

Dhammatalk to monks and Laypeople at Wat Pa Baan Taad
on the 27th of July 2010

“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. 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.

After a few minutes he then 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. 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 Arahant 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 say as much as this.

He has finished his talk to the monks and is talking now to laypeople. 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 it's 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'll give my blessings and then return to my kuti.

disciple: "your disciple is going back to Bangkok".

Luangta: "You go back to Bangkok, ok. I have my kuti and I will go back to my kuti. Well, I have my kuti, so I will return to my kuti." (he makes a joke, so the people laugh)

So today is the 27th of July. Now we are entering the rains retreat. How many years have I been ordained? 76 years, entering this rains. I will have been ordained for 76 years and the only option I have is to stay on, there is no way that I will disrobe. For the *citta* will stay, 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 so 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. There was only going forward till today. So, the word "wanting to disrobe" does not exist. 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!

— Evam —