

Luangta Maha Bua Nanasampanno

Dhammatalk to the Laypeople at Wat Pa Baan Taad on the 29th of August 2004.

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

Before the meal:

Now that the cremation of Ajahn Panna is over, clean up the mess, all of this leftover paper and food. Look around to see what needs to be done 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 for cleaning up.

I'll give you now my blessing...

Who is the one who takes care of the bone fragments of Ajahn Panna? I will not have anything to do with this. The monks should decide on it. They said that Ajahn Dick will take care. Ajahn Dick takes care of the bone fragments? Yes. He knows about this well.

At 5 am, when I went out to the cremation site to have a look, all of the bone fragments had been collected. Last night at 10 pm I also had a look, and saw that the fire was still burning, however, it had already subsided a lot. The firewood that was used to cremate Ajahn Panna, was all good firewood. I myself went to inspect the firewood. It plays an important 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 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 ordered 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 to see! When they removed the flowers, there seemed to be only flowers and no logs. When the fire was started again, one could see, that even the firewood itself was not carefully chosen. They had just indiscriminately heaped any wood on the pile. The bone fragments of Mae Chee Gaeo eventually turned into relics. But in terms of their clarity, they weren't that clear. It all depends on the wood and the intensity of the fire.

This was a lesson to be learnt. So for the cremation of LungPhor Dtan I was the one who, from the beginning, took care of it. I sent them out to fetch some really good firewood. Like balau or red luan. That kind of wood makes for a really fierce fire. I had them go and fetch that kind of wood, such as balau and red luan. There are several kinds of wood that produce a fierce fire and we have some of this kind here – we own it. 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 Ajahn Thui to oversee it and asked him to carefully inspect the firewood. I didn't let anybody other than Than Tui take responsibility for the corpse of LungPhor Dtan. I gave Than Thui that responsibility. Choosing firewood is extremely important. I had them search for, and bring only the best selection. Before the cremation, I went and inspected all the wood. It was all good firewood, Just like I had ordered it.

It looks like it's not going to rain. There are only a few rain clouds. This morning only a few drops were falling. For the last few days there wasn't a lot of rain; This was exceptional. For prior to this it rained every day, lightly but non-stop. It just rained. But at the moment it isn't raining, and that suits well.

Ajahn Panna's passing is a big loss for the foreign monks. When western monks were coming, it was Ajahn Panna they went to, for he explained the Dhamma and the monk duties to be followed,

that were laid out by me. Ajahn Panna would teach them the various tricks and methods. And now that he has passed away, I have the feeling that this is really a great loss. Wherever they came from, Ajahn Panna 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 Ajahn Dick. He is quite good, but he comes in second after Ajahn Panna. Ajahn Panna was very clever in teaching all of the tricks and methods and all the different angles of Dhamma. The development of his heart was quite good as well. Ajahn Panna and Ajahn Dick were both good, but I felt that Ajahn Panna was more refined in his teaching.

Now, what is it that you wanted to say? What did Jane have to say? What happened that day? Go ahead and tell me!

“She told, that on the night that Ajahn Panna died, she was sleeping. At about 1:30am the window in her room opened by itself. Even though the doors and windows were normally very hard to open. So she thought that a burglar 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 Ajahn Sumedho telephoned to tell her that Ajahn Panna had died at around 1:00am. That's the time in England. This corresponds to 8:00am in Thailand.”

The time matches. It's the same time. Than Panna had alerted his disciple. Jane was his disciple and she came to stay here with Freda. Jane has often been coming here to stay, for a long time now. Sometimes she participated for a whole month. She came to meditate here. She didn't practice a lot before, just enough to feel comfortable. Both Jane and Freda came here. It's Jane that says that Than Panna came to visit her, to let her know his time of death by letting the window open on its own.

Before I went to Bangkok, I visited Than Panna. He was in the downstairs room of his kuti. I went in. Monks and novices know me well, so no one dared to disturb us. As soon as they saw me go in, everyone left the room, Only Than Panna and I were in the room, just the two of us having a conversation. I told him that there was no need to be concerned about his corpse or the cremation site. On the contrary, he was here to train his heart and not to be concerned about those things. Anyone could do these things instead of him, but when it comes to the citta, no one else can take care of it on his behalf. It is his duty to look after his citta, and only he can do it. That's what I told him.

I gave him instructions specifically related to his heart. Regarding this he had a good foundation. In this regard both of them, Than Panna and Than Dick are good.

If one says this is a praise or not, let it be, for the teaching that I give is not in the least bit wrong. The way I have practised, I've passed through everything: Right and wrong, good and evil. They were all my teachers that instructed me in everything. After that I instructed my disciples. And in this way I myself became a teacher. 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. Concerning the training of the citta this 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 called, “the citta truly teaching the citta”. I just can't take anything and teach you. No! I have to pull it directly out of my heart. So the listener can easily understand it, and their practice will really take 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. The more correct the instructions are, the better the overcoming of hindrances and the smoother the practice will 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 kilesas but it can also improve itself. My teaching converges into this one spot in the heart where everything can be shaken up.

It's like the kammattana bhikkhus who have only one interest: to get free from dukkha. So the teaching has to be really absolutely correct. So that these practitioners can progress smoothly, and with nothing missing. It is of great importance, that they have a teaching master, who correctly instructs them. An example of this was Venerable Ajahn Mun. He could explain everything in the greatest detail. Whatever problem it might be, 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, although he tried to restrain me each time. Whatever he pointed out to me, I tried to break through. That's why he really had to hold me back, or strongly pull me back, for I was too intense and went overboard. Just like sitting all through the night. 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. Everything else was irrelevant, for whatever should happen, I wouldn't care as long as the citta was going full steam ahead.

Venerable Ajahn Mun knew about everything; be it the aspect of the body or the heart, he knew everything about it. So when I went overboard, he would pull me back. When staying in samadhi, he really gave me a roasting: "You're going to die in samadhi, aren't you? Your samadhi is like a pig on a chopping board". He really drummed it into me "You're going to die in there, aren't 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 understood it, then it clicked instantly, for I was only genuinely searching for the truth. When Lungphu Mun mentioned this or that in his talk, I was onto it in a flash, and would practice accordingly. 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 was breaking, I didn't care: "As long as the kilesas do not break, then I certainly wasn't going to give in." This is why I say, that my citta really throws itself at something. Otherwise in regards to my body, how could I have ruined my stomach?

For I was constantly fasting - never eating. I would refuse to eat, if there was no real danger of dying. Because once I ate, I felt like a heavily loaded truck - not at all agile. Here I want to say that fasting has to be compatible with a person's character traits. Whatever is right for your character traits, that's what you hold onto!

Most of the time I acted like this. The body is a means of re-enforcing the kilesas. It's truly an excellent tool of the kilesas. If the body has energy, it re-enforces the kilesas. It is for this reason that we have to de-energize the body. With de-energize, of course I mean fasting. It was good for me to be on my own, for I didn't have to be concerned about anybody else. Only when I wanted to, I ate. It didn't matter for how long I was fasting, as I was living on my own. If there were two of us, each one would have to consider the other and that would be bothersome. If I'm by myself, I'm independent. When I want to eat, then I eat, when I want to fast, then I fast as long as I wish. If I really felt like I was dying, then I'd go on alms round, and then eat. Though the body was weak, the mind was exceptionally penetrating. An energetic body and an alert mind just don't go hand in hand.

Once, I went to a village and I nearly dropped dead before I got there. So half way there I sat down and rested. Listen to this! On the way there I nearly dropped dead, but after I finished eating, on the way back, I felt energetic like a racehorse. Completely back into shape immediately. To get the body back into shape is really easy. 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 training the mind, and I myself was really heavy handed. I fasted so much that I ruined my stomach.

In my 10th year as a monk the problems with my stomach started. In my 7th pansa I started to really get serious about practicing - no messing around. So when I reached my 10th pansa my

stomach really gave me trouble. However, I paid no attention for I desired only one thing – to practice. Therefore fasting was compatible with my character.

I also tried to refrain from sleeping - nesajjikanga (refraining from lying down). This is one of the 13 dhutanga practices. The more I refrained from sleeping, instead of the citta becoming brighter and more radiant, it became duller and duller. The more days I refrained from sleeping, the worse it got. Observing the results, it just made no sense. So, this was not right for me. However much I refrained from sleep, I only got duller. So I stopped and never tried it again. Only fasting was compatible with my character. If I was on my own, instead of eating little, I would fast. When staying with my 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.

I had look after the monks and novices, that had come to stay with Venerable Ajahn Mun. I was the one who watched over them, advised them and cautioned them, so that they did not act inappropriately or be an eyesore in the presence of Lungphu Mun. Lungphu Mun did not invite me to come, I came on my own accord. So I just couldn't burden him with unnecessary things. That's why I really had to attach importance to the proper conduct of the monks and novices. It's true that they were really afraid of Lungphu Mun, although he did not get very involved with them. But they were afraid of me just as much, for I was always on their back. Wasn't that so? 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 to admonish them.

In my duty towards Lungphu Mun I wanted to make things as easy as possible for him. This being the case I would never fast, so I reduced my food intake to about 60%. I thought this much was enough. I would practice as much as I could. 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 regarding 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 Lungphu 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 to go on tudong, I instantly started fasting again. That's how it was.

Speaking about my Venerable Teacher, the one who trained and taught me; he would constantly hold me back. I was very daring, so he had to rein me in. He was never mistaken about anything he taught. He was always right. Just like me sitting through the night; I didn't care about any side effects, I only wanted to, following my heart, get this to work, no matter if the owner goes to pot. He constantly observed me. Once in a while I would go visit him and then 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, then I immediately would consider it back and forth.

Normally he would be talking to me like a father to a son, 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 was sitting through the night without sleeping. He referred to the example of a rider training his horse. This simile is in the scriptures and knew it. No sooner had he raised this example than I immediately understood it, because I had studied it before. He said, "a horse that is very wild, adventurous, and ready to charge..." As soon as he started, I sat down and paid my respects. Regardless he carried on: "A rider has to train a horse that is bold and daring, really harshly. If it's not the time to eat he gives him no grass. If it's not the time to drink he gives him no water. There is only this: training! As the horse's wild unruly nature subsides, so too the harshness of the training can be reduced. Once the horse can be put to work, then normal training can be applied." He merely said this concerning the simile, a rider training a horse.

I still regret that Venerable Ajahn Mun didn't turn around to me and say, "And this dog here, in which way should it be trained"? I really wanted him to say this to me, for it would have fitted my nature perfectly, but he just didn't. Anyway I understood everything and after that 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 panna, it was the same. I was in that deep samadhi, wow!

Once the citta is in this kind of samadhi, then I would say, nobody can come and fool us about it anymore. I could stay all day long without thinking about a thing; because thinking was too troublesome. A thought would come once in a while. But before, I could not go without thinking. It would boil up, wanting to think and concoct this or that, driven by the desire to see, hear, smell, taste and touch, in order to experience this or that. They incessantly boiled up, concocting this or that and then disguising it. Once one rests in Samadhi, then it becomes still. Samadhi is just like water extinguishing the fire. It's really quiet and externally triggered thoughts don't exist – one just does not want to think! It only would bother the heart. Whereas before I could not go without thinking, for I believed not being able to think would kill me. Do you understand it?

The moment one can silence them all, one can stay in it – no matter where - all day long. One does not think about anything at all. Only this unperturbed “knowingness” remains. So much so, that I blindly grabbed hold of it as being nibbana. When Lungphu Mun chased me out of samadhi, saying that samadhi is like a pig on a chopping block, or like meat sticking to the tooth (not the real thing). He really hit me with it: “Do you know that all of this samadhi, is nothing but samudaya...” (the origin of dukkha) – thus he went on and thus getting rid of all my studied Dhamma once and for all! For that samadhi was samudaya was something I had never heard before. He continued with “Hey! Hey! Are you aware that all of this samadhi, is nothing but samudaya?” Instantly I responded, “Ok, if samadhi is samudaya, then how can I develop samma (correct) samadhi?”

See, I disputed with him, for I saw some holes in his argument. “Well”, he replied. “The samadhi of the Lord Buddha, was in such and such a way, but your samadhi is like this...” See, I instantly had to subdue!

From that point onwards I set off in the direction of panna. Lungphu Mun had chased me out of Samadhi to go in the direction of developing wisdom. He went on: “You know, samadhi isn't the means to cure the kilesas, instead it is only wisdom that removes the kilesas. Samadhi is simply the way to suppress the kilesas, in order to build up energy to develop wisdom. Once wisdom has lost its power, what else could you possibly use? All of samadhi is samudaya. Can't you grasp it?”

He really scorched me with it. The moment I could accept it, I knew he had taught it correctly and that it was me who was wrong and so I abandoned my position and took up his. Now I really went out of samadhi, for I had lived in samadhi long enough (5 years) and was saturated with it. You can say that the citta was not hungry for stimuli any more. Thinking about this and that or concocting this and imagining that are the sensory objects of the citta. It loves to think and make up stories. The moment one stops it and rests solidly in the stillness of samadhi, then thoughts and imaginations are only bothersome. This is what is meant by, “the citta is not hungry for stimuli any more”. You then have to use this satisfied citta to develop wisdom, by investigating and dividing up the body. Lungphu Mun taught me and I was able to do this immediately. Once I left samadhi, as my concentration was keen, I went full steam ahead. When I then went the way of wisdom, I immediately pushed through. If I start something, then I do it full-heartedly. I wouldn't sleep or lie down during the night. The Investigation started spinning around on its own and I wouldn't sleep during the next day, for so long, that it nearly killed me. Oh, how did things get like this again?

I went to see Venerable Ajahn Mun. I told him that I had set off in the direction of panna as he had told me to. Now panna is developing. “How is it developing?” he asked. I answered, “I don't sleep, night or day and all night and day my investigation is spinning around by itself.” “See, now you just got infatuated with sankhara”, he replied. See, how he got at me?

You are using sankhara in the way of magga without knowing any limits! What he meant was, using it like this, conventional sankhara can infiltrate. This of course he didn't say, instead, he threw the whole chunk at me, for me to investigate it on my own. He only said that I got infatuated with sankhara. If I did not investigate it, I would not have found out. “This is what is called getting crazy about sankhara”, he repeated again. This time I conceded without dispute.

Reaching this stage, things were spinning around on their own, and only when I was nearly dropping dead, did I go into samadhi, just as Lungphu Mun had taught me. Oh ho! How are you able to stop panna at this stage? It really turns things upside down, so much so, that I couldn't sleep

all night long nor during the day! The citta works on its own (automatically). That's where Venerable Ajahn Mun held me back to rest in samadhi, 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 one uses them wisely, then it will become just like the Venerable Ajahn had said. This is why I never forgot this valuable lesson that Venerable Ajahn taught me. He had pioneered the correct way ahead of me and his instructions were never wrong!

Those who followed his instructions were on the fast track. If his teaching had been incorrect, one would grasp at something – who knows what – isn't it? If one holds onto something, then one goes wrong. What is one supposed to do then? Eh! When someone gives the correct instruction, whatever you hold onto, will prove itself to be correct and one only dashes ahead!

It is for this reason that teaching and giving instruction is extremely important. We practitioners cannot just rely on the scriptures to guide us. Just think about it, for I have studied the scriptures, but when I really got serious with my practice I couldn't do this with the help of the scriptures. It spun around here within the citta. Knowledge sprang forth here again and again, and I saw it becoming evident in my own heart – convincing me that it certainly did not stem from studying, but evolved because of my own practice!

Don't get me wrong, I am not belittling the scholarly approach, but when the time came to practice seriously, staking my life, at whatever point, insights arose that I'd never known or seen! They just sprang up and I had complete certainty and confidence in them. Oh yes, this went on continuously. That's the difference between practice and study. When I got started with the investigation, what can I say – I went full steam ahead – just like I told you before. There wasn't anything at all that could obstruct the heart. I say this boldly.

What I mean by obstructing, is of course referring more or less to the kilesas. For they are the spikes, the thorns, the fuel, the fire, setting the heart ablaze. When this is unravelled, that is restrained and knocked out and fighting this or that, then the citta will gradually become more and more empty. That's why we need to unravel, disclose and strike at the kilesas until they break apart and disappear completely. Then the citta will be totally empty. There is nothing left that can seep into 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 the heart is now completely open. It's like turning on one of several taps, located around a big tank. It doesn't matter which tap we turn on. Do you get it?

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 comes out immediately, apart from the issue of whether it should be answered or not. The answers in response to these questions emerge in the heart to one hundred percent. At first it is one hundred percent, but then, when I give a reply, it must be befitting the audience: how much can the audience benefit from it?

Suppose a question is asked, then the heart will answer it one hundred percent, and if it can be understood by the audience one hundred percent, then the answer just rushes out instantly. It will be answered completely. If the listener can only understand it to a certain degree, the answer given will only be to that degree. And if it's not useful to be answered, no answer will come out; I stay silent, as if it didn't know. That's what the Dhamma in the heart is like. Every one of you prick up your ears!

The Lord Buddha realized the Dhamma in his heart, and from his heart he taught the world. He knew the innermost parts of his heart. He couldn't refer to any kind of palm-leaf scriptures, for they were written down only afterwards. The Lord Buddha opened up "The book of natural causes", in his heart. And all of his noble disciples opened it in their hearts. Now my heart is full, the heart and the Dhamma are one and the same, and everything has been accomplished. There is nothing that can touch or be an obstacle to the heart; no going against this, nor obstructing that. These problems exist only in conventional reality, they exist only when there are kilesas. When the kilesas are no more, there are no more hindrances. The heart is completely open and empty all the time!

Just as the Lord Buddha explained it: “aloko udapadi” - The heart is always stunningly bright, both by day and by night. That means, there’s nothing overshadowing the heart, because the kilesas and therefore conventional reality have come to an end. There is nothing that can seep into the citta. All that remains is Dhamma and liberty. Just the pure essence of Dhamma that now can benefit the world with all its might. 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 the scriptures, but when the time came for me to really practice seriously –uh! -, the understanding didn’t arise because of my acquired knowledge, but it all turned around here in my heart. After all, everything can be found here in the heart. As an example, the Dhamma talks I give nowadays; I’m really not able to give a scholarly talk any more, and I’m not interested in doing so. I know well how much I have studied, but whatever evolves from this I honestly cannot use as a really reliable and accurate basis for my talks - that people can hang their life on. 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. That’s the way it is. These days when I give a desana, if I wanted to give it in a scholarly style, I couldn’t do it, for I just cannot remember it and let me tell you I’m not interested in remembering it either!

What is in my heart is the experience of my practice. A Dhamma talk founded on it, just instantly rushes out. No matter if it is a little or a lot, it just evolves in the heart. When it’s finished, everything disappears - there is only stillness and everything is completely empty again.

Oho! When I say everything completely disappears in this stillness, I mean it disappears in such a way that all that is left is emptiness. Sunnato lokam avekkhassu; meaning, completely empty. This world is completely empty and there is absolutely nothing to entangle the citta. This is the true natural state of the citta, which is completely free of conventional reality, that could otherwise seep in. This is the genuine Dhamma, the genuine citta. They are one and the same!

This can only emerge from our practice! You can’t realize this if you don’t practice. The practice is the key that unlocks this kind of Dhamma and not the study of the scriptures. For whatever we have learnt, it can’t become our own wealth: we can forget it or it can mislead us!

Whatever your experiences from your practice you won’t ever be able to forget them! It’s once and for all written in our hearts. The practice and the study of Dhamma, differs in this respect. Just like the desanas that I give to teach the world nowadays. I teach by means of my experience from this very nature. I’m not interested in anything anymore. Whoever will come and ask whatever, I am not afraid that I am not able to answer, or fall into a trap nor do I see that I’m bold. All I ask is that the question is reasonable. As soon as the answer appears, after being adapted towards the audience, it rushes out. 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. That’s the results of practice, in other words the heart.

The heart opens up completely, and the whole universe becomes undisguised. There is nothing in the three worlds of existence that could touch 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 reveals it and lets you see all this. You can’t achieve this any other way. However, if you practice then everything up to the highest level can be revealed. Once purity is achieved, the extent of whatever characteristics and accumulated merit one may have, will then show up in full measure; according to our design of characteristics and accumulated merits.

Since we started practicing, this design developed according to our aspirations and ideas we had. For instance we wished for, when we were practicing, to become an Arahant. Once we became an Arahant we wanted to stand out in this or that field. This is how our desires seeped in. I want to compare this with a garden. In this garden we can plant this or that. Because this is our garden, we have the right to plant every inch of it. Whatever species of trees we wish to plant, we have the right to do so. Whatever we desire or need, this is what we’ll plant and the results of this will be displayed in our garden, for this is our garden!

Liberation and release belongs to us in the same way. But its side effects are the adornments, like characteristics 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 from garden to garden, the garden of natural purity of the Arahant. Whatever kind of characteristics and merits the Arahant had accumulated in his garden, they will then display accordingly; if he has not planted a lot there, then that's all he has in his garden. Whatever he has planted in his garden, only this will be on exhibition. Those who achieved magga, phala, and nibbana and teach the world, differ therefore in the width or narrowness, depth or shallowness, and simplicity or detail of their Dhamma. Understood?

These traits differ, for they 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 merits that have been developed and sought after. Like: 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. That's the way it is. The purity is the same for all Arahants. Do you understand it now?

This is the path of practice. I ask all of you that you practice. Don't ignore your heart, and let the kilesas walk all over it. If you take on the Buddhist religion just on the outside, this only serves as an ornament to your house. Just like you decorate your house with this or that. If you take the religion to beautify yourself externally, then all you'll have in your hands is just excrement. For a heart full of kilesas is of no use. You have to adorn it with Dhamma!

Just like it is at present, it makes me really feel pity and sadness. I'm really telling you the truth. For right now monks are infatuated with titles, fortune and flattery which of course is not the way that the Lord Buddha taught us. The Lord Buddha ordered that the monks, after their ordination, were to go off into the forests and mountains; living in solitude and renouncing everything. This is the Lord Buddha's teaching; 'rukhamula-senasanam' - retreating in the forests and mountains. After ordaining as a monk, one should, according to 'rukhamula' go and live under the shade of a tree, in the forest, in the mountains, caves, or under rocky overhangs. These are places conducive to the practice, where one would not be disturbed. Your practice there will progress comfortably, smoothly and well. There you should practice diligently and with perseverance for the rest of your life!

Well, do you see it over there? Undisturbed! That's how you should live! When you live and practice according to this, you will continuously progress in the way of magga, phala and nibbana. This is how you keep fresh and vibrant.

Now people who want the bones of a pig or cow, should rush off to the market, and have these bones hung around their necks! For these pig and cow bones are the same as the fancy titles, and this or that kind of flattery or fame! Just ordained - they start to seek for fame and titles. They don't seek the essence of Dhamma to adorn their hearts. They only pursue what is dirty and unclean – nothing else then excrement. These are the kind of things the world of samsara, that is ruled by the kilesas, holds on to. Anyone who wants to kill off the kilesas should distance himself from this. But at the moment all this is a great trend. Have you noticed it?

There are a lot of monks in Bangkok now, and a lot of them are senior monks – 'the big toilets'. They teach their disciples to accumulate power, and they use their rank and titles to bait them in. Those senior monks are the ones who have the authority to give out titles or promote a monk and they have the power take them away as well. Given this, they have the bait at hand 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 out the bait - a deputy abbot here, a secretarial position there. Do you see it, here, a Phra Kru or this or that level of Chao Khun; that's what they offer. All this is just bait of the kilesas to catch the fish. Just look at that!

From Chao Khun climbing up to become a Somdet. The higher they climb, the bigger the heap of piss and shit is getting and once one gets to Somdet, it's as big as a mountain. That's what these high senior dignitaries are: nothing but filled up monk toilets. They don't contain a trace of the Dhamma, that the Lord Buddha taught to all living beings. For this is not Dhamma, it's nothing other than being

parasites. Parasites of the most dangerous kind, who destroy their own hearts, that in the beginning had some aspiration towards Dhamma, and turn them into nothing but excrement. To allow these things to fill their hearts, turns them into sewers and their hearts become filled up monk toilets!

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 piss. Finally this monastery will contain nothing but monks toilets. Although the monastery will be full of monks and novices, there will be nothing but excrement 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 is developing. Monks are infatuated with creating status and titles to award themselves in order to strengthen their power. Then they use it to tread on and destroy the Dhamma. All these things are fakes, and nothing but crap and piss!

The genuine Dhamma, as taught by the Lord Buddha, is pure gold. He sent his disciples off to live in the forests and mountains, in order to dig out this pure gold to guide their hearts. It's only with this, that peace and coolness can envelop this world and it's not due to any heaps of sewage, like titles or fame!

But at the moment, these people are eager to establish these titles and use them in the group of people who have these lewd, ignoble and evil desires, in order to gain power. They promote him to that position to possess this kind of clerical power and in this way trample all over the teachings of the Lord Buddha until nothing of it will remain. One attacks the monks, who practice willingly and well, be it in the mountains or in the forest, and accuses them of being mad. Is there anything like this in the Lord Buddha's Dhamma?

No, of course not! The Lord Buddha taught us to go and live in solitude in the forests. This being the case, why do they say that monks who dwell in the forest are mad? How wicked are these people? Here the Lord Buddha and here the evilness of us monks with shaven heads. Reflect on it!

They proclaim themselves to be monks, but their conduct results in nothing but scum. This is nothing else but firewood/gasoline to set the whole world and even the Lord Buddha ablaze. On the contrary, the Lord Buddha taught all of his disciples, be it ordained or lay to go and live in the forest and in the mountains in search of peace and tranquillity. But these monks follow their huge greed, seeking for high status, nothing else than adorning themselves with sewage, and thus they fool themselves, and the world.

Oho! There is this or that rank and once received, they'll follow us. Then we become the powerful dignitaries, the big monk toilets, trampling all over the Buddhist religion, the king, the nation and crushing them all into pieces. And this is all because of the enormous authority of these high ranking monk toilets!

At present, it spreads all over the country. Whoever hasn't seen it yet, should take a good look! The scriptures do exist, and all that I do is speak in line with its principles. Come and show me where I'm wrong!

The Lord Buddha has never taught something like this. He taught to let go and become detached, and especially to shake of these things. According to the Dhamma of 'rukkhamula-senasanam', he teaches the monks how to go about their work. As I have already explained, they should be persistent, and they should establish sati properly. Samadhi will bring you peace from the kilesas, who only pull us out, drag us around and create turmoil. Only with the help of samatha Dhamma, "the training of the citta", one will enter into tranquillity. Go into the forest, and the hills, for these are the places that are conducive to practice. This is the genuine Dhamma of the Lord Buddha, and he taught us to practice in this way.

Right now these senior monks are reeling in their victims, caught on their hooks, by offering them this or that rank. Whoever receives this or that rank is now their victim; but the victim doesn't know that there is a hook in it tightly stuck in their mouth. As soon as one gives them the bait, they bite on and are caught tightly on the hook. They pull and their blood is spilled. These kinds of monks are the

blood spilling kind, by giving out the titles of Samuh, Baidiga, Phra Khrus, and the various levels of Chao Khun and up to the Somdets, All of them belong to the group of blood spillers who reel in others with the help of the kilesas. The Lord Buddha swept away all of this, but this group of blood spillers have hauled them back in, and right now they are promoting it throughout Thailand. These monks take on the leadership, and are the group who cause the most trouble. They destroy themselves in a way that spills 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 are the hooks stuck in their mouths, so they pull on them. If you oppose them, you will be demoted and lose the rank of Samu, Baidiga or Chao Khun that lures you into thinking you’re a VIP. This, one would have to accept, for if the hook is stuck tightly in the mouth, then blood is spilled accordingly. 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 if it leads to becoming completely opposed to the Dhamma? So, what is the point of it, except to become the enemy of Dhamma?

Like the following incident shows: This was nothing but the affairs of the kilesas. At the moment something is brewing up and spreading everywhere. Oho! Like the incident on the 9th of August 2004, outside the religious affairs department in Bangkok. They went to vandalize. They held a rally of some sort, a “Great Enemy”, of enormous proportions, made up of the kind of monks I have been talking about. They were Maha this and Maha 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, like pistols. This is them, the ones with the hooks stuck in their mouths. They want to be big, be grand, by having the hook caught in their mouth. Consequently, they went to cause such turmoil. So what happened at that religious affairs department? Go and read it at the entrance of this monastery. This is the group of monks with hooks stuck tightly in their mouths. They will destroy the nation, the religion and our king. It is just this group. Can anyone of you now recall this event?

This is unknown to our religion. The Lord Buddha swept all of this aside. The behaviour of monks should be according to the Dhamma: dignified, pleasing, 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. At the moment they’re starting to destroy the nation, the religion and our king. And are spreading their influence throughout the country. Like the issue of selecting the Supreme Patriarch.

How many Supreme Patriarchs have already been appointed by the King? Who dares to interfere with him? His Majesty the King is the one who 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 true for the Buddhist tradition. It is the business of the King to select the monk and appoint him to be the Supreme Patriarch. Both the King and the Supreme Patriarch work together closely. But at the moment someone is trying to snatch this title away, for he wants to become the Supreme Patriarch himself. It is just the desire to become this or that, thinking; “If I become the Supreme Patriarch myself, then all of you will become my victims.” But of course the hook doesn’t tell us that it imprisons us. Do you understand?

“When I become eminent, then I will manufacture all these ranks and titles to give to you. Creating ranks to have this or that status, that’s why one can call this group mad. 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 this or that rank. Can’t you see it? Is it like this or not? Does Luangta Maha Bua lie to you or not? I only speak the truth, so where am I wrong?

At the moment this corruption within our religion, within the monks and novices is an epidemic spreading far and wide. And the government, of course, takes this as an excuse to interfere with the religion...

*(He still goes on, but this is too specific for Thailand... You'll find a short explanation of these events at the end of the talk)*

... this group of hungry ghosts, those who just can't get enough and feed themselves on crap and piss... ...those who just can't get enough... Remember this well!

That's what I wanted to say. This is enough for now, I am also weary. I'm exhausted. There is no harm in speaking the truth sometimes. Untruthfulness is constantly announced, I'm fed up with it. So once in a while the truth should be told. I can't remember what I was talking about today, but it became quite a big topic. Is everything finished? Then I'll give my blessing...

There are many people here, it's full. Every day it's full. Yesterday a lot of western monks were here. I ordered that they be treated with priority. There were so many of them, so I told the monks to give them a lot of things to take with them, for they might be lacking quite a bit. That's why I told the monks to treat them with priority and they should give them as much as possible. Now I don't know if they can take all that with them, for the capacity of their cars might not be enough. I also gave each of them some money. Each senior monk received 50,000 Baht (ca. 1,200 Euro). I had the cheques already made out. The bank however didn't have enough cheques. There were so many that they had to order them specially from Bangkok.

Ajahn Panna was a good monk, one difficult to find. When I'm not generous, then I'll be looked upon as a bad monk.

Now I'll give my blessings...

-the end-

*Brief explanation of the situation:*

On this day in Bangkok, in front of the religious affairs department, someone fired a shot at the spokesperson of Luangta Maha Bua. Somdet Giow declared the Supreme Patriarch as incapable of acting and declared himself as the acting Supreme Patriarch. He enacted laws for the monkhood. Just as an example: Monks are not allowed to practice in the forests anymore. Monks who still live in the forest, have to leave and report to a proper monastery. He closed many monasteries, where there were abbots without titles or without appointment from "above". He declared that in a monastery there should be a number of monks who have studied at the University majoring in diverse subjects. And so on... With this Somdet Giow wanted to destroy the forest tradition and also the tradition of practice, and establish the Buddhist religion as a religion of pure studies. For this reason Luangta Maha Bua gave this fiery talk. Not only a lot of these high ranking monks, but also politicians were afraid of the Dhamma of practice, that is not afraid of anything itself and speaks out in line with the truth. Not only this, but the forest Dhamma also is highly regarded within the Thai population and has an immense following. Because of that it has a lot of influence and that is, of course, not in the interest of this group of monks and a lot of politicians. After this talk and a few videos, where one could see the Supreme Patriarch, rather old but still capable of acting, Somdet Giow was dismissed as acting Supreme Patriarch. Shortly after that he fell seriously ill...