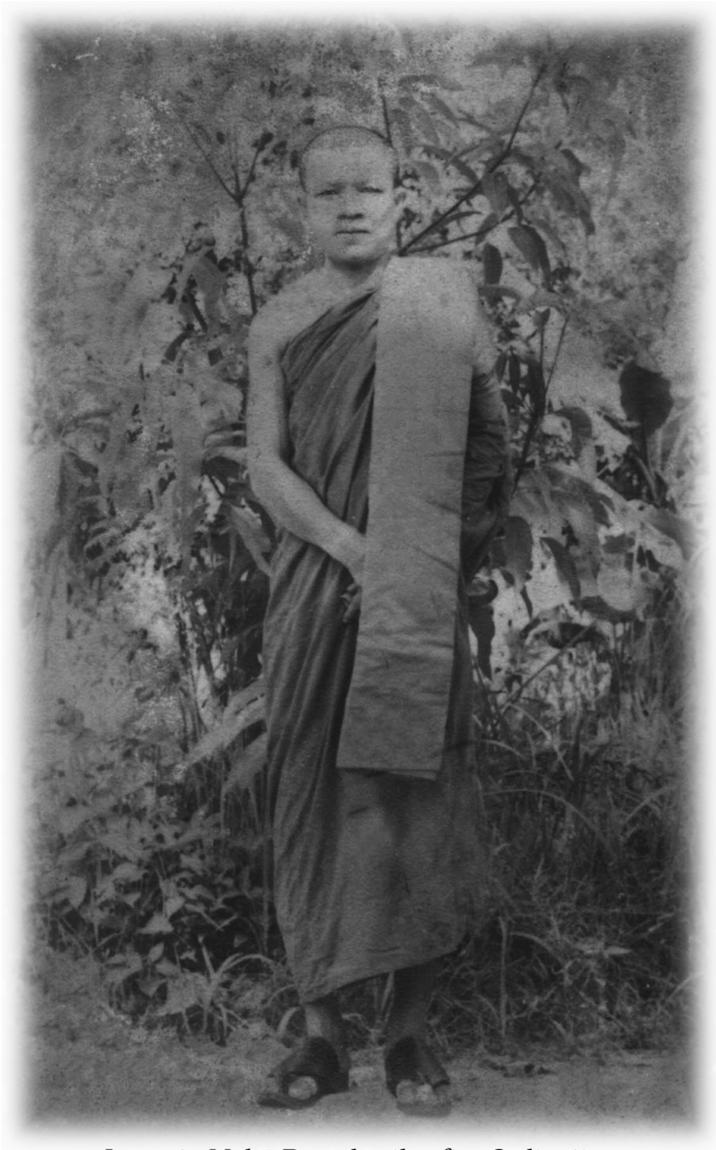
Luangta Mahā Bua shortly after Ordination

exist any religion in the sense that; *if you are giving in charity you will receive this kind of merit, or that maintaining the precepts will yield that kind of merit.* This did not exist at that time. The Prince, now impoverished, had to beg to sustain his life. For six years he trained his mind and body through his own abilities in every sort of way until he became enlightened to become the Lord Buddha”.

While Luangta was reading the Lord Buddha’s biography, and the story of his Enlightenment, he felt so amazed and wonderful that he broke out in tears again. At the same time, when Luangta also read the biographies of the many Buddhist Arahants at the time of the Lord Buddha, who were from different family background, e.g. from royalty, rich families, merchants, ordinary people, poor people, and so on, and he thought to himself ... “after any of these monks from any kind of family background had listened to the Buddha’s Teachings, they went into the forests to practice seriously. Then one by one they succeeded in becoming an Arahant; at that forest, this mountain, that cave, or that place. All of these were really quiet places. Faith arose in me, and my mind started to ponder about these things, and slowly outside worldly matters faded from my thoughts...”

“...at first, I thought that I would like to go to heaven, to the *Brahmā* worlds. But the more I read the biographies of the *Sāvaka* (The Buddha’s enlightened disciples), the more I did not want to go to these places anymore, instead I wanted to attain *nibbāna*. In the end, I desired only to attain *nibbāna*. I only wanted to become a Buddhist Arahant. That was my only intention. Now my mind fixed only on this one option. My original intention to become a monk for only two years, and then to leave the monk-hood, disappeared slowly but continuously. Instead, I became more and more pleased with being a monk. I got deeper and deeper into the Dhamma and this also changed my mind...”

As a result, he later left the village of Baan Taad to study in different places. He vowed to himself that, “When I have graduated from the Buddha’s Teaching level 3, as soon as I have finished the



Luangta Mahā Bua shortly after Ordination

third grade of Pāli Studies; I will practice only, without any excuse or condition, because I want to be free from *dukkha*, I want to become an Arahant.”

Nevertheless, he had doubt. “Is the attainment of *nibbāna* still possible in this day and time, just like in the time of the Lord Buddha?” He kept this doubt buried deep in his heart, for he could not express this to anyone else. This is the reason why he wanted to meet Than Acharn Mun Bhūridatto. He had heard of his fame for a long time and felt in his heart that Than Acharn Mun Bhuridatto would be able to resolve his doubt.

In 1941, Luangta graduated from the School of Dhamma in the monastery of Chedi Luang with both certificates of Mahā Parian III (3rd grade of Pāli Language Studies; there are 9 grades) and Nak Dhamma Ek (highest grade in Dhamma Studies) in his 7<sup>th</sup> year as a monk. He said that:

“While studying the Buddha-Dhamma for 7 years, I could not practice wholeheartedly. I could only be peaceful for short periods of time. Only three times in these years was I able to go deep into meditation, diving right deep down into that fully miraculous moment when I got completely absorbed, when all sense objects just disappeared. At this time, the body completely disappeared and the only thing left was “knowingness<sup>2</sup>”.

After his graduation, Luangta thought about the oath he took earlier, so he traveled to Bangkok to bid goodbye to the senior monk, his teacher. Because his teacher has been invited to a rural province, he then went to pay his respects to the Supreme Patriarch (Somdet) Phra Mahā Viravong (Tisso Uan), who at that time was the Abbot of the monastery of Baromnivat, and asked for permission to leave. The Supreme Patriarch Mahā Viravong then gladly gave Luangta the permission to leave.

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<sup>2</sup> This state of meditation is also known as *appana samadhi*, deep state of *samadhi*, or one-pointedness.

## **Practicing seriously and putting his life at stake for Dhamma**

Luangta traveled to Nakhon Ratchasima Province, and carried only the book of Patimokkha; the monastic discipline (the 227 Rules for the monk) in his shoulder bag. He stayed for the rains retreat at a monastery in the Chakkarat District. He practiced diligently day and night, from his arrival and throughout the rains retreat. This was now the eighth year of his monkhood.

“This time I will practice earnestly and to full measure so as to obtain good result, no matter if I will remain alive or die. I don’t hope for any other thing except to be free from *dukkha*. In this very life I will make sure to transcend *dukkha*! I only ask that somebody will help me to understand that *magga*, *phala*, and *nibbāna* really exist and are attainable. Then I will give my whole life to that person and will devote my body and mind to the essence of Dhamma. I will not ask for anything else than to put everything into my practice, no matter if I am going to die. If I die I want to die practicing the Dhamma, I don’t want to die while retreating from my practice, or die with a deteriorated mind or a broken spirit”.

Luangta traveled from Nakhon Ratchasima Province and headed towards Udon Thani Province. He intended to stay the rains retreat with Than Acharn Mun at Wat Pa Nonniwet. However, Luangta could not catch up with him, for Than Acharn Mun had been invited to go to Sakon Nakhorn Province. So Luangta went to stay at the monastery of Thungsawang in Nongkhai Province. There was a monk from the monastery of Baan Khoknamon that told him; “Than Acharn Mun is very fierce, he is not only fierce when admonishing us, but if necessary he will kick us out as well.”

After Luangta heard this, he felt a conviction in his heart about the determination of Than Acharn Mun and thought to himself: “This monk will become my Teaching Master. I must go and see for myself about how much he admonishes. It is impossible that such a

famous Teaching Master, who is well-known all over Thailand for such a long time, scolds us and kicks us out without any reason...”

### ***Meeting with Than Acharn Mun***

Luangta stayed at the monastery of Thungsaawang for 3 months. In May 1942, his 9<sup>th</sup> year of being a monk, he traveled out of Nongkhai to Sakon Nakhorn and headed towards Than Acharn Mun, who was staying at the Baan Khok, municipality Tongkhob, city district of Sakon Nakorn, Sakon Nakorn Province.

Luangta asked for directions to the monastery from the villagers, and walked along the path until he arrived there at dusk. When he saw a pavilion, he became suspicious: “If this is a *sālā* (meeting hall), then this is too small; but if it is a monk’s dwelling, then this is too big.” Than Acharn Mun was doing walking meditation at the side of the *sālā*. Luangta walked up to meet Than Acharn Mun on the meditation path. Than Acharn Mun then asked “Who’s that?” Luangta replied: “Phom khrap” (It’s me.). Than Acharn Mun scowled and replied immediately with wit; “Even a bald headed person has phom (hair), not to say a person with hair is not bald (phom in Thai means either hair or I)”. When Luangta heard that, he knew he had made a mistake and therefore replied immediately, “My name is Mahā Bua”. Than Acharn Mun replied: “Yes, just introduce yourself properly like that, so that people understand. When you only mentioned “phom” (I), everyone has phom (hair) on their head.”

Now Luangta had the opportunity to explain to Than Acharn Mun about his background, where he was coming from, and where he had stayed. He then asked for permission to stay with him, and submit himself to become Than Acharn Mun’s disciple. Once finished he still felt troubled within his heart, and said, “I really don’t want to hear that this place is full and cannot accept any more. I am not able to accept this, I’m afraid my heart will break”. After a moment, Than Acharn Mun said that, “You’re lucky, for Than Net just left here yesterday, and you just came today, otherwise you

would not have been able to stay as there would be no kuti<sup>3</sup> available.” Than Acharn Mun said this in a normal voice. Even though out of his kindness, he had accepted Luangta to stay; Luangta could not help but feel startled, and scared that he might not have been accepted to stay.

### ***No more suspicions about magga, phala, and nibbāna***

Than Acharn Mun, as if he could read Luangta’s thought, directly answered Luangta’s question on the first night by saying; “You have come here to look for *magga*, *phala*, and *nibbāna*. Where is *magga*, *phala*, and *nibbāna*? Earth is earth, water is water, air is air, fire is fire, weather is weather, and the elements they are made of exist in themselves. These things are not *magga*, *phala*, and *nibbāna*; and they are not the *kilesas*.”

“The real *kilesas*, and the real *magga*, *phala*, and *nibbāna* exist in your heart. You should fix your *citta* with *sati* at the heart and then you will see the movement of Dhamma and the *kilesas* in your heart. At the same time, you will also see *magga*, *phala*, and *nibbāna* respectively”.

From the bottom of his true heart, Than Acharn Mun explained to him about *magga*, *phala*, and *nibbāna*. Luangta then felt confident and really trusted that *magga*, *phala*, and *nibbāna* are still attainable. His former suspicion on this matter, which gnawed at his heart, now totally disappeared.

### ***Discontent because of deterioration of his citta***

Luangta’s *samādhi* began to deteriorate because he fixed his klod<sup>4</sup>.

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<sup>3</sup> Monks dwelling, or a hut for monks to live.

<sup>4</sup> A klod is a large umbrella to give shelter from the sun, to protect against rain. In the evening it serves as a tent by hanging the mosquito net over the umbrella. It gives enough space to sit comfortable.

...”It was a condition where the *citta* could not focus properly into *samādhi*, like I had been able to do before. Sometimes I could concentrate enough to make the *citta* calm, sometimes not. My practice deteriorated in a way that I thought I was going to really die, for the *dukkha* was heavy. The reason I experienced heavy *dukkha* was, that I had tasted the great value of deep *samādhi* before. But now, because my meditation had deteriorated I felt as if nothing was left, and as if my heart was on fire day and night, standing or walking, sitting or sleeping. This was very extreme *dukkha*, because I really wanted to restore that kind of deep *samādhi* again. This was really extreme *dukkha*...”

However, Luangta had the resoluteness and determination to fight the *kilesas*. He always said that, “If the *kilesas* do not die, I will die. We cannot stay in the same place, the *kilesas* and I! This is unacceptable.” When his *citta* deteriorated, he had received advice from Than Acharn Mun who said, “Let go of the thought about deterioration, just think *buddho* continuously and non-stop. After using your *parikamma buddho*, repeatedly and without lapse, the concentration will rush back on its own. Even if it comes back now, don’t let go of the *buddho*, for if the *kilesas* have no sense food to eat, the concentration will come back to us.”

The 9<sup>th</sup> year of his monkhood is the first year that Luangta stayed during the rains retreat with Than Acharn Mun at Ban Khok, Sakon Nakhorn Province. He promised himself that: “I must use the meditation word “*buddho*” to control my *citta* all the time, regardless whether I practice *samādhi* or not, or wherever I am. Even though I am sweeping the monastery grounds or do other daily activities, I will not let my *sati* slip away from ‘*buddho*’” Because of Luangta’s determination, his *citta* attained *samādhi* again and did not deteriorate!

## ***Practicing diligently and meditating through the night***

The 10<sup>th</sup> year of his monkhood Luangta spent at the village of Namon, Sakon Nakhorn Province. This is the second year that Luangta stayed with Than Acharn Mun. With respect to his mind and body, he practiced more diligently than before, and with all his might. He did not sleep at all during daytime, except for the days he sat meditating through the night (6 pm until 6 am). Then he would take a rest during the day. Otherwise when he practiced normally he would not rest at all during the day. On the nights that he meditated through the night, he would not change his sitting position nor move his legs. The painful torture that he experienced because of this, he explained as follows:

“...as if my whole buttock was swollen up, my bones felt like they were broken into pieces, also every joint and even my wrist felt like it was broken apart. Feelings of *dukkha* and very painful feelings, when they occurred, were everywhere, in each bit and piece within the body.”

His diligence in meditation through the night for nine or ten nights like this caused his buttock to swell up resulting in the skin being bruised, and finally bursting and staining his robe. But because of this sitting through the night, and sitting through painful feelings, he did experience the wonder of the *citta*. Therefore because he was able to investigate thoroughly painful feelings until he saw the truth of the body, feeling and the *citta* become evident in his heart, he was able to experience the wonder of Dhamma. Luangta said about this Dhamma: Each body feeling and the *citta* have a separate identity. The insight that the *citta* and the body are of different identities is a necessary insight (the third fetter) to reach the stage of Sotāpanna (stream enterer) Though Luangta never mentioned it, it is obvious, that he was able to attain to the stage of Sotāpanna within that period. It is also clear, that within this period he also transcended *dukkha* vedanda (painful feelings) through his thorough investigation

of *vedanā*. His experience of this investigation of feelings, made him later write his first book entitled: “wisdom develops *samādhi*”.

When he talked about this time of sitting through the night, he said, no matter what, I will not leave my sitting place until I reach the stage of *appanā samādhi*. He mentioned as well, sometimes fighting the *kilesas* lasted for eleven hours, before he could drop into *appanā samādhi*, sometimes, if he could concentrate well, it took only a few hours before he dropped into *appanā samādhi*. And the longer it took him to reach *appanā samādhi*, the more sore his body was the next morning.

### ***Addiction to Samādhi for Five Years***

During this period, his meditation was very solid and stable. He could sit in *samādhi* for as many hours as he liked, and he experienced a high intensity of happiness. He did not want to leave *samādhi* and be disturbed with anything whatsoever. He was satisfied to be able to firmly concentrate to reach one-pointedness, in other words just ‘knowingness’. Finally, he thought that this outstanding knowingness was nothing other than *nibbāna*. He got addicted to this kind of happiness arising from *samādhi* for five full years. Finally Than Acharn Mun had to use a trick to lure him out, by saying “Would you like to lie down and die like this? Do you know that the happiness in *samādhi* is like meat that gets stuck between your teeth? Do you know the *samādhi* of the Lord Buddha? *Samādhi* must know it is *samādhi* and investigation must know it is investigation. You just take *samādhi* and think this is *nibbāna*. You are really crazy about *samādhi*. *Samādhi*, that looks like you are lying there dead, do you think that is right *samādhi*?”

### ***Enjoying Investigation***

Because of the fierce and severe Dhamma scolding of Than Acharn Mun that hit Luangta, he came out of *samādhi*. Once out, he learned to practice investigation very quickly. His mind turned

around day and night and he did not sleep. And he even criticized his *samādhi*, “you just sleep like being dead and don’t get anything from it!” Actually, *samādhi* when it is done properly is the way to rest the *citta* during investigation. It is like a whetstone that sharpens the knife of wisdom. Because Luangta did not rest his mind when he started investigation, Than Acharn Mun reprimanded him again; and said “Now you are crazy with thoughts and you fall for them! You do too much thinking, falling from one extreme into the other. Then of course your thoughts will turn into worldly things. If you would use your thoughts of investigation appropriately, then this would be the way to kill the *kilesas*!”

### ***Investigation to overcome Sexual Desire***

Luangta used the contemplation of *asubha* (loathsomeness of the body). He trained himself to observe. In his investigation of *asubha*, he looked at people as a bag of bones wrapped by skin, or only as bloody meat and skin. Because of this, he did not experience sexual desire. Sexual (sensual) desire slowly disappeared without him knowing the time and place of its disappearance. There was something wrong here he thought, so he switched during walking meditation from the *asubha* meditation (loathsomeness) to *subha* meditation (beauty). He brought up images of beautiful bodies and forced them to stay close to him. He took this kind of practice and practiced it for four full days. After the fourth day of this practice around 9.00 - 10.00 pm, there was a kind of crush arising in his *citta*. It was as if he was still lusting after these beautiful bodies. That showed him, that sensual desire was not yet over. From then on he placed the *asubha* in front of his eyes. He set it up, so that the image would stay there. Then the *citta* stared at it, by using *sati* to concentrate on it. He watched to see if this piece of *asubha* would move or would change; where it was coming from and where it would go. Once he put his attention on the *asubha* that was in front of his eyes he saw that it was swallowed and sucked up by the *citta* into itself, making him finally understand. He understood that it was the *citta* itself that

created this *asubha*. It was the *citta* itself that labeled it as *subha* or *asubha*, and then fell for it. It became evident that the *citta* is the one that decides what it is, and then falls for its own deception, perceiving it as *subha* (beautiful) or *asubha* (loathsome)! Once he had this insight, the *citta* instantly let go of the external *asubha*. Now it was gone for good! And that is the way it should happen!

### **Great Sati and Great Paññā**

Luangta then went to see Than Acharn Mun and related this experience to him. Than Acharn Mun said loudly and pronounced; “Yes, that is right. Now you are experienced. You have come to the right path and criteria. That is the correct way.” It took Luangta only 8 months to finish the investigation of the body to reach this stage of Anāgāmi. Now he was left with the investigation of the *nāma khandhas*. That means *vedanā*, *saññā*, *sankhāra*, and *viññāṇa*. But he had nearly finished the investigation of *vedanā* (feeling) while sitting through *dukkha vedanā*, so the next big battle field was *saññā* and *sankhāra*, finding and eliminating delusion (*moha*). Luangta said that at this stage, *sati* and *paññā* became automatic, they were digging out and eliminating the *kilesas* in a constant manner. So he called it *sati* and *paññā* on autopilot, or *mahā sati* and *mahā paññā*, like it was called at the times of the Lord Buddha. Luangta said that the investigation of *saññā* and *sankhāra* was really difficult, for they worked so fast, and hand in hand, so that it was difficult to catch. It seemed to be just one and the same, once it formed; the *citta* fell for its own conception. It constantly fell for its own creation, not knowing it created it through the fast intermingling of *saññā* and *sankhāra*. It took him nearly two and a half years to break through this thick forest of delusion, the investigation constantly following up and breaking off the *kilesas*. He was so absorbed in his work, that he would not rest his *citta* in *samādhi* anymore, he thought it was a waste of time. He saw *nibbāna* as being within the reach of his hands. Once he could look back, he said that actually in this situation he was caught up in the fetter of restlessness. But at

that time he could not see it, all he could see was that *nibbāna* was in reach. Once he had finished investigating all of the *khandhas*, he thought that he understood everything already. It seemed that there was nothing more to know about this. The only thing left now was this knowingness. He sometimes felt, maybe I am enlightened already, but there was something strange about this knowingness, for it seemed to suck him in and make him drink it. At that time whatever had arisen in his *citta*, instantly fell away. At that time his *citta* was very bright and outstanding. However this was also the time his venerated Teacher Than Acharn Mun passed away. At this time, for he has not yet finished, he felt sorry that Than Acharn Mun had passed away, he who had been such a great help to him, he who helped him to pass difficult tasks with ease.

### ***Destroying Avijjā and the Cycle of Rebirth***

This was his 16<sup>th</sup> year as a monk. It was the 9<sup>th</sup> year of his practice, and he was at the monastery of Doi Dhammachedi. On Monday 15<sup>th</sup> May 1950 which was the 14<sup>th</sup> night of the waning moon, 6<sup>th</sup> month, at exactly 11.00 pm, Luangta successfully destroyed the *kilesas* in his heart. Luangta compassionately said about his mind at that point;

When *sati* and *paññā* focused in on this kind of *citta*, a strange knowledge arose in his heart, “If there is a point of the knower anywhere, then this is the nucleus of existence.” It seemed to him, like an inner voice had told him. But for months he could not figure out its meaning. He was so startled by this expression and wished that he could have asked Than Acharn Mun. For then he would have had it explained to him and he would have passed this last obstacle that same day. But Than Acharn Mun had passed away and Luangta had to figure it out for himself. That’s why it took him three months of serious investigation of the *citta*. Then this knowledge arose in his heart: “Whether it is sorrow, brightness, happiness, suffering, all of these are only worldly things and are not self (*anattā*)”. At this point *sati* and *paññā* knew that while the *citta* is held by the power of *avijjā*;



Luangta Mahā Bua one week after his Enlightenment

that all these phenomena are of conventional reality, and that one should let go of this immediately. One should not cling to it. Once that knowledge had arisen and advised *sati* and *paññā*, who were examining this point; it just took a moment of realization, and then it was as if the *citta* and *sati paññā* came to a complete halt in equanimity. Everything stood dead still, nothing moved. The *citta* had no focus of attention and was immobile, wisdom was not working and awareness was just aware, not focused on anything. The *citta*, wisdom and awareness, were completely in a state of equanimity. At this point the whole universe, with *avijjā* as its sole authority, exploded, broke apart and fled the throne of the heart. He expressed it like this: The *kilesas* with all its children, grand children, and great grand children left. Not even one of its relatives stayed. They all had to leave forever and since that day, none of them ever came back again. And what remained then was the completely pure *citta*.

Evam



Luangta Mahā Bua in front of his kuti in Wat Pa Baan Taad in 1966

## ***Dhamma that comes from the Heart***

Q: How many monks are here in this monastery?

A: There are 43 monks and 3 novices.

Altogether this is 46. Oh, it's already packed, and still more monks are coming. It really burdens my heart to look after them, for they are my responsibility.

All the *desanās* that I give these days are for the benefit of the world. I don't use the scholarly Dhamma as the basis for my talks. If I had to rely on the scholarly Dhamma, then I would not be able to give a *desanā* any more, for academic Dhamma needs to be memorized. Nowadays, I just can't remember things any more, so where would the words of a *desanā* come from? Memorized Dhamma comes from this or that Dhamma book, this or that Pāli phrase, this or that topic, and nowadays I just can't recall any more. A *desanā* comes fresh, straight from my heart, as it suddenly springs up in the present moment. It arises here in my heart, and this is why I can still give *desanās*. It comes from the heart, and this is why I can speak to the full extent. All of the Dhamma comes entirely from my heart. That's what I tell you. I do not have to refer to this or that scripture, for my heart is the real thing.

The holy Texts of the Lord Buddha and the Arahants, originated entirely from a completely pure heart. Therefore they are without any fault. They pulled the Dhamma out of their hearts to teach the world. It was not necessary for them to refer to anything, like people do nowadays, for this comes from memory, and memory differs from the truth. I tell you this honestly, I speak only this truth that comes entirely from my heart.

Today I don't know how far I will get with my talk. Nowadays I feel weak, can you hear my voice? If there is no noise I will not be disturbed. But in some of the public places where I give talks,

there is a lot of noise. If there is only the sound of my voice, then I can dive fully into Dhamma. If there is a lot of noise, this disrupts me constantly, so that I cannot go fully into Dhamma. But I bear with it. Talks for the public are only general Dhamma (the big pot of curry). Dhamma no matter what level, cannot go out fully, if sound disturbs the *citta* and disrupts the Dhamma. If there is no disturbing noise then the Dhamma really rushes out.

This is the occasion of entering the rains-retreat. Everyone assembled here has just made the vow for entering the rains-retreat. Today, as I just said, we will enter the rains-retreat. This means, that we are not allowed to travel anywhere. We have to stay here in this monastery. This is our base. The rains-retreat is a time to intensify and strengthen our perseverance. But no matter where we are, perseverance is important. Perseverance is important at all times. This is how the monks at the time of the Lord Buddha practiced.

Today, what we have left of the Buddhist religion are the books and scriptures. I call on you to be aware of this deterioration. If you allow this deterioration to continue, then in the future there will not be any true Buddhist religion throughout the whole of the Buddhist world. Why? Because of the unwholesome *kilesas* that constantly try to corrupt the Dhamma. They penetrate our *citta* from every direction until they fill our *citta* with defilements, and then the *kilesas* become so fast that we cannot even see what is going on.

The ones who care to observe, find it hard to see or understand what is going on. The rest whose eyes are closed, just let the *kilesas* knock them out and chop them. There are many monks like this. But this is not how a monk should be. Some people ordain and call themselves a monk, but they are a monk in name only. They allow the *kilesas* to fill most of their time...

When all of our thoughts and concoctions are an affair of the *kilesas*, the *kilesas* destroy whatever Dhamma we have in our hearts. Our thoughts, behavior, speech, and actions, are not those of a monk, and there is nothing of value remaining in our heart. The little *sati*

that is left, that watches over the heart, has no interest in restraining the *kilesas*, that are thinking and concocting in all ways and have been accumulating for such a long time. We are no longer interested in the way the *kilesas* use our heart, filling it with *dukkha*. We just don't care anymore! We are not at all interested in restraining the thoughts and concoctions in our *citta* with some *sati*. About wisdom, we do not even need to speak. When there is no *sati* left, there is only the *kilesas* in our *citta*, working around the clock. We do not chose our body posture anymore, for that is now up to the *kilesas*. We practitioners are then just piling up *dukkha* in our hearts. Now it is very important for us monks to understand this danger...

In the time of the Lord Buddha, monks used to be a true example. They really ordained for the reason of deliverance from *dukkha*, no matter what kind of family or social class they came from. When they went forth and became monks, everything changed. Thoughts, ideas, speech, behavior, and even their bodily movements, all centered in on the essence of Dhamma, and not on that of the *kilesas*, because they had already given up all worldly things. They put their eyes on their practice to rid themselves of the *kilesas*, which resided in their *citta*. They were monks with perseverance, who were a true example of what a monk should be.

If our *sati* always watches our heart, we are a person who is said to have perseverance. If we have *sati* watching our heart, in every kind of bodily position, in every kind of activity, this is called perseverance in the way of *sati*. Perseverance is when the *sati* controls the heart, because this is where the *kilesas* hide. The *kilesas* come from there. If a person can control their *citta* without a lapse, they are a person with perseverance.

In addition to having *sati* control our *citta*, we must investigate the *citta* using *paññā*. We must investigate from every angle and level of reality, with the clever use of *paññā*. *Sati* will not be lacking. *Sati* will envelop the heart completely. This is putting effort into both *sati* and *paññā*. Focus on doing this.

If we do this, the world does not exist for us. This is because the entire world is the world of the *kilesas*. All humans, and other sentient beings, were born because the *kilesas* pushed their way into their hearts, filling their hearts with *dhukka*.

Therefore, we are taught not to think about the world or sympathize with it, for all this is the affairs of the *kilesas*. Observe the mind, when a thought enters it. A person who seeks for his own benefit must have *sati* at all times, because of the power of the *kilesas* that are trying to force themselves into the *citta*. This happens much of the time. Therefore do not allow the *kilesas* to go into thinking.

The person, who has decided on a *parikamma*, but has not yet a foundation in *samādhi*, has to regard his meditation word, or the knowingness of his meditation word as his foundation, in such a way that *sati* sticks close to it. This is called a person who has perseverance. He keeps his *sati* focused on his meditation word, and he does not let his *sati* stray. This is called persistence and I ask every one of you to remember this well.

I myself practiced in this very way. Since I could not find a stable ground yet, well then I would try to seek for what is called “the *citta* develops and deteriorates”. This happened when I did not yet know how to look after my *citta*. In the beginning my *citta* was stable and firm in *samādhi*, like a whole mountain. It was very solid. But I did not understand how to look after my *citta* properly, and I let it slip. Then when the time came for me to apply effort, my *citta* would then deteriorate. Once it deteriorated, it was impossible to pull it back to where it was, or to restore it. This meant I had to search for a solid and stable foundation, that I could then use to proceed smoothly, but I was unable to find it. This is what happened to me in my own practice. But then I realized, that this happened because I did not have a *parikamma* controlling my heart.

I thus had to re-establish my *citta* with a new approach. From then on I just stayed with the *parikamma*. Whether the *citta* progressed or regressed, it did not matter to me. I was not going to allow myself to be interested in these matters.

So I had to adjust my *citta* again. From then on I had to be solely with my meditation word, no matter if the *citta* deteriorated or developed. I was not interested in deterioration or development any more. I had already seen and known this. No matter how much I had tried to prevent it, deterioration happened anyway. But this time I would try to prevent it with the help of ‘*buddho*’. But I couldn’t prevent deterioration or development from happening, so if my *citta* wanted to deteriorate, I would let it deteriorate. If my *citta* wanted to develop, I would let it develop. No matter what happened, I would stick only to my meditation word. That’s the way I set up my *citta*.

Once I decided on practicing like this, the word ‘*buddho*’ and my *citta* were inseparable. Awakening from sleep I filled my mind with ‘*buddho*’ until I went back to sleep. I did not allow my *citta* to think anything else. If my *citta* wanted to deteriorate, I would let it deteriorate. If it wanted to develop I would let it develop. For now, I did not take development or deterioration as being important, because ‘*buddho*’ would be my only thought. If my *citta* developed, then it would develop with ‘*buddho*’. If it deteriorated, then it would deteriorate with ‘*buddho*’. I would think of nothing else but ‘*buddho*’. I would grab hold of the *citta* and force it to be nowhere else than ‘*buddho*’. The *parikamma* ‘*buddho*’ would be there no matter in which direction my practice wanted to move. The word ‘*buddho*’ and my *sati* were always closely joined together. I took it very seriously, for my character is like this, serious in every aspect; the word “half-hearted” is not in my vocabulary.

As soon as the *parikamma*, ‘*buddho*’, filled my *citta* day after day, I could clearly see my *citta* becoming peaceful. I did not let go of my *parikamma* at any moment, until I could clearly see that once the *citta* attained complete stillness, that the *parikamma* was gone as well. What was I now to do? If there was no *parikamma*, what could I hold on to? Before I could hold onto the *parikamma* “*buddho*, *buddho*” and *sati* was on it all the time. But now the *parikamma* has disappeared. What should I hold onto, so that the *parikamma* would appear again? But there was no *parikamma*, it had vanished

in front of my eyes. I could see this clearly, but I could also see that a fine knowingness had remained, that was extremely subtle. There was only this knowingness, and I could not think ‘*buddho*’ anymore, it just would not appear again. There was only this complete state of knowingness. Then I understood clearly that when my *citta* was really very refined, I could not think of the *parikamma*, it just was not there.

So I decided that I should now focus my *sati* on to this knowingness, now that my *parikamma* ‘*buddho*’ had disappeared. So now that there was nothing left of the *parikamma*, I focused my concentration on this knowingness. Whatever happened, be it development, be it deterioration, I would take this knowingness instead of my *parikamma* and let *sati* take hold of it! Then the moment came when ‘*buddho*’ reappeared by itself. The moment when I could think ‘*buddho*’ again, then I took hold of it and clung to it. This happened to me frequently. Once the *citta* became subtle again, the ‘*buddo*’ then disappeared again.

Oh, then it gradually dawned on me, that when my *citta* was fully subtle, bringing up the *parikamma* was impossible. So then I just stayed with the knowingness. Just take it whichever way it comes. This was my starting point for developing a firm foundation. This was the base from where I developed a firm foundation, where the *citta* continued to develop and did not deteriorate again. Now my *citta* did not deteriorate any more, but gradually got cooler and more peaceful. Gradually but step by step it became more and more firm and stable.

When I reached the point of improvement again, where my *citta* had previously deteriorated: “2 to 3 days developing; after that decline. Then again 2 to 3 days developing; after that decline.” I was only able to hold it for 3 days, before it deteriorated in front of my own eyes. However much I had forced it, it would not stay on. Now when I reached that stage again, instead of letting it deteriorate again, I let go of all my expectations. For this decline, that set in after 3 days, I had experienced before. This time I would let it deteriorate, if it wanted to. I wouldn’t be interested any more in any

kind of development or deterioration. However I would not let go of the *parikamma*, ‘*buddho*’. If my *citta* wanted to deteriorate, then I would just let it do so. It had already declined so often, so much, that my heart broke. For when it deteriorated, the *citta* experienced the utmost suffering.

If deterioration or improvement happened, this time I would not be sad or happy. I would not be interested in anything, but that my *sati* sticks close to the *parikamma*, or that knowingness. If my *citta* deteriorated or improved, I would not, no way, withdraw from *buddho*! Finally I reached the stage where it had declined before after 2 or 3 days, but now there was no more deterioration. I was then gradually able to establish my *citta* step by step. I no longer cared, if it developed or deteriorated. I had already let go of all of this. Now slowly getting deeper and deeper, the *citta* gradually grew firmer and more stable. This made me certain, that the *citta* developed and then declined because of the lack of *sati*. There had been no *parikamma* to control the *citta*, there had only been the determination to be calm. So my *citta* could wander wherever it wanted. This was the reason for the deterioration of my *citta*!

Now there was no more decline, for *sati* and the *parikamma* were joined together all the time. This I took as my principle. After this I was able to enter into rock-solid *samādhi*. I did not retreat from my *parikamma*, until I had finished setting up *sati* to be always on the *citta*, and the *citta* was firmly established. *Sati* now grabbed hold of my *citta*, “the one who knows”, and the *parikamma*, ‘*buddho*’, vanished on its own. It released itself. But *sati* was already set on the *citta*, “the one who knows”, and as a result the *citta* never deteriorated again.

This was the way I established my *citta*. I myself set it up like this, and when I saw the results, I became certain that I had done it in the correct way. After I began to establish my *citta* in this way, my *citta* never deteriorated again. Now when I entered *samādhi*, the *citta* became as solid as a whole mountain. Because of the stability of the *citta* in this fullness of *samādhi* I knew that this was deep *samādhi*

(*appanā* or full *samādhi*). This was the way I set up my *citta*. You should set your *citta* up in this way as well.

Don't be half-hearted and indecisive, for you will not find a solid foundation! Practicing monks like us, even if we practiced until the day we died, would not get any results, unless we had a basic principle to hold onto. Just now, I taught you a basic principle, so that you would know everything. I went down this path, and found my base in this way. So I want you to grab hold of this way to establish a solid foundation as something really important. Focus your *sati* firmly on the knowingness of your *citta*. Don't just concentrate on this knowingness in an indecisive manner, for this would not benefit you. If you don't do as I say, you will not find a solid foundation no matter how much you meditate. And so you would get bored and give up this work completely, instead you would be engaged in the affairs of the *kilesas*.

Nothing but the affairs of the *kilesas* would fill your heart, and nothing else would be left. The moment you tried to focus your *sati* on your *citta*, you wouldn't be able to do it any more. For the *citta*, that is concerned with all kinds of work and sympathizes with the world, is a *citta* that is distracted and constantly pulled to go out. You would no longer be able to concentrate on the *citta* and control it, and it would do the work of the *kilesas* instead. This alone, would be a reason for practitioners to fail. Heed this well!

If you couldn't concentrate on the *citta* any more, the bonfire of the *kilesas* would immediately light up. The *kilesas* wouldn't allow you to aim your *sati* at the *citta*, instead they would pull and drag you to outside objects so as to distract and delude you. This is how meditators fail. Every one of you should remember this.

So however hot the fire of the *kilesas* might be, put out the fire there in your *citta*, for that's where the bonfire is, and that's where the *kilesas* reside. They manufacture the fire, the *dukkha*, to set us ablaze. That's the fire of the *kilesas*, they produce it, and support it. So concentrate your *sati* on this fire, so that the knowingness will

stay with it. Even if your *citta* is fully immersed in fire, fix *sati* on your *parikamma* and aim it at that spot, where the fire emerges. At that spot the fire will fade away, and become less, because you do not allow your thoughts to go out and feed the fire of the *kilesas* that is burning you. In this way you can regain control of your *citta* again. Remember this method well! Today I will not teach you about it in detail, but just teach you to know this method, so that you practitioners can have a principle and find a stable foundation.

Do not let go of the *Parikamma*. You must not let go of it. Fight with all your strength to hold on to it. When doing standing, walking, or sitting meditation, don't be interested in anything except that your *sati* sticks solidly to your *citta* and your *parikamma*. If you reach the level where the *citta* becomes peaceful, and becomes a prominent point of knowingness, the *parikamma* will gradually fade away on its own. This sphere of knowingness will then become the place for your *sati* to hold onto continuously. Now you have established a base. The *citta*'s peacefulness becomes more and more still and solid, because *sati* is concentrated there continuously, instead of on the *parikamma*.

Then continue to proceed with the investigation to develop *paññā*. When the *citta* is at peace, it is satisfied. Then the *citta* is not interested in thinking about form, sound, smell, taste, touch, and other external objects which have troubled and agitated it before. Now we reached *samatha* Dhamma, tranquility that serves as food to nourish the heart. When the heart drinks this peacefulness it will not be agitated by external objects. This is called "not being hungry for sense objects".

So now we go on with investigation in the way of *paññā* (wisdom). *Paññā* investigates by dividing the body and its parts into bits and pieces, starting from the hair of the head, hair of the body, nails, teeth, skin, flesh, tendons, and bones. Investigation includes every part of our body, be it the external or internal. All that I ask of you is that your *sati* is fixed on what you investigate, all the time.

For external body investigation we can use somebody else's body. For internal body investigation we can use our own body, that's fine. You can use all of this, and divide it up to investigate to gain *paññā*. Investigate it using *asubha* (loathsomeness), *anicca*, *dukkha*, and *anattā*. If we cannot yet investigate your own body clearly enough, then investigate somebody else's body first. Investigate to determine which part of the body is pretty or beautiful. Investigate where this beauty originates from. This is the way to investigate to develop *paññā*. Split up the body and spread its parts to see, or roll up the skin and unfold it. What does a human being without skin look like? Can we then still call the body a woman or a man, us or them? Where is the beauty or attraction that we saw before. Where has it gone? There isn't any beauty or attraction! All that's left are bones gift-wrapped with skin. That's what our body really is, but this deceives the world!

That's the reason, why the Lord Buddha taught us to investigate the skin (*taco*). He finished with the skin<sup>1</sup>, for the skin is very important. It envelops a person fully. It wraps up the pile of bones that is the body. It wraps up the entrails and all of the dirty stuff that is within the body. It's the skin that gift-wraps the body and deceives us, so that we become infatuated with the body. Unravel the body! This is called *paññā*. All of you should investigate like this. Open the body up and spread it out to see it clearly. Do this not only one time, but take this on to be your full time job. As soon as you take a break from this work, enter *samādhi* and return the heart to peace again. Relax from the work of developing *paññā* and strive to get the heart still. Rest the *citta* in *samādhi*. *Samādhi* is a tool that supports *paññā*, so that it is able to work efficiently. As soon as your *citta* is rested, leave *samādhi* and go back to your investigation where you left off. Investigate quickly and with agility.

Investigate the outside of the body. How does it differ from the inside? Investigate the inside of the body, how does it differ from

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<sup>1</sup> The skin is the last of the 5 objects of investigation, given to a monk at his ordination. The first 4 are: hair of the head, hair of the body, nails, and teeth

the outside? Do this again and again, many times until you develop expertise in it. Skills in the way of *paññā* make things very clear. When you are proficient in it, and when *paññā* is skillful and quick enough, whatever you observe will break apart and be cut off. When you investigate inside the body you will only see flesh, tendons, and bones, and the other internal body parts. This is because when your investigation goes inside your body, it will not be able to see the skin, and it will pass it by as it rushes inside the body. You won't see the skin that you suppose to be so attractive or beautiful, because the investigation dashes inside and investigates every part and aspect inside the body. Everything that you will find there is full of waste and excrement, no matter if it is a woman, man, or animal. So why is it that the *kilesas* can trick you into believing that the body is attractive or beautiful? This beauty is just a fake, but the *kilesas* deceive you. Can't you see it?

The truth becomes clear when *paññā* probes into the body, for it sees the reality of the body; it sees it all. So where is the attractiveness or beauty that the *citta* sees coming from? What is the *citta* so attached to? What exactly does it consider to be so beautiful or attractive? What does it desire or cling to? Once we begin to see the truth that does not deceive us, our understanding of our body becomes clearer and clearer. The nature of the body is really rotten and stinking. But we imagine it to be attractive or beautiful. But the attractiveness and beauty of the body is an affair of the *kilesas*, our phony self, trying to delude us. And we fall for the *kilesas*' trickery. Then if we fall for this deception, and cling to our body, we are clinging to a heap of trouble and *dukkha* that slowly incinerates us. When you understand this, you are developing *paññā*. You should investigate like this!

Truly take the body to be flesh and skin. Be serious in your work with *paññā* and investigate the body back and forth. Set up the body and investigate again. Break up the body into pieces, and investigate again. Then look at yourself, investigate this self and break it apart. Once the self is broken apart, the *citta* will appear as

an extremely bright light in your heart. This bright light of the *citta* has no comparison. As you continue with your investigation, the energy of the *citta* will grow stronger as your investigation becomes more agile. Your investigation becomes quicker and quicker. That is called *paññā* at work! Now you can see the danger and the harm of clinging to the various things that you thought to be good, beneficial, cute, desirable, attractive, or beautiful. Eventually your delusion will become weaker and fade away. Then you will see that the body is only a heap of bones. That's *paññā* at work!

This heap of bones, or heap of flesh and skin that is a human body, is identical to a corpse. There is no difference. There is merely the skin that covers it up. That is called *paññā*. Make your investigation skillful. Don't go thinking and assuming you will be able to remove or pull out this or that *kilesa*. Just don't expect this. Just go and see the truth of it, and it will come up and tell you. What should be pulled out, will be pulled out on its own. Your *citta* will let go of whatever is thoroughly investigated. It will let it go on its own. Your investigation withdraws on its own, when each part and each aspect of your body has been adequately investigated. No matter what kind of intensity you used in your investigation, it is the same as when you eat. When you eat slowly without stopping, as soon as you are full, you will stop. Your body investigation will be exactly the same.

When your investigation is successful, and you look at an animal, man, or woman, they will appear in the same way. You will look at a body (skin wrapping bones) and you will see it as a skeleton or flesh, and skin. This depends on the clarity of your *paññā*, and what view or angle you use to look at the body. You will always hold onto this view or angle as the basis for your investigation, as your way to develop *paññā*. This is how investigation develops *paññā*!

Investigation is the work of the *citta* to develop *paññā*, and the *citta* is willing to work full time doing investigation. But when it has worked non-stop for a long time, it will become exhausted and fatigued, and withdraw from the work of investigation, to rest and recover in *samādhi*. When the *citta* enters *samādhi* and lets go of the

work of investigation, it will become tranquil, happy and cool, its burden thrown away. The *citta* will be completely at rest, as though nothing else existed. Stay completely still and rest in this tranquility! Don't bother about the work of investigation. When it is time for stillness, then truly be still. Don't get involved with anything, or relate to anything when it's time for stillness. Truly being still and tranquil, that is what is called *samādhi*. When the *citta* has had enough rest, it will withdraw from *samādhi*, and continue its investigation again to develop *paññā*. Now the *citta* lets go of *samādhi* and resumes its full time investigation of the body, to develop *paññā*.

Develop *paññā* to be unswerving and skillful, when it goes to work. Once you are exhausted, you will know this yourself. Then you enter and rest in *samādhi*. This is called a smooth and correct way to investigate, not too light and not too heavy at any point. I used to practice like this, therefore I know, and I am able to teach it to my companions. Once you reach the stage of getting absorbed in *paññā*, then investigation really has a momentum of its own. Now this is a stage, where *paññā* will see cause and effect.

Investigating your body is very important, because *rāgha taṇhā* lives within your body. Everyone in this world is in turmoil and troubled because of *rāgha taṇhā*. It is of utmost importance. And you will encounter it, once you do body investigation. There is no other *kilesa*, that has a heavier weight on your heart, or controls your heart more than *kāma kilesa*, because *kāma kilesa* lives within your view of your body. As the body gets lighter and lighter, as a result of investigation, the *kāma kilesa* will also get lighter.

When the investigation of your body eliminates *kāma kilesa* from your *citta*, then the affairs of *kāma kilesa* are eliminated as well. About this, I will not tell you how this will happen, I just ask you to investigate in this manner. The results will show up only for those of you who practice. I will not tell you any more about this, because if I tell you more, your expectations about it can mislead you. The results will emerge only in those of you who practice. Anyway, I ask all of you to investigate the body in a skillful and proficient way.

Whatever you look at, see it only as a heap of bones, or a heap of flesh and skin. Don't see it to be an animal or a person, a woman or a man. Don't look at it as skin. Don't see the skin, just pierce right through it. This is what is called *paññā* being skillful!

When *paññā* reaches this stage of skillfulness, *paññā* investigates on its own, like a cat hunting and catching mice. From here on *paññā* becomes automatic. *Paññā* investigates the body on its own, and is quick, agile and decisive. It can keep up with *kāma kilesa* step for step. *Paññā* at this level, is a *paññā* that is very adventurous and constantly investigating the *kilesas*. This kind of *paññā* is like water gushing down a mountain making a thundering noise.

If it is in its nature, *paññā* at this level of *kāma kilesa*, at this stage of body-contemplation, is a *paññā* that is very daring and constantly ready to charge. For *kāma kilesa* has a very heavy weight on the heart. *Sati paññā*, that will fight tremendously with this type of *kilesa* has to be very daring and constantly ready to charge. It has to be suitable and exactly right for the practitioner. So know yourself, for this *kilesa* exists within you! Don't let it control you!

The moment you have reached the stage where your *paññā* is quick and agile, change your body investigation from heavy handed to light handed, from light handed to heavy handed. Change it back and forth again and again, back and forth a hundred thousand times<sup>2</sup>. This is the power of a *paññā* that is proficient. This investigation of the body is really important. Crush the body and shatter it, look at all the bits and pieces. This is investigation of the body. When it really takes hold, it is proficient and suitable, and you will know this in your heart. Now set up the heap of *asubha* that is a body, be it female or male, you or somebody else, place that heap of *asubha* in front of you. Be aware, that the destruction of it will be very fast. As soon as you set it up, it will collapse, for your investigation will destroy it immediately.

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<sup>2</sup> idiom: heavy handed means batter it up to break it apart, light handed, sort it out to understand.

When your *asubha* investigation is skillful enough, take the heap of *asubha* and observe it. Where does it originate from? Let it stay there and observe it intensely. Observe *asubha*'s movements. This is very important, because you can then understand how *asubha* tricks you. This is where you will finish investigating the body. When your *asubha* investigation is most skillful, place it in front of your eyes and don't destroy it. If it is *asubha*, leave it at that. Observe it intensely. The motion of *asubha* becomes evident before your very eyes. Where will it move to? Observe its motion very closely! Investigate this until it becomes clear. If it is not yet clear, investigate it again and again. Do this, until it breaks apart and scatters, in the same way as you have done before.

When your investigation has enough skill, take it and observe it again. Determine to see *asubha*'s motion, where is it coming from and going to? Do this again and again until you find the point of origin of *asubha*. Where does it originate from? Who is it that cooks it up and adorns it. Who is it that gives it importance and determines that it is *subha* or *asubha*? Take hold of this properly, for it will run back to your heart. The roots of *kāma kilesa*, that you want to pull out, is here in your heart, and from here it is pulled out. When you decide to track *kāma kilesa* down to its source, it will run back to your heart on its own. Nobody needs to tell it to, it will flow back into the heart. See? Here at the heart the decision is made between *kāma kilesa* and the affairs of the body.

About this, I will explain it only a little bit by dropping a hint. Too much explanation will create certain expectations, that can mislead you. This is what you, the practitioner, has to investigate for yourself. I've shown you the way for you to investigate like this. Once you reach there and see the truth for yourself (*sandiṭṭhiko*), then you will not need to ask anyone, for you will know it on your own! This is investigation!

The investigation of this body is very important, be agile and proficient and don't let go of it!. This is the way to go, to find release from *dukkha*. Look at this point in your heart, for the origin of *kāma*

*kilesa* is nowhere else. This is Dhamma that is well explained in this manner. Do the investigation, like I said. Do it with *sati*, don't let go of it and don't be half-hearted! I feel really worried, when I see the kind of perseverance my companions apply. For I have never done it like this. It's an eyesore, but I bear with it, as if I were blind and deaf when it comes to the perseverance that my companions display. When I look at them, I see so little of it. I never did it like that. What ever I did, I did with real determination.

Think about it, when I was going on *tudong* (wandering meditation), I never took someone along with me, because I needed to focus here (on my heart) all the time. There was no exception to this, for wherever I went my *sati* watched my *citta* all the time. Other work or people were not allowed to interfere. I was alone by myself and struggling with the *kilesas* all the time. I was really serious about it. And now when I see how little, and how light of an effort my companions put into their practice; well I can't look at it! This is not the kind of perseverance to defeat the *kilesas*, but it is an effort to accumulate more *kilesas*. Because of their negligence, they will never know what is going on! This is possible when one puts in so little effort that the heart can not find its base and guidelines.

When you intend to practice following the Dhamma principles, that the Lord Buddha actually taught us, how can we not reach the fruit of *magga*, *phala* and *nibbāna*? It has to become evident in each and every one of us, for its *akāliko*; *akāliko*. Dhamma is *akāliko*! There is no place and time where it can be destroyed. If we are determined to hunt down the *kilesas* all the time, they will be crushed, regardless of place and time. Remember this point well. Those who tell us that *magga*, *phala*, and *nibbāna* cannot be attained anymore, are only saying that they cannot reach it. People nowadays who believe that in this time and age *magga*, *phala*, and *nibbāna* do not exist anymore, are nothing more than skeletons<sup>3</sup> scattered all over this pitiful world. Do you see it?

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<sup>3</sup> skeleton here means: a "vegetable", a person who is totally unaware.

Those people who think that in this time and age, there is no *magga*, *phala*, and *nibbāna*, are filled by the *kilesas* that bring them only suffering, troubles and turmoil to burn the hearts of each and every one of them. There is nothing but fuel and fire burning everywhere in this world. Where is there happiness and contentment? Where do they say that there is progress and prosperity? Where can there be any prosperity if *kilesas* are burning up the hearts of people? Because people who do not believe in *magga*, *phala*, and *nibbāna* will not put effort into it, instead they will only accumulate *kilesas*. They will have nothing but fuel and fire that sure enough will burn them up! That is why it is important to believe that *magga*, *phala*, and *nibbāna* are still attainable in this time and age!

But if we constantly develop the Dhamma with *sati*, *paññā*, *saddhā*, and our effort<sup>4</sup>, how can we not reach *magga*, *phala*, *nibbāna*? The Lord Buddha taught us Dhamma in all its facets for the sole purpose of reaching *magga*, *phala*, and *nibbāna*. He did not teach it for any other reasons. However we are completely unaware, and just dilly dally around under the power of the *kilesas*. Finally we assault the Dhamma of the Lord Buddha by saying, “Buddhism has no *magga*, and *phala*; it’s out of date; it’s old fashioned; it’s obsolete”. But this is just the *kilesas* enchanting and deceiving those people who are blind, and cannot see the Dhamma. After all what is up to date? It’s only the *kilesas* that think they are modern.

Today the only thing that is modern are the *kilesas*, stomping and crushing the hearts of mankind until there is nothing left of them. This prospers and that prospers; what is it that prospers? According to the *kilesas*, that pile up in our hearts and burn us, then everything prospers. So long as people are crazy about the *kilesas*, they will reap misfortune, and their hearts will be burning fiercely all the time. And where in this world can we find people being peaceful and cool through the upholding of Dhamma? It is important that you don’t believe the deceiving *kilesas* that boast and claim, that

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<sup>4</sup> He refers to the 5 powers (*indriya*) that are *saddhā*-confidence; *virīya*-effort; *sati*-awareness; *samādhi*-concentration and *paññā*-wisdom.

those who have titles, followers, money, and a lot of things, are the ones who are happy. Those are truly the tricks of the *kilesas* to burn the human hearts!

No matter if we possess little or much, happiness or *dukkha* will stay the same. For titles and wealth, are just an affair of the *kilesas* pulling us in and not an affair of Dhamma. Ranking high or low are but the enchantments of the *kilesas* deceiving us. Trusting the *kilesas* will not decrease our *dukkha*. No matter if people are clever or stupid the *dukkha* remains the same. For we are clever or stupid in the way of the *kilesas*, so how can happiness arise? Only people who are clever in the way of Dhamma can achieve happiness.

These are all affairs of the world, so don't expect the *kilesas* to tell us the truth. They have deceived us for eons and eons, drowning us in *vatta saṃsāra*<sup>5</sup>. Can anyone of us count from beginning to end, the number of births, or the number of realms we have gone through. Or the uncountable eons that we have been dying. And we have done this only because the *kilesas* have tricked us into doing it. There is no beginning or end of the *kilesas* deceiving the beings of the world. The *kilesas* never get old, aged, or antiquated. They have deceived us forever, and they will continue to deceive us unless we use Dhamma to intercept and destroy them completely. Then we have a way to end this all together. So consequently we intercept and remove the *kilesas* through our practice of Dhamma.

Especially when we are practitioners, we should work to get rid of these *kilesas*. This is the way to intercept and slow down the cycle of birth and death; this will become evident in our heart. We do not need to expect this to happen anywhere else but in our *citta*. When the *citta* intercepts and blocks these long lasting *kilesas*, that are the cause of birth and death, it will increasingly weaken them; and with it the cycle of birth and death will also be increasingly weakened and end. Now our heart is convinced, and we enter *samādhi* that opens up the way for us to progress in the way of *paññā*, *paññā* will behead the *kilesas* for ever; one by one. Just as I have explained before.

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<sup>5</sup> cycle of birth and death.

Do this stage of body investigation properly, and don't let it slip away. Be heavy handed when you work on it! Then enter into deep *samādhi*. What happens after this is automatic *paññā*. I don't have to explain this again. For this will start after you have completely destroyed the *kāma kilesa*. Automatic *sati* and *paññā* will whirl around steadily. Be a bit careful on this level, for automatic *sati* and *paññā* can slip away easily, so restrain them when necessary. As for the stage of body contemplation, the investigation of *asubha*, this is a stage where *paññā* is chaotic and confusing. Being automatic or not, it gets chaotic because of its increasing expertise in *subha* and *asubha*, where it whirls around. You are not wrong, if you call this automatic. Dhamma however is not interested in calling it automatic or not, for Dhamma is only interested in eliminating the *kilesas* from the heart. That's the only thing that will satisfy it!

Now, about our body that is supposedly good-looking and beautiful; how many eons and eons have we possessed one heap of a body after another that died under our nose? And we did this, just because of the *kilesas*. When *kāma kilesa* is separated out of the *citta*, through the power of *paññā* that spins and whirls around, it goes with a bang. From then on we can say that *sati* and *paññā* will revolve around and dive into the refined Dhamma – i.e. the group of *nāma* Dhamma. This body is called *rūpa* Dhamma. After an agile investigation that cuts and destroys the *kāma kilesa* from the heart, only the group of *nāma* Dhamma is left. Our investigation is now concerned with *vedanā*, *saññā*, *sankhāra*, and *viññāṇa*, that is cooked up in our *citta*. Everything that is cooked up in our *citta*, be it good or bad, arises and ceases. Where are these cooked-up concoctions coming from?

When we started with our body investigation, we were striking at the body and splitting it up, scattering it into pieces until it was gone. Then this world became empty. You need only to destroy *kāma kilesa* from your heart and this world will be completely empty! *Kāma kilesa* is the big troublemaker, it enters the battlefield to set the

world ablaze. Know this clearly, for as soon as you can overcome *kāma kilesa*, there is nothing left to burn!

Perseverance has been turning things around on its own. You had to hold on to this perseverance. At this stage it really was chaotic, for the perseverance at the level of the *kāma kilesa* is the most difficult.

You must be really heavy handed, you practitioners of Dhamma! When *kāma kilesa* is finally destroyed, it is as if *nibbāna* is now in your reach. It is this *kilesa* alone that keeps hiding everything from you. It keeps blocking everything, so that you cannot see anything. So the moment it is destroyed, *magga*, *phala* and *nibbāna* is within your reach. So really grab hold of *kāma kilesa*. Use your automatic *sati* and *paññā* to keep hold of it all the time. So that they are constantly hunting *kāma kilesa* like a cat catching mice. Keep holding on to it. Now automatic *sati* and *paññā* at this level will whirl around all the time. You practitioners must see it vividly like that! Once you see it clearly, why should you not be allowed to talk about it?

Whom did the Lord Buddha ask? The many Arahants, who did they ask? Once they knew it, they could talk about it wholeheartedly, for they had experienced it in their hearts. So why shouldn't they be able to talk about it? They pulled it out of their hearts to speak of it. So, why should others who have reached this level, not be able to talk about it? When you reach this stage, then it will come to that. It is that obvious. But I certainly do not speak lightly about the Dhamma practice I've undergone. Since the stage of that *samādhi*, that I already mentioned, each and every aspect of my way of practice was evident all the time. Falling, getting up, tumbling, crawling, developing, and deteriorating until I was finally able get my *samādhi* working. Then, however, I got stuck in this *samādhi*, as I told you before. I got stuck in it for five years, for I did not know the right path to walk. I mistook *samādhi* for being *nibbāna* already. I was ready to die in it. It was all due to my lack of care, that I got stuck in *samādhi*.

Wherever you are, the heart that is in *samādhi*, will live at ease. You can live completely happily anywhere, no matter if hungry or full, you are just not interested. Whatever kind of *dukkha*, you are not interested, for the *citta* finds enough food in the heart. If you have stable *samādhi*, then you experience this state of contentment. So unless you have reached the higher stages of Dhamma, you can get stuck in this kind of *samādhi*. For that reason, Lungphu Mun taught me to stop clinging to *samādhi* and follow the way of *paññā*. It is very easy to get stuck in this kind of *samādhi*. I can't forget how he scolded me to get out of that *samādhi*. I really was addicted to it. In that state one is able to stay wherever one wants. I really enjoyed being submersed in it, day and night. Days, month, or years, cease to exist, because you are completely contented. When I had to step out of *samādhi* to start developing *paññā* through investigation, at the initial step of *paññā*, I had to force myself out - out of this *samādhi*.

When the *citta* is really peaceful like that, you have to force yourself out to investigate to develop *paññā*. It is impossible not to force it. Don't even hope that *paññā* is going to develop on its own. I did investigate this, for I got stuck in *samādhi* for five years, but I did not see any *paññā* developing. The moment Lungphu Mun dragged me out to develop *paññā*, my *samādhi* was ready to support the development of *paññā*. As soon as I got out of *samādhi* to develop *paññā*, *paññā* really rushed out. Now I did not sleep day or night and my investigation ran and whirled around. That's *paññā* at work. As soon as it spins around, you will see the results step by step. It strikes at the *kilesas* and destroys them, it especially strikes at the really heavy weight of *kāma kilesa* that is connected to the body. *Sati paññā* now spins around endlessly. Don't think of it as being automatic or not. On this level it seems to be more chaotic. From this moment on one is able to know this very distinctly.

As soon as the *kāma kilesa* that connects our body to our *citta* is completely destroyed, this whole world is empty! It seems that no more enemies are left. That it was only this one *kilesa* that was the mountain that weighed heavily on our heart and tortured it the

most. All living creatures receive the utmost suffering only because of this one *kilesa*! You don't have to ask anyone, for you will assess this completely on your own. The moment it is expelled from the heart, nothing is left. The world is completely empty, as empty as it gets at this level. There is no part of *dukkha* left that will agitate us, causing us to suffer or be tortured. There is only the strong pull of the heart that aspires to higher and more refined levels of *magga*, *phala*, and *nibbāna*. From now on you can call it automatic.

Now investigate objects of *saññā*, which think and concoct all sorts of things. By now the body has lost its relevance. *Paññā* will not investigate the body anymore, for it has investigated the body fully enough. As soon as the body, in terms of *kāma kilesa*, has been destroyed completely, *paññā* will let go of its investigation by itself. If you have done enough, it's like this and you will know it for yourself! It is not that you have to investigate the body forever. Once *paññā* has let go of it, and you try to force it to investigate, it will refuse to do so, for it has already understood it. If you try to force it, you will immediately know it for yourself.

Now you can proceed with the *nāma* Dhamma. The area of *nāma* Dhamma sucks us in bit by bit. As long as fuel still exists, the fire will continue to flare up. There is no more fuel in the body parts, so the fire of *sati paññā* has stopped investigation of the body on its own, and it will now pass it by. But as long as there is still fuel anywhere, *sati paññā* follows it and burns it up without stop. Whatever medium or subtle *kilesas* still exist, that is what is called fuel.

Concerning the investigation of *asubha*<sup>6</sup>, don't think you are finished yet, you will still have to take this *kilesa* as a tool to train yourself. Once you train them they will withdraw into the heart by themselves. Although you know that *kāma kilesa* has been destroyed already, nevertheless you train it. Train it with either outside or inside *nimitta*<sup>7</sup>. You bring them inside the heart to train them until there are

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<sup>6</sup> this training of *asubha* is aimed at getting rid of the sixth fetter of "craving for fine-material existence".

<sup>7</sup> mental visual image.

no more *nimitta* remaining. As for the body, its troubles have already disappeared, but there is still this one *nimitta* left that resides in the *citta*. This *nimitta* will be the tool to sharpen *paññā* at this stage. Let this *kāma kilesa*, that is extremely subtle, get to a stage where you can examine it. For example if you are able to pass 50%, this will be called passing the exam. This is the stage where the *kilesas* could be reduced to 50%. This is the same as the stage of an Anāgāmī. From here on the *kilesas* will become more subtle and refined.

A person who has ended sexual desire is an Anāgāmī. From this point on the *kilesas* get successively more subtle. So the investigation has to also get more and more refined. Although one has reached a stage where sexual desire has already ended, this *nimitta* is a tool to train the *citta* to be an expert in the area of the *nāma* Dhamma. Now whatever *nimitta* arises, will cease to exist, once it is fully investigated. The moment the *nimitta* is created, it instantly disappears. Once it is created, we know its creation stems from inside the heart. Whatever picture it is that arises, one knows already that it arises inside the heart. Now the *nimitta* all cease, one after the other, and then the *citta* is free and empty. Now, whatever thoughts *saññā* cooks up, they instantly disappear. Follow them closely. For at this level this is the fuel, the objects of *saññā*, concerning *nāma* Dhamma. *Sati paññā* now pursues and gathers them up continuously until they reach the important point. Really do investigate like this!

No matter what happens, or where it happens, it originates in the *citta*. Whether it cooks up good or bad stuff, it comes from the *citta*. Pursue it until you reach the *citta*. When it is like this, then we reach the important point of the *citta*! It springs from here, and it comes back to the *citta*. Oho, *avijjā pattaya sankhāra*<sup>8</sup>, this really important thing, lies hidden there. See? One can see it very clearly. So get into there and destroy it at that place. Yes, it is in here in this place. Investigate this point, the point of origin of all the objects of *saññā*. When we investigate down to this point, and we reach it, then crush it and finish it off. Then there is nothing left any more.

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<sup>8</sup> *avijjā* is the condition for all phenomena to arise.

Why would one then ask where *nibbāna* is? For the the only thing that hides *nibbāna* are *kilesa*. The moment the *citta* is radiant, why would one then enquire about *nibbāna*?

Duckweed hides the water underneath. Once we remove the duckweed, the pure water that was completely covered up by the duckweed, is now visible. Then why would we need to ask where the water is? The water is there in the pool, in the well, that is filled with it. Now why should we ask where *nibbāna* is? The *kilesas* themselves hide *nibbāna*. This is absolutely all the affair of the *kilesas*. Once the *kilesas* are completely removed, *nibbāna* immediately shines brilliantly through. Even if the Lord Buddha were to appear in front of us, why would we need to ask the Lord Buddha anything? There would be no need to ask him. For this is all one and the same, we'll know and see one and the same thing! It will have become evident within our own hearts, so what would we need to ask the Lord Buddha about?

From the beginning, we followed the tracks of the things that had been our enemies, and had caused our rebirths. Since finding the basis in *samatha* with our meditation word, then with the investigation of this body, we continuously followed its tracks. This means that we followed the tracks of our births and deaths. We entered *samādhi*, and we developed *paññā* to unravel the cause of birth and death. This means following the tracks of the *kilesas*. What leads us to birth, is nothing else than *avijjā*. It keeps us completely in its net. All of this is nothing but the net of *avijjā*. Now investigation goes in and burns it up along its path. Tapa Dhamma, being *sati*, *paññā*, faith, and perseverance, pursues it and burns it up. It will pass by whatever is already destroyed, and whatever is still there, it will continue to follow and burn it up. This is true for coarse and medium *paññā*. Then it will reach the stage of automatic *sati paññā*, where it runs on its own, while burning things up by itself. This is done until it gets to the level of *mahā sati* and *mahā paññā*. It evolves from the expertise

of this automatic *sati paññā* to become *mahā sati* and *mahā paññā*<sup>9</sup>. Whatever happens after this, well, I cannot put it into words.

Once it becomes evident like this in your *citta*, even if you look you will not be able to find this in the Tipiṭaka. It's evident in you *citta* and you do not need to ask anyone about it. Once one leaves *mahā sati* and *mahā paññā* behind, what can be more subtle than *mahā sati* and *mahā paññā*? Well, this you'll see for yourself. There isn't any of this in the scriptures, but one experiences it for oneself. So what can you say? For it becomes evident in your heart. This is the refinement I'm talking about. As soon as one reaches the stage of *mahā sati* and *mahā paññā*, there is still this thing, that is even more subtle left. This refinement will then incinerate the most subtle *kilesa*. For it is the only one, that can get into and incinerate this most subtle *kilesa*. Such a subtle absorption, where absorption means it incinerates the *kilesa* as it soaks it up. Finally it disintegrates completely and nothing remains.

Once the *kilesas* have been destroyed, the affairs of birth and death follow in their footsteps. So one has reached *avijjā*. *Avijjā* is the one that leads to birth and death. It is attached to the *citta*, so follow it in until you reach the *citta*. Once it has been uprooted and flushed out, what possibly could lead to birth and death? The one that led to birth and death has already been destroyed, and it becomes evident in front of our own eyes. What can possibly lead to more birth and death now? The only thing that is left is the completely pure *citta*, so brightly lit that it penetrates the whole universe. What now can possibly be reborn again? We know once more that this pure *citta* is not the cause for birth and death. The one who is born and dies was nothing other than the virus of *avijjā*, that was buried in the *citta*. *Avijjā*, was the thing that led to our births and deaths. Now that it has been destroyed, there is nothing left that can lead to birth and death. This, oh practitioners, you can see very clearly and it is certainly the way of practice.

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<sup>9</sup> *mahā sati* and *mahā paññā* is supreme mindfulness and supreme wisdom.

The Dhamma of the Lord Buddha comes fresh from the oven. Don't let the *kilesas* deceive you, by telling you Dhamma is of this or that age. What age are the *kilesas* from? They take birth together with the hearts of all living creatures, for how many eons and eons already. And who in the world knows when they started and when they will end? And when do the *kilesas* grow old? For sure they have existed for all of time! So why do the *kilesas* say that the Dhamma is antiquated, and out of date? See how the *kilesas* deceive us? Use the Dhamma to decapitate them. For how many eons and eons have the *kilesas* existed and why don't we regard them as old fashioned and out-of-date? So then why is the Dhamma old-fashioned and out-of-date? Use this to strike at them! Once the *kilesas* are destroyed, there is nothing that calls the Dhamma old-fashioned or out-of-date. It's only the *kilesas* that criticize like that. Strike at them like this, you practitioners of the Dhamma!

I really feel pity for you my companions. The older I get, the fewer *desanās* I can give you to listen to, and I actually stopped for many years now<sup>10</sup>. The reason is that I am helping Thailand, out of pity and *mettā*, and therefore I have to conserve my strength to be able to handle it.

Just before I was talking about the practice. Once you reach this point, all your problems will end, and you don't need to ask the Lord Buddha about anything. Once you have reached it, everything is completely obvious. So what do you want to ask then, when you already know the answer? Everything you are connected with will tremble. This is the *citta*, and I bring it out to speak about it. I bring it up following the nature of the *citta*, that knows and that becomes evident in this heart. I don't bring this up from any kind of scriptures. I take it from the truth that appears within my very own heart.

Once you have reached this stage, where the *kilesas* have been completely destroyed, all that is left in your *citta* is this pure nature. Oho, all the things that I used to assume, that *nibbāna* would be like this or that, were completely extinguished as well. The *nibbāna*

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<sup>10</sup> he stopped at the age of 80.

that I anticipated, did not match this pure nature, it just wasn't the same, so I just called it *nibbāna*. But to make sure that it really was the Dhamma essence, I still tried once more to break up this pure nature. The pure nature of this *citta* is the Dhamma-essence. The Lord Buddha shook up the whole universe when he reached this pure nature, this final Dhamma essence. Every Arahant that enters the door of enlightenment will become this very same Dhamma-essence.

Rivers flow into the ocean, for example the Chao Phraya River, or Bang Pakong River. But the moment their water reaches and flows into the ocean, you will call their water with the same name, the ocean. Their water is now the water of the ocean. It is no longer possible to call the water this or that river. The same holds true for all of the practitioners, no matter who they are. The practitioners are compared to the various rivers that flow into the ocean. They get broader along their way as they come closer and closer through their practice and work of meritorious deeds. The moment they reach the ocean of knowledge and merge with it, they become a part of the ocean of knowledge, and all have the same knowledge. That is how I compare them to the various rivers that flow into the ocean.

The moment that our river of knowledge is completely filled and enters the ocean of knowledge is called enlightenment. Now we have reached Mahā *vimutti* and Mahā *nibbāna* that is the Dhamma essence. This experience has shaken every Buddha. Why and what would you then ask the Lord Buddha? Do you want to know if the Lord Buddha exists or not? Everything is self evident, so you have already gotten your confirmation! This experience has shaken up every Buddha, and how many Buddhas have become enlightened in how many eons and eons? Can we count them? The number of the Buddhas who have become enlightened from the beginning till the end, who is able to count them? It is all here in this Dhamma-essence!

How huge is the number of Arahants, who have been disciples of all these Buddhas? The moment they reached this point, they

all became this one ocean, this open sea, or call it *mahā vimutti*, or *mahā nibbāna*, or call it the Dhamma essence. They are all one and the same thing. Now where is this nothingness<sup>11</sup> or annihilation that people talk about? Think about it. This Dhamma essence, is it nothingness? And the water of the vast ocean, when all these various rivers reach it, what happens to it? Does this mean that the rivers or the vast oceans just vanish into empty space?

The same holds true for any practitioner, whose *citta* reaches *mahā vimutti* and *mahā nibbāna*. It is the equivalent to the river that reaches the vast ocean. Has it been annihilated? Well, it becomes self-evident that it has not, how can it be annihilated? And where has the question gone, about whether there was a Lord Buddha or not? It all becomes evident in here, you practitioners!

This is not the same as what we learned to recite from the palm leaf scriptures. The more we learned from them, the more we speculated about it. I have been like that, so I don't just say this without proof. I studied about evil, and immediately I speculated about evil. I studied about hell and heaven, and immediately speculated about whether they even existed. Speculations immediately sprang up about whatever I studied, until I was even speculating about *nibbāna*. I got to the level where I was questioning whether *nibbāna* was real, and existed or not?

See, these speculations stem from passive study. All that is learned is passive memory, and one does not encounter the real thing. One remembers only the name, the reality one does not see. All that we get is this speculation that we carry on our shoulders. Even if we finished studying the Tipiṭaka, we still carry nothing but doubtfulness on our shoulders. For this reason, the ones who study little or a lot, if they have not yet practiced, do not have any foundation and experience. However much one studies, even finishing the Tipiṭaka, one has only finished in memory, which cannot be the same as *magga*, *phala*, and *nibbāna*. One must practice to separate things out.

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<sup>11</sup> this refers to people who believe that *nibbāna* is annihilation.

If we want to compare it, then the Tipiṭaka serves as a plan for *magga*, *phala*, and *nibbāna*. This can be compared to the plan of our house with all kinds of details. If we have only the plan with all the rooms and put it aside, well, then this is just a plan and it will not succeed to become a house. If we need it to become a house, a building of whatever size, then we should take the plan and spread it out and start to construct it according to that plan. Then results will appear, from the time we start to lay the foundation, we can see it. The Lord Buddha called this the path to enlightenment. This is nothing but the study of Dhamma, the practice of Dhamma, and the path to enlightenment. The study of Dhamma is nothing but the layout of *magga*, *phala*, and *nibbāna*. The practice of Dhamma is nothing but the progress we make towards the building of the real thing, i.e. *magga*, *phala*, and *nibbāna*.

This starts when the *citta* is in *samādhi*. Now we see already, that our *citta* is tranquil. This starts building our foundation and at the level of *samādhi*, the formula for *samādhi* starts appearing. Whatever kind of *samādhi* and whatever stability it has, it starts appearing. This can be compared to building a house. Once we have laid the foundation, we then start to erect the walls, roof, and so on, until we have built the house, a finished and complete house.

The practice of Dhamma starts with our *samādhi*, then the necessity of the religious precepts (5 precepts for laypeople) becomes evident. This is the way of practice. You have to train the precepts, so that you become them. Don't be a bald monk that just brags that he follows the precepts and rules (a monk has 227 rules to follow). There are monks who do not maintain their precepts and rules. Be it good or bad, they just get rid of their precepts. There are a lot of shaved heads without precepts! We as monks should not believe that every monk follows the precepts. There are the group of ghosts, hungry ghosts, hell beings; the beings who are shameless about the precepts and Dhamma. This is the group that destroys their precepts. These monks take up the yellow robes to cloth their bald head, and announce themselves to be monks, even though they

do not follow even one precept. See, they only passively study the Dhamma, without putting any of it into practice, and they destroy their own precepts as well! Where do they follow the precepts? Even the memory of the Dhamma plays no part in the lives of these monks whatsoever. Who doesn't know that monks have to follow 227 rules? Yet they destroy them all, and not a single rule remains with them.

Just relying on memory can destroy us, for memory is not a part of the path that leads to results, no matter what level or section of the Dhamma that we learn. When we study about *samādhi*, this will only be within our memory. Whatever level of *paññā*, it is only the memory of it. *magga phala* and *nibbāna*, it is only the memory of it filled with doubt. Memory is without rhyme or reason. Persons who learn a lot or little by memory, but do not practice, should not try to show off. I myself studied enough so that I can speak up boldly. I told you that I had been a bookworm for 7 years. However much I studied, it did not improve anything, but I still practiced at that time, and this served me quite well. I studied, and then I practiced though not to my fullest. But that doubt, while being a bookworm was always there.

This lasted until I started to practice. It started with keeping my precepts completely pure. It became evident that because I kept the precepts, my heart felt comfortable and safe. Keeping the precepts is a part of the practice. It is the practice of protection. Then *samādhi* started to emerge. Once I intended to practice, this was as if one starts building the house. The structure of *samādhi* started to emerge. Whatever level of *samādhi*, whatever its depth or subtleness, it continuously became apparent, because I was continuously building it up through the work of practicing. After that it was *paññā*, *paññā* at whatever level, I just knew it. I was creating the vision of *paññā*, i.e. developing the structure of *paññā* continuously. Whatever level of *paññā*, the knowing of it turned up respectively until Mahā *paññā*, this I knew very clearly. Then continuously building it up and up, this is called “creating *magga*, *phala*, and *nibbāna*”.

I built it up since I possessed a wealth of *samādhi*, then building up a wealth of *paññā* continuously, just like constructing a house, until I reached *mahā sati* and *mahā paññā*. I knew that now it was nearly finished. *Magga, phala*, and *nibbāna*, the house is perfectly built to reach *magga, phala*, and *nibbāna*. It was nearly finished. Once the *kilesas* were completely extinguished, the house was perfectly built and *magga, phala*, and *nibbāna* filled my heart. This is the real attainment of enlightenment.

My understanding developed step by step, because my precepts were pure. Whatever level of *samādhi* emerged from my practice, the understanding of it was within me. Whatever level of *paññā* I reached through whatever depth of refined investigation, the understanding came from within me. When I reached the stage of *mahā sati* and *mahā paññā*, that understanding also came from within, up until the final liberation. It became evident to me that everything was completely destroyed, with none of the *kilesas* remaining anymore. My understanding encompassed the whole universe. Everything was self evident, so why then would I want to ask the Lord Buddha about it? This is Dhamma study, practice and enlightenment; they go hand in hand in this way.

If the Buddhist Religion contains only the studied Dhamma, then the religion is incomplete. When practice is not a part of it, it only exists within memory, and then enlightenment is impossible. Buddhism normally must have *magga, phala*, and *nibbāna*, these 3 parts, for it to be called complete and perfect. Only then can *nibbāna* be attained. If Buddhism exists only in memory, and these 3 parts are not maintained, then there would be no distinction between us and them. I cannot see any actual benefit in studying a little or a lot; it is just being a bookworm. If there is no practice following the study, then this is just apathetic academic study.

The Tipiṭaka of the Lord Buddha is correct. He was not wrong anywhere. But it gets wrong when a person who is a bookworm, who is full of doubt and who does not believe in the truth that the Lord Buddha has taught in that book. This person then brings his

*kilesas* and desires in, and suspects this and that. In the end, he lets his *kilesas* erase the existence of evil, virtue, hell, heaven, and the *Brahmā* worlds, although the Lord Buddha taught in the scriptures that they do exist. His *kilesas* go in and wipe out everything, telling us that these things do not exist. At last he will become a (*mogha*) void person, or void monk. It's like this at the moment, all over the country. Can you see it? Look, all these venerables and all of us are really not different, if we follow the *kilesas* that occupy our hearts. But the moment we start to practice we start to understand step by step, instead of having our doubts.

Get yourself down to practice. I am very concerned about my companions. I have no doubts about the Dhamma talks that I give to my group of companions, no matter what the situation. No matter what type, level or subject of talk, I pull it out of my heart to become a talk. I don't go and look in the holy scriptures<sup>12</sup>. Understand, I do not look down on the holy scripture, but this inner scripture of my heart, becomes evident on its own. The Lord Buddha taught us in the holy scriptures, to look for the holy scriptures in our heart. So when the holy scriptures appear in our heart, where else should we look for answers? See, the teaching is pulled out of my heart to teach you. Teaching according to the scriptures is one thing that is often incorrect.

When one teaches from the textbooks, this means one teaches from memory, including one's doubts about it. As long as one is suspicious, then teaching others will not lead to certainty. How can the person who listens to this, get the full benefit from it? But when we know and see from within our *citta*, and pull Dhamma out through knowing and seeing the truth of everything; any audience will gain full benefit from it no matter what level or what depth of Dhamma, as long as it is taken and comes fully from the heart and we are certain about it. Got it?

The Lord Buddha taught all living beings by pulling Dhamma out from his heart. The Dhamma to teach the world came direct out

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<sup>12</sup> he says *sādhu* - it is well, in order to pay his respects to the holy scriptures.

of his heart. All the Arahants used the Dhamma that came directly from their hearts to teach the world. Others use their memory of the scriptures to teach and they just search and grope at it, consequently they teach others on the surface, but there is no base and experience to it. It simply is like this. But the foundation of the truth of Dhamma and the true religion, originates within the heart. All of the truth can be found in the heart. Since this knowledge covers everything in this universe, what can one doubt in this world? There is no doubt.

The religion of the Lord Buddha is the marketplace of *magga*, *phala*, and *nibbāna*. It is fresh from the oven. *Akālika*, *akālika*, Listen to this. Since when has there been a place and time<sup>13</sup> for the Dhamma of the Lord Buddha? Dhamma stays or falls with the practitioner. If one does not practice, even if one wears the robes of the Lord Buddha, this will just be in vain (*mogha*). If one practices, then it does not matter, even if the Lord Buddha has already reached *parinibbāna*, for it is *svākkhāto* Dhamma, well explained and well liked. This is the path to walk. That is the plan where everything in it is correct. So bring yourself to practice in this way properly. Then you will become a person who attains to path and fruition. On one side if we follow in the footsteps of the Lord Buddha, it is as if he dwells in front of us all the time, and as if we could always use the robes of the Lord Buddha. On the other, if you let go of the practice and become separated from the core of *svākkhāto* Dhamma, then even if you were with the Lord Buddha himself, it would not change a thing. It would not be beneficial for you, for you would just remain a person or Bhikkhu with no Dhamma. Really bring yourself to practice and be determined.

I have nearly died already, consequently the Dhamma I use to teach the world at this time, feels strange. I really don't understand it myself. But it might be the fate and destiny of the world, or it might have something to do with me. *Mettā* plays a key role in it, because that made it possible for me to become, out of concern for

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<sup>13</sup> its place and time independent.

all my Thai brothers and sisters, their leader<sup>14</sup>. I never thought about it before, that I could know this type of Dhamma that I now offer to all of the Thai people. It springs from the inspiration that you see at this moment. Once it leaves its base and gets on the stage, it has to strike, doesn't it? To be indifferent and not to strike, to have great capability and not to strike, it all comes from the inside. My heart is completely filled with that knowingness, just as I told everything including the place and day of my enlightenment to my my Thai brothers and sisters. It was extraordinary and how can it deviate now?

On the 15<sup>th</sup> of May 1950, on the mountain ridge of Wat Doi Dhammachedi, at 23:00 I trashed the kilesas and buried them completely. It was as if the whole universe was trembling and shaking. This took place in my heart. As if at the time my heart and the kilesas were torn apart, the whole universe was shaking. It seemed impossible because in nature trees are trees, and mountains are mountains. After the battle between the kilesas and Dhamma, the kilesas were destroyed and torn out. The kilesas were defeated, blowing their retreat and fleeing. This was also the time of the burial of the kilesas, and the whole universe truly began to tremble.

Then this miracle happened, oh-ho! Immediately tears started to run down. Oh-ho! Where do I look for Dhamma, where? Where is the Dhamma, where? An exclamation arose: Well put it like this, "I look for the Dhamma, carrying my umbrella (klod), and my alms bowl on my shoulder and climb this or that mountain looking out for the Dhamma. And then I ask: "Where is the Dhamma?" Once of course, that one knows, the answer will be, "The Dhamma is here". The way I proceeded was correct of course, intermittently correct. At the present I only imitate and ask, "Where is the Dhamma? Its here, I can see it already." Well I guess I seem to have some good enough *vāsanā* (accumulated merit, fortune). I never thought or assumed that I would know, see and even attain *nibbāna*. Well, I used to assume that *nibbāna* seems to be like that. But now this assumption I had

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<sup>14</sup> He was their leader in the project helping the Thai nation.

about *nibbāna* and seeing this nature, how can they be compatible! Instantly, I was relieved of all my doubts.

If you compare the true nature that exists within my heart now, with the word *nibbāna*, then my assumption about *nibbāna* feels to be a lot coarser. This true nature can never ever be predicted. But I do need to use these naming conventions, and so *mahā vimutti* and *mahā nibbāna* really seem completely coarse things compared to the true nature. If you call that true nature “Dhamma-essence”, well, then it is completely compatible. This became evident within my heart, for to say that Dhamma-essence is equal to “true nature” fits perfectly.

Every Buddha, and each and every Arahant disciple, the moment they reached this stage became instantly and completely this Dhamma-essence (Dhamma-*dhātu*). But I do need to use the name (*nibbāna*), for this is the conventional world. Therefore this has to be called *nibbāna* or *mahā vimutti* or *mahā nibbāna*, but nobody ever mentions Dhamma-essence. But, without any doubt, I speak of it. Well, this Dhamma-essence is like this experience! See, this is the fruit of practice!

Since that day I never saw any of the *kilesas* reappear. Not even one as small as a grain of sand remained. So I never started to doubt like: “Huh, I thought I already buried all of the *kilesas* since that day, but one still emerges for me to see once more.” This never happened, and I never had any doubt that they were gone. For doubt gets one into trouble. How can one be enlightened if one still has any doubt left? One has finished the *kilesas* off already. All of this doubt is an affair of *sammutti* (conventional reality). This nature does not have past or future, nor conventional reality. So where could any “decline” or “progress” come from? Just call this true nature with one word, Dhamma-essence, that is enough. It became evident since that day. Why should I have doubt? The *kilesas* never showed their faces again. This is what I take to teach the world.

When I first started teaching, I taught the usual basics. When I got involved with my companions, I just taught in a normal way. I never announced that I had reached *nibbāna* in the way that I do now, like when I lead the country by telling that I know and see it in this way. At the present I have announced it, and it got out to the world who have eyes and ears, and who are able to read, think and investigate, to serve as a reminder to them. That group of people, with an army of *kilesas* and with closed ears and eyes who have nothing else to do than to oppose, I just don't have any interest in them. But there are still good people, and I only teach people who actually can benefit from it. I am not interested in teaching people who are worthless. *Padaparama?* I let go of them instantly.

This is what I teach you, what I reveal. Sometimes the various Kruba Acharns, worry or criticize and say that I should not talk about these things. I instantly reply, "How can I not speak about it"? People state for example, that I am an accomplished Arahong<sup>15</sup>-Arahant, as it was written about me. But, even though I say, that I am an Arahant, how is this wrong? And they say that for me to speak it out is evil. The evil are the *kilesas*, don't you see? What is the Dhamma of the Lord Buddha? Well it is like that! The *kilesas* on the contrary are the enemy of Dhamma, but they won't let me say this. Can't you see, that their *kilesas* are saying this? And because of this, the various Kruba Acharns, as I have heard, don't want me to say it.

Oh, don't stop me, I reply. Well just gather up, you *kilesas* of all the three worlds of existence! At the moment my heart is filled with Dhamma that covers this universe, so how can I not speak up? The Lord Buddha could see, know and speak, so why the heck can't I who sees and knows the same thing, not speak of it? That *kilesa*, that resists and opposes, should come and give me a wink! At this time my heart is full of Dhamma covering the entire universe. That *kilesa* that thinks it is clever should come forward. I will trash it in a way so that it withdraws with all of its kin and is wiped off the earth. Can you see this fearlessness?

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<sup>15</sup> This means an Arahant, but a fake one.

This is Dhamma, once it gets out, it fills the heart completely. The *kilesas* have to give in totally. There is not one of them that is as brave as the Dhamma. Even if one is brave enough to resist, it has nothing other than the persuasive words of the *kilesa* gang. I have no problem with that; it is in fact their problem. I have no problem with that, all I have is kindness. I give you this explanation only as a principal reminder, to seep in and make you understand for your own benefit. Regarding a desire to show off, where would this desire come from, eh? It is as simple as that. Now it's the time to unveil it. This year I continuously unravel things and open them up wide.

I therefore speak up boldly, with the Dhamma talks I give, in which I reveal this, to teach the world. This has now been going on for two years. Many people, and my disciples, might think that I now give Dhamma talks for such a long time, therefore the Dhamma must get weaker and weaker. I just say, don't get me wrong! Whoever in these three worlds of existence is clever, let him come. The Dhamma will greet him immediately. I'm not sure, but it depends on the situation, and if he is unlucky, then my nuclear weapon might blow him away. I can only say this much, that my nuclear weapon cannot yet be disarmed. I'm honest, when I say this.

Wherever I go, I carry my nuclear weapon in my shoulder bag. When I try to pull it out, it won't come out, if it is not supposed to come out. The moment it reaches the stage, where it will come out, even if I try to keep it in, it will blow up everything. It is just like casting a fishnet. If, wherever you look there is only dried pig and dog shit, or at most its just a small aquarium fish, then is it worth casting a fishnet? If you cast it out just to catch pig and dog shit and after that you have to wash the net all day long, is it worth it? What is the worth of a fishnet, and how much value has pig and dog shit? Is it really worthwhile to cast a fishnet to catch pig and dog shit? The same holds true for my nuclear Dhamma weapon. If it's not worth it to bring it out, then whatever I do it won't come out. However, when the time comes to bring it out, I don't need to tell it to, it will instantly blow up everything. That's how things are.

I don't show off, I just speak out fully from my heart. Because I am close to death, I want the world to see the true Dhamma of the Lord Buddha, the truth of the Buddhist religion. At the moment there is only trivial talking, from memorized Dhamma. But no matter how much memorized Dhamma that one remembers, the real thing does not appear within the heart. How can this be worthwhile? Finally the religion would change into palm leaf scripture, and be securely locked up in a narrow bookcase. All that would remain would be the *kilesas* that trash up life completely.

If Dhamma appears in my heart already, then it should come out sometimes. The Dhamma is the real thing, so why the heck can't it come out? Therefore it comes out, pulled out of the heart, the Dhamma to teach the world.

I speak honestly, I studied also, but I don't use the scriptures. I pull it out of my heart, to give a talk to teach. Consequently I am not afraid, no matter what level or depth of Dhamma. The issue of blaming me of clinging to this world of *samsāra*, in the sense that I might get stuck when they ask me questions, I never thought of it. Though I might get stuck while they ask questions about things that I have never known or seen that they went through, I'll answer them without clinging to a "self". Since I'm not attached to a "self" in any way, then to what would I be attached to in this universe? That's all there is. That's why I can talk perfectly about everything.

I'm near the end of my life. So I open it up for all Buddhist kinsfolk to understand, that this is the genuine Dhamma of the Lord Buddha that is consistent and solid. Don't get the crazy idea that *magga*, *phala*, and *nibbāna* are out of reach, and old-fashioned.

All these do exist within me, can't you see? I'd like to express it like that. My heart is full of Dhamma and it has encompassed this universe for 48 or 49 years already, since the year 1950. But the Dhamma does not desire anything. It just is. I do not possess it. Depending on the occasion and if it is of benefit to the people reaching out to me, the correct Dhamma according to the level and depth of it, will spring out.

But now there is a necessity, because our Thai nation could collapse and sink, so what else can I do? In terms of material things, it has already collapsed, but it sinks even more in ways of the heart. Now when I come forward to help, I have to help in both ways. As you can see, I'm helping in a material way, by asking for help from all of my kinsfolk to restore the things that are deficient. This however is not the main focus. What is really necessary, is in the area of the mind or heart of us Buddhists, that has very much fallen apart. Consequently I will have to restore the area of the heart by really giving lots and lots of talks. Therefore the Dhamma that is spread out at the moment is very much for the benefit of the world. I can even go so far as saying, this kind of Dhamma shakes Thailand nationwide.

But telling you honestly, it has not yet reached the stage of nuclear destruction<sup>16</sup>. When it reaches that stage it will detonate on its own. I speak up boldly, I have never been afraid of anyone in these three spheres of existence. What is there to be afraid of? For there are only trashcans. Do you think Dhamma is a garbage bin? The Dhamma is more excellent than a trashcan, so then how can it be afraid of trashcans, or even heroic towards trashcans. The problem of the world is the *kilesas*, and it is nothing else than a big trashcan. The Dhamma of the Lord Buddha, how superb is it? The way Dhamma looks at the world is the way of seeing a huge trashcan, for sure. So why should it be afraid of trashcans or even be heroic towards them? The supreme Dhamma is actually like that.

I implore all of you to be earnest in your practice. At the moment I'm so worried about our religion, as I hear a lot from laymen who come to talk to me. I cannot blame them for their intention is good, and they normally give support to the religion. I was deeply moved by their information about their view of the religion. To say, that the order of monks usually have been the leaders in providing peace to the world of *samsāra*, to the Buddhist world in particular, for such a long time, so that all Buddhists deem them as their own parents

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<sup>16</sup> by bluntly telling the truth, that most people don't want to hear.

and live under the cool shade of the monks order. That's what they said to me. But now the monks themselves seem to endanger the Buddhist religion and the nation. In the end they concluded that monks are the foremost in destroying the religion. Just listen to what they said. Shouldn't we feel ashamed?

The monks are the foremost danger in destroying the nation and the religion. Why? Think about it! They destroy it quietly with no prelude, no fanfare, and no gun salute, not even making the smallest sound, hiding it inside. The monks are dirty inside, so they say. Each one just destroys the religion from within. At the moment the religion is crumbling and the monks are the ones that are causing it. They are the foremost reason so they say.

I really feel moved when I hear this. Think about it my companions, what do you say? When they speak like this, I cannot criticize them. We monks are like that, all of them and all of us the same. We sit here at the moment in the same way, so what should I say? If we can consider it, we should think, if we can solve it, then solve it. Don't be shameless monks that are a burden on the religion and destroy it. We bald headed monks are a species that offers cool shade. Then how is it possible that we turn into a danger for the nation and the religion? This is because of the innovative destructiveness of the *kilesas*. They just squeeze and mingle with the hearts of the monks and instigate destructiveness towards the nation and the religion. I want every one of you to consider this. When I hear this I am really close to tears.

You really cannot blame these laypeople for saying this, for they are people who respect the religion, and they worry a lot about it. They personally see each and every aspect and that's why they can speak up. If they didn't experience it, how could they speak like this? They see the monks roaming around and destroying the religion everywhere, all over the nation. We cannot refrain from considering this. They are frustrated so much, that they come to release it with the esteemed Kruba Acharns. like coming and telling me. Once I heard it, I really became disturbed. I really want you to contemplate

it. *Don't be a danger to the religion, for the religion has never been a danger to the world. We are monks and leaders of the people. Don't become harmful to the people, the nation and the religion! On the contrary, be their good fortune and their cool shade.*

Wherever we go in Thailand, no matter which village, if it does not have a monastery, the minds of the people there wither. That means, wherever we go, we have to establish a monastery to have a guardian that gives the people there a friendly and cool atmosphere. That's how it is, but now the monks turn evil and into thieves and actually become a threat to the country. On whom can they then rely? Do contemplate this! We really should investigate this a lot. The religion is going to drown, just because of all of us. Do we really want this to happen? We are the role models of practicing the religion, and then we turn into leaders that destroy the nation and religion of the nation. Is this really something one wants to hear? Think about it! I really break out in tears, so bring yourself to examine this, and be determined and persistent in your practice.

Each and every day I get older and I really worry about the world. At the moment I am very much concerned. Therefore, when I give a talk on Dhamma, sometimes it'll be heavy and other times light. I do this out of my concern, out of loving kindness (*mettā*). Now I feel tired, so I want to end today's talk on Dhamma.

— *Evam* —



*...after talking he takes a short break, and while chewing his betel nut he continues with a more relaxed talk...*

## ***Practicing under Than Acharn Mun***

Q: How long did the talk last?

A: “One hour and 15 minutes.”

Today’s *desanā* was quite powerful. If it is this kind of Dhamma, then the *desanā* not only comes out on its own, but it also rushes out. Now I am tired. Did anybody over there<sup>17</sup> listen in? If it is a *desanā* given solely to monks, then I can dive into Dhamma completely. But if over there is a group of laypeople that managed to eavesdrop, then the Dhamma will not come out to its full measure. *Desanās* to teach the monks differ from the ones that are given to laypeople. *Desanās* I give to the monks are of the tiny-pot-type<sup>18</sup>. Because today, I could not completely go into depth, then it just turned out to be Dhamma on an intermediate level (small pot of curry). The general Dhamma (big pot), is what I use nowadays to teach all over Thailand.

The monks that come to live here should behave in unison. Don’t any of you be stubborn, conceited, pretentious, or a smart-ass, and get in the way of your companions. We are the kind of monks that forgive most easily and behave according to reasoning. If you have pride and conceit you are more like an ogre, but not like a monk. I don’t want to see any one like that in this monastery! I have been instructing you like this until now. Even now, as I come close to my death I will not allow this kind of behavior to happen here!

The *desanā* today was about 75 minutes, wasn’t it? Today it really rushed out as well, for it was Dhamma teaching the monks.

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<sup>17</sup> He refers to a group of laypeople who have sneaked in to listen as well.

<sup>18</sup> Literally: Curry cooked in a tiny pot, in other words very hot and spicy. This is Dhamma explained fully with all details. Tiny pot, Small pot, and large pot, are referring to width and depth of Dhamma. Tiny refers to undiluted Dhamma that only a few people will understand, small is a bit diluted, so more people are able to understand it (normally monks), and a big pot is more diluted so that a lot of people will understand it.

I will not get involved with anything that concerns the chores being done in this monastery. For this kind of work means that you will support me. *Acariyo me bhante hohi*<sup>19</sup>, you all took this vow a moment ago. So I ask all of you to respect me as your teacher who guides, cautions and teaches you! Your responsibility towards me is in accordance with your request of dependence. Perform this duty accordingly. Each one of you should be only interested in his own duties. That's what I call, "to shoulder my burdens", that fits with "I beg you to be my teacher". Don't be concerned about me; just be concerned about the work that I ask you to do.

Talking about this I recall what Than Acharn Mun once told me, for I always stuck close to him. Whenever there was some noise, I was first to enter his kuti<sup>20</sup>. I brought out his monk utensils for my companions. The companions waited outside, while I entered the kuti. I just brought things out. I did this kind of work for a long time. Then Lungphu Mun considered this and told us:

"Well, these monks who have a lot of *pansa*<sup>21</sup>, they do not have to look after me that much anymore. If they just watch from afar, that would be fine. The monks and novices that are newly ordained and don't know how to behave correctly, should come and take on the duty of looking after me. Otherwise they will not learn how to behave correctly".

I can't forget how he said it. "The senior monks can just watch from afar, just observe and watch over from afar, that would be all right. The group of junior monks can enter the kuti and perform the duties. Otherwise these monks will not develop proper habits." He just said it like this.

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<sup>19</sup> The vow is: Venerable Sir, may you be a teacher to me, I will be in dependence of you. I am a burden onto you and you will be my burden, he refers to that, that he will be the monk's responsibility.

<sup>20</sup> A kuti, is a small elevated hut for the monks, either made of bamboo or wood.

<sup>21</sup> *Pansa* is translated as rains-retreat. He refers here to the number of rainy seasons they have been ordained.

Than Acharn Mun really spoke frankly. After that I did not enter his kuti anymore. But I showed my companions how to look after everything. I was the one who ordered which monk to go in to take out his monk's utensils. I also allowed the monk who was to go into his room, to enter and then bring out the things for the others to receive. Whoever received a utensil, the others were not allowed to interfere. I strictly ordered this. Each person was assigned a different task, and they were not allowed to interfere with one another. I observed them closely all the time from outdoors.

On some days I went up to the kuti, some days I just waited at the stairs, but every day I'd sweep downstairs. Sometimes I went up to his kuti, other times I just waited at the stairs observing the monks and novices closely, to see how they brought out the utensils. To this extent I looked after the monks, novices, and Than Acharn Mun. I was always really fixated on him.

If Lungphu Mun did not see me coming up to his kuti for two or three days, he would then ask about me. But mostly it wouldn't exceed three days before I went up in the morning, when he came out of his room. After two days had passed, on the third day I would go up. Sometimes he would ask the monks and novices if they had seen me. Do you get it? His radar would be fixed on me all the time. He really kept me under his wing. And it was really obvious.

If he didn't see me come up he would ask, "Has Than Mahā<sup>22</sup> come yet?" He just asked the monks and novices, but not in a way that he would need me for anything. If he would say anything that would concern me, the monks and novices would instantly come and tell me everything.

He would ask: "Has Than Mahā come today?" and they would answer: "yes he has. He is down below." and with this everything went quiet. See, how he caught onto me? As if I had abandoned him and lost all interest in looking after him; that's what he meant when they told him, that I was down below. At most two days passed before

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<sup>22</sup> Referring to Than Acharn Mahā Boowa.

I would go upstairs in his kuti. I did this all the time. I came up and was already waiting there observing the monks and novices, when he left his room. If I didn't go upstairs, I would stay down below; and only after sweeping the place completely would I go and do walking meditation. This was my normal behavior in regards to him at all times. I could not stray far away though, for the monks and novices behaved foolishly and clumsily. This was one thing that weighed heavily on me, while staying at Nong Phue. So much so that my heart felt as if it were bursting, but I put up with this for the sake of Than Acharn Mun.

This is the reason for me to say, that living here in Baan Taad is much the same as living in Nong Phue. The person, whose chest will split, is the one who has to look after the monks and novices. Even in this monastery there are those troublemakers who come here to hinder and get in everybody's way. Monks of this kind will be immediately expelled, they can't stay here. I have taught you everything there is to know and there is nothing more that I can teach you.

Each one of you should persist in performing your duties. Do you really think you can stay here if you are lazy and clumsy? Where is this savage power coming from, if not from the *kilesas* of passion? Don't come to this monastery and hinder its way! This is the monastery where we get rid of the *kilesas*. The person who acts as a hindrance, should get rid of his hindrance.

I really try to endeavor to the extreme with you as my companions, just like when I stayed with Acharn Mun. I just told you about it. I just put up with it for his sake.

Oh! My chest was really exploding, looking after the monks and novices, their orderliness, and everything else, for they were quite messy. I had to be in their vicinity all the time, and take care of them. Whoever behaved badly, I instantly had to reprimand him. Really all the time, so it is no wonder that the monks and novices were constantly afraid of me. None of them could get naughty with

me. I did not give anyone a reason to get back at me, for my conduct and behavior in everything was proper.

I looked after my companions, for they behaved messily. When I was staying at Lungphu Mun's place, he felt the difference of me being there, or away. For if I was away, he noticed the messy behavior of them, but when I was there, hardly any of this would happen.

He would then always ask in this way, "Where has Than Mahā gone for such a long time? Than Mahā has been gone for a few days now. I haven't heard anything from him." And I don't use this to boast! I never heard him asking after the whereabouts of other monks, but he constantly asked about me, and it was the monks and novices that told me about it. He would not even mention the slightest thing to me personally. But whatever he talked about, the monks and novices would listen to it and relay it to me. That shows how I was always under his radar.

It seems that Than Acharn Mun and I were inseparable. He was aware of everything. Even when I thought he would not know what I was on to, in the end he would find out. Would he be able to know if he wasn't interested in me? I used all my wits to not let him find out, but in the end, I would run up against a wall, for I was no match for him. My wisdom was the wisdom of a blind man, compared to his wisdom which was like a man with twenty-twenty vision. His wisdom was bright and illuminating compared to mine, which was as dark as the vision of a blind person. Whenever I used all my wits I always only ran against a wall, for he always outwitted me. He always was able to catch me.

He would feel at ease about of the problems with the monks and novices occurring in the monastery, when I was looking after them. He probably knew my character as well. As the one responsible for the monks or novices who made trouble, I put all the blame on myself. It would really go as far as this. I was protecting the monks and novices, when they had done something wrong. I would make it a problem of myself and then would go and see him and admit

the wrongdoing. He would be absolutely unaffected. When I came to see him with these kinds of troubles, then he usually was unaffected and the monks that did wrong were quietly passed over, for I carried their wrongdoings on my shoulders. In the end I always could find a way how I was involved in it, how I was the one who created these troubles. Then I went to see him and could ask him for forgiveness, for I could explain that it was me who created the troubles and behaved incorrectly. Lungphu Mun would be unaffected. He always took hold of me, can you see it?

Then when the time came for the big scolding, he would say, “When the monks and novices do something wrong here, the one responsible is always Than Mahā? Whichever monk is wrong, it is always Than Mahā that is to blame. You are deaf and blind and you do wrong, but it is always Than Mahā that is to blame? How can this monk Than Mahā be so foolish?” That’s how Lungphu Mun would teach us a lesson!

“When something is done wrong, it is always Than Mahā. Why is it that Than Mahā is that stupid?” In this way he came down on us. He would keep it in for a while, and then come down on us like that. Of course he would understand that I, out of *mettā* and pity for my companions, would protect them.

However the moment my companions were doing something wrong, I came down on them instantly, asking them why they were doing this, really getting at them. However all the time I stayed at his monastery, I would put all blame on myself.

Sometimes it would happen that wrongdoings could not be linked to me, but in the end I always tried to take the blame, just for the sake of protecting my companions. Lungphu Mun, of course, would know it, that I would do it for the sake of my companions. He knew that I would vouch for my companions. And he also knew that I would take on responsibility in every way for my companions.

Then once in a while he would scold us very harshly. “Monks and novices, who are blind and deaf are doing wrong. But who is

responsible? Who is wrong, only Than Mahā? Oho! This Than Mahā is indeed dumb, isn't he?" This scolding was certainly not to be taken light heartedly. We just sat still, dumbfounded, and he would just pass on. That's how it was when staying with Lungphu Mun.

Oh, he really was on to me, but he really took me under his wing. Because of his bodily condition, when he was very old, he did not want me to go anywhere. I was aware of this. But he did not want to forbid me to go, for he saw my good intentions. Whenever I had some time, when nothing much was going on, I would come to seek advice from him. I would never only go and ask for leave directly. I first would need to go seeking his advice about how to arrange the work of the monks and novices within the monastery. If Lungphu Mun said that there is nothing to do at the moment, then I would pay my respects to him and ask him for permission to go on tudong<sup>23</sup> for a short period of time. He did not mind, but because of his condition he really did not want me to go.

Sometimes, even though we had completely agreed on it, when it was time for me to leave, I would put on my robes and visit him. He then might say: "Ha, you can't go anywhere, for you have to stay here with me." Oho, this startled me completely, for if he did not give me his approval, I would not be able to leave. There was nothing I could do. Once we had both agreed for me to go, and it was time for me to leave, then I would put on my robes and go up to see him, pay my respects, and take my leave of him to go on tudong.

Then he might say: "Than Mahā won't be going anywhere, will you? We both will stay here, won't we?" He said this at a time when he saw that I had put on my robes. Just this kind of response would startle me, and if he would not approve for me to leave, then I would have to go back to my kuti and stay.

One of his forms of approval was giving me a riddle, "When you get energized while staying, and when you get energized when you

<sup>23</sup> Wandering monks... That is to say a monk who wanders through the forests until he finds a suitable place to practice, then after a while, he goes wandering again, until he finds another place.

leave; then it is best for you to stay. When you do not get energized while staying here, and when you get energized when you leave; then it is best for you to leave.” Acharn Mun used this kind of comparison, “When you get energized while staying, and when you get energized when you leave; then it is best for you to stay.” Meaning, that when staying or leaving gives you the same amount of energy, then you better stay here. And, “When you do not get energized while staying here, and when you get energized when you leave; then it is best for you to leave. When you don’t get energized when you leave, and get energized while staying here; then it is best for you to stay.” He stressed it in this form.

Once he had spoken like this, I paid my respects and informed him, “When there is nothing necessary to do, I really would like to go out to practice for a period of time. I won’t be gone for long, and I will certainly come back to see my most Venerable Teacher.” This is what I told him. He asked in return, where I was heading to, and I answered that this time I would go in this or that direction.

He had traveled around nearly everywhere, for he had wandered all over for a long time. Whatever place I mentioned, he would know it, and he’d say, “That’s a good place, you know!” And in this way he supported my decision.

Then he would ask about how many monks would be going. This was a question he was really stern about. He would ask, “How many monks will go?” And I replied, “I will go by myself”.

“Well”, he would say, “Than Mahā goes on his own, so nobody can disturb him!” He was absolutely clear on this, and pointed at those other monks sitting and listening in, saying: “Than Mahā goes on his own, so nobody will be able to disturb him!”

Luangta Mahā Bua says laughingly, “There was nothing there other than the shade of the trees, so what could possibly disturb me? And I wasn’t interested if anybody thought of tagging along with me, because I was solely focused on myself, so with whom would I get involved with?”

Sometimes he would tease me, for he knew my character traits: “Behave properly, ah, be well, won’t you? Now you can go!” “Behave properly, won’t you? He would tease me with this, for he knew me well.

Whenever I came back to see him, I looked like a skeleton. It was always the same with me, for whenever I came back I was as thin as a skeleton wrapped up in skin, looking like an eighty or ninety year old man<sup>24</sup>. There wasn’t any flesh, only skin wrapped around my bones. This was because I battled with the *kilesas* with all my might. The moment I left Lungphu Mun, I fought without retreating. I was really that determined. That’s the reason why I can speak up so boldly now.

When I came back and saw how clumsy my companions were, I really could not bear to look at them, but I put up with it. I just closed my eyes and ears to it. Like for example, watching how a monk put toothpaste on his toothbrush and then brushed his teeth while also washing his face endlessly.

I watched him. Oho, it really was a pity, and made me feel sad. He would just squat there brushing his teeth for an hour. I wasn’t sure if he had *sati*, I really did not know. If one acts like this, I’d say “he’s ready to be chopped up like a pig”. Observing this was really an eyesore.

Yes, the monks nowadays are just like that. I really don’t know if they have *sati* or not. They just brush their teeth endlessly in a worldly manner. Putting the toothpaste on the toothbrush and brushing their teeth while washing their faces endlessly. They just don’t know what they are doing, just completely dulled out, just being “ready to be chopped up like a pig.” Oho, this is just so pitiful and so sad for me to see, this kind of perseverance!

I have never been like that. When I wash my face, zip! zap! *Sati* is on it all the time. See, that’s why I say I was in the most excruciating

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<sup>24</sup> At this time he was in his early thirties. He was with Lungphu Mun from age 28 to 36.

pain, close to living in hell. I kept up this kind of effort for nine years, that's why I was able to pass. Listen to this! In this time period I did not care if I was alive or dead, I really persevered most heavily and I did not allow it to lighten up!

It's the reason that when I look at my companions, I really can't stand to see it. That's why nowadays I close my eyes to it, for it just does not match up with *kammaṭṭhāna* behavior, to act like this. And as for this incident of washing one's face, washing for how many hours and not being interested in anything. Oho, behaving just like a cow. The same with brushing their teeth, watching them, oho, this is really too sad for me to see.

Oh well! That's the way monks are these days, supposedly being real *kammaṭṭhāna* monks. We don't even have to mention those outside of the *kammaṭṭhāna* tradition. Just looking at the *kammaṭṭhāna* monks here makes me feel sad and sorry. Why even look at the monks outside this *kammaṭṭhāna* tradition, for I don't know what there is to look at. They are just an eye sore. Observing the *kammaṭṭhāna* monks, I have to watch, I have to observe, for they are within the same tradition, that's why I have to observe and investigate. Outside this circle of monks I really have no interest. I wouldn't be interested at any price! Their inside is composed of complete garbage, so what would I want to look at?

If they are my monks and novices, then this is another matter and I do have to observe them. That's why you cannot be clumsy and mindless in this monastery. If I see this, you will be immediately kicked out. If I catch you quarreling I will not show you any mercy! I've had enough; my chest is already bursting. If I could just be indifferent to all that, it would be nice.

I have really taught you sufficiently. I tell you that you absolutely cannot display conceit, passion, and *kilesas*. All this is crap and pee that buries the Dhamma. I'm totally firm about this and there is no way that I'll change my mind. These *kilesas* really shake up my heart too much. Just don't display any of this behavior in this

monastery, for this will be your death. If the monks here are not willing to give up these things, willing to wash the *kilesas* away, what then can they cleanse?

All this is the affairs of the *kilesas*, carelessly showing off openly. Is there any of this here? Just don't show me any of this! I will not tolerate it, absolutely not! I have already endured enough from my companions who come to live with me. I've already put everything in the *desanās* that I give. I honestly tell you the truth and there is nothing in these three worlds of existence that I am afraid of. I really can state this much. I don't know fear or boldness. To speak in terms of might: This true nature of mine stays above and beyond anything.

Just try to compare this true nature to anything, for instance to the *kilesas*. Try to raise the point of the cleanliness of the *kilesas*. The cleanliness of the *Kilesas* - oho - you have to dress up, decorate and polish them all the time. What a nuisance! They are always lacking something. You have to polish them until they shine. Bed, pillow and mosquito net, because of the *kilesas*, have to be lavishly decorated, and for what? Only for this body, and only for the convenience of living, eating and using this body! But In truth, the body is only there to be nourished and looked after.

About this cleanliness there is nothing that can touch it. However it's the body that is absolutely filthy. Can you see it, the *kilesas* try to preserve it, but it's dirty, so they need to polish up everything to become shiny and only then are the *kilesas* satisfied.

See, that's the kind of cleanliness of the *Kilesas*. In the eyes of the Dhamma the *Kilesas* are the superlative of filthiness. Do you see it? Just investigate this yourself. What kind of Dhamma is necessary to be able to condemn the *kilesas*, that think of themselves as the most modern innovation in cleanliness? The *kilesas* do this onto all living beings. They make all living beings crazy about them, but at the same time completely unaware of them.

In the eyes of Dhamma the *kilesas* are the superlative of filthiness. Who can recognize it like this, and who is it that speaks up like this?

Well, I can see it, so why should I not speak about it? For I can see it clearly like this.

The *kilesas* heavily deceive all living beings, and make us feed this body, and this is really weird. Yet, they just don't take care of the heart. The heart that is the important center is closed off and concealed only by the *kilesas*. It has been oppressed by the filth of the *kilesas* and is not allowed to show its face. What makes me feel pity, and sadness, is that these *kilesas* now ramble all over the country.

This I can see very clearly, for it becomes evident within my heart. Nothing is hidden. The moment it opened up, it showed this incredible radiance. Normally I don't talk about this, for I'm not ambitious nor do I seek anything. It exists, but I behave like it doesn't, this is the way of Dhamma. The Dhamma 'just is' all the time. There is nothing pressing, pushing, or forcing it. When it is appropriate, it will come out a little or a lot. If it is not appropriate, then even if I try to pull it out, it won't come out. This is what is called Dhamma, and it is always appropriate and adequate.

The affairs of the world at the moment are really that filthy. Wherever I go to give a *desanā*, I talk over and over again about the importance of training the heart. I really observe my monks and novices. At this moment, the *kilesas* are breaking down the door to get into Wat Pa Baan Taad. Outside of the monastery, the *kilesas* have successfully managed to occupy every niche of the social life.

When you want to enter the bathroom you really have to walk on tip toes. If you are not careful, you will slip and break your neck. Everything is shiny and clean and there are so many accessories kept in the bathroom – oho – so many things. Seeing this makes me feel really sad, for all that is there are things that only take care of the body. Nothing of this takes care of the filthiness of the heart.

How many different kinds of accessories are there in toilets and bathrooms? Look and see! There is make-up, a shower and how

many more of these things, and how many brands? Tools for keeping the body clean are scattered all over the bathroom; completely filling it up. I've seen it, but can't bring myself to look at it. And when you now enter these bathrooms, you really have to walk carefully, for otherwise you'll slip and break your neck. Lungphu Khao for example, went into one of these bathrooms in Bangkok and slipped and fell so badly, that he nearly died in there; just because he slipped in the ever-so-clean bathroom of the *kilesas* in Bangkok.

They strike at us with their cleanliness resulting in a broken neck. What kind of cleanliness is this? Investigate it! Nowadays, wherever you go, you can expect this kind of thing; until you are not able to enter the bathroom of the *kilesas* anymore. Can you grasp it? It is only the *kilesas* that advertise themselves. Each one should take a good look at this!

This talk really was strong. I didn't just speak in an ordinary way. What I had to say, just radiated out from my heart. I can clearly see the tricks and ways of the *kilesas*, so what shall I say? If I don't come to the point, how will you be able to kill off the *kilesas*? If they show off this much already, why should I not disclose it?

And when I look around in my monastery, the hordes of the *kilesas* are slowly creeping in. This or that seeps in, bricks and cement for building projects pour into this monastery, even though I criticized it so often. See how the affairs of the *kilesas* force themselves in? Whenever was it easy to deal with them? For we don't know them, that's why.

For example, if I look behind the curtains of Wat Pa Baan Taad, then there is nothing more sophisticated than this monastery. The *kilesas* have overtaken everything and nothing is left. Left are only the toilets of the *kilesas* everywhere. They start really pushing in, that's what I can make out at the moment. Outside of this monastery, whatever people and laypeople are doing, I am not interested in it; I completely let go of it. But within these walls, I can only let go as is allowable. So I do adapt, though my heart will split, but I bear with it.

The sophistication starts spreading, with chairs and sofas – oho! suppose I let it happen, this monastery would be filled with chairs and sofas – commodities for monks. Going here or there, I would just see brand new chairs, beds and pillows. All these mattresses, pillows and whatsoever are there only for the comfort of the body, but our heart, in what condition is it? We really don't bother to look at it.

Our hearts are worse than toilets, but we don't look at them. These fancy and sophisticated external things are just more firewood. The inside is messy and is the fuel that burns the heart. I can't bear to look at it. This makes me sad, for the true enemy is in the very heart.

These outer things are just ornaments of the *kilesas* that deceive the fools. But the *kilesas* can't fool the clever people, they cannot fool Dhamma. The *kilesas* will always be beneath the authority of Dhamma. Dhamma sees it all, so what can they do?

Luxury, sophistication – ouch – this is really so disgusting, that I can't bear to look at it, and I really speak the truth. I just speak up now, so that my companions can hear this as well. I have never talked about this before, but I have seen this with my own eyes, nearly dropping dead, but remained indifferent to it. Oho - what is the world doing, that it turns out to be like this? You have to realize that everything is *anicca*, *dukkha* and *anattā*, and leave it at that.

You should carefully reflect about this to regain your awareness. Go and investigate. Don't let the *kilesas* squeeze your throat. It moves me to tears. Everything that you see is just the *kilesas* bewildering the minds of the monks, by beautifying this or that here in the monastery. *Don't you get involved with this, closely observe your own heart all the time! Don't you let go of the practice! This is the core principle of this monastery since its foundation, and I did practice like this.* I'm here to administer my companions and teach them to practice in this way. Don't let me see your obstinacy. In this world you cannot find anything that is superb. All there is are the affairs of the *kilesas* and their magic of deception that bewilders

the minds of all living beings. Don't let them be able to bewilder the minds of people who practice the Dhamma. Go and expose them!

What can I say; I see everything so clearly, so radiantly. Whichever way they come, the *kilesas* of course try to cover it up. But I do know what they are up to, but they just act as if I did not know.

I am always exhausted these days, because I help the world and not in ordinary terms. Wherever I go, I will give *desanās* that one would not be able to read or find in the scriptures. What can one say, whenever I go on tour, I will give from twenty to thirty *desanās*. The places I just went to I gave eighteen, nineteen, or even twenty *desanās*. Listen to this!

I just wouldn't be able to make up this many *desanās* from the scriptures. I would run out of material after one or two days. I would then have to open the textbooks anew and find a new text in there that gives me an idea for a new *desanā*. I just tell you the truth, that I just could not do it in this way!

Nowadays I would not be able to give any more scholarly talks, because I just can't recall this or that chapter in this or that scripture anymore, like I was able to do before. I just can't recall it anymore, my memory of this just fades away, and there is hardly anything left that I would be able to use.

Wherever I go nowadays, it is like throwing this sack of memory into the vehicle. One knows that it is in this sack, but one cannot use it anymore by saying this comes from this or that text. Nowadays, wherever I go, I will instantly forget where I have been. I've been here, I'll forget it, I've been there, I'll forget it as well, for I just cannot recall any more. Sometimes I even cannot find the way to my own *kuti*. My memory has really left me, all that is left is passive knowing, and I am not able to put it to use. That's how it is.

At the moment, the *desanās* I give are not coming at all from memory, for they are *desanās* that stem from the truth, originate from the heart. *They are without bounds and they honestly come out this way. I'm close to death, so I open it all up for my companions to hear*

it once. The *desanās* I give are without bounds, and honestly, are there to teach the worlds, starting at the *Brahmā* world down to this world. Then why should I not be able to teach the human garbage pile that is so limited in its expression? I want to express it like that: Would it be impossible for me to give *desanās* for the garbage bin, while I can still give *desanās* to *Indra* and *Brahmā*, also *devas* and gods without being at a loss? I still can give *desanās*, higher than the human level, so why should I not be able to give *desanās* to human beings? This is why I tell you that at the moment my heart opens up shining forth completely.

I really want to make this absolutely clear: *Since my enlightenment, any question that is asked, I can answer.* When it is time to be bold, then I really am this bold. For my *citta* is solid gold, it is Dhamma-essence that envelops the whole universe. So how could I run out of answers? Even the great oceans have coastlines, but the Dhamma knows no borders. You can measure the area of the oceans and also their depth. How big its size; one can measure it, however this Dhamma-essence is measureless, it completely envelops this universe; it is boundless, has no basis and it covers everything, and that's why it is called *vimutti*. It is beyond conventional reality and limitless. What can I say? That's how my heart is. It opens itself up to this extent. I do not mention this very often, because it won't bring any benefits. Whenever it seems appropriate, I'll speak about it.

Now that the time of my death draws near, I will disclose it for my companions to hear. All the *desanās* I give are pulled out of this very heart. I cannot give a scholarly *desanā* any more. It is great that I have studied all the Buddhist scriptures, but when I give a *desanā*, these memories honestly would be inappropriate for the occasion at hand. When it comes from the heart, it's always spot on. Whatever is appropriate, it will come forth. The situation arises and the Dhamma instantly comes out; it rushes out. For everything in this heart is Dhamma, what would be able to confound it? That's how I would describe it. Otherwise I just do not speak.

The same holds true for questions. Whatever is asked, the answer comes out instantly, except when it is inappropriate to answer. It will come out befitting the situation. I speak or answer according to the situation. At the moment when I speak, or when I answer, it comes out one hundred percent.

As soon as a question is asked, up jumps the answer. It's all in here; the heart is full of it, so how could it be suppressed? If it is not appropriate to answer, then no answer is given. Or the answer is given to the degree that the questioner can understand. For example if it has to come out one hundred percent, then at first it will come out fully, one hundred percent. Now it has to be partitioned to whatever the recipient can receive and that much is given out. If he can receive only fifty or seventy percent, then only fifty or seventy percent is given. There is not really anybody who would be able to understand one hundred percent. At most it will be twenty or thirty percent. If it becomes less than thirty percent now, I will not answer it anymore, for it exhausts me, so I remain quiet. That's the way that I answer. If it is not appropriate to answer I just remain silent. Though inside the answer comes up, I just do not speak it out, for there is no benefit to it.

This is my aim, for as soon as a problem arises, though the answer comes up, I have to take the ability of the recipient into account. How much of this problem can be answered so that it can be received well. But this is done on its own accord and I don't have to look for or dig up the answer. Because the moment it is asked, the answer pops up.

Listen carefully, so that you will clearly understand it. That is how it is, when the heart and the Dhamma becomes one and the same thing. How could it possibly be suppressed?

If there is no benefit, I might not answer or speak. I might just remain silent. Sometimes people ask me the same question over and over again. This annoys me, and I might frown at them.

Oho, observing this world, I really can't bare to look at it. It's really disgusting, when I compare it to the Dhamma! I've just explained the

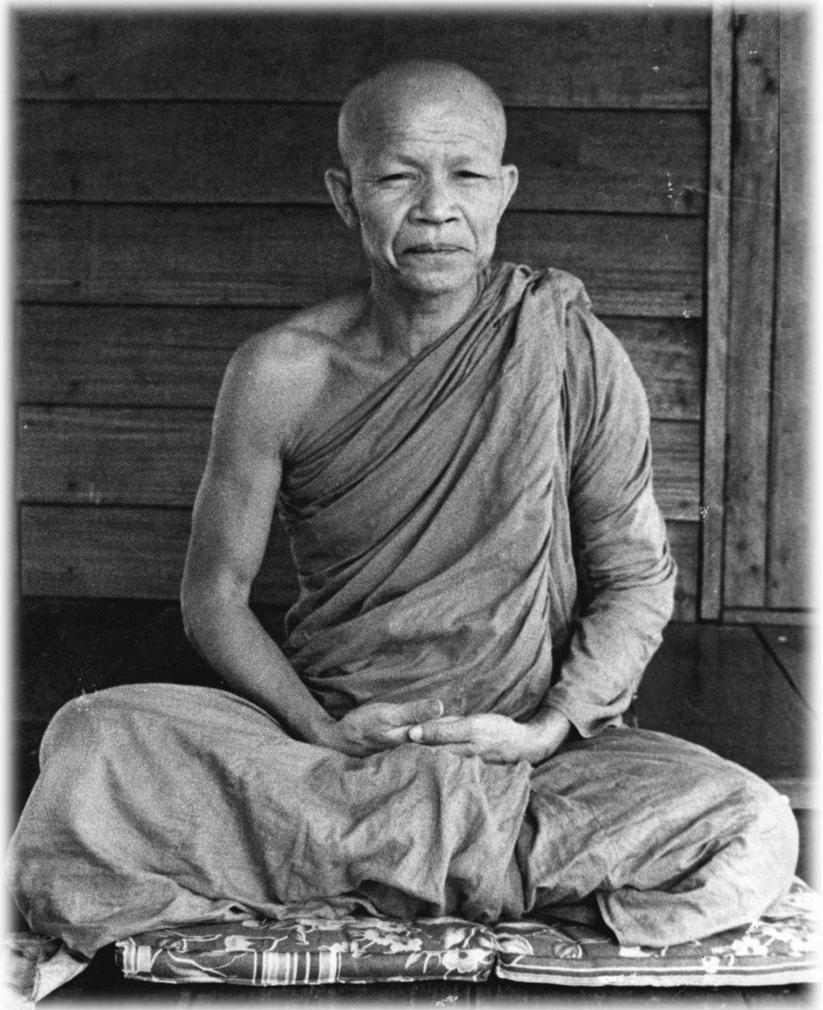
the cleanliness of the *kilesas* versus the cleanliness of Dhamma. The cleanliness of the *kilesas* is the superlative of filth in the eyes of the Dhamma. Listen to this! Now consider the amount of cleanliness of Dhamma it takes to condemn the *kilesas*, that think of themselves as the superlative of cleanliness! In the eyes of Dhamma they change into the utmost filth. Just compare this. How much more elevated is the Dhamma! And how superior is Dhamma? Words cannot even describe it, and one cannot speculate about it.

All right, this is enough for now. That's all I wanted to say.

— *Evam* —

*...His dogs are now allowed to come up, and he plays with them for a while, then he gets up to go back to his kuti, to do walking meditation...*





Venerable Acharn Mahā Bua sitting in front of his kuti

## ***Shedding tears in Amazement with Dhamma***

*Q: Please teach me how to investigate to reach the basis of death*

The basis of death exists right there in the *citta*. Death and birth are both present within the *citta*. The *citta* itself is never born and never dies. Rather, the defiling things that infiltrate the *citta* lead us to repeated birth and death. Do you understand? Look at the *citta*. If you do not see the poisonous nature of the *citta*, you will fail to see the poisonous nature of those things. Right now it is the *citta* which is the real danger. So don't think only of how precious the *citta* is, for danger is lurking there. If you can view it in this way, you will see the harmfulness buried deep inside. Do you understand what I mean? So long as you continue to hold the *citta* in high esteem, you will remain stuck. It's as simple as that. Don't say I didn't warn you. When the time comes, you must sweep aside everything until nothing remains. Preserve nothing. Whatever you leave untouched — that is the Ultimate Danger.

Speaking of this reminds me of the time when I was practicing at Wat Doi Dhammachedi. It was early in the morning, just before the meal. At that time my *citta* possessed a quality so amazing that it was incredible to behold. I was completely overawed with myself, thinking: "Oh my! Why is it that this *citta* is so amazingly radiant?" I stood on my meditation track contemplating its brightness, unable to believe how wondrous it appeared. But this very radiance that I thought so amazing was, in fact, the Ultimate Danger. Do you see my point?

We invariably tend to fall for this radiant *citta*. In truth, I was already stuck on it, already deceived by it. You see, when nothing else remains, one concentrates on this final point of focus – a point which, being the center of the perpetual cycle of birth and death, is actually the fundamental ignorance we call *avijjā*. This point of focus is the pinnacle of *avijjā*, the very pinnacle of the *citta* in *saṃsāra*.

Nothing else remained at that stage, so I simply admired *avijjā*'s expansive radiance. Still, that radiance did have a focal point. It can be compared to the filament of a pressure lantern. The filament glows brightly, and from there the light extends out to illuminate the surrounding area. That was the crucial issue, the one that so amazed me at the time, causing me to exclaim to myself: "Wow! Why is my *citta* so incredibly bright? It seems as though it has completely transcended the world of *saṃsāra*." Look at that! Such is the awesome power that *avijjā* displays when we reach the final stage of practice. At that moment, however, I didn't realize that I had fallen for *avijjā*'s deception.

Then suddenly, spontaneously, a maxim of Dhamma arose, as if someone were speaking in the heart. How could I ever forget. *If there is a point or a center of the knower anywhere, that is the nucleus of existence.* Just like the bright center of a pressure lantern's filament. Look at that! It told me exactly what I needed to know: *this very point is the essence of existence.* But even then, I still could not grasp the meaning, and so I was bewildered. *A point, a center ... it meant the focal point of that radiance.*

I was investigating that "point" during the period following the Venerable Acharn Mun's passing away. Had he still been alive at the time then, upon being informed of my dilemma: *If there is a point or a center of the knower anywhere, that is the nucleus of existence,* he would immediately have responded: *It's that focal point of the radiance!* And then that point would have instantly disintegrated. For as soon as I understood its significance, I would also have seen its harmfulness, thus causing it to vanish. Instead, I was still carefully protecting and preserving it.

There the Ultimate Danger lies – right there. The focal point of the Ultimate Danger is a point of the most amazingly bright radiance which forms the central core of the entire world of conventional reality.

I'll never forget. It was the month of February. Venerable Acharn Mun's body had just been cremated, and I had gone into the mountains. There I got stuck on this very problem. It completely bewildered me. In the end, I didn't gain any benefit at all from the maxim of Dhamma that arose in my heart. Instead of being an enormous boon to me at that time, it became part of that same enormous delusion that was plaguing me. I was confused: "Where is it, this point?" It was, of course, just that point of radiance, but it never occurred to me that the center of that radiant *citta* could be the Ultimate Danger. I still believed it to be the Ultimate Virtue. This is how the *kilesas* deceive us. Do you understand? Although I had been warned that it was the Ultimate Danger, it still cast a spell on me, making me see it as the Ultimate Virtue. I'll never forget how that dilemma weighed on me.

Eventually I left Wat Doi Dhammachedi and went to Sri Chiang Mai in Ban Pheu district. I stayed there for three months, living deep in the forest at Pha Dak Cave, before returning to Wat Doi Dhammachedi with that dilemma still weighing heavily on my mind. Then, while staying on the mountain ridge there, the problem was finally solved. When that decisive moment arrives, affairs of time and place cease their relevance – they cannot possibly interfere. All that appears at that moment is the splendid, natural radiance of the *citta*. I had reached a stage where nothing else was left for me to investigate. I had already let go of everything – only that radiance remained. Except for the central point of the *citta*'s radiance, the whole universe had been conclusively let go. Do you see what I mean? That's why this point is the Ultimate danger.

So the whole investigation focused in on that point. Eventually I reached the stage where I wondered why that one *citta* had so many different aspects. By then, everything had been pulled into

that single point. I can state unequivocally that every aspect of the *citta* was known, and whatever was known was subject to change. No sooner had it been known, than it changed. One aspect was seen as being good, another was seen as being bad. The investigation focused in on that point, analyzing everything, trying to understand: “Why does this one single *citta* have so many different aspects? It’s as though it is not centered.” Whatever aspect of the *citta* came under investigation, all of its possible permutations were clearly known and understood according to the profound subtlety of that level of practice – the level of supreme-mindfulness and supreme-wisdom. They were able to keep up with all the *citta*’s variations, no matter how subtle they became. At that stage, supreme-mindfulness and supreme-wisdom continued zeroing in on the focal point of the *citta* with the aim of calling it to account.

“ Why does this *citta* have so many different aspects? One moment it’s good, the next moment it’s tainted. The changes come from within. See! I’m beginning to catch up with them now. One moment it’s contented, the next moment there’s discontent.”

In the realm of conventional reality, such conditions are invariably an integral part of the *citta*. With nothing else to investigate, supreme-mindfulness and supreme-wisdom concentrated directly on that point where the changes occurred. One moment there was contentment, the next moment discontent; one moment brightness, the next moment it was tarnished.

But you must understand that those experiences of contentment and discontentment, of brightness and dullness, were so extremely slight that they were just barely discernible. Nonetheless, supreme-mindfulness was right on top of them the whole time.

“ Why does this *citta* have so many different aspects?” At that juncture, mindfulness dropped everything else and turned its full attention to the prime suspect. Every aspect of the investigation came together in the *citta*, and all of them were interrelated. For at the highest level, supreme-mindfulness and supreme-wisdom

are so extremely subtle that they permeate everywhere, penetrating everything without exception. Supreme-mindfulness and supreme-wisdom at this paramount level differ from the automatic supreme-mindfulness and wisdom that are used to reach that final stage. Automatic mindfulness and wisdom work in unison without prompting. They investigate things in successive stages, chopping them to pieces, section by section. At the paramount level, supreme-mindfulness and wisdom also work in unison without prompting, but they permeate everything simultaneously.

At that time, they were examining the *citta*'s central point of focus. All other matters had been examined and let go; there remained only that one small point of "knowingness". It became obvious that both contentment and discontentment emerged from that point. Brightness and dullness – they all emerged from that one point. Why was it that the one *citta* had so many different characteristics?

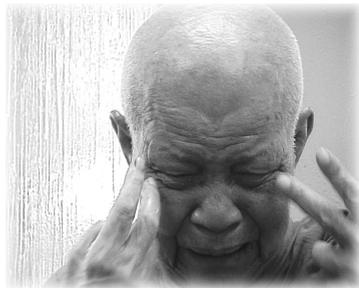
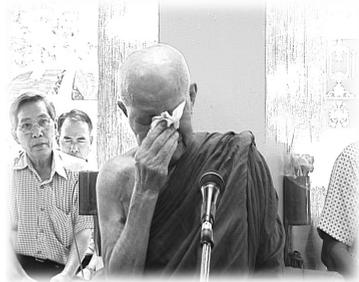
Then, in one spontaneous instant, Dhamma answered the question. Just like that! This is called "Dhamma arising in the heart." *Kilesas* arising in the heart are forces that bind us; Dhamma arising in the heart frees us from bondage. Suddenly Dhamma arose, as though someone were speaking in the heart: *whether it is dullness or brightness, contentment or discontentment, all such things are anattā*. There! Ultimately, it was *anattā* that cut those things off once and for all. This final, conclusive insight could arise as any one of the *tilakkhaṇa*, depending on one's character, but for me personally it was *anattā*. The meaning was clear: *Let everything go. All of them are anattā*.

When the understanding arose that dullness, brightness, contentment, and discontentment are all *anattā*, the *citta* went absolutely still. Having concluded that everything is *anattā*, it had no room to maneuver. The *citta* was not doing any work at all. It was impassive, completely at rest in that level of Dhamma. It had no interest in *attā* or *anattā*, no interest in contentment or discontentment, brightness or dullness. It remained right in the center – neutral and impassive. But impassive with supreme-mindfulness and supreme-wisdom;

not absentmindedly impassive, gaping foolishly like the rest of you. Speaking in mundane terms, it resembled being inattentive; but, in truth, there was no lack of attention. The *citta* was simply suspended in an impassive condition.

Then, from that neutral, impassive state, it suddenly occurred. The nucleus of existence – *the point or center of the knower* – instantly flipped over. Having all finally been reduced to *anattā*, brightness, dullness and everything else were suddenly torn asunder and utterly destroyed once and for all.

At the moment when *avijjā* flipped over and fell from the *citta*, the sky appeared to come crashing down as the entire universe trembled and quaked. For, in truth, it is solely *avijjā* that causes us to wander constantly through the universe of *saṃsāra*. Do you understand? Thus, when *avijjā* flipped over and vanished, it appeared as if the entire universe had flipped over and vanished along with it. Earth, sky – all collapsed in an instant.



pictures from the video taken of this talk

No one sat in judgment at that decisive moment. Arising on its own accord, that natural principle passed its own judgment. The universe then collapsed on its own. Originating from a neutral condition of the *citta*, it all occurred so suddenly: in an instant the entire universe seemed to flip over and vanish. It was so brilliant! Oh my! Really and truly magnificent! It's just too extraordinary to put into words. Such is the amazing nature of the Dhamma that I now teach.

Tears flowed forth as I experienced it. Look at me! Even now they are flowing forth at the memory of that event. These tears are the work of the *khandhas*. Please understand that they do not exist in that natural state of purity. That nature appeared suddenly, in all of its incredible magnificence. I want all of you who are so complacent to realize what the Dhamma of the Lord Buddha is really like. Oh! So truly, truly amazing! My goodness, the tears came streaming down my face. Oooh! Utterly astounded, I exclaimed: "Is this how the Lord Buddha attained Enlightenment? Is it? Is this how he attained Enlightenment? Is this what the true Dhamma is like?" It was something that I had never conceived or imagined. It simply arose in an instant. Oh! Indescribably amazing! Look at me. It was so amazing that I am crying even now just thinking about it. It's still fresh in my mind. It has remained with me ever since.

My whole body trembled at that moment. I don't know how to explain it. Everything happened at once: the sky came crashing down and the universe completely vanished. After that, I kept repeating: "What? Is this how the Lord Buddha attained Enlightenment?" But actually, it was unnecessary to ask because I had encountered the Truth myself. "Is this what the true Dhamma is like? Is this what the true sangha is like?" All three of them had come together, merging into one supremely amazing Dhamma – what I call the *Dhamma-element*. "What? How can the Lord Buddha, the Dhamma and the sangha be one and the same thing?" I had never imagined that it would be possible.

"The Buddha is the Buddha, The Dhamma is the Dhamma. The sangha is the sangha." Ever since I was old enough to understand

such matters, this had been imprinted on my heart. But at the moment when the Supreme Dhamma arose in all its brilliance, all three were of one and the same nature – the true nature of that amazing Dhamma. Once it had arisen so brilliantly, things that I had never known were all suddenly revealed. This is not some deception that I am teaching people. Even now that extraordinary Dhamma totally amazes me. It is all-embracing, a brilliance encompassing the entire cosmos, revealing everything. Nothing remains hidden or concealed.

Then the consequences of good and evil and the existence of heaven and hell strike one as being so undeniably obvious. I wish they could strike all you skeptics with such force – all of you who have allowed the *kilesas* to deceive you into believing that there is no such thing as the consequences of evil, no such thing as the consequences of goodness, no such thing as heaven and hell. These things have been all-pervasive since time immemorial. You just haven't seen them yet. Do you understand? These things have existed forever. Ignorance of them continues to harm living beings who foolishly believe that they don't exist, who are so blinded by the *kilesas'* deceptions that they can never catch a glimpse of these things.

What could possibly be hotter than the fires of hell? Conventionally, there are five crimes which are the most heinous of all, five blazing hell-fires. The five most heinous crimes are: patricide, matricide, killing an Arahant, physically harming a Buddha, and actively instigating a schism in the sangha. All five of these evil *kammās* are known in the heart. And they all become clearly obvious at that moment. Then, there is no need to ask where heaven and hell are located. The Buddha did not tell lies. These things were clearly known by him as well, and he described them just as he saw them.

Ahh! This supreme Dhamma is strange beyond belief. It encompasses absolutely everything within the heart. When the evidence is so clear, what need is there to inquire further? This absolute clarity is in complete harmony with the heart, so it is unnecessary to ask questions.

Later, I turned my attention to investigating my past lives. It was terrifying to think how many times I had been born and how many times I had died, how many times I was reborn in hell, how times I was reborn in the heavens and then the *Brahmā* realms, only to fall back into hell again. It appeared as though the *citta* was climbing up and down a flight of stairs.

The *citta* itself never dies. Do you understand this? The *citta* never dies. *Kamma* is buried there in the *citta*. Good *kamma* leads the *citta* upward to the heavens and the *Brahmā* realms. Then, when the good *kamma* is exhausted, the bad *kamma* that remains buried there pulls the *citta* back down into the hell realms. As if the *citta* were climbing up and down a flight of stairs. Do you understand? Such is the way it is, so wake up and take notice.

Today I have revealed everything fully – to the extent that tears streamed down my face for all of you to see. Is this madness, or is it goodness? Think about it. Listen carefully to this Dhamma that I teach to the world. I can say unequivocally: My *citta* has no courage and it has no fear. It is completely above such things.

That being the case, I turned my attention to investigating my own past births. My goodness! If the corpses of this one individual were scattered across the length and breadth of Thailand, there would not be an empty space left. Just this one individual! Imagine the amount of time it took to be born and die that many times! It would be impossible to count all the births and deaths. Don't even try. There were far, far too many. My thoughts then spread out to all the innumerable corpses of each person in the world. Each and every *citta* of each and every living being has exactly the same history of repeated births and deaths. Everyone is equal in this respect. Stretching back indefinitely, everyone's past is crowded with countless corpses. It was an unbearable sight.

Consequently, I felt disgusted as I reviewed my past lives. My goodness! Having come to birth like that so many times, I still continued struggling to be born again and again. If Dhamma had not

finally passed judgment, then I would have carried on in the same manner indefinitely. I investigated in this way, examining the nature of the world; the more I examined the nature of the world, the more unbearable it became. I saw the same situation everywhere. Every living being in the whole universe was caught in the same vicious cycle. In this respect, they were all equal.

Then, a feeling of discouragement arose spontaneously in my heart. I thought: “How will I ever be able to teach people this Dhamma? What is the point of teaching? Since the true Dhamma is like this, how could it possibly be presented so that others would be able to know and understand it? Wouldn’t it be better to live out the rest of my life and then simply pass on?” There! Do you see? I was disheartened. I felt little incentive to teach. As if, having found an escape route, I was satisfied to escape alone. I could see no benefits arising from teaching others. That is how I considered the matter at first. But that wasn’t the end of it. Arising spontaneously in my heart, my reflection on this matter continued to develop in stages.

Looking at the state of the world, I felt discouraged. I saw that those people who lived in total darkness were hopeless. Being so blind that they are worthless, the Buddha called such people *pada-parama*. Gazing further up the scale, I saw the types of people known as *neyya* and *vipacitaññu*. Persons in the *neyya* category are capable of being trained in the way of Dhamma. Sometimes they make progress, sometimes they lose ground. *Neyya* individuals are fully capable of understanding the Teaching and putting it into practice. Should they be careless, however they’ll lose ground. But if they are earnest in their practice, they can progress rapidly. Depending on the degree of commitment, *neyya* can go either way.

*Vipacitaññu* individuals are always progressing toward the goal; they never lose ground. Still, their progress is slower than that of *ugghatitaññu*, for *ugghatitaññu* are individuals whose intuitive wisdom is so sharp that they’re always fully prepared to make a decisive breakthrough. Were they cattle, they would be waiting at the corral gate. As soon as the gate opened, they’d come rushing out.

*Ugghatitaññu* are capable of the kind of quick understanding that allows them to pass beyond in one moment of insight.

All living beings must fall into one of these four categories. As I investigated the nature of the world, it separated naturally, on its own accord, into these four types of individuals. I could see that superior individuals existed in that multitude of humanity which I had felt so discouraged about teaching. *Ugghatitaññu*: they were fully prepared to cross beyond in an instant. In descending order, there were *vipacitaññu*: those progressing quickly toward the goal. Then *neyya*: those whose desire to lie down and take it easy competes with their desire to be diligent. Do you see what I mean? Those two opposing forces are vying for supremacy within their hearts. And finally *padaparama*: Those who are human in physical appearance only. They have gained nothing at all to enhance their future prospects. Death for such people is death without distinction. There is only one possible direction they can go – down. And they fall further and further with each successive death. The way up is blocked, for they have gained absolutely nothing beneficial to take along with them. They can only go down. Remember this well! This teaching comes straight from my heart. Do you think I'm lying?

When compared with a heart that's absolutely pure, the world is one big garbage can containing different grades of refuse. From the highest grade, *ugghatitaññu*, to the lowest and most common grade, *padaparama*, all possible types are gathered together in the same great receptacle. The entire world of conventional reality is one big garbage can that's contaminated by both good things and bad things all mixed up together. Do you understand? My investigation sifted through this one huge pile of garbage and uncovered four distinct grades.

Then, out of that investigation, a realization arose to counter that feeling of discouragement which made me reluctant to teach others the way. Suddenly an inspiring thought arose spontaneously right there in the *citta*: "If this Dhamma is so supreme, so superb that no one can possibly comprehend it, am I then some

kind of divine being? What about me? How was it that I came to realize this Dhamma? What was the reason? What brought about this realization?"

As soon as I considered the *cause*, my thoughts seized on the path of practice that had led me to that realization. It was the same path that the Lord Buddha had taught: *dāna, sīla, bhāvanā*. This was the path that led me to that point. There is no other way to reach it. Reviewing my past practice, I conceded that, since following this path had brought me to that point, following the same path could lead others there as well. Maybe there were only a few who could make it, but there definitely were some. I could not deny that. The awareness that at least some people would greatly benefit from my teaching encouraged me to begin teaching those who were worthy to be taught.

After that, monks began to gather around me in the forests and mountains where I lived, and I taught them to be resolute in their practice. Gradually, little by little, my teaching began to spread, until today it extends far and wide. Now people from across Thailand and all over the world come to listen to Acharn Mahā Bua expound the Dhamma. Some travel here to hear me talk in person; some listen to taped recordings of my talks that are broadcast throughout Thailand on the radio and the Internet.

I guarantee one hundred percent that the Dhamma I teach does not deviate from those Principles of Truth which I have realized. Do you understand me? The Lord Buddha taught just the same message that I do. Having said this, I want to exclaim *sādhu!* Although I am a mere mouse compared to the Buddha, the confirmation of that realization is right here in my heart. Nothing that I have fully realized within myself contradicts the Lord Buddha in any way. It wholly concurs with everything that the Lord Buddha taught. The teaching that I present is based on Principles of Truth which I have long since wholeheartedly accepted. That's why I teach people with such vigor as I spread my message throughout Thailand.

Talking in conventional terms, I speak out with the boldness of a conquering hero. But the Supreme Dhamma in my heart is neither bold nor fearful. It has neither loss nor gain, neither victory nor defeat. Consequently, my teaching emanates from pure, unadulterated compassion. For example, if I see a dogfight and proceed to grab the dogs and pull them apart so they won't continue to bite each other, I don't have any interest in who's winning and who's losing. It's the dogs who care about who's winning. Since they are the ones doing the biting, they are the one's experiencing the pain. I simply grab the dogs and separate them so they won't continue to bite one another. Such is the nature of Dhamma. Dhamma tries to separate people who are always quarreling, always arguing over who's right and who's wrong.

Like what I've said about present-day Thailand. The comparison is unavoidable. Let the Dhamma speak for itself. At this time I am very involved with the world. Nobody is more involved than Acharn Mahā Bua. By that I mean that I am constantly engaged in separating the dogs of this world so they won't keep biting each other. These days both lay people and monks are acting like dogs, all pushing themselves forward and howling noisily as they fight for the honors. So I teach them Dhamma, which is equivalent to grabbing fighting dogs and pulling them apart so that they calm down and stop biting. Dhamma represents the Truth. If we relinquish all that is false and hold only to that which is true, then both the people in our society and the monks who uphold the *Sāsana* will live in peace. But since all the dogs – both the good ones and the evil ones – are fighting right now, the country experiences no peace and calm.

The Buddha-*Sāsana* regards people's hearts as the main staging ground. This great arena is now being broken up and scattered about because those dogs are staging a dogfight in the one area which is most sacred to the hearts of all Thais – the Buddha-*Sāsana*.

So I ask them all to cease and desist, for no benefit can be gained from fighting like dogs. Both those who win and those who lose are hurt in equal measure. For, in truth, there are no winners, only losers.

So disengage, back off, and accept reason as your guiding principle. In that way, Thailand, its citizens and the *Sāsana* will all have peace and happiness. Then nothing disastrous will befall the country.

Those who bare their teeth and boast that they are arguing to champion a just cause are, without exception, already badly defeated. No one is right, for arguing is always wrong. Just like two boxers slugging it out in the ring: both the winner and the loser come away battered and bruised. Who can take pride in that? It's not something to boast about. Arguing fosters bitterness and resentment in both parties. It becomes a battle of views and opinions, an attempt to glorify oneself that degenerates into a shouting match where no one listens to reason. Such dogs have taken the whole of Thailand as their battleground and, if they continue, they are bound to leave the country in ruin.

I want people on all sides to think about what I've said. With total sincerity, I have just shed my own tears in an attempt to present this Dhamma for the Thai people to hear. If you stop your bickering now, no misfortune will occur. Were we to speak in worldly terms about winning, then those who are right will win out for the sake of a righteous cause, while those who admit they are wrong and accept defeat will also do so for the same righteous cause. Then both sides will unite and get along perfectly together.

But for those who are snapping at each other with neither side giving in, there can be no winners or losers – only blood covering both parties. Is that acceptable? I don't want to see that happen. Thailand is a Buddhist country. I don't want to hear that the Buddhist faithful are fighting with each other like dogs and spattering their blood throughout the sacred monasteries of our land. So please abandon this madness.

Ultimately, the regions of hell, and the heavens, the *Brahmā* worlds and *nibbāna* will vouch for who is right and who is wrong, who is virtuous and who is evil. So don't make the mistake of thinking that you are above falling into the deepest hell. Don't display those

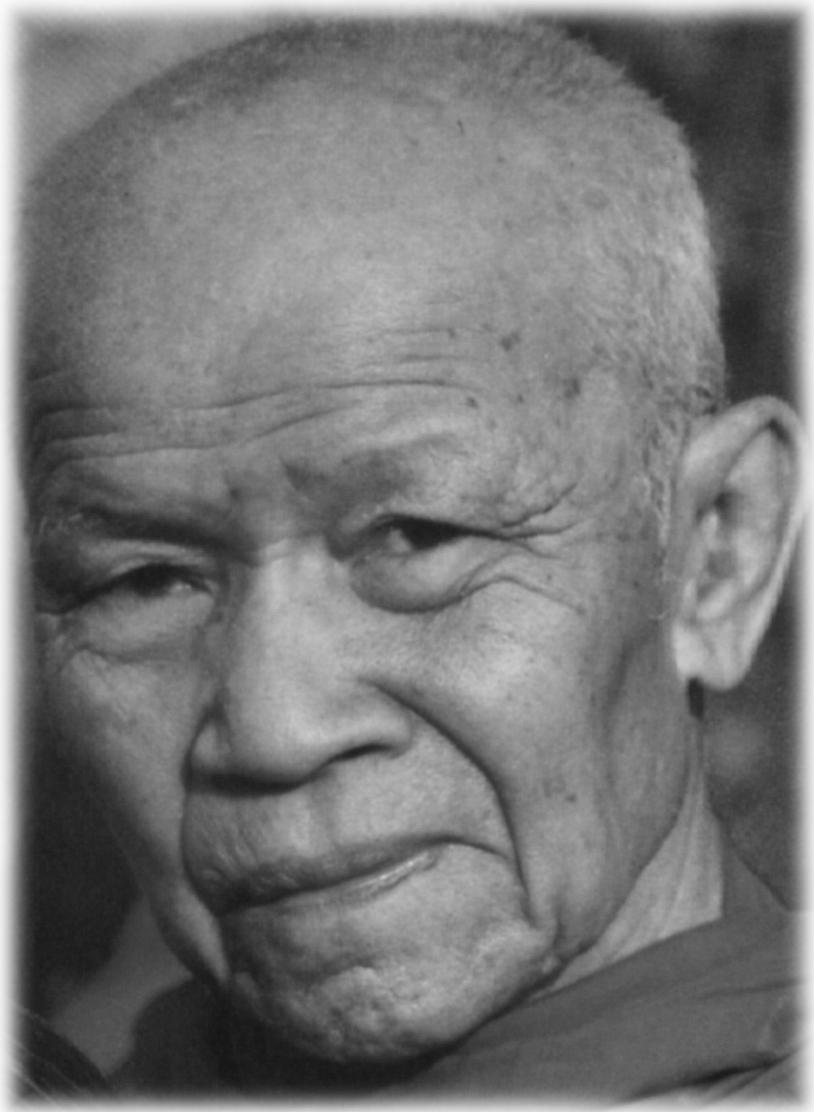
self-righteous opinions that deviate so much from the Dhamma of the Lord Buddha, for the Land of Dhamma is the heavens and *nibbāna*, which are the domains of all virtuous individuals. Such aberrant views will merely drag you down to the level of biting and barking, and thus bring incalculable ruin in their wake. Such talk will lead only to a bloody dogfight. Remember this well!

Today I have explained everything to my utmost. It is now 53 years since I attained that Supreme Dhamma. Today I have described that experience for your benefit. Never thwarted, never frustrated, this Dhamma is always right on the mark. It expresses itself in a way that is perfectly suited to whatever circumstances arise. For instance, today it expressed itself with such force that the tears of Acharn Mahā Bua poured forth for everyone to see. This is an expression of how truly amazing that Dhamma is. The Dhamma that I teach people is this very same amazing Dhamma. I never teach Dhamma in a casual manner – I always teach in earnest.

As I have explained many times, I was always inclined to sacrifice my life for the sake of Dhamma. No one would believe how much effort I put into the practice. Since others haven't done what I have, they cannot imagine the extraordinary effort I made for the attainment of this Supreme Dhamma. But I did put forth the effort, and here are the results. Which demonstrates the power of uncompromising diligence when it is used for the sake of Dhamma. The more determination, the better. Then one will die victorious, not badly defeated. Remember this well.

– Evaṃ –





Luangta Mahā Bua at Wat Pa Baan Taad

## ***The heavy weight champion of dukkha***

I don't have the time to teach and guide all of you because, as you've already noticed, I have other work to do. This being the case, let's make a concerted effort to practice.

Don't regard anything as being more important, or of a higher value than *sati* that is fixed on the principles of the Dhamma and the Vinaya. The Dhamma and Vinaya are the core principles that form the path that must be followed in order to be liberated from *dukkha*. 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 progress, happiness and freedom from *dukkha*. It's for this reason that we who practice must seize hold of these principles so that our hearts becomes them; with *sati* watching over, supporting, and caring for them.

Don't waste your time thinking about *magga*, *phala*, and *nibbāna* ; and what they are, or when and where they will arise. Such thoughts are a waste of time. Consider only *sati* and Dhamma that is developed in every posture, through your training of the *citta*. 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.

The *kilesas* bring us only bad things. Don't seek refuge in the *kilesas*, they really deceive us very much. And don't go grasping at this and that.

What is certain is that the Dhamma and the Vinaya, are the *svākkhāto* (well taught) 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*, and *nibbāna*; regardless of the date or the era.

Those who consistently hold onto the principles of Dhamma and Vinaya, and adhere to them strictly, are those who follow in the footsteps of the Lord Buddha; step by step. When it comes to perseverance, don't become discouraged or weaken your resolve. I call on all of you to be determined to practice like this.

The facts that I teach to you are all things about which I have had no doubt about whatsoever, for fifty four or fifty five years. In the Dhamma, at any of the levels that I teach, there is not a single aspect that I doubt. I give you instruction with the complete certainty that it comes from my heart, which knows with the absolute clarity that fills my *citta* completely. Consequently, there is nothing to doubt in the religion of the Lord Buddha. It's the number one religion. There isn't even the slightest aspect that is a cause for doubt and mistrust.

As a result, I request all of you to immerse your hearts in a practice that abides by the core principles of Dhamma-Vinaya. This is the path to be followed for freedom from *dukkha*. What do we have to do? Well, we must put in diligent effort and perseverance, and we must follow the core principles of Dhamma and 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. He won't be able to make any progress. Whoever, without fail, has *hiri* and *ottappa*, shame and dread, about breaking the monks' precepts that have been decreed, that person is one who follows the Lord Buddha. It can't be any other way. The sole purpose for following the precepts is to become free from *dukkha*.

According to Dhamma the effort is made in your heart. Whoever practices the Dhamma at whatever level, and at whatever point in time, or uses a *parikamma*; must ensure that 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 practicing with *sati*; especially setting up

*sati* and holding on to the *parikamma*, a Dhamma word (*buddho*, *dhammo*, or *sangho*), to restrain your *citta*.

There is no doubt that the *citta* of the person who practices in this way will enter into a peaceful state. Whenever the *citta* is inattentive and careless, that's when the *kilesas* have grabbed hold of it. This is why the *citta* can't settle down. After making some gains, your practice may slip backwards; as I have previously explained to you. I have examined this a lot 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 was just *sati* without the *parikamma*, I could get distracted. At that stage I started afresh. I made myself use a *parikamma*. Not only that, but my *sati* was closely linked to the *parikamma*. I refused to allow my *citta* to think and go astray, or to pursue any avenues of thought that were not the *parikamma*. It was these straying thoughts that had caused my *citta* to deteriorate.

If I carried on practicing in this way, I was fairly sure to succeed, for Lungphu Mun had taught me so. This then became my standard practice and I immersed my heart in the *parikamma*. I was going to use the *parikamma* come what may, without any change.

This prompted me to say that it was like the timekeeper's bell when boxers fight. The moment the bell rings, the fight starts. Once I made that decision, it was like the bell had been rung. And I was determined that from that moment, that I call "the bell has rung", I would not deviate from using the *parikamma*.

I liked *buddho*. It suited my personality. I was stuck like glue to *buddho* throughout the day. I would not cave in to carelessness. So how could carelessness creep in, for my *sati* was stuck fast to the *buddho*. If there was *dukkha*, so what, even if I was going to die I wasn't going to give in to absent-mindedness. I was like a dog with a bone, I would not let go of the *buddho* or *sati*. This is how serious I was. I never forget this, for it's still fresh in my mind.

There was a lot of *dukkha* when I was establishing *sati* in the beginning. This was because my *citta* was used to thinking, and imagining in the *kilesa* way. Like a fountain spurting out of my heart, these thoughts squashed the word *buddho*, breaking it up and spreading it in all directions. This fountain of the *kilesa* gushed out, in the way it always had done, because it was my heart's nature. For this reason I had to force my *citta*, by taking on the word *buddho*, not to think about anything else. All that was allowed was the word *buddho*, and only that with *sati* providing additional re-enforcement.

I exerted maximum effort and therefore experienced a lot of *dukkha*, but what was important was that I didn't back down. At first it was really hard, but I didn't do it heavily like this for many days. On the second day the *dukkha* eased off a little bit, and my mind did not go astray. From then on the third and forth days were slightly less intense, as the *kilesa* fountain had abated quite substantially. The water of the Dhamma, it's essence in the form of the *parikamma*, then gradually increased my proficiency. *sati* was permanently on guard not allowing any absent-mindedness. Then later on, I was able to establish a firm foundation.

This is what I teach my companions. I have done this myself, until the stage when the timekeeper's bell rang. Then I 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.

After that when I made some progress and got to the stage where my practice previously deteriorated, I told myself, "Well, if it's going to deteriorate or develop, so be it!"

My practice deteriorated because I wanted my practice to progress, and I didn't want it to deteriorate. The more I didn't want my practice to slip backwards, the more it did; right before my eyes. This time I must let go of both wanting progress, and not wanting deterioration. The things that I didn't let go of were the *parikamma*

and *sati*. I wouldn't let go of the *parikamma* and *sati*, even if it killed me. From now on I would do it like this.

When I got to the stage where things could deteriorate, they wouldn't. I just let go. Then there was no problem. All I wanted to do was to just stick to the *parikamma*, even if I died. My practice then started to progress, and didn't drop off again. I made continual progress, and finally grasped the basic principle: "My practice deteriorated only because I was careless and did not have a *parikamma* to control it". There was just *sati*, and under such circumstances, I became careless. That's it! Now I had enough of it. This time around I will not be absent-minded." And the results became evident in my *citta*. From this point onwards, my *citta* made steady progress.

I teach those, who at the beginning want to establish a foundation for their *citta*, to sustain the peace and tranquillity that comes from the effort and perseverance that they have put in. I ask that all of you do this.

Don't be half-hearted, don't feel sorry for those thoughts and imaginations that the *kilesas* have used to deceive you since time immemorial. Don't have any regrets whatsoever. We have already thought so much, so just let go of it all. Take this bitter pill. The *kilesas* believe that this bitter pill, the *parikamma*, is just like Borapet<sup>1</sup>. Force yourself to take it, and the bitterness will turn out sweet, becoming continually sweeter. Now, the *citta* will become radiant. Remember this well!

I ask all of you practitioners to have a foundation for your heart. Don't be hesitant and half-hearted. If you are half-hearted, whatever you do won't get you very far. No matter which *parikamma* meditation you use, or which method you employ, half-heartedness will destroy it; causing it to fail completely. If you have perseverance, whatever you grasp at, if it is right, and you stick to it and go for it; you will succeed.

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<sup>1</sup> A climbing plant with very bitter taste.

Regardless of what level of Dhamma that you are at, *sati* is extremely important. Don't let go of it, and don't put it down! In the beginning, *sati* has to be an important fundamental. Later on the *citta*'s development will increase step by step. It will go in the direction of *paññā*. At first, there won't be much *paññā*. There will be *sati* as the base. Later, *paññā* will start to work on taking apart the whole body, for this is vital to your being. You know, of all the *kilesas* in the hearts of beings, there is not one that is more severe than sexual and sensual desire. Heed this well. This is the one that is buried the deepest. It is as if all the *kilesas* are embodied in this one. It seems as if there is only this one *kilesa*. It is more significant than any of the other *kilesas*. It commands you to be greedy, angry, and to do all sorts of things. You have to stick with this one, for it is important! Greed and anger diminish as the *kilesa* of sensual desire weakens. Investigate in ways of *asubha*. Investigate separating the *khandhas*. Observe both the inside and the outside of your body. Your skin is very thin, have a good look at it. It adorns the bodies of humans and transforms us all into a beauty queen or an adonis. Even though it is so thin, the skin still deceives us. It still makes us believe that our bodies are ravishingly beautiful. Isn't it amazing, that the *kilesa* of sensual desire can deceive people in this way?

This is what we are going to gradually unravel. At first, we won't be experienced, so we must try and train ourselves to develop skill in using investigative techniques. However, please make sure that your *citta* is sufficiently calm before doing so. This is to insure that the *citta* will not hunger for sense stimulation. If the *citta* has insufficient calmness, the investigation with *paññā* will turn into *saññā*. It will wander, go off track and change into nothing but a tool of the *kilesas*.

This is why we are taught that *samādhi* is a tool that nurtures and supports the heart. We cultivate *samādhi* until all our senses are contented, and then we turn to investigation to develop *paññā*. This is a very accurate portrayal of what the Lord Buddha taught: *Sīla*

*paribhavito ... paññā paribhavitam*<sup>2</sup>. He taught us that *sīla*, *samādhi*, and *paññā* support and reinforce each other step for step. I want you to get a good handle on this. *Magga*, *phala*, and *nibbāna* dwell in our hearts. Don't think otherwise and let the *kilesas* deceive you. Our practice depends on the amount of effort we put in. Take good care of these things. The examination of our body will depend on our own ingenuity. The cleverness of the methods that we use to gain clear insight into the truth about our body will be different with each individual. Put some thought into this.

You should investigate your body by seeing it as something loathsome, foul smelling, or rotten. Break it down and let it completely disintegrate. For reflecting about its external features, you can take someone else's body; a man, or a woman. Or you can investigate yourself. Any of these ways are fine. The body is *samudaya*<sup>3</sup>. This holds true for the internal or external body. If investigation is effective, you can examine either the external or the internal body. Either of them will lead to results. You should investigate it like this. This is the way to proceed to free yourself from *dukkha*.

Once the *citta*'s peacefulness is stable, you should use *paññā*. Don't just doze off. The tranquillity of *samādhi* will constantly improve, but that's all you will get. There is nothing more refined 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, for it becomes a nuisance. If one is always in this firm peacefulness, one can stay anywhere all day long and one is completely satisfied with that. I did not realize, that in fact I had become addicted to *samādhi* and didn't want to employ *paññā*. See, I had to pull myself out once I had energy through resting in calmness; I would come out and apply the energy to develop *paññā*. At first,

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2 Full quotation: *Sīla paribhavito samādhi mahapphalo hoti mahanisamsa, samādhi paribhavita paññā mahapphala hoti mahanisamsa, paññā paribhavitam cittam sammadeva asavehi vimuccatī, seyyathidam, kamasava, bhavasava, avijjasava.*

3 *Samudaya*, the second noble truth: origin or cause of dukkha.

I didn't want to come out, for I looked at it as a disturbance to the calmness, to *samādhi* itself.

You have to pull yourself out of *samādhi*. *Make sure you remember these words*. Drag yourself out and investigate the group of the body. During this investigation, *samādhi* will be its means of support. You had your fill of sensory objects, and won't go thinking of anything else that is outside the scope of *paññā*'s investigation, that you have decided on. *Paññā* will become more and more refined, as it investigates the body in this way.

Explore *asubha*. Investigate this over and over, just like pulling a plowing farmland. Go back and forth, back and forth, until the plow breaks all the earth into pieces. Turn it up, push it down, turn it upside down; that is what is meant by investigating something over and over. Do this until you have become skilful and agile in *asubha*. At this point, *paññā* will gradually take off, and you will start to see the results of your investigation. This is a very important step.

From then on, it's like I explained in the talk I gave on the day of entering the rains-retreat. You will come to a stage where *asubha* will be able to sever sensual desire (*rāga taṇhā*) right there. And I already taught you the method for when you are still at a level that is unskillful and you cannot progress, so each of you should heed this well. *This is the path to take to reach magga, phala, and nibbāna.*

Don't let go of *paññā* or set it aside. Whenever the *citta*'s tranquility is stable, you should be resolute in investigating in the way of *paññā*. Through *paññā*, the heart that comes to know will expose things wide-open, expand, and become more refined; just the opposite of *samādhi* that is ineffective, so much so that one condemns *samādhi* as sleeping like the dead.

*Samādhi* does not solve the problem of the *kilesas*, it is *paññā* that does it. *Paññā* gets rid of the *kilesas*, and knows step by step that they have gone. This knowledge arises within oneself. While in *samādhi* one does not know a thing. One knows solely and directly that this is knowingness, one-pointedness (*ekaggatācitta, ekaggatārammaṇa*)

and that's it. However, when you set off down the path of *paññā* you will become more refined. It is for this reason that you must employ *paññā* properly in your examination of *asubha*.

You know, these *kilesas* are very tough and intense. They are a great burden to bear. As soon as they ease off, everything else becomes easier. Consequently you clearly understand that sexual desire (*kāma rāga*) is extremely powerful. All of this fierce battle for control of the heart originates only from this *kilesa*. Once we soften up this *kilesa*, everything else is softened up in proportion. You only have to strike hard against this *kilesa*, and to cut it off, and then everything else breaks up accordingly. This is because this *kilesa* has the most power over our heart. Investigate this closely.

I am very concerned about my group of companions. I am afraid that they won't attain to *magga* and *phala*, in the way that the Lord Buddha taught. This despite the fact that we are all committed *kammaṭṭhāna* monks. From the day we started right up to now we practice *kammaṭṭhāna* each and every day. It is not good at all, that there are no results of one's own Dhamma practice showing up in our *citta*. This is just meaningless and utterly useless, and therefore becomes *kammaṭṭhāna* in vain!

Because of this I really want to emphasize it. Concerning *samā-dhi*, you really have to become peaceful. As far as *paññā* is concerned, you really need to get more refined. As soon as *paññā* gets more refined, it will gradually understand the affairs of *asubha*. It will become so agile, that within a split second it will throw one fatal punch to terminate it all. This is *paññā* being skillful. All of this, I have experienced myself. But only afterwards was I able to recollect that strategy.

I reached the stage where I severed the ties with sexual desire, as I have already related, but I haven't told you about the point of severance. For this would just be a memory for a practitioner. I want it to be your own experience (*sandiṭṭhiko*), that arises in you. "Oh yes, this is it." you will know for yourselves if sexual desire is

destroyed or not. If I tell you it is like this or that, then it will become this or that, and the secret will be spoiled. You will just mistake the meaning of the secret, to be the truth itself, and this will really profoundly delude<sup>4</sup> you! Even Than Acharn Mun never told us anything about this kind of thing. When you come across it, and destroy it, then you will know for yourself. Acharn 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.

I ask that your practice of *asubha* be agile, and that you settle on that point that I have mentioned. You need to thoroughly understand it. Don't make any interpretations, for you will know right there, where it comes from and goes to. Where you can really terminate sexual desire is exactly at this point, and no one needs to tell you, for you will know this for yourself. You'll say to yourself, "Oh! Of course, this is what it is."

When something is said beforehand, it will create very subtle expectations. One then takes the significance of the expectation to be *maggā* and *phala*. That is of course completely useless, and I want you to remember this well.

It is for this reason that I too am not going to describe it. All you are going to get is the method of training required to get there. Once you get there, go in and have a look for yourself.

If it is still lacking, well, get on and do more *asubha* investigation. Then, assemble everything in that spot. Don't destroy it. Watch it intently. Where is it coming from, where does it go, just observe the picture of *asubha* there. This *asubha* that we have established in front of us, don't destroy it. Don't intentionally dismiss it. Let it be itself. If it moves away, then it should do so by itself. If the *asubha* comes or goes, just know it. This is the decisive point, right here. You no longer need to ask the question of where lust (*rāga*) resides,

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<sup>4</sup> In other words: If I tell you the trick to make this fatal punch, then you will just look out for this secret door and mistake your imagination of the secret as the truth.

or if you are free from lust. This is because there is an immediate realization. *This is a very important point!*

If you still can't detect the movement of *asubha*, then repeat the investigation until you become experienced and skilful. Set it up and watch. If you want to test to see the truth of *asubha*, you need to look where it ends, that's where. Wherever it comes to an end, that's where you'll know it. You will know immediately, if it appears from then on.

When you reach this level, it is a stage where the *citta* and *asubha* interact very chaotically. They whirl around and around, and need to be trained over and over, just in the way that I have explained before. After this, you will make continuous progress, and it becomes automatic. This is the first step, sexual desire. I therefore call on all you monks to be heavy handed with sexual desire and to be resolute as well with *asubha* – *dukkha*, *anicca*, *anattā*. Put all of your effort into this.

This is *magga*, *phala*, and *nibbāna*. When severed from lust, we will be relieved of a very heavy weight that has pressed us down. The *kilesa* of sexual desire is the cause of absolutely all of this *dukkha*. Once this is removed there will be nothing pulling us down. It is this *kilesa* that pulls and weighs us down. Oh, this is really life and death.

As soon as this is out of the way, the *citta* will continuously rise up. As I have said before, an *Anāgāmi* does not go backwards. What would he go back for? After the *kilesa* of sexual desire is extinguished, there is only continuous climbing upwards in accordance with the realms of Dhamma the *citta* has attained. *Aviha*, *atappa*, *sudassa*, *sudassī*, and *akaniṭṭha*<sup>5</sup> are the planes of existence that the *citta* will reside in for a certain period of time. Whatever plane the *citta* will reside in, once finished it will enter the next higher level. It will continually climb up like this, and never go down again. I want every one of you to remember this well.

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<sup>5</sup> The five Pure Abodes (*suddhāvāsa*), in which only the *Anāgāmi* is reborn.

Well, I gave a talk only as far as this. I could not go any more and i've given as much as is appropriate. All right, this is enough.

— Evam —



Luangta Mahā Bua visiting laypeople

## ***Only we can take care of our citta***

Now that the cremation is over, clean up the mess, all this leftover of paper and food. Help each other cleaning it up, and don't think that others should do this. No! This is the task of each one of us. The whole area is full of this waste, so grab it and put it into trash-bags. Now it's the time of cleaning up.

Who is the one, who takes care of the bone fragments of Acharn Paññā? I will not have anything to do with this. The monks should decide on it. At 5 am, when I went out to the cremation site to have a look, all of the bone fragments have been collected. Last night at 10 pm I also had a look, and saw that the fire was still burning, however had already subsided a lot.

The firewood, that was used to cremate Acharn Paññā, was all good firewood. I myself went to have a look at the firewood. It plays a role concerning the bone fragments. If you have good firewood, the fire burns intensely and the bone fragments become crystal clear. If the firewood is not good, the fire is weak and the bone fragments are tainted and dark. It all depends on the fire.

Just like Mae Chee Gaeo<sup>1</sup> whose bone fragments became relics, but the relics are not transparent. I myself was the one who ordered the quick removal of the straw flowers. There were so many of them, that one could not see the firewood. You could just see the smoke billowing. The fire was not starting up at all, so I called them over and asked them to immediately scoop out all of the flowers. It was me who ordered them to do this. The funeral pyre was all flowers and no logs; so I told them to get rid of all the flowers. Just like that, and I ordered it decisively as well! What a pity that one could not

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<sup>1</sup> Mae Chee Gaeo was an 8 precepts nun that attained to Arahanat.

see the logs for all the flowers, that were so numerous that they had to be removed. When the fire was started again, even the firewood itself was not carefully chosen. They had just indiscriminately heaped any wood on the pile. Once the bone fragments of Mae Chee Gaeo were removed, they eventually became relics. But in terms of their clarity, they weren't that clear, and this was because of the intensity of the fire.

This was a lesson to be learnt. So after that, for LungPhor Dtan<sup>2</sup> I was the one who, from the beginning, kept on at them to find and fetch some really good firewood. I had them go and fetch that kind of wood, such as balau and red lauan, that makes for a really fierce fire. We have some of this kind here. We have the sort of wood here; there are several varieties that produce a fierce fire.

If the firewood is not 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 LungPhor Dtan I was in charge. I asked Acharn Thui to oversee it and inspect the wood to make sure that it was of good quality. I didn't just let anybody take responsibility for the corpse of LungPhor Dtan. I gave Acharn Thui that responsibility.

Choosing firewood is very important. I had them search for, and bring the best selection. That's what I told them to do. Before the cremation, I went and inspected all the wood. It complied with my instructions. It was of good quality.

It definitely looks like it is not going to rain. This morning only a few drops were falling. For the last few days there wasn't a lot of rain; it has only rained occasionally. Prior to this it rained every day, lightly but non-stop. But at the moment it is not raining, and the sky is clear.

Acharn Paññā's passing is a big loss for the foreign monks, for he explained the Dhamma and the monk duties to be followed, that were laid out by me. Acharn Paññā showed them the various

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<sup>2</sup> LungPhor Dtan lived at Wat Pa Daen viwek Saensamran, district of Phon Charoen, province of Nong Khai.

different angles of Dhamma, and now that he has passed away I have the feeling that this is really a great loss. Acharn Paññā was the number one, and he introduced, advised and taught the group of foreigners; no matter if they were laypeople or monks. He was consistently there to guide them. It's for this reason that his passing away will be such a big loss. This is truly very much a loss. The next in line as far as this monastery is concerned, is Acharn Dick. He is quite good. He comes in second after Acharn Paññā.

Acharn Paññā was very clever at teaching all the different angles of Dhamma. The development of his heart was quite good as well. Acharn Paññā and Acharn Dick were both good but I felt that Acharn Paññā was more refined in his teaching.

Now, what did Jane have to say? What happened that day? Come on, tell me!

*“The night that Acharn Paññā died, Jane was sleeping, when the window in her bedroom and the door opened by itself, at about 1:30am. The doors and windows were normally very hard to open. She thought that a burglar, or something like that, had come into the house, so she woke up her husband. He had a good look around the house but there was nobody there. Then at 6:00am Acharn Sumedho telephoned to tell her that Acharn Paññā had died at around 1:00am, that corresponded to 8:00am in Thailand.”*

The time matches. It's the same time. Than<sup>3</sup> Paññā had passed away at 8:00am, and alerted his disciple. Jane was a devotee and she came to stay here with Freda. Jane has often been coming here to stay, for a long time now. Sometimes she participated even for a month. She came to meditate here. She didn't practice a lot before. She practiced just to feel comfortable. Jane and Freda came here. It's Jane that says that Than Paññā came to visit her, to let her know his time of death by letting the door open on its own.

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<sup>3</sup> When Luangta refers to a monk disciple he normally uses the word Than, translated as Venerable. When laypeople or junior monks refer to the same monk, they will use the appropriate title, e.g. Acharn.

Before I went to Bangkok, I visited Than Paññā. He was in the downstairs room of his kuti. I went in. So no one else dared to enter. Then, as soon as they saw me go in, everyone that was in the room, including the monks left. That left Than Paññā and me, the two of us, to have a conversation.

I told him that there was no need to be concerned about his cremation. His practice was solely for the benefit of his heart and not for these things. Anyone could do these things instead of him, but when it comes to the *citta*, no one other than he himself could do the work. It was his job to look after his *citta*. That's what I told him. I gave him instructions specifically related to his heart. The foundation of his heart was good. In this regard both of them, Than Paññā and Than Dick were good.

If one says, this is praising him or not, let it be, for the teaching that I give is not in the least bit wrong. However I lead my life, I have passed through everything: right, wrong, good, evil. All of these were just teachers that instructed me. After that I myself became a teacher instructing my disciples in the same way.

Everything that I teach is correct in every way. One's practice progresses smoothly when one receives the correct methods and tricks. Progress is not smooth, if the methods and tricks are not closely aligned to the heart of the practitioner, for then it is obstructed here, and blocked there. The moment one receives the right instructions, immediately, one's practice dashes ahead. Consequently the methods and tricks that are taught are extremely important. The training of the *citta* is of ultimate importance; it is the number one priority.

When teaching, I can't just teach you by referring to the scriptures. To teach you how to practice, it has to come from the heart. This is really called the "*citta* teaching *citta*" and nothing else can do the job. What I teach, I pull out of my heart and it is always to the point. The listener can easily understand it, and their practice really takes off.

It is for this reason that the one teaching these practical methods and tricks must have a higher level of development than the ones

receiving the instruction. This is the correct way to teach. The more experienced the teacher, the smoother the progress as there will be no lingering doubts.

I endeavour to teach everybody in this way; be it male, female, laypeople or monks. The heart has no gender. It can harbour evil and virtue, Dhamma and *kilesa* but it can also get rid of these things. The teaching converges into the same spot where everything gets shaken up.

It's like the *kammaṭṭhāna* bhikkhus who want to get free from *dukkha* at once. So the teaching has to be really correct, absolutely correct. Then these practitioners always progress smoothly, and nothing is missing. The reason for this is that they have a teacher that teaches them correctly; this has very much impact.

An example of this was Venerable Acharn Mun. He could explain everything in great detail. Whatever he pointed at, he scorched it out. Well, as I said, he was very much the truth itself.

My character was just like this, I was genuine and committed right up to the point of being adventurous. Than Acharn Mun had to restrain me all the time. Whatever he said hit me immediately. He really had to hold me back, or strongly pull me back for I was too intense. For example, I would sit all through the night and so he had to hold me back, otherwise I would not have backed off from that practice, for I saw the results here in my *citta*. Whatever happened, it was not important and so I paid no attention. The *citta* was going full steam ahead. Venerable Acharn Mun knew about everything; the aspect of body, the aspect of the *citta*, he knew everything about it. So when I went overboard, he would pull me back.

When staying in *samādhi*, he really scolded me severely by saying, "You're going to die in *samādhi*, aren't you? Your *samādhi* is like a pig on a chopping board". He really made his point, "You're going to lie down and die there, are you?" He treated me like that. Anything that I couldn't grasp I disputed with him. I argued purely for the sake of getting at the truth. If I got it, the understanding was

immediate. This genuinely was the way I went in search of the truth. Whatever he would say in his *desanā*, I was on to it in a flash, and I would apply it in my practice.

In the case of sitting through the night, he held me back; otherwise I would not have backed off. Even though the skin of my buttocks would be breaking, I wouldn't be interested in it. If the *kilesas* did not break, then I certainly wasn't going to give in. This is why one could say, that my *citta* really throws itself at something. Otherwise in regards to my body, how could I have ruined my stomach? For this was due to fasting. I would refuse to eat, if there was no real danger of dying. Because once I ate, I felt like a heavily loaded truck, and my *citta* wasn't agile.

It means for each person, fasting has to be compatible with one's character traits. Whatever is right for your character traits, you should do that as much as you can. I myself was very inclined to act like this. The body can be a means of re-enforcing the *kilesas*. It truly is a tool of the *kilesas*. If the body has energy, it re-enforces the *kilesas*. It is for this reason that I had to push the body to its limits. Fasting meant pushing the body to its limits.

It was good for me to be on my own, for I didn't have to be concerned about anybody else. I would eat only on the days I wanted to. How many days I was fasting, wasn't important, for I was living on my own. If there were two of us, each one would have to consider the other and so the situation wouldn't be that conducive. If I went on my own, I got right into fasting. I would eat only when I wanted to. Because I was not concerned, I could go on with fasting as long as I wanted,. If I really felt like I was dying, then I'd go on alms round, and then just eat.

Though the body was weak, the mind was really alert. An energetic body and an alert mind just don't go hand in hand. Once I went to a village, I would nearly drop dead before I got there and I would have to sit down and rest half way. Listen to this! I nearly dropped dead, but after I finished eating I would be like a racehorse.

I would spring back into shape immediately. See! The body easily fell back into shape. On the other hand, it is difficult for the mind to spring back into shape. It is for this reason that we have to be heavy handed in regard to the mind, and I myself was really heavy handed.

I fasted quite a lot. So much so that I got diarrhoea. Diarrhoea started in my tenth *pansa*. In my seventh *pansa* I started to really get serious about fasting, with no messing around. So when I reached my tenth *pansa* my stomach really gave me trouble. However I paid no attention to it because I only desired to practice.

Therefore fasting was compatible with my character, but I also tried, “refraining from lying down”. This is one of the 13 *dhutaṅga* practices<sup>4</sup>. I gave it a go. As I refrained from lying down more and more, instead of my mind becoming light and bright it reverted back to being dull. If I abstained from lying down for several days or longer, the more the dullness increased. So, this was not right for me. Observing the results, it just made no sense. However much I refrained from lying down, the duller I got. So I stopped and was no longer interested in this practice. So it seems only fasting was compatible with my character.

Going anywhere on my own meant that I would fast, not just eat little. If I stayed with a group of companions, such as when I stayed at Wat Nong Phue, I always reduced my food intake. On no occasion did I allow myself to be full. The reason was that I had to be involved with the group of companions; the monks and novices, that had come to stay with Venerable Acharn Mun. I was someone who watched over them, advised them and cautioned them so that their inappropriate ways did not offend Venerable Acharn Mun.

Venerable Acharn Mun did not invite me to come, because I came on my own. I came to visit Venerable Acharn Mun, but I did not want him to worry about things, that would have been a burden to him. That’s why I really had to take an interest in looking after the monks and novices, so that they behaved in a well mannered

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<sup>4</sup> see glossary.

way in every aspect. It's true, that they were really afraid of him, but he did not get really involved with them. I was the second one that they were afraid of, for I was always on their back.

When the monks and novices saw me, it was like mice seeing a cat. I was really serious with them. I was always observing who did not behave well, and then I would ask them to come and admonish them. In my practice towards Venerable Acharn Mun I made things as easy as possible for him. This being the case I could never fast, so I reduced my food intake to about sixty percent. Eating this much was enough. Enough to allow my practice to remain at ease. I was not able to fully dive into practice as I wished to, for there were a lot of monks. That's why I was burdened by this, or troubled by that, for everything, in regard to looking after the monks and novices was my responsibility. It was because of this that I just restricted my food intake.

When I stayed with Venerable Acharn Mun, I always restricted my food intake. I never allowed myself to eat my fill, but I also never fasted. The moment I took leave of absence from Venerable Acharn Mun, I immediately started fasting again. That's how it was.

Speaking about Venerable Acharn Mun, my Venerable Teacher, the one who trained and taught me; he would hold me back from fasting too much. I was very daring, so he had to rein me in. He was always right. He was never mistaken about anything he taught. Just like me sitting through the night; I wasn't interested in anything, except that, "I have to get this to work, even if this means that I will die".

He would look at the situation for quite a while and then unexpectedly I would get a scorching. He knew my character, for if he would have talked to me in a normal way, it would not have affected my heart. If the subject was Dhamma, it really brought me to consider it back and forth. In every day conversation we would be like a father and son having a talk, but the moment the father turned to Dhamma, it would be like I was being hit by lightning; it

was always like this, without fail. This was because he understood that my character was dedicated and daring.

For example, he scorched me when I abstained from lying down, and when I was sitting through the night. He referred to the example of a rider training his horse. There is this horse rider simile in the scriptures and I'd already seen it. He had no sooner raised this example than I immediately understood it because I had studied it before.

Once he started with, a horse that is very wild, adventurous, and ready to charge, I sat down to pay my respect. Then he went on. A rider has to train a horse that is bold and daring, really harshly. When it's not the time to eat grass or drink water, then the horse shouldn't eat or drink. It should only be training. As the horse's wild unruly nature subsides, so too the training is reduced, until the horse can be put to work. Then normal training can be applied. He merely said this concerning, a rider training a horse.

I still regret that Venerable Acharn Mun didn't turn around to me and say, "And this dog here (Luangta referring to himself), in which way should it be trained"? I really wanted him to say this to me, for it would have perfectly fit my nature, but he did not. Anyway I understood everything. From that point on, I never again sat like that through the night. I conceded and, let's face it, I had to agree.

When I went down the path of *paññā*, it was the same. When I was in that deep *samādhi*, wow, this is the *citta* in *samādhi*! It's hard to make up that kind of thing. I could stay all day long without thinking about a thing; because thinking was too troublesome. Now a thought would come once in a while. Before, I could not go without thinking, for thoughts would constantly boil up driven by desire, wanting to concoct this or that. They spewed out through the eyes, ears, nose, tongue and body. I wanted to know this, or see that, this thing or that thing. I was constantly caught up in my imagination.

Now, once *samādhi* had calmed me down it was just like water extinguishing the fire. Everything went quiet and no thoughts were

externally triggered. Not only that, but I didn't even want to think for it disturbed the heart, whereas before, it would have killed me not to think. Do you understand?

Now, the moment I could restrain them, I could stay like this all day long. Wherever I was, I was able to stay without thinking about anything. There was only unperturbed "knowingness"; So much so, that I blindly grabbed hold of it as being *nibbāna*.

Then Venerable Acharn Mun chased me out of *samādhi*, saying that *samādhi* is like a pig on a chopping block, or *samādhi* is like meat sticking to the tooth (not the real thing). He really hit me with it and after that I threw away all of my memorized Dhamma for good.

He asked, "Do you know that all of this *samādhi*, is nothing but *samudaya*" (origin of *dukkha*). That *samādhi* was *samudaya* was something that I had never heard before. He continued with "Hey! Hey! Do you know that all of this *samādhi*, is nothing but *samudaya*?" Instantly I responded, "Ok, if *samādhi* is *samudaya*, then how can I develop *sammā* (correct) *samādhi*?" I disputed with him, for there were still holes in his argument. "Well", he replied. "The *samādhi* of the Lord Buddha, was in such and such way, but yours is like this." Surely I had to give in. Don't you agree?

From that point onwards I set off in the direction of *paññā*. He had chased me out in *paññā*'s direction. He said it like this: "You know, *samādhi* isn't the means to overcome the *kilesas*, instead it is *paññā* that removes the *kilesas*. *Samādhi* is simply the way to stop sensory stimuli, in order to build up energy to develop *paññā*. If there's no *paññā*, what else could you possibly use? All of *samādhi* is *samudaya*. Can't you grasp it?" He really scorched me with it.

The moment it sunk in, I knew he had taught it correctly and that it was me who was wrong and so abandoned my position and took up his. When I went out of *samādhi*, I really went out, for I was saturated with *samādhi*. You can say that the *citta* was not hungry for stimuli any more. Thinking about this and that or any kind of imaginations are the objects of a *citta* that wants to think and make up stories.

The moment this activity ceases and the state of *samādhi* is still and solid, thoughts and imaginations will not bother the heart. This is what is meant by, “the *citta* is not hungry for stimuli any more”.

You then have to bring this satisfied *citta*, to develop *paññā*. Venerable Acharn Mun instructed me to investigate by dividing up the body. I was able to do this immediately. After this, my practice took off because as soon as I developed *samādhi* sufficiently, I headed off in the direction of *paññā*, and things snapped into place immediately.

Now I really dived in. I wouldn't sleep or lie down. At night, I wouldn't sleep at all. Investigation started spinning around. 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 Venerable Acharn Mun. I told him that I had set off in the direction of *paññā* as he had told me to. Now it's spinning around. “How is it spinning?” he asked. I answered, “I don't sleep, night or day. All night and all day my investigation is spinning around.” “See, you just get infatuated with *sankhāra* (thoughts and imaginations)”, he replied. This means using *sankhāra* in ways of *magga* without limitations and then, of course, conventional *sankhāra* can infiltrate. This is what he meant, but he didn't say it. Instead, he threw the whole chunk at me, for me to investigate it. What he said was that I got infatuated with *sankhāra*. If I did not investigate it, I would not have found out. “This is what is called getting crazy about *sankhāra*.” he repeated again. This time I conceded without dispute.

At this stage, things were spinning around in circles, investigating back and forth on its own, and only when I was nearly dropping dead, did I go into *samādhi*, just as Venerable Acharn Mun had taught me.

Oh ho! How are you able to stop *paññā* at this stage? It really turns things upside down, so much, that you don't sleep all night long. The same holds true for daytime. The *citta* works on automatic.

This is why Venerable Acharn held me back to rest in *samādhi*, so as to re-energize the heart. Even though resting, sleeping, and eating, might seem to be a waste of time, they do result in regaining one's energy. If you do without them, then you get the situation that Venerable Acharn warned me about. This is why I never forgot this valuable lesson that Venerable Acharn taught me. He had pioneered the way already and it was correct; his instructions were never wrong. Those who followed his instructions were on the fast track.

If his teaching had been incorrect, I wouldn't have known what to do. Isn't that the case? If I had grabbed on to something that was wrong, what could I really have done? If someone gives the correct instruction, and if it is followed it will turn out to be correct. It's like slashing through the jungle of the *kilesas*.

It is for this reason that teaching and giving instruction is extremely important. I couldn't teach this kind of practice by just referring to the scriptures. Just think about it. For example, I have studied the scriptures, but when I really got serious and committed, the Dhamma didn't come from the scriptures for it evolved within me.

You know what you know and see, for it springs forth and becomes evident in the heart. So I was sure, that it stems from practicing, and not from studying the theory. Don't get me wrong, I am not belittling the scholarly approach, but when the time came to be serious, practicing no matter what happened was the sure way to go. At whatever point insights arose, they were things I had never encountered or experienced before. They just sprang up and I had complete certainty and confidence in them. Oh ho! That's what it is like. And this went on continuously. 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 certainly nothing that obstructed the heart. I say this with complete confidence. What I mean by obstructing, is of course referring to the *kilesas* to a greater or lesser degree; the spikes, the thorns, the fuel, the fire, because they burn the heart. When these

are unravelled, restrained, knocked out and extinguished, then the *citta* will gradually become more and more empty. The *kilesas* are more and more revealed, until the final blow that will break and sever them completely. Then the *citta* will be totally empty. There is no *kilesa* left that can enter the *citta*, and what can one then be attached to? Listen to this!

Whatever question there is, the answer is given immediately, for the door to knowingness is already opened. It's like turning on one of several taps, located around a big tank. Do you understand me? Whichever tap gets opened, that's where it flows out, except we don't open it. It's the same, whatever question comes, the answer goes out immediately, apart from the issue of whether it should be answered or not.

The answers that come out in response to these questions are one hundred percent complete. At first it had to be one hundred percent, but now, when I give a reply, it must be befitting the audience so that it then gets the appropriate benefit. Suppose a question is asked, if it is received at the heart one hundred percent, and if it can be understood by the audience one hundred percent, then the heart just rushes out answering it completely. If the listener can only understand it to that degree, the answer will only be to that degree. And if it's not useful to be answered, no answer is coming out; the heart being indifferent, as if it did not know. That's what the Dhamma in the heart is like. Every one of you should listen to this well.

The Lord Buddha realized the Dhamma in his heart, and from his heart he taught the world. He didn't refer to any kind of palm-leaf scriptures, for that was written down only afterwards. The Lord Buddha opened up the "book (of knowingness) of the universe" in his heart. And all his noble disciples opened it in their hearts. Now, when the heart is full, and the heart and the Dhamma are one and the same, then the work has been done. There is nothing that can touch or be an obstacle to the heart; no going against this, nor obstructing that. Only conventional reality and *kilesas* create

these problems. When the *kilesa* are no more, there are no more hindrances. The heart is empty all the time.

Just as the Lord Buddha explained it; it is *āloko udapādi*. The heart is always stunningly bright, both by day and by night. There's nothing to overshadow it, because there are no more *kilesas*, and no more conventional reality. There is nothing that overshadows the *citta*. All that remains is Dhamma *vimutti* and Dhamma *dhātu*, the pure essence of Dhamma that has been opened up in full. It's there to benefit the world. However much a person can benefit from the Dhamma I teach, this is the amount that I give him. This is the Dhamma of practice.

Really, I've studied a lot, but when it came the time to give talks, the texts I had learned just would not come out; they all turned around within my heart, and finally they all stayed there as well. Just like the *desanas* I give in public nowadays. I really am not able to give a scholarly talk any more, and I am not interested in doing so. I know well how much I have studied, but I am honestly not able to use this as a really reliable and accurate basis for my talks.

On the contrary, it comes all from the heart. As soon as it is triggered, it immediately comes rushing out; yes to one hundred percent. This is the way it is. These days when I give a *desanā*, if I wanted to give it in a scholarly style, I couldn't do it. I just cannot remember it and let me tell you I'm not interested in it either. *Desanas* that are founded in practice, just instantly rush out. No matter if it is a little or a lot, it just pops out. When it's finished, everything disappears without a trace; completely empty.

So, when I say, "when it's finished, it's completely empty", everything becomes completely still, *suññato lokam avekkhassu*<sup>5</sup>; meaning, everything is completely empty. This world is completely empty. There is absolutely nothing to entangle the *citta*. This is the

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5 The quote in full is "suññato lokam avekkhassu mogharāja sadā sato" which translates as, "O Mogharaja, you should look on the world with mindfulness and see it as being empty." This is to be found in the Sutta Nipata.

true natural state of the *citta*, which is completely detached from the conventional world.

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 realize this if you don't practice. The practice is the key that unlocks this Dhamma. If you study Dhamma, that learning is not of real value; it can misguide you, or you can forget it. However, you don't forget the results of your practice. It will always be vivid. The practice of Dhamma, and the study of Dhamma, differs in this respect.

Just like the *desanas* that I use to teach the world nowadays. I teach by means of my experience from this life. I'm not interested in who will come and ask what. I am not afraid that I am not able to answer, nor can I see that I'm proud of anything either. All I ask for is that the question is reasonable.

As soon as the answer comes out, it should immediately come out at the appropriate level for the audience. It comes out appropriate, light or heavy, just as it should. And if it should not, then even if one would try to drag it out, it would not come out. That's what it's like and it stems from practice, in other words the heart. The heart opens up completely, and the whole universe becomes empty. Nothing in the three worlds of existence can surpass this *citta*, nothing at all. This is what is referred to as the liberated *citta*, or the *citta* being the essence of Dhamma. That's how it is. It is the practice that lets you see all this. You can't achieve this any other way, however if you practice then you can achieve it up to the highest level.

Once purity is achieved, the extent of whatever characteristics and accumulated merit one may have, will then show up in full measure. Aspiration will seep in the way like how we would like to be after becoming an Arahant. Some might aspire to be skilful in this or that aspect with specialization in such and such field. Then whatever one has aspired to, since one began to practice, that's what it's going to be.

Just as if we have a garden. Whatever varieties of seedlings we sow in our garden we have the right to do so within it. We can plant whatever species of trees we want. Whatever we wish to plant, we can do so. The fruit is born in our garden, for it's our garden.

*Vimutti* and release from *dukkha* belongs in the same way to us. But the effect it will have depends on the adornments, behaviour, and accumulated merit. These will be different for each person, just like with our gardens. Whatever we liked to plant, that's what grew. Isn't it? The various species of trees we planted therefore will vary. In the garden of natural purity, the garden of the Arahant, whatever kind of characteristics and merits they had, they will display them accordingly; if he has not planted a lot there, then that's all there is. In whatever way they designed their garden, this will be on exhibition.

Those who achieved *magga*, *phala*, and *nibbāna* and teach the world, differ in the width, depth, and detail of their Dhamma. Understood? But these differences are only adornments. The nature of the garden itself is purity, and there is no need to adorn anything. These adornments are character traits and accumulated habits that have been developed and sought after. After attaining to Arahant, one wants to be talented in this way, excellent in another, and perfect in yet another way. The moment one becomes an Arahant, this is then the way it is expressed. As for purity, it is the same for all Arahants. Does this help you understand it?

This is the part about practice. I ask that all of you practice accordingly. Don't ignore your heart, and don't let the *kilesas* walk all over it. If you take the Buddhist religion to be just an ornament to your house, and it is only there for interior design, or for decorating your home, then all you are left with is excrement, faeces and urine. A heart full of *kilesas* is of no use. You have to adorn it with Dhamma!

Just like it is at the present, and it makes me really feel pity and sadness. I'm really telling you the truth right now. For these days, monks are infatuated with titles, fortune and flattery which of course are not the way that the Lord Buddha taught us. The Lord Buddha

ordered that the monks, after their ordination, were to be sent off into the forests and mountains; living in solitude and renouncing everything. This is the Lord Buddha's teaching; *rukhamūla-senāsanaṃ*. He had the monks go and live under a tree in the forest; in the mountains seeking caves, rocky overhangs and cliffs; places conducive to the practice, places where they would not be disturbed. Places that supported their practice, helping it to progress. Places where they could concentrate, and put in the required effort. Well, do you see it? This is how you keep fresh and vibrant.

Now, if you follow this practice, then you will be able to continuously grab hold of *magga phala nibbāna* as well. Now people who want the bones of a pig or cow, will rush off to the market, don't they? Coming back they have these bones hung around their necks. These pig and cow bones are the same as the fancy titles, and this or that kind of flattering fame, that some monks seek. After they ordain they only seek for fame and titles. They don't seek Dhamma to enrich their heart. They only pursue what is dirty and unclean. This is the story of crap and pee, and nothing other than the dwelling place of this world of *samsāra* that is ruled by the *kilesas*. Anyone who wants to kill the *kilesas* should not be interested in this. However they rush to bring it in. Have you noticed it?

There are a lot of monks in Bangkok now, and a lot of them are senior monks. Nothing but senior lavatories and toilets, and that's all there is! They teach their disciples to accumulate strength, and they use their rank and titles to deceive them. Senior monks are the only ones who have the authority to give out titles or promote a monk. Those that have the power to give or take away these positions, now use this like a bait to catch fish. If there was just the hook, the fish wouldn't bite. There has to be a bait on the tip of the hook. So these monks hand them out, a deputy abbot here, a secretarial position there. Do you see it, they just hand these out. Here, be a Phra Kru<sup>6</sup> or this or that level of Chao Khun. All this is just bait for the *kilesas*. Just look at that! From there on they try to become

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<sup>6</sup> Phra Kru, Chao Khun, Somdet are ecclesiastical titles... see appendix

a Somdet. The higher they climb, the bigger the heap of piss and crap is getting. Once you get to Somdet it is as big as a mountain. This is what is inside those high senior dignitaries, nothing but filled up lavatories and toilets, but not a trace of Dhamma.

That is not the Lord Buddha's Dhamma that he regularly taught to all living beings. The activities of those monks is not Dhamma, instead they are parasites, and parasites of the most dangerous kind. They destroy their own hearts that in the beginning had some aspiration towards Dhamma, and turn them into nothing but crap and urine. Once they allow these things to fill their hearts with sewage, they turn their hearts into sewers.

Whatever monastery that they go to, that monastery will become a sewer. The monks and novices there will become sewage and behave themselves like crap and pee. So a monastery will contain nothing but sewage. Although the monastery will be full of monks and novices, there will be nothing but crap and pee throughout. What then would you like people to pay their respects to? This certainly isn't the way of the Lord Buddha. Right now this sort of thing intensifies. Monks are infatuated with status and titles that will give them power. And they use it to tread on and destroy the Dhamma. All these things are fakes, and nothing but crap and pee!

The genuine Dhamma, as taught by the Lord Buddha, is pure gold. He sent his disciples off to live in the solitude of the forests and mountains, in order to reveal to them the pure gold that their hearts possessed. It is because of this, that peace and coolness can envelop this universe. It is not due to any heaps of sewage, titles or admiration!

But at the moment, these people are eager to establish it in this way. They give ranks and status to monks, in order to gain power among those who have desires that will lead to evil. If the authority of senior monks is promoted, and established, then the Lord Buddha's teaching will be trampled all over, and nothing of it will remain.

The monks of good behaviour, who practice in the mountains, or in forest dwellings, are criticized and condemned as being weird and mad. Is there anything like this in the Lord Buddha's Dhamma? No, there is not. The Lord Buddha taught the monks to go and live in solitude in the mountains and forests. This being the case, why do some say that monks who dwell in the forest are mad? How can these people or monks become this wicked and weird? Just reflect on it!

This is the evilness of monks with shaven heads. They proclaim themselves to be monks, but their conduct results in nothing but crap and pee. It is nothing more than firewood to set the whole world ablaze. They even burn the Lord Buddha to ashes, for in contrast to them, he taught all of his *sāvaka* and all of his lay supporters to go and live in the forest and in the mountains in search of peace and tranquillity. These other monks who follow their huge greed for high status adorn themselves with sewage, as they fool themselves, and the world.

There is a title for this level, and a title for that level. High ranking monks give out titles of rank in order to gain support for their authority. But it is the authority of sewage, trampling over the Buddhist religion. Even stomping all over the king, and crushing the nation to pieces. And this is all because of the enormous authority of these high ranking monks, who are nothing more than sewers. At present, they are starting to develop this all over the country. Who hasn't seen this? Just take a good look!

The scriptures do exist, and all that I do is speak in line with its principles. Just come and argue against it! The Lord Buddha never taught like this. He taught to let go and become detached, and be able to shake all these things off.

Concerning the Dhamma of *rukhamūla-senāsanam*, 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, and temporarily silence the *kilesas* that used to drag them into turmoil. See, that's the right way!

With the help of *samatha* Dhamma, “the practice of the *citta*”, one will enter into tranquillity. One should head off into the forest, and the hills, to practice this. These are the sorts of places that are conducive to practice. This is the genuine Dhamma of the Lord Buddha, and he taught us to practice it like this.

Right now these senior monks are reeling in their fishing lines because they want their victims to be caught on their hooks. They want to hand out various ranks, and as soon as people are given these ranks, they become their victims. Now the hook is in the prey, but they don't know that it's stuck in their mouth. Once they have taken the bait, they are already caught and their blood is spilled. These kinds of monks are the blood spilling kind, with the titles of Samuh, Baidiga, Phra Khrus, and the various levels of Chao Khun and up to the Somdets, all of them are blood spillers who have been taken in and are being deceived by the *kilesas*.

The Lord Buddha swept away these *kilesas*, but this group of blood spillers have hauled them back in, and right now they are promoting themselves throughout Thailand. These monks take on the leadership, and are the group who cause the most trouble. They destroy by spilling blood.

“What rank is this monk holding? That monk has this or that rank.” That's how the group of blood spillers is talking. The *kilesas* stick their hooks in the mouths of these monks and pull them. If you oppose them, they will dismiss you. With the ranks of Samu, Baidiga or Chao Khun they make you think you're a VIP. But this rank can fall away, therefore you have to agree with them, so the hook remains stuck in their mouth, spilling their blood all along. At the moment blood is spilled everywhere.

What is the significance of study for us monks in Thailand? What is the meaning of studying to reach this, or that level? For these ranks are the enemy of Dhamma, through and through. So, what is the

point of it, except to be the enemy of Dhamma? There is no good reason for it, for these ranks are only the affairs of the *kilesas*.

At the moment they are starting to establish it all over. Oho! Like on the 9<sup>th</sup> of August 2004, outside the religious affairs department in Bangkok, when they held a rally of some sort. 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>7</sup> this and Mahā that. This was a massive army poised to destroy the nation, the religion, and devastate good people who have inner values. The establishment of this enormous army cannot be taken lightly. Have you seen it? That day, some of them had weapons. This is them, the ones with the hooks stuck in their mouths. They want to be big, be grand, while having the hook caught in their mouth. Consequently, all they do is cause trouble. So what happened at that religious affairs department, that is close to my monastery in Bangkok (Wat SuanSaengTam)? What did they proclaim? These are the ones with hooks stuck in their mouths. This group would destroy the nation, the religion and our kingdom. It is just this group. Anyone of you can recall this event can't you? This is unknown to our religion. The Lord Buddha swept all of this aside. The behaviour of monks should be according to the Dhamma: gentle, pleasant, and compassionate. Seeking destruction in that way is unheard of in our religion, with the exception of the army of *Devadatta*, who was a parasite, and a great danger. They would destroy the nation, the religion and our kingdom. They are right now promoting themselves and spreading their influence throughout the country.

And about the issue of selecting the Sangha Raja, “the Supreme Patriarch”, how many supreme patriarchs have already been selected by the Kings? Who dared to interfere with them? His Majesty the King is the one who establishes this rank and selects the monk to be Supreme Patriarch. Who dares to interfere with this? In the Dhamma Vinaya, there exists nothing of this sort, the same holds

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<sup>7</sup> Mahā is also an ecclesiastical title. See appendix. Here it means high ranking monk.

true for the Buddhist tradition. It was the Thai Kings (following Sri Lankan tradition) who founded it, and who select the monk to be the Supreme Patriarch. It is an affair between the Kings and the Sangha Raja who work closely together.

But at the moment someone tries to snatch this title away<sup>8</sup>, he wants to become the Supreme Patriarch himself. It is just the desire to become this or that, thinking; “If I can become the Supreme Patriarch myself, then all of this group, with this many people will become my victims.” But of course the hook that sticks in the mouth doesn’t tell you. Do you understand?

“When I can become eminent, then I will manufacture all these titles to give to you, and I will offer you this or that rank and status.” Monks are so crazy about being given titles with this or that rank, that they went to do “good” by acting violently in front of the religious affairs department. This is what this group calls “goodness”. Do you understand it, or not?

They establish ranks and titles with this or that kind of status. Can’t you see it? Is it like this or not? Does Luangta Mahā Bua tell lies or not? I only speak about the truth, so where am I wrong?

At the moment this dirtiness within our religion, within the monks and novices is going to spread far and wide. And the government takes this as an excuse to interfere with the religion...

This is enough for now. I am weary.

— Evam —



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<sup>8</sup> One of the high ranking Somdets (Somdet Gieo) declared the current Supreme Patriarch to be too sick to carry out his duties and declared himself to be the acting Supreme Patriarch!



Full View of Wat Pa Baan Taad in early 2011



The branch monastery of Wat Pa Baan Taad called SuanSaengTam, located in Bangkok



Luangta Mahā Bua gives his last Dhamma Talk to the monks  
at Wat Pa Baan Taad on 27 July 2010  
on the occasion of entering the rainsretreat



same occasion of entering the rainsretreat two years before

## ***The citta of the Arahant is empty***

Today is the entering of the rains-retreat. I ask that every monk and novice here becomes rigorous with their practice. Dispel the *kilesas* of laziness completely. Be persistent in your practice all the time, except for the time of sleep. Really persist in getting rid of the *kilesas* of laziness, for this is really important. You really have to be able to get rid of them. Gather up your perseverance according to your own capabilities. I cannot determine the amount of perseverance you put in, for this is up to your capabilities. The strength of the owner is the crucial factor for how much perseverance can be applied. You can abstain from sleep on some nights to make your perseverance continuous. This is what is called perseverance, to sit in *samādhi* and to do walking meditation. Take this Dhamma to be the principle of your heart. I really advise you to be persistent in your practice.

We do not leave this monastery in this rains-retreat. In this rains-retreat we do not stay anywhere else over night. We normally all stay here. We apply perseverance on a regular basis in all of our bodily postures. This we do in the place where we spend our rains-retreat. You really have to pay attention to this. To gather up one's perseverance is of utmost importance. Whatever kind of *kilesa* exists it surely cannot escape our persistent effort. Our perseverance is very important to eradicate the *kilesas* completely from our hearts. Once the *kilesas* have been eliminated from our heart, our *citta* is completely empty. Each one of you listen to this really carefully!

Once the *citta* has been completely liberated from the *kilesas*, then the world becomes completely empty and the *citta* is completely free. This is also called "finished with the work, no more work to do". The Arahant has no more work to do, and also in the future

there will be no other work he has to do<sup>1</sup>. The *kilesas* are the enemy of our perseverance. So do get rid of them. That's why you have to destroy all of the *kilesas* in the *citta*, once they are gone the *citta* goes completely blank. The one who gets rid of all *kilesas* has no more work to do. His *citta* is completely vacant and this is what is called a free *citta*, a *citta* completely clear. Wherever it is, it is completely free and there is no more work to do. The Arahant who has eliminated the *kilesas* has no more work to do. And there is no more other work coming. For the work is to get rid of the *kilesas*. Once the *kilesas* are finished off, there is no more other work that is as complex or gloomy like the work before. Pay close attention to this.

Once the *citta* is free of the *kilesas*, it is completely vacant and it is completely free. The *citta* is completely clear. Let it happen within your own heart, for then it becomes obvious. It is not the same if you look in the hearts of others, or look at our own heart that has entirely eliminated its *kilesas*. This heart then is entirely empty. No more work to do. The heart of an Arahant is always empty, because he has destroyed the *kilesas*. It's empty all the time. No matter if it is during the day, during the night, no matter if he walks or sits or sleeps, for the heart is all of the time vacant. Nothing whatsoever seeps into his heart. You really should pay attention to this.

I will say as much as this, for if I have to talk more than this I will feel tired. *(But after a few minutes he goes on:)*

How many monks are here at the monastery? “61” No novices? “there is one” So all together there are sixty two. *So get yourself together and persist in practicing to eradicate the kilesas from your heart. Don't you be lazy and idle around. Laziness is the enemy to stepping forward and taking the path to the release from dukkha. Laziness is a really important kilesa. Let's really make this citta free! Let's experience this for ourselves.* The moment we get rid of the *kilesas*, that's when everything becomes empty. No more work to do. The Arahant is free of any kind of work, free of anything to do.

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<sup>1</sup> No more work to do, this is how the Lord Buddha describes the state of *nibbāna* or the state of an Arahant.

Otherwise it could not be called completely finished. Regarding the Arahant, who has completely finished off the kilesas, he is the one who has no more work to do. He is empty all the time. The mind is free means that the citta of the has gotten rid of the kilesas in their entirety. Remember this well, when you practice.

While gathering your perseverance, don't you retreat! Make sure, that you will always advance. Showing the white flag of retreat is not the way to become free from *dukkha*. You will have always to progress so that it can be called the path of deliverance from *dukkha*. Today, I will only tell you as much as this.



*He has finished his talk to the monks and is talking now to lay-people. They wish for him to be healthy and strong.*

I want to be healthy as well, but with each day I become weaker and weaker. So what can I do? I just don't have any energy any more. The body becomes weaker and weaker by each day, but not my *citta*, for the *citta* does not know age. It does not know to be weak or strong. Though the body gets weaker each day, the *citta* however does not follow suit. That's why *nibbāna* is permanent. It's permanently in the heart. *A heart without kilesas is a heart that does not know conventional reality. Once nothing conventional is left in the heart, there exists no change within the heart.* There is nothing that can fluctuate. That's why the Lord Buddha accurately described *nibbāna* as permanent, a heart of a person who rid himself of the *kilesas* is permanent. If there are still *kilesas*, than there is still impermanence - a heart that is distracted and unstable. If the heart is free of *kilesas* then it's permanent. *Nibbāna* is eternal. It's the same thing if you call it the heart being eternal or Dhamma essence.

Today is the entering of the rains-retreat. Monks are not allowed to stay outside the monastery over night. There is nothing else than boosting/fostering our perseverance. Let the *citta* become radiantly bright. Did anyone of you ever encounter a *citta* that eliminated all

its *kilesas*? It's completely vacant! That's a *citta* that finished off the *kilesas*. A *citta*, who still has *kilesas*, possesses nothing but spikes, thorns and stabs. The path of a *citta* wherever it goes is full of splinters and thorns that haunt it. Thus we cannot find any comfort and happiness. If we think in a good way, the splinters and thorns are with us. Even worse if we think in bad ways, for there are only splinter and thorns attached to the heart. Once the heart is released from the *kilesas*, whatever we think about, the heart will remain entirely clear. That's what you should experience!

Speaking about this, the Noble Ones who maintain this kind of purity are of course the Lord Buddha and the Arahants. No other than the Lord Buddha and the Arahants. Each and every one of the Arahants has the same kind of purity and their *citta* is entirely empty. The *citta* of an Arahant is empty. There is nothing that can offend their hearts, for their hearts are empty. This therefore is the reason, why one wants to realize *nibbāna*. *Nibbāna* is really empty like that. There is nothing at all that aggrieves the heart, that's why it is called the task has been done. The Arahants that got rid of all *kilesas*, have nothing else to do. There is nothing else to do. As long as there are still *kilesas* in the heart, the thoughts that spring up are nothing but the affairs of the *kilesas*. Once the *kilesas* have been erased from the heart, then whatever thought arises it does so without the *kilesas*. The *citta* is Dhamma and it is completely Dhamma. That's what is called the *citta* is Dhamma. Whatever thought arises its Dhamma and not the *kilesas*.

What I just talked about is an example, come and see for yourselves! That's what an Arahant is like. The Buddha and all his Arahants are completely the same. There is nothing that can cause suspicion, for its completely empty. Go and let it become evident within your hearts! For this becomes certain in the heart of the practitioner. Everyone can do it, for whoever practices with all his might and capabilities will achieve it. Then this *citta* becomes entirely empty. Free from *kilesas*. For none of the *kilesas* reside any more in the heart, so the heart becomes entirely vacant.

The *citta* that is empty, is the *citta* of an Arahant. With a vacant *citta*, there is nothing that can obstruct the heart any more. It's a *citta* that is vacant all the time. That's what is called an empty *citta*, a *citta* vacant like that with no more *kilesas*. Whatever thoughts arise they are just ordinary thoughts with no *kilesas* hiding within.

*Now I will give you the blessing.*

Being ordained as a monk for 76 years, the only option I have is to stay on, there is no way that I will disrobe. For the *citta* will not stay still, it will go on and wait for the day to die. My future is to wait to die. I'm not telling you that I wait for the day to be able to disrobe. (he makes a joke and people laugh, for in Thai *to be able to* and *die* sound very similar). I wait for my death, then everything is completely finished, no more worries, no more concerns, and nothing whatsoever remains in my heart. You have to be able to accomplish this kind of "finished". None of the *kilesas* remain in the *citta* – finished – no worries – entirely empty.

I ordained in the year 1934 at age 20 years and 9 months. Since that time I have always stayed in the robes, and now have been ordained for 76 years. My mother really wanted me to ordain very much and I felt obliged towards her. She told me once I ordained, I can disrobe at any time. Once ordained even if my preceptor (*uppajaya*) that ordained me has not left the ordination hall and if I want to, I could disrobe. She only wanted to see me wearing the yellow robes while ordaining. But once I ordained, my heart really got absorbed into being a monk. It got so sucked in, that there was only stepping forward and no more stepping backward. Being a monk, the days passed by and then the thought of disrobing ceased to exist. There is only waiting for the next moment, and that's what I'm doing, waiting for the next moment to come.

In a way that was good. The *citta* gradually became absorbed, and it did not want to give up. It continuously went on until this day, today. Being ordained was good, for the *citta* continuously got more deeply affected. The thought of disrobing never came up

any more since the day I ordained. I don't want to disrobe until the day I die. What can you say, if the *citta* does not want to disrobe?

There is nothing more to say, so let's finish. You should go now and practice. Entering the rains-retreat you should really be intent on practicing!

— Evaṃ —



Doctors treating him in November 2010 at his kuti

## ***“The beauty comes from within”***

*The team of doctors asked Luangta permission to do a medical check-up as he looked fatigued, was feeling cold, running a fever and had flatulence making him nearly vomit. Luangta then gave a Dhamma talk for the monks and the group of doctors:*

You can set it up. Don't you know that this catches the attention of the monks? Afterwards take a look at your *citta*. Can you see the kammathana monks walking on the path? Do they have good *sati* or not? *Sati sabbattha satthiya* (*sati* should be wished for under all circumstances). *Sati* is the tool to eradicate danger.

If there is no *sati*, then there is no perseverance. If there is *sati*, then there is perseverance. I really have struggled enough already, have I not? It's not that I have not fought the *kilesas*. I have fought until the *kilesas* gave way. Now my walking has turned into toddling. I really want to ask how I look internally. What is the interior of “us” really like? That's what I really want to ask.

It comes from within to be dignified. Walking in a comely manner like a kammathana monk. Wherever you go, you have *sati* as a tool to eliminate the danger. That's what is called to be always safe. That's how it is. I do not say this for no reason.

When I walk, I now toddle around, just like someone without any value. But my heart here is dignified and radiant. *Sati* is the tool that controls and eliminates the danger. You know, a tool like this is not easy to find.

People do not really know anything about me. My *citta* trashed the *kilesas*, so that they really had to surrender and retreat. Now wherever I go, the *citta* is majestic and has a panorama view. Some

people are unaware of this. They will know only bits and pieces. What can they really know?

How long ago did the Lord Buddha's enlightenment shake the world? People are not interested in this any more, so the Lord Buddha himself let go of them. But now the time for me to say something has come, that's why I'll say it like that.

I was able to destroy the *kilesas*, and they submitted because of Dhamma. *Kammattḥāna* means nothing, if one's own behaviour is worthless. If our behaviour is precious, then we are dignified and there is nothing of more value than kammathana monks. The *devas*, *Indra* and *Brahmā*, have faith in them and also parade around them in homage.

Do you really think that *devas* don't exist? Even though the *devas* *Indra* and *Brahmā* flock around and follow him. A kammathana monk, who has developed majestic Dhamma within himself would not speak about it, for people would call him crazy. People are crazy, but if he would speak about it, then they would think of him being crazy.

### **Conversation with the medical team:**

Doctor: Dear Luangta just now, your fever is going up.

Luangta: Search for it.

Doctor: Dear Luangta just now, your fever has increased and I ask for permission to inspect your body a little bit.

Luangta: There is no need for a checkup, for Luangta checks his own body all the time.

Doctor: Please let me check your bloodpressure.

Luangta: I check it all the time, my checkup is much more thorough than yours. Do you understand what I say?

Doctor: I understand, thank you.

Luangta: Don't go thinking that Luangta is the crazy one; for it's you yourself who is foolish, but does not know it. Do you understand this?

Doctor: Yes, thank you.

Luangta: That's all that I want to say, this was a talk for you to listen to. Nowadays I give some *desanā* once in a while, some for these people, and another bit for those people...

Doctor: Yes, thank you.

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*Later on at around 20.00hrs he sat up from his bed and uttered a phrase of Dhamma:*

*“The Citta was brightly illuminated at the monastery of Doi Dhamma Chedi. The deeper one dwells in the forest the more brightly ablaze is the citta. There exists no more subtle wonder, than the citta that is Dhamma, and the Dhamma that is the citta.”*

*Wherever I go now, there is always a group of celestial beings (devās), that follows me and looks after me.*





Luangta Mahā Bua paying his respect to Lungphu Mun in his museum in Sakhorn Nakhorn in November 2010 (in January 2008 left upper corner)

## **“Its’ about time to give up”**

Today Than Acharn Mahā Bua was able to eat 20 bites of food. After that he went to Wat Pa Suttawat in the city of Sakon Nakhon, in the province of Sakon Nakhon. There in the museum of Lungphu Mun, he paid his respects to Lungphu Mun. The monks at that monastery offered to give him a massage in the reception room.

At this occasion Than Acharn Mahā Bua invited these monks to listen to his last talk on Dhamma. It was as follows:

...“My age is now nearly 100 years”.

He then asks the monks, “how old am I now?”

They answer him, that he is 98 years of age.

I’m that old already, nearly 100 years. I’m 98 years old. I will not be here much longer, before I will pass away. I don’t mind if I pass away, or just stay on. I’m just unconcerned. Now I speak off the record. Now this is a time for me to speak up a bit. Normally I do not speak about this. It does not make any difference any more, if I am here or leave. I will not feel sad to go. In my heart there are no more worries or regrets. So I’m able to leave. I’ve completely got rid of everything. There is nothing remaining anymore in my heart. My *citta* is empty, completely vacant, an empty *citta* with absolutely no more *kilesas*. Only Dhamma is left, but unburdened Dhamma of a different kind.

What is my age again? 98 years, I can see, that it is coming close, and the *citta* is ready to go. I’m neither afraid nor daring, just indifferent. Dhamma fills my heart completely. I practiced until my heart was completely filled with Dhamma. Now there are no more worries. But I still have to take care of this worn out body. Whenever the time comes, I will go. If it’s not yet, then I will just stay on like this. I have absolutely no more concerns or worries. I’m completely at ease and when I leave for the ultimate, I will go without hesitation.

I never said anything like this. Do you think that what I say is inconsistent? The lifeless and greedy people await the occasion to bring in all the fuel of the *kilesas* to completely burn this place down. It's Dhamma when I say it like this, but this does not hold true for the lifeless and greedy people. They accuse me of boasting and showing off. Dhamma is of no use for those lifeless and greedy people. It's only useful for people who cherish Dhamma in their hearts. I tell you straight that everything is finished, everything is completely finished. No more *kilesas* residing in my *citta*. There is no more rebirth, for this is my last existence. There is really no more rebirth.

Now listen very carefully. How long and what kind of practice did I undertake? I was seriously and earnestly practicing in every aspect. If you practice seriously, then you will really see the truth. No more doubts are left. The moment my breath stops, that's when I hop out of this body and leave.

I do not have to look for any more graveyards. I've really had enough of them. I do not have to look out for those graveyards of birth and death. I've really had enough of them. I really practiced with all my might and according to my capabilities. I was extremely serious about my practice to get rid of all the *kilesas*. So serious, that I was able to destroy all the *kilesas*. This became evident within my heart, and it continues until this present moment. I just live without any worries, just like "the work has been done, and there is no more work to do" There is really no more work to do. No more task to fulfil.

You, who are here, have you finished your work? The *citta* without *kilesas* is completely vacant, with no more work to come. No matter how many aeons have passed, now my *citta* is empty like that. Just like they say: *nibbāna is permanent*.



# ***Cremation Events***

## ***Paying our last respect to the Venerable Acharn Mahā Bua Ñāṇasampanno***

Luangta was a simple monk in saffron robes who reached enlightenment at the age of 36 years. He then founded the Wat Pa Baan Taad, and was its abbot until his death. He commanded great respect for his kindness, compassion, and generosity to mankind; in particular to his country, the Thai Kingdom where he was born.

Every morning in the *sālā*, after Luangta had finished his meal, people would gather around him as he would sometimes give short sermons, and tell jokes and stories. When the country was in an economic crisis in 1997, Luangta stepped up and founded the “Thais Help the Thai Nation” project. Through that, he helped his countrymen not only monetarily, but also taught them in many Dhamma talks, about how to live a life following the Buddha’s teaching.

Luangta lived by what he taught, and didn’t have any airs. His kuti was a simple wooden hut, raised-up off the ground, and it was only renovated when he had problems walking. His original kuti was raised higher up off the ground, and a new floor was built at ground level under his original kuti. It was nothing fancy for such a great noble person. His outer robes were always tightly folded neatly under his arm whenever he sat to eat his morning meal, at sermons and at functions. He was always proper despite his age.

Luangta was 98 years old when he died. Before he passed away Luangta was nursed at his kuti, and in his last few days, no one was allowed to visit him in his kuti apart from those who were nursing him each day. But when Luangta wasn’t too tired, he would go

around in his golf cart, even though he was on drips and oxygen, so every day many of his lay followers would wait in the *sālā* hoping to see his face. They would gather and form a line to see him, making donations of money, cloth for monk's robes, and other requisites.



Then on January 30<sup>th</sup>, 2011, at 3am, word that Luangta was in critical condition and near death, rapidly circulated around the monastery. Among many monks and laypeople, HRH the Princess Chulaporn was present during his last hours. A few years ago, Than Acharn Mahā Bua had accepted the Princess Chulaporn as his daughter in Dhamma.

The *sālā* was quiet as a somber crowd gathered awaiting more news of Luangta's medical condition, but Luangta's kuti was heavily guarded as HRH the Princess Chulaporn was<sup>(C01)</sup> there. Most of his senior monks, who had already come from all parts of Thailand, were also at his kuti. The time was 3:53am when Luangta passed away. Tubes and machines were removed from his body, and the curtains were drawn open, so that the laypeople could have a look at what was going on. A short chanting session was held, then one of the senior monks opened the window and made the formal announcement that Luangta had just passed away.

After his death Luangta's remains were prepared, and then at 10 am were transported from his kuti<sup>(C04)</sup> to the upper part of the main *sālā*.

His body was placed in the center of the *sālā* with his head facing towards the Buddha statue. Everyone who had heard of his death, or was present at that time, had the opportunity to come and pay their last respects<sup>(C02)</sup> to Than Acharn Mahā Bua. The news travelled fast and during the day, most all the well known monks of the Thai forest tradition came to pay their last respects, and ask for forgiveness. Western monks<sup>(B01)</sup> who were living in Thailand also came to pay their respects to him. Then in the afternoon, HRH the princess

## Cremation Events



(B01)



(B02)



(B03)

came, and paid her last respects before Than Acharn Mahā Bua was to be placed in a casket. The area was then closed off to the public. Before sunset at about 5:30pm, a royal ceremony was held to place Luangta's body into a golden painted casket where it would be kept inside a coffin refrigerator<sup>(B02)</sup>.

The Cremation Ceremony of Than Acharn Mahā Bua was under Royal Patronage. That included 7 days of royal attendance and robe



offerings in the evenings. Each night until the last evening before his cremation at around 7 pm there was evening chanting,<sup>(B03)</sup> then a talk from one well known senior monk (from the Dhammayut tradition). After that cremation robes were given to 10 selected monks.



The news of Luangta's death spread like wild fire across Thailand, and all over the world, as Luangta was considered to be the most honorable and senior monk in the Thai *Kammaṭṭhāna* tradition. He was also one of the llast living disciples of the late Venerable Acharn Mun Bhuridatta. On the morning of his death, the monks went on their daily morning alms round as usual, as the crowd started to flow <sup>(B04)</sup> into the monastery from all directions. The army controlled the crowd remarkably well. Volunteers were already working on the *sālā* area carpeting the platforms, hanging curtains, placing white cloth below the roof, and wall fans on the wooden columns. Senior



(B06)

monks used handheld megaphones to control the crowd; while the army was shoulder-to-shoulder, man-to-man. The crowd moved smoothly in two single files (B05) up the main *sālā* stairs, paid their respects and then went down the side stairs. Nurses, army, police and helpers were giving out ammonia cotton in case anyone collapsed or fainted.

The date of the cremation was set by Lungphor Lee, one of Luangta's senior disciples, to be done as soon as possible (on the 5th of March 2011). Her Majesty Queen Sirikit agreed to the date. In the beginning the officials from the Royal Court thought that the time for the royal cremation preparation was too short, and that it would be impossible to accomplish the preparations in time, for normally a royal cremation is set about a year after the passing away. So they waited to see if all the work could be finished<sup>(C10-13)</sup>. Once they were convinced that it could be done, around the middle of February, the date of the cremation was formally fixed at the 5th of March 2011.

The Thai people's generosity could be seen everywhere as free food and drink stalls were set up. They were sponsored by individuals, families, other temples, businesses and large corporations who were Luangta supporters. The army, police, workers, and monks worked around the clock as plans for the funeral pyre were finalized. Every day things changed; food stalls were moved to the outer gate of the monastery, and an information center<sup>(B06)</sup>, and monks' registration booth were set up with condolence books. From a quiet



(B07)

(B08)



forest monastery, sprouted an “instant” office with the latest technology. Laptops, printing and photocopying machines, laminators, cabinets and work desks all suddenly appeared. Mobile television stations were set up with 8 foot satellite dishes, Wi-Fi mobile vans appeared, as did portable ATM machines! Portable safes<sup>(B07)</sup> were placed in Luangta’s kuti as well as around the inner and outer sālā.

As well known senior monks from all over Thailand came to pay their respects, a senior monk would then announce who had come, and from which monastery. Every consideration was taken to ensure the safety of everyone. Ambulance and medical posts were situated at several locations. Even though the monastery gates were open until late, by 11pm the crowd would have gone, and the monastery would be quiet again for the residents and monks who were meditating inside. Many people camped out within the temple compound, as the police and army kept watch throughout the night.



The generosity was overwhelming. Young and old, the Thai people came with only one intention in mind, which was to ensure that everyone (the army, police, workers, helpers, and general public) had enough food and drinks. Every day they prepared<sup>(B08)</sup> and cooked food, made desserts, and drinks; all for free, all to offer *Dāna*. Children as young as 4 years old would help their parents pour drinks. In the midst of the people preparing and distributing free food and drinks, there was chatter, laughter and joy. The magnitude of this act of generosity, where services were offered freely for over 6 weeks duration, cannot be found in any other country in the world.

Sponsored tram-like<sup>(B09)</sup> buses ferried people around; from the car park, to the food stalls, to the inner gate of the monastery every 15 minutes. Huge hot air balloons with Luangta's photo, and the Thai flag were flown in 4 different locations. Helicopters with cameras were capturing the crowd and preparation activities from an aerial view. It was remarkable. Everyone worked in unison helping to build the cremation ground, or planting lotuses in huge pots in a human-chain like manner, or polishing scented sandal wood that was cut to size to be used for the cremation pyre. The hours spent making the floral decorations for the enormous wooden umbrella, and the funeral pyre that sheltered Luangta's casket the night before cremation, were incredible. Every single detail was captured as everyone helped out in some form or another. Huge cranes, bulldozers and tractors were all used. Live reports and footage were telecast to the television, radio, newspapers and internet all across Thailand as well as abroad.



Monks and laypeople, who wanted to donate their skills and labor to prepare for the final ceremony, started pouring in after the death of the Venerable Acharn Mahā Bua. Each day visitors in the thousands came to Wat Pa Baan Taad, waiting patiently to be able to climb up the *sālā* to pay their respects. Wat Pa Baan Taad was growing into a small city. People kept coming from all walks of life to help, and they just camped wherever they could find a place to sleep.

On the first gathering of the monks for reciting the *Pāṭimokkha* – the 227 rules of the monks – there were about 280 monks present. (The usual number of monks present at Wat Pa Baan Taad is around 60.) On the second *Pāṭimokkha* on Māgha Pūjā day, 750 monks were present, and on the day before his cremation, 4<sup>th</sup> of March 2011, there was the largest ever gathering of monks reported to recite the *Pāṭimokkha* together at around 4,700 monks!

Many things had to be finished before the cremation day. Hundreds of thousands of visitors were expected, and around 10,000 monks, so facilities had to be built from scratch to house both lay people and monks. 600 toilets, roads to access Wat Pa Baan Taad, and parking lots were built. The cremation site was to be built elevated<sup>(C10-13)</sup>, so that all the people that were going to attend could see the cremation. A huge Umbrella<sup>(B10)</sup> was made. To provide food for the monks and laypeople, 1400 food stalls were set up by people who had come from all over the country. The food, the drinks, and everything was offered for free. Nothing in the whole new city of Wat Pa Baan Taad was allowed to be sold. Even free internet access points were



provided. The city of Udon Thani, 16 km east of Wat Pa Baan Taad, stopped all festivities until the cremation of Than Acharn Mahā Bua, and free rides from the city to Wat Pa Baan Taad and back were offered every half hour. Several tram cars, were constantly providing people transport rides within the new city of Wat Pa Baan Taad during the heat of the day. Huge tents for shade had to be erected for the monks and the laypeople to give them a place to sit for the ceremony. Firewood<sup>(B11)</sup> had to be cut and prepared. For this cremation, straw flowers that are normally used would not be allowed, but instead little wooden sticks made of sandal wood were provided, that could then be placed on the funeral pyre.

This was going to be the biggest Buddhist ceremony ever held in Thailand. And it was being done with the help of the locals, the monks (coming from all over Thailand), government officials, royal officials, soldiers, police, and the big labor force of all the laypeople who had come from around the country to help. It was amazing to see how well this worked out. Just imagine providing drinking water, food, waste management, and toilets and washing facilities, to a population of about 30 thousand people in Wat Pa Baan Taad, for the last 3 weeks. Not mention the free medical service. Ever since the 30<sup>th</sup> of January 2011 there had been medical tents, doctors and nurses <sup>(B12)</sup> and mobile medical units. However on the last days before the cremation, it was reported, that around 500 doctors and nurses, 20 ambulances and 3 helicopters were in service. In addition there were 9 medical tents, and 100 small mobile units. Also at the



school of Baan Taad, a field hospital with 10 beds was set up. There was a huge parking lot for approximately 100,000 cars, and many smaller parking lots (rice fields were used for parking). Police and soldiers had to keep the roads clear and the traffic moving throughout the whole area of Udon Thani. 60 to 80 safes were placed around the area, where people could make their donations that had to be emptied on a regular basis. People working at the bank, set up a new office here at Wat Pa Baan Taad, receiving money, writing out cheques and more. A group of trusted disciples, overseen by a senior monk, situated at the kuti of Than Acharn Mahā Bua were counting and bundling money all day long.

*On the 3<sup>rd</sup> of March*, most of the people had already arrived, the large parking space was completely filled up, and there were traffic jams everywhere. Only cars with a special permit, the ones senior monks arrived in, trucks, vans and other vehicles that brought in goods, or moved out all the waste, were allowed to come into this



city and leave it. However this was still too much, so on the 4<sup>th</sup> of March a special task force was set up that was controlling each vehicle coming in. It was already difficult for a person to move around on foot, almost impossible in a car. There was no space in the inner temple or the outskirts that was not already filled by people and tents. The people either brought their own tent<sup>(B13)</sup>, or just slept in the open. Monks had to have two laypeople in front of them who would clear the way for them to walk. On the 5<sup>th</sup> monks needed police and soldiers, to clear a way for them to walk.

On the 4<sup>th</sup> of March 2011, the casket with the remains of Than Acharn Mahā Bua was moved<sup>(C05)</sup> in the morning at around 10 am, from the inner *sālā* to the cremation site outside. Later in the afternoon, the umbrella (klod) that would hang over the funeral pyre was decorated<sup>(B14)</sup> and put up. In the evening the chanting was held outside near the cremation site. It was already filled up with people at that time. 10,000 monks were registered, and more



(B16)



(B17)

than 100,000 people were going to spend the night at the city of the “Wat Pa Baan Taad”. The evening chanting was probably the only one of its kind. More than 10,000 monks and laypeople chanted the traditional evening chant, together in unison<sup>(B15)</sup>. After that all of them quietly listened to a recorded Dhamma talk of Than Acharn Mahā Bua. Once finished HRH the princess was giving cloth (for robes) to 10 selected monks and another 99 donors were giving cloth to 99 selected monks. In the evening the decoration for the funeral pyre was cut out of banana stems. More than 50 artists<sup>(B16)</sup> were working for more than 6 hours on it. This ornament has to be made fresh, for it does not last more than a day.

On the 5<sup>th</sup> of March 2011, the number of visitors<sup>(C13)</sup> could not be counted, estimated visitors were more than 1,000,000, and there were approximately 15,000 monks. There were three areas where people were seated and could observe the events; within the inner temple around the inner *sālā*; then the actual cremation site, with the

## Cremation Events



large *sālā* and special tents for monks royalty, government officials, ministers of the government, and other important people; and then the area outside of the temple, where the food stalls were located including the big parking lot<sup>(B17)</sup>. At all these places, loudspeakers, T.V. screens, or projectors with big screens were placed, so that people could actually see and hear the events. TV channels 3, 5 and 11 were giving live coverage of the events; and there was a broadcast over Luangta's TV channel. It was also transmitted live on the internet, accessible from [www.luangta.com](http://www.luangta.com).

At around 13 hours, cloth for robes was given to 10 selected very high-ranking monks. More than 4 Patriarchs (somdet)<sup>(B18)</sup> monks and the representative monk of the Supreme Patriarch were attending as well.

At around 17 hours, Her Majesty Queen Sirikit arrives; she offers a set of five robes to 5 royal monks and initiates the cremation ceremony<sup>(C08)</sup>. HRH the princess, and her daughter offer another set



of 10 robes to senior monks. Her Majesty Queen Sirikit leaves, and then selected monks and government officials go up to the cremation site and put a stick of sandal wood on the funeral pyre as their last sign of respect. Monks<sup>(B19)</sup> that were living in Wat Pa Baan Taad, and monks who were his disciples, come up to the cremation site and put a stick of sandal wood on the funeral pyre (normally a straw flower is used) as their last goodbye and respect to the funeral pyre. As protocol states that HRH the Princess Chulaporn is going to light the fire for the cremation, HRH the Princess Chulaporn lights<sup>(C09)</sup> the fire. As long as the fire<sup>(C06)</sup> lasts (until the morning), a short biography of Than Acharn Mahā Bua is read, and then selected talks of Than Acharn Mahā Bua are played until 4 a.m. The biography and two of these talks played while the funeral fire cremated the remains of Than Acharn Mahā Bua, are included in this booklet.

*On the 6<sup>th</sup> of March*, at 4 a.m. the ashes and the bone fragments were gathered<sup>(B20)</sup> from the cremation site and locked in a safe with 8 keys, for later distribution.



### ***Bone Fragments and Relics***

*On the 6<sup>th</sup> of March*, a bag with bone fragments was given to her HRH the Princess Chulaporn, and the rest was to be distributed

on the 10<sup>th</sup> of March. 8 different monks with 8 different keys were responsible for the safe guard of the bone fragments.

*On the 10<sup>th</sup> of March*, the current abbot, Acharn Sudjai, and the other seven monks were selecting pieces of bone fragments:

***About Distribution of the Remains of  
Than Acharn Mahā Bua.***

- One part of the bone fragments was kept for the stupa to be built at the monastery of Baan Taad.
- One part of the bone fragments were distributed to a few selected monasteries which have stupas.
- One part of the bone fragments were given to monks who spent at least one rains retreat at Wat Pa Baan Taad, and who helped with the work of preparing the cremation.
- One part of the bone fragments were given to the monks who still reside at the monastery of Baan Taad.
- One part of the bone fragments were given to VIPs, like HRH princess Chulaporn, the head of the Sangha and other selected persons.

Ashes from the cremation were given away on one day; it was the 12<sup>th</sup> of March, to anyone who wanted some. From then on, ashes were only given to people who helped with the work of preparing the cremation.

As long as supplies last(ed), there is a mixture of bone fragments and ashes given to monasteries who have faith or connection to Luangta Mahā Bua. However the abbot has to prove, that the monastery is legal and that he is the abbot, and it has to be collected in person.



## **About Donations**

On the 5<sup>th</sup> of March 2011 alone, donations that were given in cash exceeded 48 million Bath and about 20 kg of Gold.

On the 6<sup>th</sup> of March 2011 alone, donations that were given in cash exceeded 21 million Bath and about 9 kg of Gold.

In the time from his passing away on the 30<sup>th</sup> of January to the morning after his cremation, the 6<sup>th</sup> of March:

*A total of more than 335 million Bath of donations were collected and a total of 110 kg of Gold was donated.*

Luangta Mahā Bua specified in his will, that all of the money that was donated up to the time of his cremation should be given to the “Central Bank of Thailand”. He said, I am going to be burnt with wood, not with money. That also meant that none of the money donated could be used for preparing the ceremony itself. The money for printing his books that were distributed freely the whole time, for building the cremation site and all of other things that needed to be prepared and purchased, came separately from donors all over Thailand. This certainly exceeded another 100 million Bath.



Just talking about the events that happened since the day he passed away to his cremation, I hope reflects the greatness of Than Acharn Mahā Bua and the kind of reverence and respect the Thai nation showed him.

To get a fuller experience of the events that took place, Video DVD's have been recorded capturing the main events on the 30<sup>th</sup> of January, 4<sup>th</sup> of March morning and evening and on the 5<sup>th</sup> of March. The main DVD of the cremation itself on the 5<sup>th</sup> of March and a documentary DVD, showing the preparation work leading up to the cremation, has subtitles in English and German.

Most of these videos can also be accessed at the website:

<http://www.luangta.com/English/site/VideoSect.htm>

# ***Luangta Mahā Bua's Legacy to Thailand and the rest of the World***

The Venerable Luangta Phra Mahā Bua Nannasampanno is considered a highly respected and important figure in Buddhism who has greatly contributed to the Thai nation. His practice and behavior were admirable and serve as a good example for the next generation to follow in his footsteps.

*Conduct for his own benefit:* he himself practiced wholeheartedly with all his might, right to the end of the Noble Path, finished his task in the Buddhist religion and attained to the highest Dhamma of Arahant.

*Conduct for the benefit of relatives and other people:* He was also immensely compassionate towards his friends and kin and all beings in the whole universe. He not only gave instructions on Dhamma for the monks, novices, his mother, and many laypeople assembling around him, but he also trained the ordained in the discipline of the Lord Buddha. He trained his mother so she could reach the stage of Anāgāmi<sup>1</sup>.

*Conduct for the benefit of the world:* He engaged in good deeds for the world. His compassion was evident in his donations to hospitals, institutes of civil service, schools, the poor and sick, victims of disasters, support of Buddhism and monasteries nationwide, and in establishing a twenty-four hour Dhamma radio network for the public. Most importantly, Luangta gave Dhamma Talks with the objective of teaching how to attain *Nibbāna*. This is an immense wealth of Dhamma, of endless value that he gave to enable those who follow his path to reach the Dhamma up to the liberation from

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1 The four kinds of Noble beings, or the four stages of enlightenment are: 1.) Sotāpanna: the stream- enterer 2.) Sakadāgāmi the Once-returned 3.) Anāgāmi: the non-returned and 4.) Arahant: the Worthy One, The Enlightened One.

all *dukkha*. This is the marvelous legacy that he gave to his disciples, and all of humankind.

Even at the last moment before passing away to attain *Parinibbāna*, Luangta's compassion still shined and covered the whole of Thailand. For Luangta had said that "My corpse will be burned by firewood. The money, that is given up until my cremation must be used to buy gold and put as national reserve in the Central Bank".

Luangta was a very senior monk, a Mahā Thera, who made great contributions to his country. He had many disciples who highly respected him. Not only this, Luangta was also a "father in Dhamma" to "Her youngest Royal Highness", the Princess Chulaporn Valailuck.

However, what now appears before our very eyes is the plain and unambiguous yet elegant and dignified funeral pyre. The sarcophagus where Luangta's body rests will remain as a beautiful picture in the memory of each and every one of his disciples, and draws the attention of everyone who sees it.

Luangta has used his dead physical body to embrace all of the hearts of the whole Thai nation into one single heart towards the sacred gold which is kept at the Central Bank. The gold shines in bright yellow rays. This is his last gift; "the golden heart" that he gives to his Thai brothers and sisters to help them to join together in the protection of the "National Reserve Funds" to stay with the Thai nation forever.

Now, that Luangta has passed away, and entered the undying *parinibbāna*, he is gone from us all, and he will not return again. We are here now to bid farewell to Luangta, at this last point, which is the borderline between the World (*sammutti*) and Freedom (*vimutti*). Let us recall some of Luangta's words: "*When I'm living this life, I will do good deeds for the world as an example and have compassion for the world, because after this, when I die, I will not return to this world, nor will I be born in this world ever again*".

Luangta is our venerated Teacher, a Father and Mother to every one of his disciples. Luangta has been a huge and comforting shelter

for all of his disciples for a long time. It is difficult for us not to be saddened by his passing away and shed our tears. We, his disciples, would like to pay our respect and follow in the footsteps of Luangta by giving our best to attain to *magga*, *phala* and *nibbāna* as well. Luangta who is our venerated Teacher, Father and Mother, has passed away into *parinibbāna*. His legacy of contribution remains in the hearts of the Nation. His magnificent Dhamma shines brightly in the 3 worlds of existence, and the world has acknowledged him: Luangta Phra Mahā Bua Nannasampanno. Luangta Phra Mahā Bua Nannasampanno, who has shaken up this country, he just cannot be compared to anyone else!

### ***Specific Information***

*Birthdate:* Tuesday 12<sup>th</sup> August 1913.

*Passing Away:* Sunday 30<sup>th</sup> January 2011 Time: 3.53 am.

*At the Age:* 97 years, 5 months, 17 days, 77<sup>th</sup> year of monkhood

*Date of attaining Artahantship:* May 15<sup>th</sup> 1950, Time: 23.00 pm.



Luangta's hair turns into relics



Luangta Mahā Bua at Wat Pa Baan Taad in 1966

# Appendix

Although various people helped with the proofreading, it is possible that we still missed some things. The main translators for the talks in this book were, Acharn Dick Silaratano\* and Steven Towler\*\*. If not specifically attributed to someone else, the translation or writing was done by myself. I was also responsible for the editing. If there are still some mistakes, then I ask the reader to forgive me.

Bhikkhu Martin

## List of talks:

<i>given on</i>	<i>Title</i>	<i>Page</i>
1)	A Biography of Luangta Mahā Bua	11
28-07-1999	Dhamma that comes from the heart	23
2-05-2002 2)	Shedding tears in Amazement with Dhamma*	83
11-10-2003	The heavy weight champion of dukkha**	99
29-08-2004 2)	Only we can take care of our citta**	111
27-07-2010	The citta of the Arahant is empty	135
4-12-2010 3)	The beauty comes from within	141
16-12-2010 4)	Its' about time to give up	145

\* Acharn Dick Silaratano, \*\* Steven Towler

1) His Biography was read out at the cremation ceremony on the 5<sup>th</sup> of March 2011.

2) A Dhamma talk given to the laypeople in the morning at Wat Pa Baan Taad.

3) given at his kuti in Wat Pa Baan Taad.

4) given at Wat Pa Suttawat in the city of Sakon Nakhon in the reception room.

The rest of the talks were Dhamma talks given to the monks at Wat Pa Baan Taad

**List of Photographs:**

Black and white photographs, have an immediate reference within the text and are therefore not listed here, the same holds true for photographs that have a description underneath.

Ref.	Description
C01	The Monks and HRH Princess Chulaporn pay their respects to Luangta Mahā Bua on 30-01-2011 at 4.30 am. at his kuti.
C02	The Monks and HRH Princess Chulaporn pay their respects and ask for forgiveness of all their wrongdoing to Luangta Mahi Bua on 30-01-2011 at 10.30 am. at the inner sālā.
C03	The Monks pay their last respects to Luangta Mahā Bua on 4-03-2011 at 10.30 am. at the cremation site.
C04	Carrying Luangta Mahi Bua from his kuti to the inner sālā on 30-01-2011 in the morning.
C05	Carrying the casket of Luangta Mahi Bua from the inner sālā to the cremation site on 4-03-2011 in the morning.
C06	The cremation of Luangta Mahā Bua started on 5-03-2011 at around 19 hours.
C07	The cremation site at Wat Pa Baan Taad on 5-03-2011.
C08	Her Majesty the Queen Sirikit, initiates the cremation ceremony, and pays her last respects to Luangta Mahā Bua.
C09	HRH Princess Chulaporn pays her last respects and lights the funeral pyre.
C10	Building the cremation site for Luangta Mahā Bua. It started on 1-02-2011 in front of the outer sālā.
C11	View of the cremation site on 18-02-2011.
C12	View of the cremation site on 4-03-2011, on the right: the casket with the remains of Luangta Mahā Bua has already arrived.
C13	left: people waiting patiently for the cremation ceremony to start, on the right: the completely finished and decorated funeral pyre.
C14	Luangta Mahā Bua is laid in state at the inner sālā on 30-01-2011 from the morning til the evening, so that people can pay their last respects.

**List of titles and ranks within the Thai monks hierarchy:**

*Mahā*: a monk who has passed the Pali grade 3 (parian 3) examination. (this is not a rank, but a degree)

*Phra Kru* and its various levels, like: *Samu* and *Baidiga* are the first lower ranks

*Chao Khun* and its various levels,

*Somdet* (Patriarch) and its various levels, at the highest its the Supreme Patriarch.

Anyone who is interested in a detailed description of all the ranks and levels of monks in Thailand, might want to have a look at:

<http://www.thaibuddhism.net/ranks.htm>

## ***Pāli and Thai Glossary***

### ***Common Thai words used in the text:***

***Wat*** Monastery.

***Pa*** Forest.

***Baan*** Village.

***Acharn*** Also written as Ajahn, a polite way of addressing a monk with more than 10 pansa, see Ācariya.

***Sālā*** Meeting hall in a monastery, a hall where the monks can meet and eat. The hall is also used for acts within the Sangha, and for Dhamma talks.

***Pansa*** See *vassa* in Pāli glossary.

***Than*** Venerable, normally addressing a monk.

***Phra*** Normally means: Monk. It is used to address a monk, but sometimes also can be used to address laypeople that are committed to practice. To make it clear that it only means monk, one should use PhraSong

***Kruba*** (Isaan word for Than) Venerable, normally addressing a monk.

***Kruba Acharn*** See: Than Acharn.

***Luangta*** “Venerable Uncle,” a reverential term for an elderly monk.

***LuangPhor*** “Venerable Father,” a reverential term for an elderly monk.

***LuangPhu*** “Venerable Grandfather,” a reverential term for an elderly monk.

***Phor*** Father.

***Mae*** Mother.

***Than Acharn*** “Venerable Teacher,” a reverential term for addressing a senior monk, or the abbot.

***Phor Mae Kruba Acharn*** “Father, Mother, and Venerable Teacher”. This is a very polite and very reverential term for addressing a senior monk, a monk that is renown as a teacher and very much loved and respected by laypeople and monks.

The following is a list of the Pāli words used in the text, together with a brief explanation according to the Thai Forest Dhamma Tradition.

Ācariya	Teacher, mentor; used also as a term of respect for a senior Bhikkhu.
Akāliko	Timeless, not dependent on time.
Akanitṭha	See pure abodes at the end of glossary
Āloko	Light
Anāgāmi	Non-Returner. A person who has abandoned the five lower fetters and will never again return to this world. also pure abodes at the end of glossary.
Anattā	The five <i>khandhas</i> (see below) are not self individually or collectively, nor is there a self-entity to be found anywhere within the heart ( <i>citta</i> ). It is one of the three universal characteristics of all phenomena. The other two are <i>anicca</i> and <i>dukkha</i> .
Anicca(m)	The unstable, impermanent, transient nature of all things in all realms of existence; in other words all things arise and cease, are subject to change and will become otherwise. <i>Anicca</i> is one of the three universal characteristics of existence.
Appanā	To attain, fix the mind upon. This refers to the deep state of <i>samādhi</i> , also called one-pointedness
Arahant	A liberated person; an Accomplished One; a person who has abandoned all ten of the fetters ( <i>saṅyojana</i> ) that bind the mind to the cycle of rebirth and who is thus not destined for future rebirth. One who is enlightened; the final stage of the Noble path.
Asubha	That which is unpleasant, loathsome, contrary to what is usually desired.
Atappa	See pure abodes at the end of glossary
Attā	Is the opposite of <i>anattā</i> and means “Self”
Aviha	See pure abodes at the end of glossary
Avijjā	Will, intention; not knowing or understanding correctly, but wanting to know and understand; fundamental ignorance; delusion about the nature of the <i>citta</i> . <i>Avijjā</i> is the lack of any knowledge that is higher than the level of mere convention, or lack of insight. It is ignorance so profound that it is self-obscuring, turning everything

upside down, it makes us believe that what is wrong is right, what is unimportant is important, what is bad is good. Ignorance here does not indicate a lack of knowledge but rather a lack of knowing, or knowing wrongly. *Avijjā* is that which must be overcome and transcended to realise enlightenment.

- Bhāvanā Development by means of meditation.
- Bhikkhu A monk, usually in reference to Buddhism. One who lives on donated food.
- Brahmā “Great One”; an inhabitant of the heavens of form or formlessness.
- Buddha Derived from “supreme knowing”; awake; one who has attained enlightenment on his own, without a proper teaching present.
- Buddho Used as a *parikamma* (preparatory) word for the recollection of the Buddha.
- Citta Usually translated as the mind or the heart; the pure citta is radiant and bright and is a state of knowingness. The *citta* of a person who is not an Arahant is under the power of *avijjā*. As long as there is *avijjā* there is intention. Intention creates *kamma* that attaches itself to the *citta*. Everything originates within this *citta* first. One can see the *citta* as the driver or programmer of the body (biological robot). If the *citta* intends to think or walk, feel, memorize etc., it will do so by using the functions of the body.
- Dāna Giving, making gifts, generosity.
- Desanā A Talk on Dhamma; exposition of the doctrine.
- Devadatta A cousin of the Buddha who tried to affect a schism in the Sangha, and who has since become emblematic for all Buddhists who work knowingly or unknowingly to undermine the religion from within.
- Deva(s) ‘Shining One’ – an inhabitant of the heavens of sensual bliss, which are immediately above the human realm.
- Dhamma Phenomenon; event; reality; the Truth; the way things are in and of themselves; the basic principles which underlie their behaviour. Dhamma is used also to refer to the teachings of the Buddha.
- Dhammadhātu The essence of Dhamma.
- Dhammās In the plural, means: objects of mind, concepts, theories.

- Dhammo Used as a *parikamma* (preparatory) word for the recollection of the Teaching (Dhamma).
- Dhātu Element; natural condition; essence. Thus, the four elements of earth (solidity), water (liquidity), fire (heat) and air (motion).
- Dhutaṅga Ascetic practices. See end of glossary.
- Dukkha(m) Disease, discomfort, discontent, suffering and pain; it is the unsatisfactory nature of all phenomena. It is one of the universal characteristics of existence.
- Ekaggatācitta ‘One-pointedness of mind’; this also happens in the deep state of *samādhi*
- Ekaggatārammaṇa The *citta* solely focused on a single object.
- Evam Thus; in this way. This term is used in Thailand as a formal closing to a sermon.
- Hiri Sense of shame; moral shame.
- Indra One of the chief Indian deities.
- Kāma Desire of the senses, especially sexual desire.
- Kamma The law of cause and effect; intentional acts of body, speech and mind which result in becoming and birth. Actions of body, speech or mind that have a content of good, bad or neutral which will bring back a corresponding result.
- Kammaṭṭhāna Lit: “*kamma* = action, *ṭhāna* = a region or place.” The basis of practice, subjects of meditation.
- Khandha(s) Heap; group; aggregate; physical and mental components of the personality and of sensory experience in general. Normally it refers to the five *khandhas*, namely *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.
- Kilesa(s) Fangs or soldiers of *avijjā*; normally translated as defilement(s). The usual list includes greed, aversion and delusion in their various forms; passion, hypocrisy, arrogance, envy, conceit, vanity, pride, stinginess, worry, stubbornness, complacency, laziness, restlessness, shamelessness, and all sorts of more subtle variations.
- Lakkhaṇa A characteristic mark. Thus, the three *tilakkhaṇa* are impermanence, suffering, and “non–self”.
- Loka The world.

- Magga Path. Usually referring to the eight fold path leading to nibbāna, that is: Right View, Right Attitude, Right Speech, Right Activity, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. When it is used in the combination of *magga*, *phala* and *nibbāna* then it refers to the four Noble paths – the path to Stream-entry (Sotāpanna), the path to Once-returning (Sakadāgāmi), the path to Non-returning (Anāgāmi) and the path to Arahantship.
- Māgha Pūjā A celebration in honour of the Sangha, or the Buddhist community. It commemorates the spontaneous gathering of 1,250 enlightened monks (Arahants) to hear the Buddha deliver his first sermon at Velu-vana Vihāra, or recitation of the Pāṭimokkha.
- Mahā Great, superior. In Thailand, a degree in Pāli studies.
- Mettā Friendliness; pure love; loving kindness.
- Moha Delusion.
- Nāma Name or meaning. The four mental groups of the five *khandhas*.
- Ñāṇasampanno Somebody who is accomplished with insight and wisdom.
- Neyya Trainable; See the four categories of beings at the end of glossary.
- Nibbāna Lit: 'Extinguished'; liberation; the unbinding of the mind from mental outflows (*āsava*) and the 10 fetters (*saṅyojana*) which bind it to the round of rebirth. Since this term is used to refer also to the extinguishing of fire, it carries connotations of stilling, cooling and peace. (According to the physics taught at the time of the Buddha, a burning fire seizes or adheres to its fuel; when extinguished, it is un-bound). Nibbāna is the ultimate goal of Buddhist training.
- Nimitta A sign. In meditation practice, a mental image which is usually visual, a vision.
- Ottappa Shrinking back from doing what is wrong.
- Padaparama Untrainable; See the four categories of beings at the end of glossary.
- Pāli The canon of the Buddhist texts or the ancient language in which it is written.
- Paññā Wisdom, discernment; insight; common sense; ingenuity.
- Vassa The Asian monsoon or rainy season; the annual three month long meditation retreat. In the forest tradition the retreat accentuates

a lifestyle of renunciation, strict ascetic practices, and intensive meditation. *Vassa* also indicates the number of years a monk has been ordained and it is used to determine who is a junior or senior monk. Only if a monk had stayed the full *vassa* at the same place, then it is counted as one *vassa*.

- Parikamma Preparatory meditation object, that one puts one's attention on.
- Parinibbāna Final Nibbāna attained at the death of the Buddha or any of the Arahants and the ultimate state of *nibbāna* reached thereafter.
- Pariyatti Theoretical understanding of Dhamma obtained through reading, study, and learning. It is often used in connection to *paṭipatti* (the practice of Dhamma) and *paṭivedha* (direct, first hand realization of the Dhamma; enlightenment).
- Pāṭimokkha The code of monastic rules; the 227 rules for Buddhist monks that are usually recited every fortnight.
- Patthiya What should be wished for.
- Phala Fruition; results. Specifically, the fruition of any of the four noble paths (see *magga*).
- Pūjā Homage, devotion.
- Rāga Lust, attachment, desire.
- Rukkhamūla Dwelling at the foot of a tree.
- Rūpa Form (visible object); bodily form; all material form both gross and subtle.
- Sabbattha everywhere under all circumstances.
- Saddhā Faith, belief, conviction.
- Sādhu Reverential assent, meaning it is well, well said.
- Sakadāgāmi Once-Returner: A person who has abandoned the first three of the fetters (*saṃyojana*) that bind the *citta* to the cycle of rebirth and has weakened the fetters of sensual passion and malevolence, and who after death is destined to be reborn in this world only once more. It is the second of the four stages culminating in Arahant.
- Samādhi Calm, tranquillity, firmness and stability. Absorbed concentration which has many levels and kinds.
- Samatha Calm, tranquillity.
- Sammā Right, correct.

- Saṃsāra The total sphere of all the realms of existence.
- Samudaya Origin; arising. *Samudaya-sacca* is the truth of the cause of *dukkha*.
- Sandiṭṭhiko To be seen, that which is visible here and now.
- Sangha The community of the Buddha's disciples. On the conventional level, this refers to the Buddhist monastic order. On the ideal level, it refers to those of the Buddha's followers, whether lay or ordained, who have attained at least the first of the four transcendent paths (see *magga*) culminating in Arahantship.
- Sankhāra Formation; condition. As a blanket term, this refers to all forces which form or condition things in nature, and to the formed or conditioned things which result (e.g., it is that which puts together the parts that make up anything). As the fourth *khandha*, it refers to thought and imagination.
- Saññā One of the mental components, the third *khandha*, which is associated with the function of memory, as for instance interpretation, recognition and association. *Saññā* both recognises the known and gives the meaning and significance which colours all of one's personal perceptions.
- Sāsana A religion, a system of teaching and training.
- Sati Mindfulness, awareness, true objective seeing. A moment of *sati* is a moment without *kilesas*.
- Sāvaka A hearer (of the teaching). A disciple of the Buddha, especially a noble disciple
- Sīla Morality, moral behaviour, moral precepts.
- Sotāpanna Stream-Enterer: a person who has abandoned the first three of the fetters (*saṃyojana*) that bind the *citta* to the cycle of rebirth and has thus entered the 'stream' leading to Nibbāna. This is the first of the four stages culminating in Arahantship.
- Subha Auspicious, often used in reference to the perception of the beautiful; attractive.
- Sudassa See pure abodes at the end of glossary.
- Sudassī See pure abodes at the end of glossary.

- Suddhāvāsa Pure Abodes; realms of existence only for those who have attained to the stage of Anāgāmi; also see description at the end of glossary.
- Sutta A thread, the discourses of the Buddha.
- Svākkhāto Well taught.
- Taco Skin.
- Tapa Dhamma Ascetic fire. *Tapa* is thought of as being like a bright fire that burns up the *kilesas*.
- Tañhā Craving – the cause of *dukkha* – which takes three forms: craving for sensuality, for becoming, and for not becoming.
- Tilakkhaṇa The three characteristics of existence. This refers to the three things that are invariably found to be natural to all phenomena. They are: impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*).
- Tipiṭaka Three baskets: The earliest Buddhist canonical text consisting of three sections: 1. Buddha’s discourses (Suttas), 2 Rules of Discipline (Vinaya), 3. The higher Dhamma (Abhidhamma)
- Udapādi Arise; like knowledge or insight has arisen.
- Ugghatitaññu Of swift understanding; See also the four categories of beings.
- Vāsanā Impressions and tendencies from the past, also meaning accumulated good and bad merit from the past.
- Vaṭṭa Circular, a round. It usually refers to the cycle of death and rebirth.
- Vedanā Feeling; the sensation of pleasure, pain, or neither pleasure nor pain.
- Vimutti Freedom, deliverance.
- Vinaya The Bhikkhu’s code of conduct and discipline and the books containing them.
- Viññāṇa Cognisance; consciousness; the act of taking note of sense data, external and internal as they occur.
- Vipacitaññu “One who realizes the truth after explanation.” See also the four categories of beings.
- Viriya Energy, it is one of the 7 factors of enlightenment.

**Ascetic practices:** It should be understood that their purpose in every case is to counteract specific kilesas. So they are to be applied by each practitioner as and when he finds need for them. They are: 1.) Wearing robes that are patched up and mended; 2.) Wearing only the three robes and no others; 3.) Getting ones food by going on the alms round; 4.) Not omitting any house on the alms round; 5.) Eating food only once a day, at one sitting; 6.) Eating only out of the alms bowl; 7.) Having eaten food to ones satisfaction, one refuses any further food; 8.) Living in the forest; 9.) Living under a tree; 10.) Living in the open – not at the foot of a tree, nor under a roof; 11.) Living in a charnel ground; 12.) Being satisfied with any bed or resting place that falls to one’s lot; 13.) The sitters practice, in other words, sitting, standing or walking, but never lying down.

**The pure abodes** (*suddhāvāsa*) of the Anāgāmi: After death, if the Anāgāmi has not yet cut any of the higher fetters, he will appear in the heaven of the (*aviha*) gods, then after vanishing, he appears in the heaven of the unworried (*atappa*) gods. After vanishing from there he appears in the heaven of the clearly-visible (*sudassa*) gods, from there in the heaven of the clear-visioned (*sudassī*) gods, from there in the heaven of the highest (*akaniṭṭha*) gods. There he attains the holy path for the overcoming of the higher fetters. Such a being is called “one who passes up-stream to the highest gods”. In each of these heavens he will spend at most 10,000 years.

**The four categories of beings:** After the Buddha attained Awakening and was considering whether or not to teach the Dhamma, he perceived that there were four categories of beings: those of swift understanding (*ugghatitaññu*), who would gain Awakening after a short explanation of the Dhamma; those who would gain Awakening only after a lengthy explanation (*vipacitaññu*); those who would gain Awakening only after being led through the practice (*neyya*); and those, the largest group, who are untrainable (*pada-parama*) and therefore have only one way to go; hell.

People who are interested can find more information about Pāli terms at the following website: <http://www.wisdomlib.org/m/home.html>



Luangta Mahā Bua going on alms round at Wat Pa Baan Taad

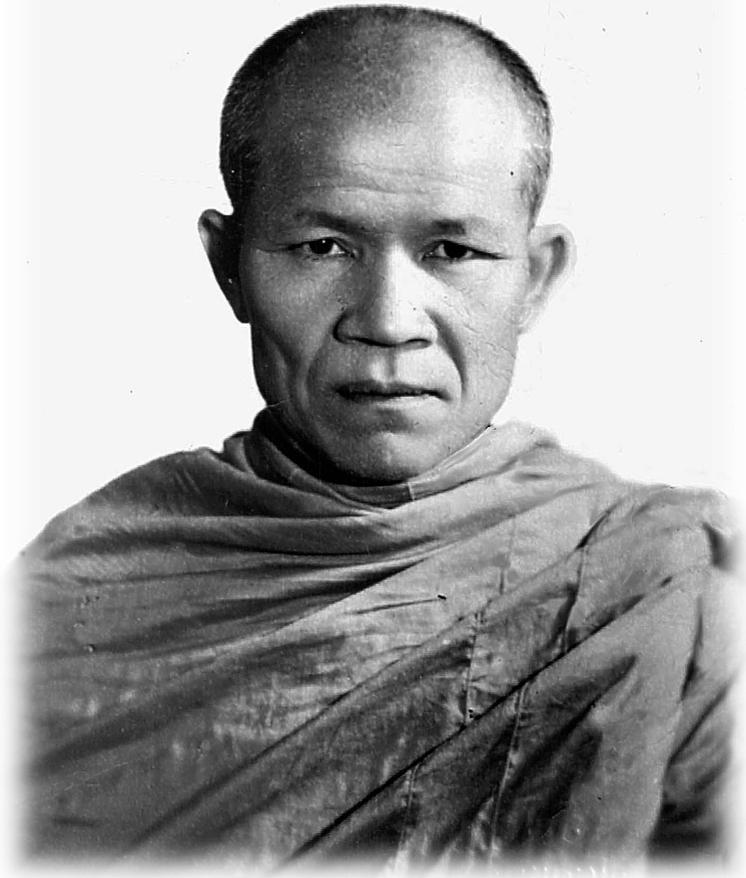


Luangta Mahā Bua receiving alms from HRH Princess Chulaporn

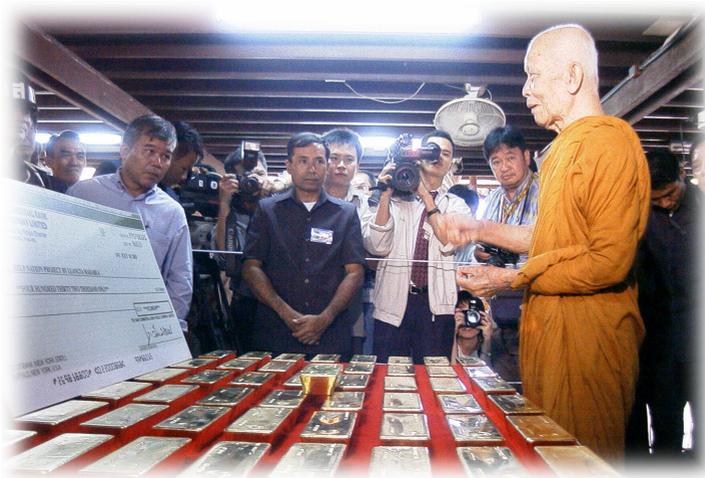


ต้นโพธิ์ภายในบริเวณวัด

The Bodhi Tree at Wat Pa Baan Taad



Luangta Mahā Bua



Luangta Mahā Bua donating Gold to the Thai Nation



One of Luangta Mahā Bua's bone fragments that has already turned into a relic. (more high resolution photos of his relics can be found at: <http://www.luangta.com/English/site/Photos.htm>)



(C07)



(C08)



(C09)

(C10)



Development of the cremation site at the forest monastery of Baan Taad



(C11)



(C12)



(C13)



# Venerable Acharn Mahā Bua Ñāṇasampanno

passed away on Sunday 30th January 2011 at 3.53 am.



นอมรำลึกท่านอาจารย์พระมหาบัว ญาณสัมปันโน  
"กราบนมัสการลาครั้งสุดท้ายด้วยเศียรเกล้า"

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