



DHAMMA COMES FROM THE HEART

By
Luang Ta Maha Boowa

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Dedication

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

Translator's Introduction

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

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

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

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

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

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

All footnotes have been added by the translator.

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

With Metta

Steven Towler

A Dhamma desana instructing the monks at Wat Pa Barn Tard

Given on 28th July Buddhist Era 2542 (1999)

Dhamma Comes From the Heart

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

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

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

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

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

The observer is the one that cannot keep pace with what is going on. The nitwit has his eyes closed and so lets them come courting. There's an abundance of this amongst us monks. Being a monk therefore has no meaning. People ordain and call themselves a monk but they are a monk in name only. After that they allow the Kilesa to hit them hard all the time.

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

When there's no Sati there is nothing but the Kilesa working away day and night. They don't choose any particular bodily posture, the Kilesas just get on with their duties. They

accumulate heaps of Dukkha which is directed straight at the hearts of those who practice (meditation), such as we monks. Now this is really important!

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

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

Whichever posture you are in, if you have Sati directing the heart then it can be said you have diligence and perseverance in every posture. Whether you walk Caṅkama¹ or you don't, being diligent is all about having Sati latched onto the Citta, the thing that is the danger because the Kilesas and concocted thoughts emanate from there. They have a hold on us all the time. They just won't stay away from us. This is a diligent person.

In addition to this you have to investigate every angle and every level² with the clever application of Paññā. Sati will not be lacking. Sati will envelop the heart evenly. This is what is referred to as putting effort into both Sati and Paññā. Focus on doing this. It will be as if the world we live is not there. That's because this entire world is the world of the Kilesa.

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

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

Those who focus on a Parikamma word but have not yet established a base that is Samādhi should make the Parikamma the foundation. This is done by having Sati stick like glue to the Parikamma that is linked to knowingness³. This is a person who has perseverance. Someone who latches on like a dog with a bone. This is persistence! I call on all of you to remember this. This was how I made progress myself.

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

¹ Walking meditation

² Every angle and every level of reality.

³ Knowingness refers to the ability of the Citta to "know". It is not the knowing of anything specific but is the quality of knowing itself or the capacity to know. There is no adequate translation in English and so the translator has coined the term "Knowingness". In this case it refers to that which knows the Parikamma.

When the Citta deteriorated to the stage where I felt I couldn't resurrect it, where the regression seemed irreversible, this is what I mean by searching for a foundation that is dependable. When I just didn't seem to be able to make steady and consistent progress I racked my brains thinking about it until I remembered what it means to lack Sati. I realized this happens because there is no Parikamma controlling the heart.

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

The cycle of progress and regression is something I was now quite familiar with and, no matter how much I forbade it, I just couldn't stop it. The progress I made deteriorated right before my eyes. This time, however, I was going to deny this from happening by using *Buddho*⁴. This didn't mean that I was going to in some way obstruct the cycle of progress and regression. If my practice wanted to slip backwards, then it could. If it wanted to advance, then it could. What I was **not** going to avoid was sticking to the Parikamma. This is how I established⁵ the Citta; like this!

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

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

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

As I latched onto *Buddho* every day the Citta gradually became calm and peaceful; letting me see things clearly. I refused to relinquish my grip on the Parikamma at any time. I did this until I could see with great clarity that when the Citta is very refined and deeply immersed in tranquillity, there was no Parikamma. This gave rise to doubt and I thought, "How come the Parikamma has disappeared? What should I focus on now? Previously I had concentrated on the Parikamma, that is *Buddho*, and attached my Sati to this continuously but now my Parikamma has gone."

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

Okay, well, it didn't matter that there was no Parikamma, I was going to stay with the "knowingness". When Sati was fixed on the Parikamma and the Parikamma disappeared, I set my attention on the "knowingness". Wherever it went, whether there was progress or

⁴ *Buddho* is the Parikamma word.

⁵ Establish the basis or foundation of meditation.

regress, I had to be aware of it. I wasn't going to let go of the "knowingness". I was going to substitute the "knowingness" for the Parikamma. This was what Sati latched onto. If the time was ripe to make some advances, they would happen by themselves.

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

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

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

Now, when I progressed to the level where previously deterioration would have set in; a level where progress lasted for two or three days before the wheels fell off; a level where I could only sustain progress for two or three days before it evaporated before my eyes, a level at which no matter how determined I was I couldn't sustain my practice; now, when I reached this level, instead of slipping backwards I let go of all my concerns and worries completely.

I had seen this tale of destruction before. Upon reaching three days (of good practice) regression sets in. But this time I said, "Okay, if you're going to slip backwards, get on with it!" I had no interest in or concern for either making progress or slipping backwards. However, I was not prepared to let go of the Parikamma Buddho⁶.

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

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

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

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

From then on my practice didn't deteriorate because Sati was fixed onto the Parikamma at all times. I made this the core of my practice. From this point I was able to dive into Samādhi that was strong and firm. I didn't pull away from the Parikamma until the Citta was strong and firm and that point had become the anchor for Sati. Sati latched onto the spot that is "the one who knows"⁷.

⁶ Even though Buddho is not the object of concentration when the Citta is at its most subtle, it is what we return to when we are out of that state. This is why we say that we do not let go of it.

⁷ "The one who knows" is the observer of the meditation subject.

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

This way to set up the Citta is fundamental.

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

Don’t prevaricate and fiddle about trying to find a foundation for your practice. We practising monks⁸ could practise until the day we die and it will have no meaning if we fail to establish the right foundation. This is a foundation you can establish and I have taught you all you need to know to do so. I have been down this path myself and this was how I developed a base for my meditation. Consequently, I implore you to place the greatest importance on setting up a firm footing.

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

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

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

So, Sati must now be directed towards and become aware of this spot. It does not matter if the whole Citta is a ball of fire, Sati and the Parikamma must be trained at this spot; they must sear⁹ away at this spot. After some time, the fire will peter out all by itself. This is because we will refuse to allow thoughts of external objects to fuel the fire of the Kilesa that burns us. The Citta will then see some solidity return.

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

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

⁸ Monks who practise the teaching of the Buddha rather than just study it.

⁹ The metaphor of the fire applies both to the Kilesas and Sati/Paññā but for different reasons. Sati/ Paññā burn away the Kilesas and are sometimes referred to as the ascetic’s fire.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Make sure you take this seriously. Set to work using Paññā and be committed. Keep on investigating like this. Build it back up and continue to investigate. Break it back down and continue to investigate. Keep returning to observe the body. Examine the body. Get on! Pull it apart! When you do rip the body apart, the Citta will become very bright and luminous. There will be no limit to the Citta's brilliance. The power of the Citta will grow stronger. Its proficiency will increase. The speed of the Citta's investigation will accelerate.

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

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

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

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

When you become experienced and proficient at his level, wherever you look; whether looking at a person or an animal, a woman or a man, you will always see them in the same state that you see during your investigation. You will see skin covering bones and then you

see them as just a skeleton or you will see them as simply flesh and skin. How they appear will depend on the clarity of Paññā and the slant you have put on your examination. I want you to adopt this investigative slant as a standard for your analysis, a perpetual grindstone for Paññā. This is a thorough investigation with Paññā.

When we feel tired and weary of the examination we do so because investigation is work for the Citta; work in the way of Paññā. It is likely to be our work forever. When we do a lot of work we are likely to feel exhausted and worn out. At this time, pull back from the investigation and rest in the state of Samādhi in order to revive the Citta's strength.

Whilst in Samādhi we will naturally free ourselves from all our work and settle down into a stillness that is both comfortable and calm. We will lay down our burdens. It is like getting rid of something that irritates us¹⁰. Let yourself rest in this tranquillity. Don't concern yourself with work. At the time we are peaceful we need to be really peaceful. There is nothing we need to bother ourselves with.

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

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

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

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

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

The body is very important because Rāga Tanhā is dependent on the body. The whole world is in turmoil. In this sense the body is extremely important. We see this when it gives its performance¹¹. There is not another Kilesa that is a heavier weight on the Citta than Kāma Kilesa. There is not another Kilesa that exerts more influence on the Citta than Kāma Kilesa and Kāma Kilesa is associated with the body. As the body becomes less influential, so too do these other things.

When we investigate and throw off (the shackle) of the body all these other issues are also expunged. Kāma Kilesa is severed simultaneously. This is something I do not need to give you a hint about. Just investigate in this manner and that is all you need to do. Results will be seen by those who practise but, as I've said, trying to anticipate these is not good. They will be results that are peculiar to the individual practitioner. No matter what, I ask you to examine the body until you become adept. Whoever you turn your attention to; see them as nothing but a pile of bones, a stack of meat and a heap of skin. Do not see them as an animal

¹⁰ Literally: Like pulling out a splitter or a thorn.

¹¹ Literally: When it climbs up on the stage.

or, a person or, a woman or, a man. Do not look at the skin. See right through it and look at all there is underneath it. This is called being skillful with Paññā.

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

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

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

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

I am telling you, this examination of the body is important. See it pulverized into pieces and scattered. This examination of the body is like letting us see the reality of its every component, its every part, whenever we focus on it. This is where you will discover if you are sufficiently experienced. So, here is where you need to establish a pile of Asubha. It does not matter if it is; female or male, them or us, set up this pile of Asubha¹² right in front of you. This tale of decay and destruction is rapid you know. You no sooner set it up than it is gone. If you investigate like this you will immediately disengage yourself from the body.

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

When you have mastered this technique, form (a body) in front of you. That is, don't pull it apart. If the body is a pile of Asubha let that be in front of you. Watch every action made by the heap of repulsiveness that is clearly visible in front of you¹³. Wherever it moves watch it. Wherever it goes make your examination of it crystal clear. If it is not clear, carry on until it is, until you see the body disintegrate and scatter to the four winds; just like it's done before.

When you have become an experienced investigator keep repeating the process. Focus on its every movement, wherever it goes. Do this until you comprehend what causes it and where it

¹² Some practitioners do put physical parts, such as bones, hair or nail clippings in front of them to concentrate on, however, in this context it means to imagine a repulsive body or body parts in front of you.

¹³ When you have complete mastery it does not matter whether your eyes are open or shut, the vision of Asubha is always there.

comes from. This Asubha , where does it come from? Who is the one making all the assumptions about it? Who is the one who thinks it is important to determine whether it is attractive or repulsive¹⁴? Really get to grips with these questions and the realization will turn back into the heart¹⁵.

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

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

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

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

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

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

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

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

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

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

¹⁴ Subha or Asubha

¹⁵ The external view of Asubha will gradually become an internal feeling of Asubha.

If you are determined to practise in accordance with the principles laid down by the Lord Buddha you cannot surpass Magga, Phala and Nibbāna¹⁶. Anyone can realize this. It is **Akālika Akālika**. This is what I mean, Dhamma is **Akālika**. There is no place or era that can destroy it. If you put in diligent effort and focus consistently the Kilesa will collapse and this too will happen regardless of place and time. You must take this point seriously.

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

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

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

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

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

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

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

¹⁶ Magga – The Noble Eightfold Path. Phala – The fruit/reward of following the Path. Nibbāna – The end of suffering and the eradication of the Kilesa. At the moments of enlightenment there is a Path moment followed by a Fruit moment then there is Nibbāna.

Don't fall for the Kilesas deception and go showing them off. It is important that you are not misguided about this, thinking the people that have title, businesses, a retinue, property, money and belongings, to a greater or lesser extent, are the ones that have happiness.

On the contrary, all these things are tricks of the Kilesas; they stoke the fire that burns within our hearts'. Having a lot or a little makes no difference to whether we are happy or miserable because this is a case of the Kilesa pulling the wool over our eyes. It is not Dhamma. Those with rank of any level, high or low, are fooling themselves. They have only the Kilesa spinning a web of deception. Their Kilesas hoodwink them and so their suffering is not reduced. All people; the haves, the have nots, the stupid and the clever are suffering in exactly the same way.

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

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

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

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

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

As for the level of Kayagata Sati, the investigation of Asubha, is Paññā on the fly. Paññā on automatic or not, the amount that is on the fly depends on your level of expertise in the practise of Subha/Asubha; the amount that you have turned around (the Citta's perception).

To call this automatic Paññā is not incorrect, however, the Kilesa are not interested in what you call it. Just get rid of these Kilesas from the heart and that will be satisfactory.

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

Later, I will speak about Sati and Paññā turning their attention to more refined Dhamma, that is Nāma Dhamma. The body is called Rupa Dhamma. Examine it astutely. Sever Kāma Kilesa. Eradicate it from the heart and what's left (to examine) is Nāma Dhamma. Examine Vedanā, Saññā, Sankhāra and Viññāna which concoct what happens in the Citta. Whatever you imagine, be it good or immoral, you imagine it and then it disappears.

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

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

Those who practise Dhamma must do so seriously. When this (the self) is eliminated, it is as if Nibbāna stretches out everywhere. It's the Kilesa that obstruct and clog up everything and prevent us from seeing. As soon as they are eradicated, Magga, Phala and Nibbāna become pervasive. You grasp this quickly and firmly and I mean firmly. You grasp this constantly with Sati and Paññā on automatic. You switch from working hard to easing off. At this stage Sati and Paññā will whirl away all the time. Making sure you understand things clearly. This is what a serious practitioner does. They see with clarity so why shouldn't they speak about it¹⁷?

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

I am not boasting when I say every aspect of progress that I have made in the practise of Dhamma is now consistently clear to me. From the stage of Samādhi where, as I explained previously, it ebbed and flowed, advanced and retreated, until the stage where I could establish Samādhi but became addicted to it. I was hooked on Samādhi for five years because I did not know which way to go. I saw Samādhi as being Nibbāna. I had come to a grinding halt because of my careless addiction to Samādhi.

¹⁷ A reference back to the start of the desana where Luang Ta says that his talks come from the heart and do not rely on academic learning. The clarity referred to is there because "they" are Arahants and have no need quote text.

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

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

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

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

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

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

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

As soon as the problem of Kāma Kilesa's association with the body has been removed the whole world becomes completely empty. It is like there is no enemy anymore. There is just oneself, this body, which is a heavy burden carried by the Citta and which causes it extreme pain and suffering. Worldlings suffer enormously because of this body. You can carve this in stone! Once the heart has broken the attachment to the body there is nothing left. The whole world is void. This is the level of emptiness. There is no heap of suffering to get us hot and bothered causing us pain and torment. The Citta is deeply engrossed so that Magga Phala and Nibbāna can arise at the highest level and to do this the Citta has to be even more subtle. Now this is "being on automatic".

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

I'm telling you, you must come to know yourself. It is not that you have to investigate like this forever. When you get to the level where you have let go, even if you try and force

yourself to investigate it just won't happen as you already know everything that needs to be known! Got it!

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

When there is still some fuel for the fire it will constantly flare up. The fuel that was in the body has now been exhausted. The fire that is Sati/Paññā will then cease and pass on¹⁸ of its own accord. However, when you reach levels that still have fuel by way of the Kilesa, however subtle and refined, it follows that the fire will continue to burn, relentlessly.

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

No matter if your Nimitta is external or internal, bring your attention to bear on it and use it for training of the Citta until there is nothing left of the Nimitta. There will be no problems with the body anymore but there is still one kind of Nimitta that remains inside the Citta. At this level the Nimitta becomes the plaything of Paññā but it lets the most refined Kāma Kilesa scrape in.

At this level you can take a test. Just like me you can get 50% and that is a pass mark. At this stage the Kilesas have been reduced by 50%. When you are in this grade, things will become even more subtle. This is the same as the stage of Anagami that I have mentioned previously. This is the increased degree of subtlety that will occur.

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

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

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

Everything comes from the Citta. Whether we have thoughts about something moral or something immoral or with any meaning at all, they all stem from the Citta. If you follow them you end up at the Citta. This being the case, when you do this, you arrive at the Citta, the most important spot. Do you follow? That is where they (thoughts, feelings, imagination)

¹⁸ Later in the desana Luang Ta explain how Sati/Paññā moves on to become Mahā Sati and Mahā Paññā

come from. They then turn around and become **Avijjā Paccaya Sankhāra**¹⁹. Ah! This is as important as it gets, right here! See this distinctly. When they get this far, they disintegrate right there. Well, well. This is where they enter. Investigate and drill down into that spot for it is the birthplace of all Saññā Ārammana. When your investigation penetrates that spot, it will collapse and any attachment to it will be completely severed; leaving no residual.

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

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

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

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

This is following the trail of the Kilesa, that which is born of Avijjā. It casts a net over all of them. They are nothing but the net of Avijjā. When your investigation penetrates this, let it burn right into them. This is **Tapa Dhamma**²⁰ that is to say Sati, Paññā, Saddha and diligence. Let these burn until anything that is in their way collapses and you leave it behind.

Whichever Kilesas still exist, put the blowtorch to them relentlessly; as I have explained. Paññā at a coarse level, a mid range level or Sati/Paññā on automatic will whirl away by itself. It will burn of its own accord until it becomes **Mahā Sati Mahā Paññā**²¹. The Sati/Paññā that was on automatic, which we used to become experience, has now moved on to become Mahā Sati and Mahā Paññā. What happens after that, well, whatever I say wouldn't do it justice.

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

¹⁹ The beginning of Paticcasamuppāda, Dependent Origination. Dependent on Ignorance (Avijjā) arises Kammic Formations. The "turning around" is cause and effect in action. It could be said that what was an effect of the past has become a cause in the present.

²⁰ Tapa is the acetic fire that is said to burn out the Kilesa.

²¹ Great or extraordinary mindfulness and wisdom.

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

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

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

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

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

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

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

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

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

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

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

It is like the all the rivers flow down to the ocean. You can give each a name, such as the River Chao Phraya²² or the River Bang Pakong, but when they reach the ocean they are called just one word, "ocean". They are all mixed up together. You can then no longer refer to them as individual rivers.

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

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

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

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

²² The river that runs through Bangkok.

This explanation is not what you study or recite or find in the scriptures and commentaries. The more you study the more doubts you have. I have academic achievements myself²³ so I am not just boasting about it or mentioning it in passing.

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

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

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

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

It begins with the Citta attaining Samādhi. Our Citta being still is the beginning. The foundation is laid in the stage that is Samādhi. The drawing²⁴ of Samādhi is now established; Samādhi of the kind that is steadfast now appears. Just like building the house. Starting from the laying of the foundation to the time the beams go up until the building is completed; this house is built perfectly.

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

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

Then there are those who don the saffron robe and shave their heads and declare themselves to be monks, even though they don't have a shred of Sila. They are only here to study and

²³ The title "Mahā" was given because Luang Ta passed the 3rd level of examination.

²⁴ Referring back to the idea of the house plan.

that's all. They don't practise and not only that they ruin their own Sila to boot. Where is the Sila in that?

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

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

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

Fortunately for me I did have my practice. I studied and then I practised.

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

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

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

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

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

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

Unadulterated knowledge comes forth in due order.

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

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

So here it is; study (Pariyatti), practise (Paṭipatti) and enlightenment (Paṭivedha) in true harmony.

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

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

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

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

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

Sādhu²⁵!

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

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

²⁵²⁵ Sādhu is a respectful salutation. In this context the translator can envisage the author saying, "Thank goodness for that" if he was speaking in English.

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

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

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

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

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

So, Buddhism is like a market for Magga Phala and Nibbāna which is fresh and contemporary. This is what is meant by Akāliko Akāliko. Just listen. The Dhamma of the Lord Buddha has a time and place in any era and it is all down to those who practise. If there is no practice, even if you got a man and wrapt him in the Buddha’s robe there would be no validity in the religion. If there is practice, even though the Lord Buddha may be gone to Parinibbāna, wherever that is, Svākkhatadhamma, Dhamma that is well taught, will be the path to follow. This is like the plan that is proper in every way.

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

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

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

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

The matter of Metta is something that is extremely important. That I get out and about guiding the community is a kind of Dhamma that I never considered before. I am aware that I

have become a leader and an example to the community and to the Thai people. It comes from wanting to be a visible inspiration and I must strike while the iron is hot.

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

This is understanding and my heart is full of it.

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

I have been striking out since 15th May BE 2493 whilst on the ridge of the hill at Wat Doi Dhammachedi at eleven o'clock at night. That was the time that I cremated the corpse of the Kilesa. It was as if the whole of the Lokadhātu trembled and shook within my heart. It was as if the heart and the Kilesa went their separate ways. It was like the entire Lokadhātu was vibrating.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

So, don't try and stop me.

The Kilesas have the three spheres of Lokadhātu. At present my heart is full of Dhamma which engulfs Lokadhātu so how could they possibly prevent me from saying what I do? The

Lord Buddha knew what he knew, saw what he saw and was able to speak about it. So I say, as I have come to know and see exactly the same things, why shouldn't I say so?

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

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

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

Where does desire and wanting to show off come from? We just have it. This year it has come time to expose this; to expose it continuously, far and wide. Consequently, I now dare to speak out, saying that I have been giving desanas and expositions like this to educate the world for almost two years. The general public and all my followers may think that my desanas will go on for ages and the Dhamma content will fade. What I say is, don't have any misunderstanding about this. It's not certain. It all depends on circumstances.

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

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

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

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

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

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

In the end, Buddhism will become just a religion of scripture which is put away in a box, in a cabinet, under lock and key. It won't be able to get out and about. That's the way it will be. All that will be left will be the Kilesa marketing their wares. Buddhism will be mashed entirely to pulp.

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

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

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

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

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

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

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

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

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

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

I implore all of you to be determined.

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

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

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

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

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

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

Bald headed monks are (supposed to be) the cool and peaceful faction (of the community). This being the case why has it come to be that monks are a danger to the nation and the religion? Well, it is because of the good for nothing, pushy nature of the Kilesas. They knead

the hearts' of monks and express themselves as passionate opposition to the nation and to Buddhism. It is for this reason and this reason only.

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

They speak but you can't see where they can be criticised. They're people who respect and look up to the religion. They show concern. You see them everywhere, They are very familiar, consequently, they dare to speak. But they don't understand, so on what basis do they speak? You see these monks travelling around all over the place, damaging the religion wherever they go. In the countryside and in the cities, they just cannot help themselves because people have to think about something. They cannot stand to be hemmed in. They come and confide in teachers they respect. These monks come and give talks for people to listen to. As soon we've finished listening, they are off on their travels again. Wo. To this extent, aren't they shallow²⁶? I want you to consider this²⁷.

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

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

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

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

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

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

²⁶ A literal translation would be pallor, or withered.

²⁷ Comment: Monks in Thailand are becoming increasingly involved in political and secular debate. If they do not have a deep understanding of the Dhamma, their opinions are driven by the Kilesa and can be misconstrued by those who listen as being based in Dhamma when in fact they are not.

Post Desana Narrative

This desana seemed to have a life of its own. There was little haste. I am weary. Are there any of you who listened living like that? When giving a desana just for monks to listen to I have to give a full account. If there's a group who came to eavesdrop, who manage to listen in, then I don't give a full account. Lecturing and teaching monks is not the same as teaching laypeople you know. When teaching monks you have to give them the essence.²⁸ Today, I didn't get beyond that. I got as far as an intermediate level. The general, broad brush approach is confusing everybody throughout Thailand these days.

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

I do not allow monks to get involved (with external matters) and the rules and practices governing the operations of this monastery are aimed at achieving this. I want monks to do the same amount of work that I did. **Ācariyo Me Bhante Hohi**²⁹ I have told you all this before. I would like all of you to respect me as your teacher who guides you, advises you and teaches you. Your responsibility is to practice as instructed as captured in the word Nissaya³⁰. Do this duty.

Each one of you will have a different level of interest in what chores³¹ you do around the monastery and how you observe the rules. This is what I mean by working for me and is in keeping with **Ācariyo Me**. It is not about being concerned with me. It is about getting on with the work I give you.

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

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

When he made some noise, I had to be the first to enter (his hut). I carried his requisites³² and gave them to my companions. They would stay outside while I went in and brought the requisites out.

²⁸ Literally: Curry in a tiny pot.

²⁹ Venerable Sir, may you be a teacher to me

³⁰ Young monks seek Nissaya with teachers other than their preceptor. This means that they ask for the "dependence" and, if granted, the teacher takes them under his wing.

³¹ Cleaning the meeting hall, sweeping etc.

³² Monks requisites are their robes, bowl, razor, water filter, needle and thread. Junior monks often take care of their teacher's requisites at various times, for example, in the morning before going on alms round, the junior monks will carry the bowl and possibly a robe of the teacher to the meeting hall and then prepare his seat and other necessities.

Now, after awhile he probably got to thinking, “Er, older monks with lots of pansa³³ don’t need to do many of the duties in regard to looking after me. They can stay away and watch from afar and let the new monks and novices who are a bit green do most of these tasks. After all, these new monks shouldn’t lose track of what Nissaya means.”

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

He was very direct in his speech, Ajahn Mun.

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

I would still be watching over this from outside the whole time. Some days I would go up and some days I would stay on the steps but every day I’d sweep downstairs. Some days I’d go up and some days I’d stay on the steps observing the monks and novices carrying things down. To this extent I paid attention to the monks and novices to see if they behaved as if their teacher was right there with them the whole time.

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

This was really obvious. When he didn’t see me come up he would ask, “Has Tan Mahā³⁴ come yet?”

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

“Has Tan Mahā come up today?”

“He has. He is down below.”

Well, with that everything went quiet.

³³ Three month rainy season retreat. Monks measure seniority by the number of retreats they have.

³⁴ Referring to the Mahā in Mahā Boowa.

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

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

I couldn't be far away because monks and novices were frivolous and clumsy. This was one thing that I was concerned about when I stayed at Norng Phur. So much so I was despairing about it. But I put up with this for the sake of my teacher.

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

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

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

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

Oh! I do despair; looking after the monastic community; orderliness; just about everything. It's all in a mess. I have to constantly supervise, intervene, restrict and guide. It has got to the stage where I have to prod and poke³⁵ the monks that aren't much good. It is because of this that the monks and novices are always scared of me. No one is a smart-aleck with me. Not only that but I don't give them any cause to be a smart-aleck.

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

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

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

³⁵ Verbal prodding.

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

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

When I travelled about I didn't want him to know³⁶. But he always found out. If he wasn't concerned about me do you think he would find out?

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

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

Monks and novices that didn't fit in just passed through. Because I took them to task some of them looked for ways to create trouble for me until they succeeded. They looked for any problem until they found one. They then petitioned Ajahn Mun saying that I had some problems and they had problems with me. I did this wrong and that wrong. Ajahn Mun would remain quiet and time would just roll by. Do you see? This was him taking me under his wing.

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

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

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

³⁶ Recalling this Luang Ta finds it funny and starts to laugh.

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

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

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

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

He didn't want me to go anywhere. I was aware of this. However, if he prevented me from going he did so understanding my motives. In my free time I would go and pay my respects and seek his advice. I never simply up and left him. I always had to pay my respects and seek his advice first. He would excuse me from any duties or work that concerned the monastic community or the monastery. When he did so, I would pay my respects then I would take my leave of him to go and seek out places of solitude for some period of time. He never said anything but his disposition was such that he didn't really want me to go.

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

Ow. I was stopped dead in my stride.

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

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

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

the move but you do when you stay where you are, then staying put is best. He used to really stress this point.

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

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

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

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

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

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

“How many monks will be going?” he would ask.

“I’ll be going on my own.” I would reply.

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

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

“Ah, Tan Mahā is going off on his own.”

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

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

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

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

When I met up with my friends and saw that they were clumsy and gauche, I just couldn’t bear to look. But I put up with it. I just closed my eyes and ears to it, such as when I saw monks take toothpaste, put on it their toothbrush and then they would wash their face while brushing their teeth. I would look at this and despair. I felt sadness for them. They would be brushing their teeth for an hour. I don’t know if they had Sati or not.

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

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

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

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

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

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

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

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

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

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

What I am relating to you is all about the Kilesa. It's gross. Do you want to haggle like you do in the marketplace? Don't let me see you doing this. I absolutely do not want to see any of this. I put up with enough already with those who want to come and stay with me. I bust my

guts giving talks and taking charge of everything that needs to be done. I am telling you the truth!

I am not afraid of anything in the three spheres of existence³⁷. I have no fear and no need for bravery. I speak from the highest rank which is superior to everything else and so this is quite natural.

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

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

Nothing can come in contact with this kind of cleanliness because the body is filthy. Can you see this? The Kilesas preserve the body while making it filthy. They polish anything and everything until it becomes shinny. At this, they are satisfied.

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

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

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

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

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

We have it but it's like we don't have it. Dhamma is like this. Dhamma is "just right" all the time. There is no squeezing, pushing and shoving. It displays itself at the right time and in the

³⁷ Kāma Loka – the world of the senses; Rupa Loka – the finite material world; Arupa Loka – the immaterial world. In Buddhist cosmology each of these world systems contains several realms of existence, the human realm being but one.

right proportion. If it is not appropriate for it to be displayed, you can try and pull it out but it just won't come. This is Dhamma, this is Dhamma being "just right".

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

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

This is something truly pitiful.

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

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

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

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

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

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

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

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

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

Those things that I have mentioned are the decorations for the Kilesa shop. Contrary to popular belief they deceive the foolish³⁸ person but they cannot fool the clever and quick witted. They cannot deceive the Dhamma. The Kilesa always submit to the power of Dhamma.

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

Luxury?

Ouch!

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

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

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

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

Don't be obstinate! I want you to see this. There is nothing splendid about this world. There is just the deception and trickery of the Kilesas stomping on the heads of all beings

³⁸ Foolish here meaning one who does not know the Dhamma.

everywhere. Don't let them get away with trampling on the head of those who practice Dhamma. What's the problem with having them turn up their toes? So, come on. Look at all of this. What do you say?

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

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

Going to various places I can give twenty to thirty talks. Where I went this time it was eighteen or nineteen, or maybe twenty talks for people to listen to. You know desanas, if they could follow them in a textbook, they would not be able to keep up. With this style if you try to study them you won't keep pace. After one or two days you would come to the end and have to open another textbook. You would have to go and look at another book. You would have to view a new plan, start a new desana.

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

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

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

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

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

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

When my Citta is bold, it is really brave. This Citta is Dhamma gold, through and through. It is Dhammadhātu which dominates Lokadhātu such that Lokadhātu has nowhere to run. It has no boundaries, no limits. Even the oceans have shores and coastline and their depths can be measured. Their width, no matter how wide or narrow, can be measured. But Dhammadhātu is immeasurable. Not at all! It envelops Lokadhātu. It has no borders and no area. It is limitless. It covers everything there is. This is why it is called Vimutti. It has gone beyond Sammuti³⁹. There are no boundaries.

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

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

Now I am on my last legs I am opening up so that those close to me can hear what I have to say. What I say comes straight from the heart, nowhere else. I don't get my material from reference books. I am grateful for that.⁴⁰

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

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

This way, as soon as a question is asked, up jumps the answer. It's all in here, in the heart, so how can it be suppressed? If it is not appropriate to answer, then no answer is given. On the other hand, an answer may be given that is proportionate to the question being asked. If the question is based one hundred percent on conventional truth, in the first instance, so will the answer; one hundred percent. Here the answer is matched to the questioner's capacity to grasp it. Whatever capacity to understand they have, the answer is provided at the same capacity. If it's fitting to provide fifty percent of the answer, then that is what is given. If it is fitting to provide seventy percent of the answer, then that's what is given. In most cases it's only twenty to thirty percent. If it's less than thirty percent, I don't answer at all. It makes me tired. I am not interested. I am indifferent. When answering in this way, sometimes I remain silent if it is not appropriate to answer. I'm unresponsive. This approach has already been established but if there's no point in giving a reply at all then I don't.

³⁹ Sammuti-sacca means "conventional truth" or what worldly people believe to be the truth. In Thai the word "Sammut" means to "assume" or "suppose".

⁴⁰ Here the single word "Sādhu" is used. This is a term used as a show of respect, a salute showing gratitude and acceptance.

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

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

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

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

This is enough for now. That's it.

GLOSSARY

Akālika	Not bound by time
Āloka	Light
Anāgāmi	A Non-returner; one of the four Ariya Sangha; the stage prior to Arahant
Anattā	Not self; void of ego; one of the three characteristics of existence
Aniccā	Impermanence; one of the three characteristics of existence
Arahant	An enlightened being; one who has overcome Avijjā
Ārammana	Sense object, eg sound, odour, taste; the Thai derivation means feeling, mood or frame of mind
Asubha	Loathsomeness of the body as a meditation subject and as a description
Atthāna	Something that is impossible
Avīci	The name of one of the most frightful hell realms
Avijjā	Ignorance; the first component of Patīcasamuppāda
Bhāvanā	Meditation; mental development
Caṅkama	Meditating while walking backwards and forwards
Citta	The heart (not the physical heart); the seat of all mental activities; the fundamental “knowingness” corrupted by defilement
Devadatta	The cousin of the Lord Buddha who was reborn in the hell realms because, out of desire to replace the Lord Buddha as the leader of the Sangha, he caused physical harm to the Lord Buddha by throwing a stone at him.
Devata	A celestial being inhabiting realms higher in the cosmos than the human realm
Dhamma	The teaching of the Lord Buddha; a law; phenomena; the third of the Triple Gems
Dhammadhātu	Dhamma element, synonymous with Nibbāna; non-conditioned element; the essence of Dhamma
Dhutanga	Austerity practices, 13 in all. Monks may practice none or only some; there is no compulsion to practice any
Dukkha	Suffering; one of the three characteristics of existence; one of the 4 Noble Truths
Ekaggatācitta	The Citta focused on itself.
Ekaggatārammana	The Citta focused on a single object.
Hiri	Moral shame
Jhāna	A state of mental absorption
Kāma	Sensuality; thence Kāma-rāga - sensuous lust, Kāma-loka – sensuous world

Kamma	Wholesome or unwholesome action. In Thai it usually refers to unwholesome action only
Kammatthāna	Literally “working ground”. Meditation subjects and the practice of meditation. Often used to refer to the monks of the forest tradition who practise meditation
Kathina	A ceremony at the end of the rains retreat (pansa) where the lay community offers cloth and robes to the monks
Khandha	Aggregates; the 5 groups – form (corporeality), feelings, recollection (perception), mental formations, consciousness
Kilesa	Defilements: Greed, Hatred and Delusion
Lokadhātu	The world element ie, all the elements in all the spheres of existence. The three spheres of existence: kāma-loka (the sensual world); rupa-loka (the fine material world); arupa-loka (the immaterial world). Within each world there are a number of different realms.
Magga	Path; a conscious moment unique to each of the four stages of Enlightenment; the Noble Eightfold Path
Mahā	Great; a title given to a monk who has passed certain examinations
Māra	The Evil One
Maya	Achieved through the practise of; accomplished via practise
Metta	Loving kindness
Nāma	Mind; a collective term for feelings, recollection, mental formations and consciousness
Nesajji	The sitters practice. The thirteenth Dhutanga (austerity practices) where monks avoid the reclining posture.
Neyya	The third grade of person; trainable
Nibbāna	Extinction; freedom from Avijja; the state of Enlightenment
Nimitta	A mark or a sign; a mental image; vision
Ottappa	Moral dread
Pacceka-Buddha	A Buddha enlighten without the benefit of having listen to the Dhamma but who does not go on to teach others; sometimes referred to as a Silent Buddha
Padaparama	The lowest grade of person; hopeless or untrainable
Paññā	Discernment; wisdom
Pansa	Three month retreat for monks taken during the rainy season
Parikamma	A word repeated in order to help focus concentration; preparation for concentration
Parinibbāna	Full Nibbāna; often used to refer to the state of the Lord Buddha after the extinction of the 5 Khandha
Paṭivedha	Penetrating the Dhamma and realizing its goal; enlightenment

Phala	Fruit; result; a conscious moment unique to each of the four stages of Enlightenment
Rāga	Lust; greed
Rukkhamulāsenāsam	Living at the foot of a tree, a Dhutanga practice.
Rupa	Form; corporeality; one of the 5 Khandha
Sādhū	A salutation; it is well; a positive acknowledgement of what has been said before
Samādhi	Concentration
Samatha	Tranquility; the practice of Samādhi
Sammā	Right; perfect
Sammuti	Conventional; the world of supposition where we “suppose” that elements that come together in certain ways are a dog, or person, or a building etc but the elements themselves make no such claim. They are what they are.
Sampajañña	Clarity of consciousness
Samsāra	The round of birth, death and re-birth; the wheel of life
Samudaya	The origin of Dukkha (suffering). The second of the Four Noble Truths.
Sandiṭṭhiko	Seen here and now by oneself
Sangha	The order of monks; the third of the Triple Gems
Sankhāra	This term has several meanings depending on context: Mental formations – one of the 5 Khandha; Kāmic formations; conditioned phenomena
Saññā	Recollection; memory; perception; one of the five Khandha
Sati	Mindfulness
Sattaloka	The world of sentient beings
Sāvaka	A follower of the Lord Buddha. The term is usually reserved for those followers who have attained any of the 4 stage of enlightenment
Svākkhato	Well-expounded
Senasānam	A resting place
Sila	Morals; moral precepts
Taco	Skin
Tanhā	Craving; the cause of Dukkha;
Tathāgata	A term used by the Lord Buddha when referring to Himself.
Tipitaka	The three baskets; the three division of the Pali Cannon – Vinaya, Sutta, Abhidhamma

Ucgateaññu	The highest grade of person; genius
Udapādi	Arising, arisen
Upādāna	Clinging; attachment
Vedanā	Feelings; one of the five Khandha
Vimutti	Deliverance (from suffering)
Vinaya	Code of conduct for monks
Viññāna	Consciousness; one of the five Khandha
Vipaciteaññu	The second highest grade of person; intellectual
Vipassanā	Insight; insight meditation
Visuddhi	Purity; Purification