



# **NO ONE CAN REPLACE THE CITTA**

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

29 August Buddhist Era 2547 (2004)

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

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

Just like Mae Chee Geow<sup>1</sup> whose bone fragments became relics but the relics are not transparent. I myself was the one who ordered their removal. There were so many flowers you couldn't see the firewood. You could just see the smoke billowing. The fire was not getting up at all so I called them over straight away and asked them to scoop out the flowers. It was me who directed them to do this. The funeral pyre was all flowers and no logs; so I told them scrape away the flowers. That's how it was and I am sure it was the right thing to do! It was a real pity. They removed the flowers and inferior wood until it was all gone and the flames reignited. The logs were not specially chosen. They just heaped any old wood on the pile.

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

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

You know, there are several varieties of firewood. If the firewood is no good, then the fire will be poor. This makes the bone fragments opaque and tainted. It all depends on the fire. In the case of Luang Por Dhan I went and ordered the firewood. I directed Tan<sup>2</sup> Tui. I told Tan Tui to inspect the wood to make sure that it was a good quality. I told him not to let just anybody take responsibility of the corpse of Luang Por Dhun. I give Tan Tui that responsibility.

The problem of the firewood is quite an important one. I had them go and select the best and fetch it. That's what I told them to do. That was good because before the body was burnt, I went and inspected all the wood. It complied with my instructions. It was the best kind.

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<sup>1</sup> Mae Chee Keow was a nun reputed to be an Arahant (enlightened).

<sup>2</sup> In Thailand, Tan is a polite title for a monk when use in conjunction with their given name.

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

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

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

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

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

Khun<sup>3</sup> Jane, what did she have to say about this? How was she on that day? Come on, out with it.

(A lay woman relied for Khun Jane<sup>4</sup>) She said, *"The night that Tan Ajahn Paññā died, Jane had been resting. At about 1:30am, the window in her bedroom opened by itself. The doors and windows were normally very hard to open. She thought that a burglar had come up to the house, or something like that, so she woke up her husband. He had a good look around the house but there was nobody there. Then, at 6:00am, Chao Khun Sumedho telephoned to tell her that Tan Paññā had died just after 1:00am that morning. This was the time in England, which in Thailand corresponded to 8:00am.*

The time matches. This is the same time. Tan Paññā had gone and alerted his follower. Jane was a devotee. She came to stay here with Khun Freda. Jane has been coming to stay for a long while. She participates here for a month sometimes. She comes to meditate here. Before she didn't do much. Her meditation was just relaxing and calm. Khun Jane and Khun Freda came here. It's this Khun Jane that says Tan Paññā came to visit her when he died. Her door opened on its own.

Before I went to Bangkok, I visited Tan Paññā. He was underneath the building<sup>5</sup>. I went in. No one else entered. The monks and novices knew what to do. As soon as they saw me go in everyone left, including the monks. That left just Tan Paññā and I, the two of us, so that we could have a chat.

I told him that there was no need to be concerned about his corpse or his funeral. I told him that his practice was, instead, for the benefit of his heart and not for these other things. He could swap these other things with anyone but no one could replace his Citta. It was his job to look after that himself. This is what I said to him. I give him instructions specifically related

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<sup>3</sup> Khun is a polite title used for both men and women.

<sup>4</sup> Jane was a long time supporter of Ajahn Panna but was not in attendance and this talk. The reply shown above was given by a Thai layperson to whom Jane had confided the details of her experience on the night that Ajahn Panna died.

<sup>5</sup> The buildings are on stilts and Tan Panna would have been resting in the space between the ground and the floor.

to the Citta. His Citta's foundation was very good. Tan Paññā and Tan Dick, they are both good.

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

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

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

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

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

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

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

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

Staying in Samādhi; he was quite serious in wanting me to give up this. He said, "You're going to die in Samādhi, are you? Samādhi is a fool's dilemma<sup>6</sup>."

He would scold me. "Are you're going to lie down dead like that?"

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<sup>6</sup> The dilemma being that while Samādhi is good, embarking on the pursuit of Paññā is better, so when does one give up time in Samādhi (which one can be addicted to) for the pursuit of Paññā? Luang Ta likens Samādhi to a lump of pork on the chopping block instead of a live pig.

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

In the case of sitting all night, he tempered my behaviour there. If he hadn't done I would not have conceded. Even though my bottom would be breaking I would show no interest in it. If the Kilesa were not going to be broken then I wasn't going to give in. This is why I say that my Citta was very active in investigating the physical elements and the Khandhas.

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

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

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

When I was on my own there was no one else to consider. I would eat when I wanted to<sup>7</sup>. If I didn't want to eat I could let it go for several days; living on my own. If two of us went, each would have to consider the other and so the situation wasn't so conducive. If I went on my own, I got right into it. I would eat when I wanted to. If I didn't want to eat, I could take it or leave it. This was a revelation. I'd go on alms round and then just eat from what I got.

It was like the body was weak but the Citta was sharp. One doesn't match the other, you know<sup>8</sup>.

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

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

Similarly I tried refraining from lying down. This is Nesajji in the 13 Dhutanga practices. I gave this a go. As I refrained from lying down more and more, instead of my heart becoming light and bright it reverted back to being dull. If I abstained from lying down for several days the dullness increased exponentially. So, this was not right. Looking at the results, they did not match the results I should have obtained.

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

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<sup>7</sup> Meaning on the days that he wanted to but still between dawn and noon and therefore not in breach of the monks' rules.

<sup>8</sup> Having a lot of bodily energy tends to be a hindrance to mental sharpness.

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

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

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

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

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

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

Speaking about my teacher, the one who coached and educated me, Luang Poo Mun was the one who tempered my behaviour. I was very daring and adventurous so he had to rein me back. He was always right. He was never mistaken about anything he taught. For example, me sitting until dawn. He never showed any interest in this you know. All I got was, "If that's what you want to do, then fine. Get on with it 'til you die."

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

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

A horse that is very high spirited, exuberant and bold, this is what he brought up. As soon as he did, it hit me. A rider has to train a horse that is bold and high spirited with a very firm hand. When it's not the time to eat grass then the horse shouldn't eat. When it not the time to

drink then the horse shouldn't drink. It should just be training, that's all. As the horse's bucking and bounding subsides, so too the training is reduced, until it is able to be put to work. At that time, normal training can be applied. That's all he had to say, a rider training a horse.

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

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

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

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

Now, when I went down the path of Paññā it was the same. Being in Samādhi, it's like, wow, this is the Citta in Samādhi. It's hard to make up<sup>9</sup> that kind of thing. That's what I reckon. I could stay all day long without thinking about a thing. Thinking was boring and happened sporadically. In the past, I couldn't go without thinking. I would flick from one thing to another, concocting stories about all sorts of things. This was all driven by desire, by craving. It spewed out through the eyes, ears, nose, tongue and body. It wanted to experience this and see that. That thing, this thing. Imagination ran wild.

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

Now, at this time when I settled down, I could stay like that all day. I could go and stay anywhere with no problems. I didn't bother thinking about anything. All there was was an unswerving "knowingness"<sup>10</sup>. So much so that I mistakenly thought that Nibbāna was to be found here.

When he chased me away from this position, saying that Samādhi is a fool's dilemma and it's addictive<sup>11</sup>, those mistaken thoughts started to diminish. After that I threw away the textbooks entirely and (turned) completely to the forest (practice).

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

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

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

He came straight out with it.

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

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

There were still holes in this argument.

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<sup>9</sup> As in lie about or falsify.

<sup>10</sup> Knowingness refers to the ability of the Citta to "know". It is not the knowing of anything specific but is the quality of knowing itself or the capacity to know. There is no adequate translation in English and so the translator has coined the term "Knowingness".

<sup>11</sup> Literally: Its meat sticks to your teeth. In Thai this is a clever use of words because the slang word for a fool is the same as the word for a pig.

“Oh, all right then.” he’d say. “The Samādhi of the Lord Buddha, that was Sammā Samādhi. Yours is the other kind.”

Oops, I had to concede.

“Do you see what I am saying?” He’d say.

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

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

He would scold me, “Do you see this?”

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

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

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

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

Oh, how did things get like this again?

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

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

“Do you see this?”

This was what he bought up.

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

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

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

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

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

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

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

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

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

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

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

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

See, this is the difference with the practical approach.

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

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

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

<sup>12</sup>Whatever questions come, they are immediately taken onboard; there and then. This is because this channel<sup>13</sup> has already been opened. It's like turning on a tap, one of several located around the big tank. Do you understand me? Whichever channel gets opened, that's

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<sup>12</sup> At this point there is a change in subject matter but there no actual break in the narrative.

<sup>13</sup> A channel through which Dhamma can flow.

where it flows out of. That is unless we don't open it. Whichever way the question comes out, the answer is directed back the same way; quite apart from the issue of whether it should be responded or not.

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

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

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

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

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

Study, I've studied chapter and verse but when it came time to get serious, well, nothing developed. The theory just churned around in here<sup>14</sup>. At the end of the day, this is where it rested; entirely. I'll give you a 'for instance'; me giving desanas to the general populace. No matter what, I cannot give a desana in a scholarly style. Not only that, it doesn't really interest me either. However much I studied, it couldn't be my cornerstone when everything was on the line and the true exactitude was required. It just couldn't. So there.

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

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

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<sup>14</sup> It is not possible to be more specific than "here" as there is no reference for "here". The translator suspects that at this point Luang Ta was pointing at his heart. This would make sense as the audience would be able to see where he was referring to as "here".

So, when I say, “when it’s over it is gone”, where does it disappear to? It disappears into emptiness; completely. **Suññato**<sup>15</sup> **Lokaṃ Avekkhassu**; meaning, completely void. This world is a complete void. There is absolutely nothing to entangle the Citta. This is the authentic natural state of the Citta which is detached from the conventional world.

This is the genuine Dhamma, the genuine Citta. They are one and the same. This is what emerges out of the practice. You can’t realize this if you don’t practise. The practice is the key that unlocks the Dhamma.

If you study Dhamma, that learning is not a real asset for you; it can misguide you or you can forget it. However, you don’t forget the practice. It is always vivid. This is where study and practice are quite different.

Just like the desanas that I use to teach the world each day. I teach by means of the basic principles of reality, that’s all. I don’t get too interested in anything or who will come and ask what. There is no fear that I will get attached to or entangled with any of this. To say that this is being brave of me, well, I don’t see that either. Let’s just say that applying reason is how it works and that’s all that needs to be said.

As soon as it comes out, pop, it immediately comes out at the right level for the audience. It befits their standard of ingenuity right from the start. If it is not appropriate for it to come out, then wild horses can’t drag it out and that’s that.

This is what I mean about the practice being about the Citta. It opens up the Citta to the emptiness. Lokadhātu is completely void. There is nothing in Lokadhātu’s three spheres of existence that can surpass the Citta. Nothing at all. This is what is referred to as Citta Vimutti or Citta Dhammadhātu. This is what it is. It’s the practice that lets you see this, all by itself. Other aspects (eg Pariyatti) cannot achieve this. If it’s Paṭipatti, you can achieve your highest level.

Once purity is achieved, the extent of whatever characteristics and good habits<sup>16</sup> you may have are displayed in full detail, including the things which you have aspired to since you commenced the practice. For example, we wish to become an Arahant and as soon as we became an Arahant, we want to be skillful in various endeavours. So, aspiration seeps in, just like it does in our garden.

Whatever varieties of seedlings we sow in our garden we have the right to do so within its boundaries. We can plant whatever species we want. Whatever we wish to plant, we do so. The fruit is born in our garden. The garden is ours.

Vimutti, liberation or freedom, is the same for all of us. However, there will be differences in the fruit or the results that arise which are the trappings of our characters and good habits. Just like in our garden, whatever we liked to plant, that’s what grew. Isn’t that so? The thing is, what was planted in the garden was not the same for each one so that’s why there are differences.

In the Arahant’s garden of Visuddhidhamma whatever kind of characteristics they had will be on display there; depending on the individual and what they planted. If there was not a lot there, then that’s all there will be in the garden. Whatever style they planted will be exhibited in their garden.

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<sup>15</sup>The quote in full is “Suññato Lokaṃ Avekkhassu Mogharāja Sadā Sato” which translates as, “O Mogharaja, you should look on the world with mindfulness and see it as being void.” This is to be found in the Sutta Nipata. The Void is synonymous with Nibbana, void of self.

<sup>16</sup> Benefits from previous lives.

Those that have achieved Magga Phala Nibbāna and teach and guide the world are each different in this way. Do you understand? In these matters they are not identical. That is because these things are incidental adornments. As for purity, it's already in its natural state. It doesn't need to adorn anything.

These things are characteristics and good habits that have been built up and sought after. After attaining to Arahant, they allow you to be talented in a certain way, excellent in another and proficient in yet another way. When it happens, this is the way it is. Like this.

As for purity, that's the same.

Now, all of you should make an effort to understand this. Ok?

This is the practice. I ask that all of you practise. Don't ignore your heart, alright. Don't let the Kilesa walk all over it. If the Buddhist religion is just an external ornament to your house; if it is a pattern for decorating the antique china in your home; if you want Buddhism to be an external decoration then all you have is excrement, faeces and urine.

This is all meaningless if your heart is full of the Kilesa. You must have Dhamma adorn it.

Lately, this is the state of affairs. It makes me really sad. I'm calling a spade a spade. These days, monks are infatuated with titles, providence and brownnosing; things that are not the way of the Teacher, not in the least.

At the time of ordination, the Lord Buddha instructed monks and then chased them off into the forests and mountains; renouncing everything. Now this is the Lord Buddha's teaching. He chased monks off into the forests and mountains. **Rukkhamula Senasānaṃ** When ordination had taken place he had monks go and sit in the shade of a tree in the forest; in the mountains; seeking caves, rocky overhangs and cliffs; places conducive to the practice, where they wouldn't be disturbed; places that supported their practise, helping it to be smooth and proper. They could then put in the effort required and remain there for the rest of their lives.

There! Do you see that? Monks remain fresh and vibrant when they live like this.

Now, practitioners who follow (this path) can also continue to seize hold of Magga Phala Nibbāna.

So, those monks who want the bones of a pig or the bones of a cow can rush off to the market to have these bones hung around their neck. These pig and cow bones are the same as their titles, providence and ingratiating. This is their fame. After they ordain they seek fame and celebrity. They clamber after good fortune and rank. They don't seek out the essence; they don't seek out the Dhamma as enrichment to their heart. They pursue that which is grubby and sordid. This is the story of crap and pee; the story of sewage. This is the dwelling place of this sorry world of Saṃsāra which is riddled with Kilesa. That's what it is alright.

Anyone who wants to destroy the Kilesa must sweep away all this but nowadays doing so is being wound back. Have you noticed that?

When do you see junior monks in Bangkok? There are only senior monks. They are just senior lavatories, senior toilets; that's all there is living there. They teach their minions to accumulate the power and desire for rank and fortune. They deceive their followers in this way.

The senior ones have the privilege of granting authority. For example, setting a monk's rank or promoting a monk. Those that have the power to give or take away these positions now use this like a lure to catch fish. If there was just the hook, the fish wouldn't bite. There has to be a lure at the tip of the hook. These monks hand them out, a deputy abbot here, a secretarial

position there. Have you noticed how they hand them out? This monk a Phra Kru<sup>17</sup>. That monk a Chao Khun. Chao Khuns of various ranks. All this is is a bait for the Kilesa's fish. Just see for yourself.

From there they beat a path towards Somdet. As they go further up, the pile of sewage that is inside a Somdet is equal to the size of a mountain. This is what is inside these highfalutin dignitaries. It has been there since they became lavatories and now they are full of it.

This is not the Lord Buddha's Dhamma! This is not what He taught all the beings in the cosmos on a regular basis. These activities are not Dhamma. Instead this is the tale of parasites; parasites of the most dangerous kind. They destroy their own heart that, in the beginning, had some aspiration towards Dhamma. They turn it into nothing but faeces and urine. They allow these things to fill up the heart until it is transformed into sewage. They make lavatories fill the hearts of monks and novices.

You can go and stay in any monastery and that monastery will be a toilet. The monks and novices will be sewage. They will conduct themselves like crap and pee. Each monastery is only a toilet. Monks and novices will be everywhere but there will be nothing but faeces and urine throughout. Where could you have anyone go and pay their respects?

This is not the path of Buddhism.

Right now there is a mutiny going on. Monks are infatuated with status and fortune that they are given. They turn their efforts into talking down and destroying the Dhamma.

All these things are an imitation. They're crap and pee.

The genuine Dhamma, as taught by the Lord Buddha, is pure gold. He chased after it in the forests and in the mountains so as to have pure gold draped over his heart. It is because of this and nothing else that peace and calmness covered and dominated Lokadhātu. It is not due to any heaps of sewage or any good fortune, status or adulation.

Right now, these things are infatuating. Rank and fortune are sought after for the power they give to those who crave lewd obscenities. They crave depravity and wickedness. Should these people continue to be promoted and put in charge of the monkhood then the Lord Buddha's teaching will be trampled on and they will leave nothing behind.

The monks that practise properly and well in the forest and the mountains are accused of being weird or crazy. Is there anything like this in the Lord Buddha's Dhamma? No, there isn't. The Lord Buddha taught monks to clear off and live in the forest. This being the case, why do some say it's crazy for monks to dwell in the forest? I mean, how awful is it for laypeople or monks to say things like that? Just reflect on this yourself.

This is an example of the malevolence of these sham monks. They proclaim themselves to be monks but their conduct gives them away as being crap and pee.

The whole world is ablaze. Even the Lord Buddha was singed. That's why, instead, He taught all of his Sāvakas and all of his lay supporters to go and live in the forest and in the mountains in search of peace and tranquillity.

This lot are only after greed and fortune and lots of it. They adorn themselves with lavatories and are completely sucked in by them.

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<sup>17</sup> Phra Kru and Chao Khun are ecclesiastical titles usually given after passing certain levels of examination. They are also "handed out" without the need for the recipient monk to have passed the corresponding examination. There are at least two levels of Chao Khun. After this comes the rank of Somdet.

They think, “Oh, this one is at this level. That one is at that level. I’ll bestow on them a rank and they will immediately fall into line and support me. I am the big boss with the authority over the monkhood.”

The big toilet, more like. Stomping all over the religion. Stomping all over the king. Stomping on the nation and crushing it to pieces. This is all because the enormous authority vested in these high ranking monks belongs in the lavatory. I’m telling you, that’s where it belongs.

At present, they are out big-noting themselves all over the place. Who hasn’t seen this?

If you look in the scriptures you’ll see that what I say is in line with their principles. It’s the opposite of the others. The Lord Buddha didn’t teach like them. What he taught was to let go and become detached; to cast off all those other things.

As for the essential Dhamma: **Rukkhamula Senasānam**. It teaches how monks should go about their work. As I have already explained, they should be persistent and they should establish Sati properly. Samādhi will make the heart peaceful, away from the Kilesa that push and pull us about causing turmoil. See, this is it.

To make themselves peaceful they should enter Samatha Dhamma which is Citta Bhāvanā. They should head off into the forest and the hills to practise this. These are the sorts of places that are conducive to the practice.

This is the real Dhamma, the genuine Dhamma and this is how the Lord Buddha taught us to practise it.

Right now they are reeling in the fishing lines because they want the victims that are caught on the hooks. They want to hand out various ranks. These recipients, as soon as they are given these ranks, are already victims. At this stage the hook is in the prey, they just don’t know it. It’s stuck in their mouth, enough for them to be caught. They have already taken the bait. Their capture now yanks his hook. The blood spills.

With these monks there is only the blood spilling kind, including the secretaries, the deputy abbots, the Phra Krus, the various levels of Chao Khun and the Somdets. The lot of them are blood spillers who have touched the Kilesa and been taken in by them.

The Lord Buddha swept away these Kilesa but they have hauled in this group of blood spillers. Right now they are promoting themselves throughout Thailand. These monks are significant. They are the culprits who cause the most trouble. They reap destruction by letting the blood spill; this monk has that rank, that monk has this or that rank. They are blood spillers, that’s all they are.

The Kilesas have their hooks stuck in the mouths’ of these monks and they pull on them.

If you oppose them they will dismiss you. They have a bit of muck stuck beneath their nose,<sup>18</sup> being a secretary or a deputy abbot, etcetera, that might get dislodged. You have to agree with them; have the hook stuck in your mouth so that the blood spills as with them. Right now, they’re spilling the blood.

Here in Siam what is the significance in having the monkhood study? What is the point of studying to these various levels; these ranks that are enemy of Dhamma through and through? I mean, what is the point? Quite apart from the fact that they are the enemy of Dhamma, there is no rhyme or reason to it. This is the tale of the Kilesa, that’s what it is.

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<sup>18</sup> “They think they are a class above you” is the meaning.

Right now they are building up their reputation. They travel all over the place. So, this lot go touring, such as on the ninth day in the Buddha Monton<sup>19</sup> when they held a rally or some such thing. What they held was a Great Enemy, of enormous proportions, made up of the kind of monks I have been talking about. They were Mahā<sup>20</sup> this and Mahā that. This was a massive army, poised to destroy the nation and the religion. It will devastate good people who have wealth<sup>21</sup>.

This gigantic army is rising up and not for fun. Did you seen this? That day, some of them had weapons. This is them, the ones with the hooks stuck in their mouths'. They want to be big, they want to be grand while having the hook caught in their mouth. Consequently, they are completely off the rails.

So what was the situation at Buddha Monton? What did they read out in front of that monastery? This is them, the ones with a hooks stuck in their mouths'. This is the rabble that will destroy the nation, the religion and our great king. It is this lot.

Do you recall this yet?

This is alien to our religion. The Lord Buddha swept aside all this. The behaviour of monks should be the story of Dhamma, soft, gentle and sweet. It should be Metta and compassion, that's all.

Seeking destruction in that way is unheard of in our religion, with the exception of the army of Devadatta, which was a parasite, a great danger. They are destroying the nation, the religion and the king. They are off defending themselves right now; spreading their influence throughout the land.

*The text continues for two more pages, however, the translator has not included these pages because they refer to the political and social situation as it was in Thailand at the time of the desana. While this was important at that time for the Thai people, to non-Thais it would have little meaning and could be a distraction from the Dhamma contained in the rest of the desana. The translator apologizes to any reader that may be offended by the omission of this text.*

This is enough for now. I am weary.

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<sup>19</sup> Before 1933, Thailand was divided into ten Monton for administrative purposes. The exact location of this reference is unclear so the translator has retained the original text. It is possible that there is a monastery called Buddha Monton but this is not known to the translator.

<sup>20</sup> Mahā is also an ecclesiastical title. It is usually give after passing the first level of examinations. Luang Ta himself was give this title before he met Ajahn Mun and turned to the path of Kammathana practice.

<sup>21</sup> This could be reference to "internal" wealth.

## Glossary

Akāliko	Not bound by time
Āloko	Light
Anāgāmi	A Non-returner; one of the four Ariya Sangha; the stage prior to Arahant
Anattā	Not self; void of ego; one of the three characteristics of existence
Aniccā	Impermanence; one of the three characteristics of existence
Arahant	An enlightened being; one who has overcome Avijjā
Ārammana	Sense object, 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 Paticcasamuppāda
Bhāvanā	Meditation; mental development
Bhavanga	The stream of consciousness; sometimes translated as sub-consciousness, however, this is not like the western psychological meaning of sub-conscious. In its essence it is still but gets disturbed by sense objects, much like a stone thrown into a still pond cause ripples. Sleep and Samādhi are two different ways of entering and staying in the Bhavanga with quite different results.
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.
Devatā	A celestial being inhabiting realms higher in the cosmos than the human realm
Dhamma	The teaching of the Lord Buddha; a law; phenomena; the second 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
Kammattthāna	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
Majjhima	Middle, as in the Middle Way
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
Pariyatti	Learning the teachings of the Lord Buddha
Paṭipatti	Practising the teaching of the Lord Buddha
Paṭivedha	Penetrating the Dhamma and realizing its goal
Phala	Fruit; result; a conscious moment unique to each of the four stages of Enlightenment
Rāga	Lust; greed
Rukkhamulāsēnāsam	Living at the foot of a tree, a Dhutanga practice.
Rupa	Form; corporeality; one of the 5 Khandha
Sādhu	A salutation; it is well; a positive acknowledgement of what has been said before
Sakidāgāmi	A Once Returner; will have no more than one more human life
Samādhi	Concentration
Samatha	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
Saṃsāra	The round of birth, death and re-birth; the wheel of life
Samudaya	The origin of Dukkha (suffering). The second of the Four Noble Truths.
Sandiṭṭhiko	Seen here and now by oneself
Sangha	The order of monks; the third of the Triple Gems
Sankhāra	This term has several meanings depending on 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
Senasānam	A resting place
Sila	Morals; moral precepts
Sotāpanna	A Stream Enterer; someone who is assured of reaching Nibbana
Svākkhato	Well-expounded
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
Ucgateñña	The highest grade of person; genius
Udapādi	Arising, arisen
Upādāna	Clinging; attachment
Vedanā	Feelings; one of the five Khandha
Vimutti	Deliverance (from suffering)
Vinaya	Code of conduct for monks
Viññāna	Consciousness; one of the five Khandha
Vipaciteñña	The second highest grade of person; intellectual
Vipassanā	Insight; insight meditation
Visuddhi	Purity; Purification