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THE LIFE AND TEACHINGS OF
LUANG PU WAEN SUCINNO



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Luang Pu Waen Sucinno

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หลวงปู่แหวน สุจิตฺตมุนี

Luang Pu Waen Sucinno

January 16th 1887 – July 2nd 1985

TRANSLATOR’S PREFACE

“Luang Pu Waen never talked about superior states of human attainment. He said that whoever talked about superior states of human attainment was only interested in gain, praise and fame! He said that whoever was interested in laypeople was only interested in gain, praise and fame. Luang Pu Waen wasn’t interested in laypeople. When laypeople came, he would just go into his kuṭi and lie down on the floor with his legs in the air! Whenever monks would come or go, Luang Pu Waen wasn’t interested in monks. Luang Pu Waen wasn’t interested in novices. Luang Pu Waen wasn’t interested in nuns. Luang Pu Waen had one special, defining characteristic: he was only interested in one thing – Dhamma-Vinaya.”

This is the answer I was given when I once asked one of Luang Pu Waen’s disciples if Luang Pu ever said anything to him about the most famous incident in his life – the time he was spotted by an air force pilot sitting in meditation several thousand feet above Wat Doi Mae Pang. This answer goes a long way towards explaining the nature of Luang Pu Waen Suciṇṇo’s life, practise and teaching.

When Luang Pu was five years old, his dying mother’s last request to him was that he ordain as a monk and never disrobe – to ‘die in the yellow robe’. For years and years, he struggled to find the correct path that would enable him to be able to keep this promise to his mother. Along the way, he drew close to Luang Pu Mun Bhūridatto and Chao Khun Upāli Guṇūpamājaan, who helped establish him in that Path of certainty. In the end, he succeeded in every possible way. No young boy’s promise was ever better kept.

The seminal events in his story are written in an old-fashioned, understated way familiar to those who have had the good fortune to draw close to a great Ajaan: nothing is drawn out explicitly – it is the responsibility of the reader to reflect on and consider the significance of what is being said. Nothing here is included randomly.

The long section at the end of the biography is presented without any editing. Although the reader may not be interested in the minutiae of a litany of Luang Pu’s blood pressure readings during his final illness, the whole account beautifully captures the complicated situations that arose while he was dying – the conflicting opinions, the wishes of a King who truly loved Luang Pu, the high-strung emotions and the massive outpourings of faith and respect. Over a million people attended his royal funeral.

Luang Pu Waen Suciṇṇo was among the earliest first-generation disciples of Luang Pu Mun Bhūridatto. The monks of this generation spent their lives in wild forests or

mountains throughout the north-east and north of Thailand, and they typically left very little direct evidence of their lives and teaching. For the most part, we have to rely on the stories and reminiscences of their own disciples.

The incident with the air force pilot around 1970, however, changed Luang Pu Waen's life dramatically. Luang Pu Waen Suciṇṇo soon became the most famous and revered monk in the country. He also attracted royal patronage, with His Majesty King Bhumipol Adulyadej (Rāma IX) becoming his most devoted supporter. This support was the reason that tape recorders, at that time extremely rare in rural Thailand, came to Wat Doi Mae Pang, and many of the teachings he gave towards the end of his life were recorded.

Luang Pu Waen was someone who naturally spoke little. The training in 'speaking little' helps a monk to really think things through and choose his words carefully, in order to express himself as clearly and succinctly as possible – it is a very good training in knowing oneself, and in mindfulness and circumspection. Luang Pu's Dhamma talks are all substance. Ajaans all over Thailand praise them as being deep, profound, and absolutely right to the point.

Luang Pu's favourite rhetorical device was to use the Thai version of 'Dhamma', which is "*Dham*" (ธรรม), and add on the Thai word "*mau*" – meaning 'drunk' or 'intoxicated'. He would always contrast this with the Pāli word "*Dhammo*" – real, genuine Dhamma. According to Luang Pu, "*Dham mau*" is when one is lost in abstraction, thinking about the past and future, and "*Dhammo*" is when one is actively investigating causal conditions in the present moment. These are routinely translated throughout as 'drunken Dhamma' and 'straight Dhamma', to emphasise Luang Pu's point that simply thinking about Dhamma is a deluded version of Dhamma. This rhetoric sets up the most distinctive and powerful thrust of Luang Pu's teaching – that all of the Dhamma is about these bodies and hearts of ours. The body is the Path. The body is the Fruit. The heart is the Path. The heart is the Fruit. Only take up a little, but make a lot of it.

Luang Pu Waen revisits the same central themes in almost all of his talks – how studying Dhamma teachings are only a preliminary exercise, the need to bring those teachings into our own body and mind, negotiating the misdirection of thoughts, and investigating the four properties, five aggregates and six sense-faculties in our present-moment experience. Again and again, he stresses how all aspects of the Dhamma – suffering, its origin, its cessation and the Path leading to its cessation – are to be understood, abandoned, realised or developed within us. Throughout these talks, the reader will get the impression that they are all imbued with a singular flavour – the

flavour of real liberation.

The range of experience for a liberated person is the subject of much speculation amongst those of us who desire that state. The final section of the book gives a condensed panorama of Luang Pu Waen's life – from the strange to the miraculous to the mundane hardships of his fame. If the biography has something of a 'play-by-play' sensibility to it, this final section could be considered more along the lines of a 'colour-commentary'. It begins with a number of dramatic and unusual stories connected with Luang Pu's life and practise, and progresses through recollections from other great Ajaans and close lay-supporters. The diversity of perspectives here gives the reader a sense of how one of the greatest monks of modern times was experienced in various quarters, and together with the short biographies of Phra Khru Cittavisodhanājaan (Noo Sucitto) and Phra Khru Suciṇṇānuwat (Noo-Pin Ṭhān'uttamo), we get a challenging sense of what it is like for monks in a monastery when there is a great teacher present, and after he is gone.

This book is a fairly literal translation of the official Wat Doi Mae Pang edition. The main deviation from the original Thai book is that I have expanded the section of Dhamma Talks to include all 27 known recordings of his teachings. I have made no real attempt to adapt anything to 'Western' sensibilities, other than providing a glossary and a few footnotes. The reader is invited to enter into Luang Pu Waen's own world. It's well worth the visit.

I hope this collection fosters a fuller appreciation of the life and teachings of Luang Pu Waen Suciṇṇo – one of the greatest monks of the Thai forest tradition – and that it offers a realistic challenge to the idealism and preconceptions many of us have about Path, Fruit and Nibbāna arising within a dedicated practitioner in this world. Most of all, I hope the reader gains a sense of increased faith and confidence in overcoming the challenges in their own practise, inspired by the example and teachings of Luang Pu Waen.

Many people were generous with their help to make this a much better book than I could have managed on my own; please see the Notes and Thanks section for details. Trying to correctly represent a life and teachings of such purity in translation can be a slightly unsettling task. I am responsible for any shortcomings that remain here.

Hāsapañño Bhikkhu
Wat Doi Mae Pang
April 2558/2015





SANĠHĀNUSSATI

One of the most important Ajaans of this era is Luang Pu Waen Suciṇṇo of Wat Doi Mae Pang. This is something that has appeared very clearly and widely.

Luang Pu has been a cause, drawing those with discernment and faith in the Buddha, Dhamma and Saṅgha to go to Wat Doi Mae Pang, Phrao district, Chiang Mai province – in order to receive blessings from him, and in order to develop wholesomeness and goodness in the dispensation of the Buddha. Wat Doi Mae Pang developed constantly and quickly in buildings and infrastructure with Luang Pu as the major cause.

Most especially important, Wat Doi Mae Pang is an extremely cool and refreshing place for the mind and heart, through an abundant radiance of Dhamma, with Luang Pu as truly the cause.

He governed his life within the status of a contemplative for a very long time – purely and radiantly – utterly free from the blemishes and obscurations that spoil the dispensation of the Buddha. This is in line with him being a true member of the Saṅgha. This is in line with him being a truly beautiful role model for monks in the Buddha’s dispensation, scrupulously safeguarding virtue, safeguarding Dhamma, and safeguarding Vinaya in an absolutely inspiring fashion.

The Dhamma that Luang Pu would usually give is the highest Dhamma, but it is the easiest to listen to – and if one but determines in their heart to do so, they will naturally be able to practise in accordance with it.

“The past is ‘drunken Dhamma’. The future is ‘drunken Dhamma’. Only the present is ‘straight Dhamma’.” This is the Dhamma that Luang Pu would usually give to this or that person.

The past is not Dhamma. The future is not Dhamma. Only the present is Dhamma.

When our thoughts are wrapped up in the past, we should recollect that Luang Pu has taught that it is not Dhamma – it only makes us intoxicated with it; it has no value.

When our thoughts are far off into the future, we should recollect that Luang Pu has taught that it is not Dhamma – it only makes us intoxicated with it; it has no value.

Thinking only in the present, we can recollect that Luang Pu has taught that just *that* is Dhamma – it doesn’t make us terribly intoxicated.

Luang Pu has only left us in body; the Dhamma teachings, even only as much as I have described, likely still reverberate in the hearts of his disciples, his second-generation disciples, and those with faith and respect towards him.

It will naturally be of immense benefit.

– Somdet Phra Ñāṇasangworn
January, 2530 B.E. (1987)



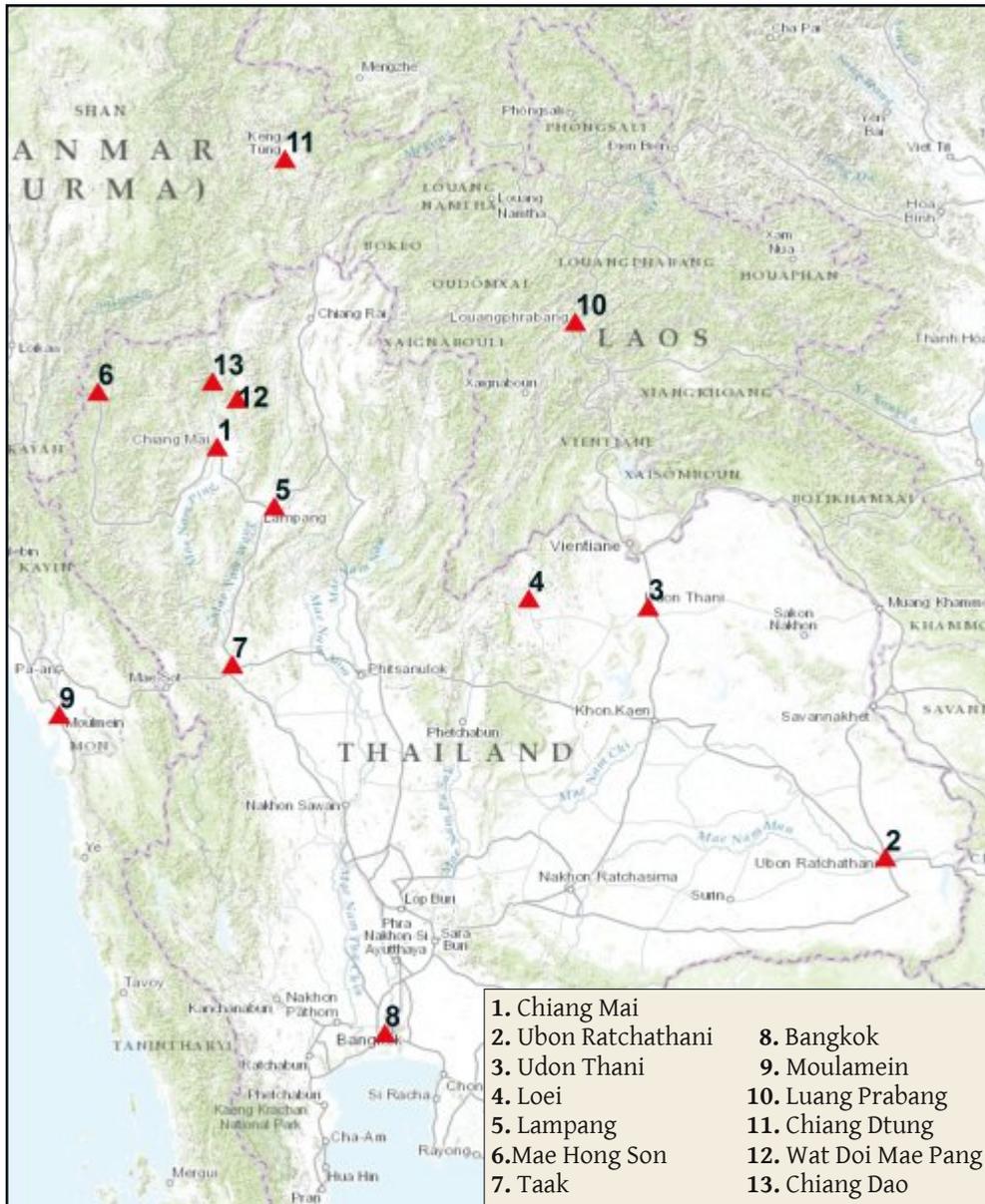








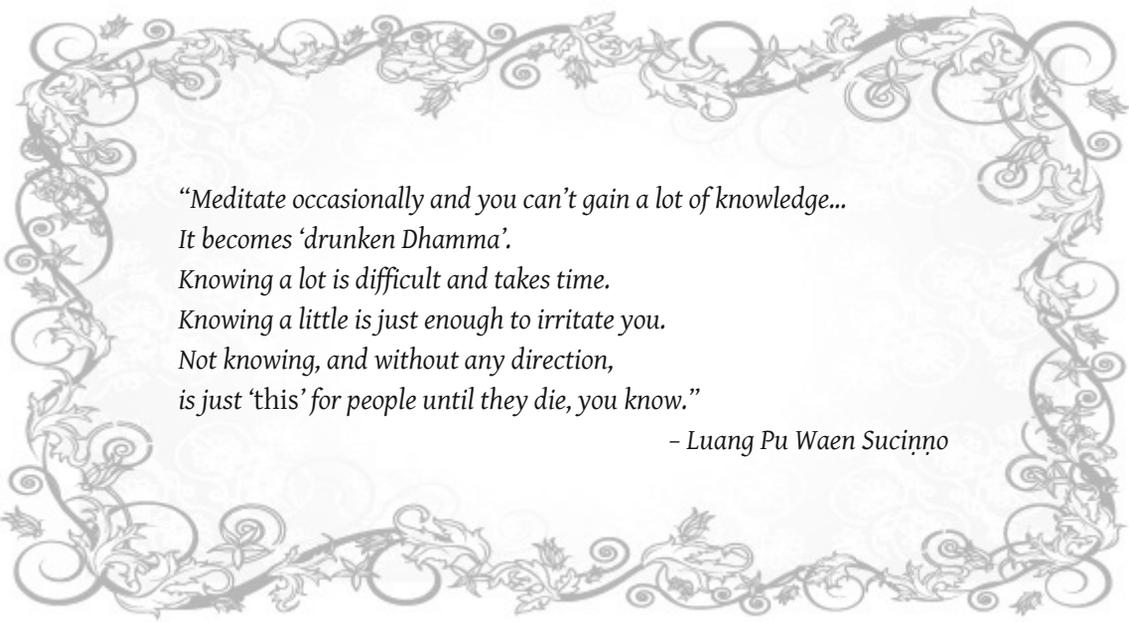
A MAP OF SIGNIFICANT PLACES IN LUANG PU WAEN'S BIOGRAPHY



A BIOGRAPHY OF THE 'ARAHANT OF MAE PANG'



Luang Pu Waen Suciṇṇo



*“Meditate occasionally and you can’t gain a lot of knowledge...
It becomes ‘drunken Dhamma’.
Knowing a lot is difficult and takes time.
Knowing a little is just enough to irritate you.
Not knowing, and without any direction,
is just ‘this’ for people until they die, you know.”*

- Luang Pu Waen Suciṇṇo

BIRTHPLACE AND FAMILY

Luang Pu Waen Suciṇṇo's original home was in Na Pong village, Nong Nai municipality (which has now been changed to Na Pong municipality), Central district, Loei province. His original name was 'Yaan' and he was born on Monday the 16th of January, the third night of the waxing moon, in the year 2430 of the Buddhist Era (1887). Luang Pu took birth in a family of blacksmiths. His ancestry is as follows:

On his father's side, his grandfather and grandmother's names don't appear. His father was named Mr. Sai Raamsiri.

On his mother's side, his grandfather was called Grandfather Khun-gaew, his grandmother was called Grandmother Khun-gaew, and his mother's name was Mrs. Gaew Raamsiri.

Luang Pu had one older sister with the same mother and father, named Beng Raat-aksorn. When his mother passed away, his father took a new wife three times:

The first wife had one daughter, named Kham. When this wife passed away, he took his second new wife –

The second wife had one daughter, named Naam. When this wife passed away, he took his third new wife –

The third wife had four children, a son named Fai, and three daughters, named Gongkhai, Dtaap and Puang.

HIS MOTHER'S REQUEST

When Luang Pu was about five years old, Gaew developed problems with her health. Her condition continued to deteriorate until she had to receive care from her husband and her mother, by whom she was well looked after. The hopes of her recovering began to decrease with each passing day. Luang Pu's mother was ill for a long time. Her place of abiding was of someone who had an interest in goodness

and wholesomeness and would thus recollect the Triple Gem as her mental support – even though she experienced pain, aches and affliction, she didn't become deluded or lose her mindfulness. One day, when she saw that she would not be able to endure the pain much longer, she thus called for her only son – Luang Pu – to come in and see her personally. Then she firmly took hold of her son's hand and said:

“My dear child. Your mother is very proud of you! Whatever you may accomplish in this world, however many millions or billions, that will not make your mother happy... But I will be very happy if my child ordains for his mother. When you ordain, child, die in the yellow robe – there is no need to disrobe and have a wife and children.”

When she had made this request of her only son, not long after that, Gaew passed away peacefully.

His mother's request that day was like a benediction that served as a regular wake-up call to Luang Pu's mindfulness. In what has happened since, just this request of his mother was a force that enabled Luang Pu to surmount obstacles. Afterwards – having ordained following his mother's words – when he went out to develop his practise and he encountered obstacles that opposed him and would leave him disheartened and shaken, his mother's words would appear in his heart. This would be a powerful encouragement, giving his heart the strength to struggle and overcome those obstacles. It would come every time. Even now, his mother's request still reverberates in his memory; it cannot be erased.

A PRECOGNITIVE SIGN AND NOVICE ORDINATION

While Luang Pu was in the care of his maternal grandparents, there was a precognitive sign – that is, something that tells of existing causes, which can arise in some people but not in every case, revealing how that individual's life will be in the future. One night his grandmother was sleeping, and she dreamed that Luang Pu Waen went to sleep in a grove of turmeric trees – until his whole body appeared

a completely magnificent golden yellow. When she awoke at dawn the next morning, she described her dream to him:

“Last night while I was sleeping, I had a really strange dream! I dreamt that you went to sleep in a turmeric grove, until your whole body was a magnificent golden yellow. Having seen it, it was incredibly endearing and heart-stirring! I see that you have the predisposition and the aptitude towards the monastic path... Your grandmother asks you to ordain for life – to die in the yellow robe. There’s no need to disrobe to have a wife and children. Can you do that?”

When Luang Pu heard his grandmother ask this, he accepted, saying: “I can.” Hearing her grandson agree in this way, his grandmother expressed her delight by embracing him, head and shoulders, in a profusion of hugs.

Luang Pu had a male relative about the same age, but who was actually his uncle. One day his grandmother called for the uncle to come and see her. Then she said, “Grandmother is going to have both of you ordained as novices. Once you have ordained, there is no need to disrobe. Will you ordain?” The uncle replied: “I can ordain.” At that moment she turned, went to Luang Pu once again, and said: “Can you both ordain and not disrobe?” – to which Luang Pu replied in the way he had before, saying that he could stay ordained. His grandmother was delighted and pleased and went to acquire the requisites needed for having her two boys ordained as novices. When she had all the necessary requisites, she took the two boys to offer themselves to their preceptor at **Wat Pho Chai**, which was the monastery in Na Pong village, in order to learn the ordination chanting and receive the going forth as novice monks. After they received the going forth as novices, both of the new novices spent the rains’ retreat at Wat Pho Chai, Na Pong village.



SEPARATION FROM THE LOVED IS SUFFERING

About two months into the rains' retreat, the novice who was the uncle developed a serious health problem. His preceptor and the lay supporters nursed and cared for him to the best of their ability, but the illness only continued to



deteriorate. By the end of the rains' retreat the novice had passed away, which left Luang Pu's heart badly shaken at the time – because the novice had been his family and his playmate. They had been ordination candidates together, lived together and had gone forth together, and now one half had departed, never to return. Which unenlightened person would not

have tears to soothe their grieving hearts at a time like this?

Before arranging the funeral, Luang Pu's grandmother repeated her original words to him to steady his resolve, asking, "**Novice, can you stay ordained until you die in the yellow robe like this?**" To this Luang Pu acquiesced in the way that he already had, saying: "I can stay ordained."

Novice ordination at Wat Pho Chai didn't involve any particular studying, because there was no regular teacher. There was some chanting and bowing to the shrine, some playtime... in the manner of young kids with free time. **The year that Luang Pu ordained as a novice, he was about nine years old** – that is, it fell in about the year 2439 of the Buddhist Era (1896). Luang Pu's studies from when he was a small child until he went forth as a novice don't show that he received any formal education, because education had not yet been promoted throughout the country in the way that it has in the present time.



FROM HIS BIRTHPLACE TO UBON RATCHATHANI

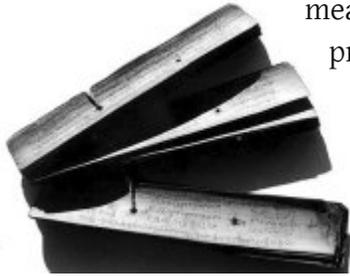
From Luang Pu's own recollections, he has related¹ that he left his home village and went to Ubon province in order to study the Mūla-Kachai. He stayed in Wat Saang Taw, Hua Taphaan district. At that time, Ubon was a province in which the study of the Mūla-Kachai was widely spread. There were many well-known places of study, famous for producing the wise scholars of Ubon. There were teachers who taught it as the basic course of study. There were many well-known places of study, many teachers, and many students: for instance, Wat Weluwan school in Phai Yai village, Khaeng Yai village, Nong Lak village, Saang Taw village... In the region of northeast Thailand – all 15 provinces at that time – anyone who wanted to study, searching for knowledge, had to set their heart on travelling to study at the places described above. Studying the Mūla-Kachai was really quite difficult study. A student had to have a genuinely good brain in order to complete the basic course of study. If one was able to complete the course of study, that person would be esteemed by people everywhere as a scholar and a sage because they would be very astute in the way of the texts, able to translate or explain any kind of book.

Afterwards, *Somdet Phra Mahā-Samaṇa Chao Krom Phaya Vajirañāṇa-var'orasa* was of the opinion that studying the Mūla-Kachai was too difficult. Few people completed the basic course of study and it took too long to study, longer than necessary. He thus revised and changed the basic course of study to something new, which has been used as the essential course of study for the Saṅgha up to the present. Since then, the study of the Mūla-Kachai has been forgotten in the study circles of the Saṅgha, right up to the present day.

Luang Pu has related that while studying in those days, there wasn't a classroom like there is in the present time. The teachers who taught were split up, living in different places: for the most part, they didn't live in the same place. Today, you were studying this branch of knowledge and would carry your books to go study with this teacher; tomorrow, you would study that branch of knowledge

1. In 2523 B.E. (1980) Luang Pu kindly related his experiences to his attendants and allowed them to record it on tape.

and would carry your books to go study with that teacher – carrying back and forth like this until your studies were finished. Those words ‘carrying your books’ meant really carrying, because in former times bound and printed volumes didn’t exist like they do today. The standard books that were used for studying and teaching were palm-leaf manuscripts. Students had to treat the books with respect because they were held to be holy Dhamma books – to think lightly of them would be bad kamma. When there was free time from studying, they all had to go into the forest looking for palm leaves, bringing them back to make scriptural manuscripts – in order to train themselves in the method of inscribing text into the leaves of the books. Luang Pu’s friends who studied with him at that time, and whom he can still remember, include Phra Hiang and Phra Laow. As for the teachers he can remember, these include Phra Ajaan Iem, Wat Weluwan, Phai Yai village; Phra Ajaan Chom; Phra Ajaan Chaalee; Phra Ajaan Uan...



They taught grammar and translation as well. The study of translation focused on translating the *pāṭimokkha* – they translated it until they had fluently memorised it. This account is true because Luang Pu has admitted that he never memorised the chanting of the *pāṭimokkha*, but he could take any training rule and translate and explain it fluently with no objections. **While he was still studying there, he reached the eligible age for ordination and took the bhikkhu ordination right there in the consecrated boundary of Wat Saang Taw with Tan Phra Ajaan Waen as his preceptor.** As for the announcing ajaans, they cannot be remembered.



TELLING HIS TEACHER TO DISROBE, AND EVENTS HE TOOK AS A PERSONAL WARNING

While he was studying, Tan Ajaan Uan and Tan Ajaan Iem were separately afflicted with insomnia. However doctors tried to treat them, it wouldn't go away. Luang Pu thus went to look after them and recommended that the Ajaans change the status of their contemplative life.² Sometimes the illness can go away – and if they still had a yearning for the contemplative state, they could come back and reordain. The Ajaans followed his advice. It eventuated that their illness disappeared, and they both started a family. Not long after Ajaan Uan and Ajaan Iem gave up the training, all of the Ajaans who taught – that is, Ajaan Chom, Ajaan Chaalee, and others – all gave up the training! This forced an abrupt stoppage in the study of the Mūla-Kachai. At that time, Luang Pu's heart was confused and uncertain because he was alone and lacking a refuge. Thus he investigated and looked into what he should do – should he stay here, or should he go somewhere else? And he further investigated: all of those teachers – they disrobed because of what reason? When he had thoroughly investigated and reviewed the situation, the feeling arose in him that: **All of those teachers who disrobed did so completely because of sensuality. It happened under the influence of sensuality. This sensuality is an obstacle, opposing people who aspire toward goodness.** That all living beings surrender to death is because this sensuality floods and overwhelms them. This is because they see importance in the wrong things – they don't know the true harm in sensuality, letting their hearts and bodies fall under the incoming tide of sensuality. When sensuality has engulfed the mind, they aren't aware of giving importance to the wrong things, thinking they're good. Thus, they acquiesce in stimulating and entertaining themselves with it to the extent that they can't extract themselves from it.

In the end, Luang Pu went back to recollecting the determination he had made in accepting (the requests of) his mother and his grandmother, saying he could

2. Literally-‘change from the contemplative gender’, i.e. disrobe.

ordain until he died in the yellow robe. He reflected in his heart, “What paths which, having led me to ordain, will enable me to continue until I die in the yellow robe in accordance with the requests of my mother and grandmother?” Something else arose in his awareness: “Going forth to practise is the only path that will enable me to stay ordained for life, just like the great teachers in former times who, having ordained, went out to practise in the forests and mountains – they didn’t pine and yearn for crowds and company.” Thus going over in his mind the great teachers who had become well-known, having ordained and gone out to practise in those times, he considered: “Where had they been known to stay in those times?” There had been three places: that is, Vientiane; Thaa Uthane, Nakhorn Phanom province; and Sakon Nakhorn. When he had reflected on those great teachers, he thus decided:

“It would be better if I left to search for a teacher in Sakon Nakhorn.”

That day, as evening came on, he quickly bathed while it was yet daytime, and as darkness fell, he chanted and paid respects to his shrine. Then he made a determination upon his integrity right in the presence of the Buddha, Dhamma and Saṅgha: “From this moment on, let me dedicate this holy-life of mine to the Buddha, the Dhamma and the Saṅgha. Through the power of the Buddha, Dhamma and Saṅgha, through the power of the goodness and spiritual perfections that I have developed and accumulated, please let me meet or hear news of a teacher who practises well and practises correctly – someone who can advise and teach me. Wherever he lives, let me meet him or hear news of him in the coming days. When I have gone out to practise, let there be no obstacles for me.” When he had made this unbreakable resolution, he was covered in tingling goose-bumps, his hair was standing on end, and a cool flush permeated him – his whole body and mind felt light and at ease. That night, he felt that his heart was very clear all night, his body and mind light. When dawn arose and it was time for alms-round,



he mentioned the things in his heart to his lay supporter, Mae Kaasee. To this she expressed her delight and also stated her intention that if she ever hears news or knows that **Tan Ajaan Mun Bhūridatto** has come to this area at any time – or, if she just knows of a report that he was staying somewhere – she would immediately tell him with no delay.

Two or three days after that, the lay supporter Mae Kaasee told him the news: “Tan Ajaan Juang at Wat Thaat Therng, district Kheuan Nai, Ubon Ratchathani province, had gone to pay his respects to Luang Pu Mun and will return soon. You should go ask him and see – it might be the case that he knows details about Tan Ajaan Mun.”

Upon receiving this news, he was extremely happy. Quickly preparing his requisites and saying goodbye to the people that he knew, he set out from Wat Saang Taw – travelling straight to Kheuan Nai district and arriving at Wat Baan Thaat Therng. He went in, paid his respects, and asked Tan Phra Ajaan Juang about where Luang Pu Mun was staying right away, without letting any time go to waste. And there at Wat Baan Thaat Therng he received the report from Tan Phra Ajaan Juang about Luang Pu Mun, following *his* trip to pay his respects and to hear the Dhamma. As he described it: “Of all the great teachers who have gone forth to practise at this time, no one excels Yaa Khu Mun! At first, I had only heard of his reputation, someone telling me, ‘Luang Pu Mun is an expert teacher, he knows the hearts of his listeners – many, many people have gone to hear the Dhamma from him.’ In the beginning, I partially believed it and was partially skeptical. After that, I had the opportunity to go to Udon Thani. I thus went to pay my respects and heard Dhamma from him. As soon as I arrived, I hadn’t yet said anything at all: he started saying this and saying that until I didn’t dare say anything. I was really afraid of him. He knew my heart for real!”

*“If you are going to go study and stay with him, then go! I still don’t see anyone at this time **apart from this one monk, Yaa Khu Mun**. He practises with real singular determination! He likes to travel alone – he doesn’t like to mix with the crowd. He has an elusive character. He’s resolved on putting forth effort with no retreat. There are a lot of*

monks, novices and ordinary people regularly going to pay their respects and hear Dhamma from him – there’s never a lack of that.”

After hearing these words of report from Tan Phra Ajaan Juang in this way, it increased his faith in Luang Pu Mun even more, though as yet he had never seen him. He stayed at Wat Baan Thaat Therng with Tan Phra Ajaan Juang. As soon as he had the energy, he thus took his leave, and set out in order to follow after Luang Pu Mun from then on. Travelling away from Wat Baan Thaat Therng, Kheuan Nai district, his road took him past Muang Saamsip, Kham Kheuan Gaew, Yasothon, Lerng Nok Tha, Mukdahaan, Kham Cha-i, Na Gae, Sakon Nakhorn, Phannaa Nikom, Sawaang Daen Din, Nong Haan, Udon Thani, Pheu district. His

PHRA AJAAN MUN BHŪRIDATTO



Born: Thursday, the second lunar month, year of the ram; January 20th, 2413 B.E. (1870) at Kham Pong village, Khong Chiam district (now See Meuang Mai district), Ubon Ratchathani province, in the Gaenthaow family – a family of warriors. His grandfather, Phia Gaenthaow, was a veteran from the field at Chiang Khwang. Mr. Khamduang was his father. Mrs. Jan was his mother. He had faith in the Buddha’s dispensation his whole life.

Ordained: At the age of 22 at Wat See Tong in Ubon Ratchathani. Phra Ariyagawee was his preceptor; Phra Khru Seedaa was his announcing ajaan and Phra

Khru Prajak-ubonkhun was his second announcing ajaan.

Practising vipassanā meditation following in the footsteps of His Majesty King Mongkut (Rāma IV): he first wandered *tudong* in the northeast of Thailand for 24 rains’ retreats; outside of the northeast for 16 rains’ retreats; at Wat Baan Nong Pheu for 5 rains’ retreats; passed away in 2492 B.E. (1949) at Wat Pah Suddhawaat,

travels at that time can thus be counted as the first time he had travelled so far and taken so long.

MEETING THE AJAAN OF HIS DETERMINATION

When, in his travels, he had entered the area of Udon, he tried to ask for news – at that time, where was Luang Pu Mun staying? In the end, he learned that Luang Pu Mun was staying in Pheu district. Then he received news from local villagers that Luang Pu Mun was staying and meditating in the Mafai jungle at Khaw village. He thus hurried to follow him to the above-mentioned place – just this very Mafai jungle at Khaw village – and for the first time he met the Ajaan whom he had

Sakon Nakhorn province, at the age of 80 years old.

When his ordination ceremony was over, he returned to continue studying *vipassanā* with Phra Ajaan Sao Kantasīlo at Wat Liap. When he first ordained, he usually lived at Wat Liap and studied meditation with Ajaan Sao in Ubon, and would sometimes go to stay at Wat Buraphaaram in the city of Ubon Ratchathani. In later times, he came down to spend a rains' retreat at Wat Pathumwanaram in Bangkok. Then he went to Chiang Mai with Chao Phra Khun Upālī (Jan) and spent a rains' retreat at Wat Chedi Luang. Then he went out to stay in many and various places of seclusion in the north of Thailand, in order to support good people of those places, for a long time – 11 years. Then he returned to Udon Thani and spent two rains' retreats at Wat Noan Niwet, in order to support the good people there. Then he came to the area of Sakon Nakhorn, spending a rains' retreat at Wat Pah Baan Naa Mon, Dtong Khope municipality, Central district (now in Khoke See Suphan district), Sakon Nakhorn, for 3 rains' retreats. He spent his rains' retreats at Wat Pah Nong Pheu, Naa Nai municipality, Phannaa Nikom district, for 5 years in order to support the good people in that area. He had many people who were interested in practising Dhamma, following him to study the training of the mind and heart. His disciples have spread throughout every area of Thailand – still his excellent reputation continues to increase and spread.

wanted to meet for so long. In that first meeting with him, the first thing Luang Pu Mun asked him was, “Where have you come from?”, to which he respectfully informed him, “I have come from Ubon.” The next thing that Luang Pu Mun said – which was the second thing he said, but his first words of teaching – were: **“Yes, from here on out you must meditate. The knowledge that you have gained from study – keep it in the cupboard for now.”** Just those words. Luang Pu Waen felt they had so much meaning, were overwhelmingly meaningful, at that moment. With regard to his feelings, when he had met Luang Pu Mun in accordance with his determination, he was incredibly happy. When he said “From here on out you must meditate”, it further increased his happiness, two-fold. He was happy because his determination had realised its aim. Where the Ajaan had told him to meditate, it caused his heart to feel so blissfully satisfied that words can’t describe it because his aspirations had all succeeded in accordance with his determinations.

RECOLLECTIONS FROM RETURNING TO HIS BIRTHPLACE 2461 B.E. (1918)

At just that moment when he was so happy with having met his Ajaan in accordance with his determination, and when he had been able to receive instruction from Luang Pu Mun for four days, on the fifth day his brother-in-law and his uncle-by-marriage came to see him. They told him of their purpose: their village had sent them to receive him and have him return for a visit home. Luang Pu thought about all the things that had happened – from when he had left home and gone to study the Mūla-Kachai in Ubon, it had been more than ten years. During that time he had not returned home or visited at all. When he came to think about his father, now more than ten years later, he was bound to have aged a lot – to go back and visit his father was probably a good thing to do. Thus he agreed to return home for a visit with his relatives who had come to get him.

In the evening, after he had finished the afternoon sweep of the monastery, he thus went to pay his respects and take his leave of the Ajaan – Luang Pu Mun. He

respectfully informed him that his relatives from Loei province had come to bring him back to visit his village. Luang Pu Mun asked him why he was going back home for a visit. He respectfully told him that he was going back just to let his father, brothers, sisters and relatives see his face again. Luang Pu Mun replied, “Yes. Once you’ve gone there, hurry back. Don't stay long. You can't stay long or soon they'll take it for granted. They'll take it for granted and you'll be stuck with them – you won't escape.”



Furthermore, here in the Mafai jungle at Khaw village, apart from Luang Pu Waen meeting his Ajaan in accordance with his determination, Luang Pu also met a spiritual friend – someone with a complimentary temperament who became his companion, as together they would travel every road. As we go on, there will be more to relate about that Venerable – that is, **Luang Pu Dteu Acaladhammo**.

Once Luang Pu Mun had given his permission, at daybreak the following day they left to go back to Loei province – travelling from early morning until the dawn of a new day. Having arrived at his home village, he stayed at Wat Pho Chai. The news that Luang Pu had returned to visit was big news for Na Pong village, and spread around very quickly. In that village and the neighbouring villages, once people knew – the news that Luang Pu Waen, who had gone to study in Ubon, has returned for a visit – all of his relatives, the people who respected him, and those he had known all came to visit him without exception. As for those who weren't related or familiar with him, a lot of them came as well because they wanted to know him and see him. It was like one of the big annual festivals at the temple because people were saying that ever since they were born they had never seen a young novice who, having just ordained, didn't live in his village but had left to go study and had not been seen



to visit for over ten years! And after abandoning his studies he had gone to live in the forests and mountains – living with tigers and elephants without any danger! “It’s absolutely incredible!”, some people were saying. The news spread around very quickly and this in itself became a cause for incitement, making people want to come and see him even more. “The more people came, the more I had to talk and greet and chat – I had almost no rest. This made me exhausted and weak. In the end I fell ill because my body didn’t get enough rest.”

LUANG PU DTEU ACALADHAMMO



Wat Pah Araññawiwek, Baan Khaa municipality, See Songkhraam district, Nakhorn Phanom province

Original Name: Dteu Paalipat, the son of Mr. Paa and Mrs. Pat Paalipat

Born: Monday, February 3rd, 2431 B.E. (1888) in Baan Khaa municipality, See Songkhraam district, Nakhorn Phanom province.

Ordained: as a monk at the age of 21. He was inspired by practising tudong monks and met a spiritual friend – that is, Luang Pu Waen Suciṇṇo. They wandered

tudong together to many places until they went together to stay in the north of Thailand.

Reordained in the Dhammayut (Nikāya): He had been ordained for a long time – 19 years – and in the year 2471 B.E. (1928) he was reordained as a Dhammayut monk.

Passed away: July 19th, 2517 B.E. (1974) at Wat Araññawiwek, Khaa village, Nakhorn Phanom province, at the age of 86 years, 5 months and 14 days; 46 rains’ retreats (since his reordination).

THE REASON AND CIRCUMSTANCES FOR CAUTIONING HIMSELF A SECOND TIME

When he became sick, all of his relatives, brothers and sisters, people he knew, those who had invited him to stay for the rains' retreat – they all abandoned him. They didn't pay attention to looking after him and nursing him like they should have. This point was something that he raised up as a wake-up call to himself. He thought: "I came here following an invitation to come. Most of those people are either my relatives or people who were close to me, but as soon as I got sick they turned around and threw me away like I was a stranger. If I were to stay on here, what would be the point, when they don't care about me in sickness like this?" This was the first point he raised as a cause for cautioning himself.

The second point: in Wat Pho Chai at that time, all of the monks and novices had disrobed. This left only two monks regularly in residence. "If I were to stay here, my heart and mind might not remain resolute. I might disrobe. Before I came, Tan Ajaan ordered me: 'Don't stay long. Return quickly and meditate!'" At that moment when his heart was scattered and shaken, he instantly recalled his mother's request: "Your mother would be very pleased if her child ordains for his mother. Having ordained, die in the yellow robe."

But one other thought arose to intervene – about Ubon. "All of the books that I had inscribed – lots of them, many sheath's worth – when I left, I never offered them to the teachers that I depended on. I should return to Ubon in order to arrange the offering of those books first." But another thought arose in him: "In Ubon, my preceptor and all my teachers and friends have already disrobed. What would be the point in returning?"

At that time, his thoughts were all contradictory and confusing like this. The time from when he had taken leave of his Ajaan to come visit his home village had been about a month. When he had recovered and his body had strength again, his thoughts were still confused. He still wasn't sure just what he would decide to do. One day he received a letter from Ajaan Iem in Ubon, saying "Come back to Ubon

in order to finish your studies. I have returned to continue teaching at the original village.” He thus reflected on and reviewed all the different circumstances that had come to pass, as have already been described. In the end, he decided: “From now on, I won’t have anything more to do with the crowd. I’m going to return and look for my Ajaan in order to train in meditation following my original determination – the one I made a determination upon my integrity about before I left Wat Saang Taw.” Thus he left Wat Pho Chai, Na Pong village, with the resolve to go back to see his Ajaan in the Mafai jungle, Khaw village, once again.

MEDITATION

Staying to train with Luang Pu Mun in the beginning, he didn’t become a close personal attendant because he was new. He didn’t know the system of protocols and points of conduct. In addition, Luang Pu Mun didn’t let anyone get close to him very easily. In training with him, when he had given his advice with regard to points of practise, all of the disciples had to split up and find secluded places in order to develop their meditation and their concentration in a way appropriate to their temperament and character. When it came up to an Uposatha Day, they would thus come together to perform the Uposatha and listen to the recitation of the *pātimokkha* with him. Then they would receive some training from him once again. At these times, if any disciple had a problem or an obstacle in their meditation – however it was – this was an opportunity to respectfully inform him. To this Luang Pu Mun himself would respond, explaining it until the listener could understand according to the stage of practise they were at. It was thus an extremely rare opportunity for the disciples to listen to Dhamma, analysed from the lowest levels of concentration right up to the highest levels of discernment. It would make them completely absorbed in the flow of Dhamma that he was presenting. The listeners, at whatever stage or plane of practise, would accrue discernment leading them onwards following the skilful means that he presented to them.

When he was finished presenting Dhamma, all of the disciples would return

to their own individual dwelling places. It was like this for the most part. Sometimes Luang Pu Mun would tell this disciple to go stay in such-and-such a place *here*, another disciple to stay in such-and-such a place *there*. Each and every place he would tell them to stay were all places that were surrounded by



dangers, because they would be places where tigers lived, or where tigers would regularly travel past – places where their roar would set all your hair standing on end – or places where herds of elephants were known to pass through. He would have them meditate in places like these, by emphasising to the person going to that place that they should be determined in their meditation – don't be heedless! Have mindfulness at all times, and don't look to resting and sleeping so much.

Luang Pu Waen experienced two things that oppressed him at that time. First, when he was staying in the forest developing his meditation, he would tend to get malaria. Each time he got malaria, it would last for many days because there was no medical treatment. When the fever would come on he would have to rely on the strength of his mind as his means of easing the symptoms: that is to say, when the fever took hold he would have to intensify his meditation in step as the fever raged, investigating until the fever subsided or disappeared. For the most part it wouldn't completely disappear. It would just become intermittent: sometimes going away for three days, sometimes for five – and then it would come back. When it's like this, it is called 'chronic'.

The other issue was that when it came to the Uposatha Day, he didn't join in the communal procedure and listen to the recitation of the *pātimokkha*, because in the beginning when he went out to practise he hadn't reordained in the Dhammayut Nikāya. When they performed the Uposatha and listened to the *pātimokkha*, they had him leave the area that they had designated. When they had finished, all

of the disciples who were ordained in the Mahā-Nikāya would come and declare their purity. After that, Luang Pu Mun would teach Dhamma, training in skilful means for correcting the unruly mind when meditating – whether investigating something or repeating a meditation-word for a new practitioner, according to the circumstances. All the disciples in the Mahā-Nikāya who had gone to stay and train with Luang Pu Mun at that time added up to a lot of monks. When he had stayed with Luang Pu Mun for a long time, he felt the inconvenience of it, as has been described. Thus he went to respectfully ask for permission to reordain and become a Dhammayut monk. To this Luang Pu Mun would give his permission for some monks, and not for others. With regard to the monks he did not give permission to, Luang Pu Mun gave his reasoning: **“If I bring them all in to reordain as Dhammayut monks, who will give advice in the practise on the side of the Mahā-Nikāya?** The Paths and Fruits do not arise in dependence on Nikāya – Path and Fruit arise in dependence on practising well, practising correctly according to the Dhamma-Vinaya that the Lord Buddha has advised, taught and instructed. Abandoning things that should be abandoned, abstaining



from things that should be abstained from, and developing things that should be developed – that is the path of progress that brings one to Path, Fruit and Nibbāna.” Luang Pu Mun continued to teach and instruct all of the disciples in the Mahā-Nikāya to whom he didn’t give his permission to reordain, until they were able to spread the circle of practise far and wide. There are disciples and second-generation disciples right up to the present, beginning with **Phra Ajahn Tong-Rat.**

When they had received advice in skilful means from the teacher, they would split up and put forth effort, selecting a place that was suitable to their temperament and character. Some monks who were really resolute would tend to go on their own. Those who weren’t yet daring enough would go in groups of two or three. The places they would go for the most part were cemeteries or thick

jungle that had water and overhanging cliffs that were enough to escape the rain, the sun's rays and the wind, when necessary.

At first, he wouldn't go too far from the teacher – about the distance where he could still walk back to hear Dhamma teachings and perform the Uposatha observance on the Uposatha day. An exception was when there was an Ajaan who was a senior disciple, one who could manage others, who would go: thus he would go farther. At times when there were obstructions in his meditation, he would have to rely on just the Ajaan who could manage others as an advisor. But even though staying away longer in this way was possible, it would be necessary to find an opportunity to listen to the Dhamma teachings of Luang Pu Mun regularly. After spending many rains' retreats together with Luang Pu (Mun's community), he was thus able to spend a rains' retreat with him. For the most part, he would split people up because staying together with many people would tend to be a burden – a source of worry, or, if not, just chaotic. That's the nature of people who congregate in large numbers, that there have to be issues continually arising – if it's not one thing, it's another.

SPENDING THE RAINS' RETREAT AT NA MIN NA YUNG

Na Min Na Yung is in Naam Soam district, in the province of Udon Thani. The place being described here was in former times thick, dense jungle with plentiful wildlife and malaria. The area was flat and bounded on various sides by mountains and by the Mae Khong River. The area was well-suited for meditation because it was mature forest, but no one dared to lay a claim on the land because people were worried about the ravages of malaria and other dangers. According to the beliefs of local villagers, they believed everywhere that if anyone went in and cut down a tree in the forest, they would have a forest spirit come and terrorise them in some way. They related that some people had died. For these reasons, nobody dared to enter, or even go too close to, that area. During that rains' retreat, he spent the rains' retreat with Luang Pu Mun and one other white-robed layman. The putting forth of effort during that rains' retreat went at full force because

there was Luang Pu Mun there to manage things and to give advice on skilful means in mental cultivation.

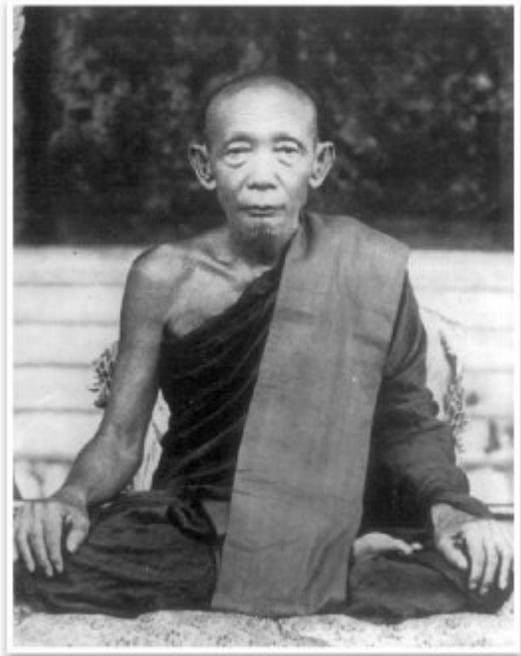
The advice that Luang Pu Mun would give his disciples in meditation would be a regular emphasis on using the word 'Buddho' as a meditation word to stabilise the mind. When the mind peacefully dropped into concentration, one should give up the meditation-word and then investigate the physical body. At first, just investigate any one aspect of the 32 parts that one is able to conveniently focus on and investigate. When one has investigated until clarity arises, go back and forth over it – or as it is called, in 'forward' order and 'reverse' order. When one has abandoned uncertainty about the part one is investigating, one can thus switch and continue with another part. Don't investigate the full scope of the whole body because one's discernment isn't yet mature and resolute. If one investigates the whole body at once, no clarity will appear. It has to be gradual and proceed gradually. When one investigates until skill arises, at the time we focus with discernment on any one point, a sense of clarity with regard to the other parts will appear systematically. When one has investigated to an appropriate degree, bring one's investigation back over the body some more. Develop it in this way and one will thus develop in the path of practise. When the mind is skilled enough, the meditation-word 'Buddho' is no longer necessary. Just establish the mind and it will become peaceful and enter concentration right away.

For those who practise mental cultivation, if they direct their minds outwards – outside of the physical body – it is the wrong path of meditation because all of the Dhamma – the teaching and instruction of the Buddha, which he advised and taught in proclaiming his dispensation throughout his life – is practised in a way that does not lay beyond or outside of the body. The body is thus the battlefield. The body is thus the theatre of war, in which discernment must range in order to destroy defilement and the mass of suffering, around which our hearts have become a central bank, accumulating and piling up within – containing, carrying, conveying and coveting it for uncountable lifetimes. Every type of living being in this constant wandering on is thoroughly and completely attached to this body

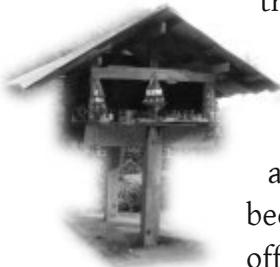
here. They do good and evil because of this body here. They experience love and hate, jealousy and protectiveness, because of this body here. We accrue wealth and possessions because of this body here. We practise virtue, and practise Dhamma, because of this body here.

MEETING TAN CHAO KHUN UPĀLĪ GUṆŪPAMĀJAAN 2464 B.E. (1921)

Apart from searching for secluded places in order to practise Dhamma, Luang Pu was still bound to search out Ajaans who had become well-known for their teaching and also for their practise at that time. Apart from Luang Pu Mun Bhūridatto, Luang Pu's Ajaan already, there was **Tan Chao Khun Upālī Guṇūpamājaan (Siricando Jan)** at Wat Boromniwaat, Bangkok, who was older than Luang Pu Mun and was the spiritual friend or **'foremost sage'** that Luang Pu Mun regularly praised with regard to his virtuous qualities. He was another monk whose renown had circulated and spread throughout the Saṅgha in northeast Thailand. Monks, novices and laypeople who were desirous of practising Dhamma all thirsted for the chance to receive training and instruction from him. When he once came up to check on the state of the Saṅgha in the northeast, Luang Pu Waen had the opportunity to meet him. And since he was one of those desirous of listening to Dhamma instruction, he thus determined to travel to Bangkok in order to pay his respects to Tan Chao Khun Upālī. This can be counted as the first time Luang Pu came to Bangkok, in about the year 2464 B.E. (1921).



He travelled from Udon, arriving at Nakhorn Ratchasima province by foot, going through villages large and small in due course. In those times, people for the most part were still mixed up between worshiping spirits and having faith in going to the Triple Refuge. Every village that he passed had a spirit house, which was called in the local idiom, the *'house of ancestors'*. For the most part, in a normal year

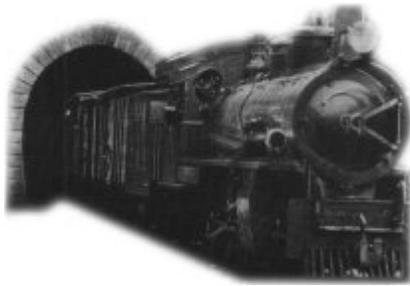


there would be an annual offering and salutation to the spirits, once in a year, that would be a large festival. Apart from the annual offering and salutation, there would still be other offering ceremonies if someone were ill or afflicted; or, if the animals – such as cows or water buffalo – became afflicted the owner would make a vow promising an offering if things improved. The *'house of ancestors'* would tend to be built at the edge of the forest, close to the village. The villagers were abundantly fearful of these forests and no one would dare to go in and cut down a tree in the forest. They would say: “If someone goes in and cuts down a tree in that forest, they will encounter a spirit who will mess with them.”

While Luang Pu Waen was travelling at that time, he would go in and stay in those very wild spirit forests. Luang Pu has related that it was good in a way: “When I would go in and stay in those wild forests, people would not come and disturb me. Thus I could rest at ease. When I would meditate it was delightfully quiet. Another good thing about it was that when the villagers saw that a monk could go in and stay in the wild spirit forest without any danger, they were amazed. Thus it was an opportunity for me to recommend to them the knowledge of the Triple Refuge and the quality of virtue. But some places, when I entered the wild spirit forests there were some villagers who were unhappy to let me stay there. They were afraid that when a monk went in to stay there, the spirits might come out and terrorise the villagers. In those places I would have to point things out to get them to understand it logically. The villages I passed had established monasteries for the most part, but I saw that it was because the monks didn't really explain, train, teach and instruct the villagers. The villagers would thus worship spirits quite seriously in this way.”

“When I arrived in the area of Nakhorn Ratchasima, I encountered a problem on alms-round. That is, in some places, when I would go out for alms-round, I would only get plain rice. Sometimes I’d get (only) rice and chillies. Sometimes I’d get (only) rice and eggplant. Whatever I got, that’s what I would eat. I would eat whatever I got, whatever I had. Because our livelihood depends on others, we have to make ourselves easy to support. We shouldn’t make ourselves intoxicated with food and overly intent on a lot. This would create difficulties for ourselves. For the most part, the villagers, whatever they have, however they eat, that’s what they put in our bowls. A monk who is worthy of offerings should thus not forget to reflect wisely at the time of eating their meal – or using the four necessities that the supporters offer in faith. If we’re not like this, it might cause the faith of the Thai people to deteriorate. I myself have encountered complicated situations, and tempers flaring, because of an inability to get the four necessities according to someone’s desires or preferences, which is something that is not correct in accordance with the aims of monastics like us. Someone who upholds their life by being undemanding: the Lord Buddha or the Noble disciples of the past have provided us with the model and example.”

When, in his travels, he had entered the provincial capital, he could take public transportation on the train down to Bangkok. This can also be counted as the first time Luang Pu boarded a train. Luang Pu has related that it was a manner of travel that was exciting in various ways. The city-dwellers and others tended to sleep the whole way, but he didn’t sleep – he was looking out of both sides of the train the whole way. When the train was going past Dong Phaya-yen Mountain, the air was nice and cool. In some places it was so cool it felt cold, because the forest was so dense – in accordance with its name, Dong Phaya-yen (‘The Great Cool Jungle’). If he wasn’t absorbed in watching the natural surroundings, Luang Pu would be meditating on ‘Buddho’ as his regular mental object the whole way until they reached Hua Lampong, which at that time was like a railway station situated in



the middle of a field, because there weren't the thickly packed houses, tenements and shops (like today).



Luang Pu walked from Hua Lampong to **Wat Boromniwaat**. He entered and payed his respects to Tan Chao Khun Upālī, who was delighted upon learning that he was a disciple of Luang Pu Mun. Luang Pu stayed and studied from Tan Chao Khun Upālī for many days. Tan Chao Khun Upālī kindly related stories of his relationship with Luang Pu Mun, letting him hear these together with praise for the uncompromising resolution of Luang Pu Mun Bhūridatto's Dhamma practise. He told him many things in detail, up to talking about the state of the Buddha's dispensation in India, Burma and Chiang Dtung that he had visited while wandering tudong. **It was bound to be this that disposed Luang Pu to have gone wandering tudong through India, Burma and Chiang Dtung in later times.**

Luang Pu received kindness, and got to listen to Dhamma instruction from Tan Chao Khun Upālī every day. If he had a question or a doubt about Dhamma practise, or about Vinaya, he would respectfully ask. Tan Chao Khun Upālī was able to answer everything fluently without exception, truly in accordance with the words of praise being spoken and spread about him. When he had free time, he would go out and look around Bangkok. In the evening he would bathe in the canal beside the monastery, in which the water was still clean and clear and drinkable. Luang Pu's heart realised a state of unwavering intent in every aspect. Starting from that point on, a relationship between Tan Chao Khun Upālī and Luang Pu proceeded well, right up until Tan Chao Khun Upālī's passing away. For instance, six years afterwards, Tan Chao Khun Upālī reflected that Luang Pu Waen Suciṇṇo was determined in his practise, with



diligence and courage in putting forth effort as a matter of course – not backing down – with good disciplined points of practise, practising the duties to his preceptor and teacher well both in the beginning and the end, with a temperament that wasn't up and down, and he had been familiar to him for a long time: he saw that it was appropriate to have him reordain. Luang Pu thus decided to become a Dhammayut monk in the consecrated boundary of Wat Chedi Luang, Chiang Mai province, with Tan Chao Khun Upālī **as his preceptor**, and Phra Nabisi as his announcing ajaan. Afterwards, Luang Pu Dteu, who was his spiritual friend, reordained to become a Dhammayut monk in the same circumstances.

In about the year 2474 B.E. (1931), when Luang Pu Waen was wandering tudong and meditating in the forests of Chiang Mai, he heard the news that Tan Chao Khun Upālī had had an accident when climbing up on to the Dhamma teaching seat and broke his leg. Luang Pu therefore traveled down to Bangkok in order to help look after him, travelling first down to see Tan Ajaan Luang Pu Mun in Uttaradit (province) to respectfully inform him about Chao Khun Upālī. He also offered the cost of arranged travel on behalf of lay supporters in Chiang Mai who had faith in Luang Pu Mun, asking him to go to teach those with faith living in Chiang Mai. Luang Pu then left by train, pulling up to Nakhorn Suwann, where he disembarked and walked along the Chao Phraya River to Wat Khung Samphaow, where he stayed for a night following the invitation of the abbot, who was Cambodian. From Singburi, Luang Pu went by public transport in a boat downriver to Bangkok, arriving at dawn the next morning. He thus went on an alms-round, receiving two ladlefuls of rice.

Luang Pu stayed in Bangkok, looking after Chao Khun Upālī, for a month before respectfully taking leave to go to spend the rains' retreat in Chiang Mai. He didn't stay in the city because issues of food were disagreeable – he wouldn't get enough food on alms-round. Luang Pu has related that sometimes it was like 'cat-practise' and sometimes it was like 'bullfrog-practise'. That is, on the days he received little food it was 'cat-practise', because when a cat eats, it licks and laps away, eating little, afraid the food will dirty its mouth. On days he received no food he had to

fast – ‘bullfrog-practise’. Speaking like this is just a simile – you can’t make an actual comparison, meaning that cats or bullfrogs actually practise. Luang Pu has related: “Living beings, apart from human beings, don’t have the opportunity to practise Dhamma, because the results of the kamma of those beings doesn’t facilitate it. But sometimes it has been said that some creatures, such as tigers, snakes or *nāgas*, will come and listen to Dhamma. This is because those beings are in the process of developing spiritual perfections – they can still be Bodhisattas.”

BEFORE COMING TO DOI MAE PANG

*** this is an extremely condensed summary from the book ‘The Biography of Phra Ajaan Luang Pu Waen Suciṇṇo, March 16, 2525 B.E. (1982)’, by Atthavaro Bhikkhu, Wat Samphandawong ***

When Luang Pu Waen Suciṇṇo was still young, he liked to travel and wander tudong to various places, both within the country and beyond, as far as he was able to walk or travel. In former times, communication wasn’t so convenient. Going anywhere, or coming from anywhere, you didn’t have to worry about transport by car or by boat – there was only one convenient way of travel, and that was: having walked there, you walk back. In the area of northeast Thailand, apart from Ubon Ratchathani, Luang Pu stayed in Udon Thani for the most part – like the time he went in search of Luang Pu Mun Bhūridatto in the Mafai jungle at Khaw village. He also went to spend a rains’ retreat at Na Min Na Yung. After that, Luang Pu went to spend a rains’ retreat at Phra Baat Bua Bok, and after the rains’ he went to stay at Phra Baat Haw Naang or Phra Baat Naang Usaa, which was on the other side of the mountain from Phra Baat Bua Bok. As for other parts of the northeast, there is Thaa Lee district in Loei province where Luang Pu came back to rest after wandering tudong in Laos, on the left-hand bank of the Mae Khong River, for 14 days. He had determined to visit other states, as far as Sip Song Pan Naa and Sip Song Ju Thai in the north, but French soldiers wouldn’t let him enter the area. He thus went to stay at a monastery south of Luang Prabang for a period, and then returned together with Luang Pu Dteu Acaladhammo.

After resting and recovering from fatigue, he consulted with Luang Pu Dteu about his wish to travel to the north of Thailand by the most favourable means of conveyance – that is, just his own two legs. Walking... wherever evening set, that's where they would sleep – and they didn't have any young followers to worry about. The two Luang Pu's left Thaa Lee in Loei province heading for Daan Sai, going through forests and over mountains towards Nam Paat district, past Nakhorn Thai district to Thaa Plaa district, Uttaradit province. Then they cut



through Naa Noi district, Phrae province, past mountain tribe villages of the Yaow people. Then they came down to stay in dependence on a Thai village following an invitation. From there they continued on to Suung Men and Den Chai, walking along the railway tracks until they reached Lampang. Luang Pu Dteu split off and went to stay in Thern district. Luang Pu Waen continued on to Chiang Mai, travelling around and seeing all around the area, including the peak of **Doi Suthep** and other places, and then travelled down and met Luang Pu Dteu in Lampang.

In the year 2464 of the Buddhist Era (1921), after Luang Pu had gone down to Bangkok and received Dhamma instruction from Tan Chao Khun Upāli, Luang Pu wandered tudong through Burma and India, leaving Thailand from Mae Sot in Taak province. He crossed the Moei River, entering the Burmese side. Speaking with people, they couldn't understand each other because they spoke different languages. He continued on thus to Kluk Klik, in order to board a boat to Moulamein. Then he crossed to the other bank, going to Moutama and continued on, staying at Doi See Gutra, which had a chedi on its mountain peak. People would ascend the mountain to pay their respects in large numbers. When arriving at the top of the peak, one could see a view of all of the state of Moutama.

Departing from Moutama, Luang Pu returned by boat to Moulamein in order to take a public ship to Calcutta in India. From there, he continued by train to

Benares. He travelled around and paid his respects at various holy sites. He couldn't travel in India for long because he had a problem with the food. It was necessary for him to return, retracing his steps – that is, by ship and by foot. Sometimes he would travel in the middle of the night when there was a gibbous moon, with the sound of roaring tigers before him. He would thus stop and spread loving-kindness to them – the tigers would then leap into the forest and recede. When he got to the Thai border at Mae Sot district, he wandered along Saam Ngao district, but he didn't spend the rains' retreat there because the villagers raised their dogs to be very ferocious. Some days Luang Pu would go out on alms-round, and dogs would come running and bite him. The owner wouldn't chase it away – he would just say, "That's a good ferocious dog!" – Right here in Taak province! Luang Pu had a dog bite his leg and he still has the scars to this day.



After the rains' retreat, at the end of October, Luang Pu wandered tudong to Chiang Dtung and Chiang Rung in (the Shan states of) Burma, travelling from Mae Sai in Chiang Rai province past mountain tribe villages, staying in forests and on mountains, wandering past Chiang Dtung, which was a large state in a ring of mountains whose ruling family had faith, and were very inspired by Chao Khun Upāli. The royal family still practised Dhamma quite seriously. There were monks and novices who practised in accordance with the Vinaya and who were a force in maintaining the Buddha's dispensation. Luang Pu continued wandering north to an area of large mountain tribes who were quite developed, like the Jeen Haw who lived along the states of Saen Wee, Fee Faa and Nong Sae. Some cities were established on the banks of the Mae Khong River. As the monsoon rains approached at the start of the rains' retreat, he returned to Thailand.

From his travelling and meditating in various forests and mountains, foothills and caves, Luang Pu had seen for himself that the climate in the north of Thailand

was suitable to him – especially along Chiang Rai, Phayao, Lampang and Chiang Mai. Apart from that, the lower part of the north – such as Taak, Gumphaeng Phet, Uttaradit, Phrae and Naan – were places that he would visit, coming and going. Some places he would stay for the rains’ retreat; some places he would stay and develop his meditation according to the season, depending on the time and associated circumstances, of which he encountered various obstacles, problems and difficulties, such as malaria and adverse weather conditions. Luang Pu strove and struggled against these desolations with persistent effort – making a determination upon his integrity in taking the holy qualities of the Buddha, Dhamma and Saṅgha as his refuge, spreading loving-kindness throughout, and invoking the goodness and spiritual perfections he had developed since he had ordained as mitigating factors. Many times Luang Pu travelled alone because it cut down on things to worry about – when you don’t have to talk to anyone, the mind is concentrated: mindfulness and clear comprehension are one’s friends.

One time, when Luang Pu was spending the rains’ retreat in Mae Hong Son, he was putting forth effort when **a vision arose and he saw his father clothed in a brand new outfit. He therefore sent out his mind to investigate.** He also composed his mind, making a determination upon his integrity to spread wholesomeness and goodness, dedicating it straight to his father. **It turned out that his father had passed away and had come to say goodbye.** Thus he concentrated on spreading loving-kindness and dedicating wholesomeness to him even more.

One day when he went to his place of meditation and made a resolve to see, his mother appeared. She came to see him and told him, “You don’t have to worry any more, Venerable” – showing him her place of abiding, which was delightful and pleasant. After that, Luang Pu never worried about either one of them, because they had obtained a pleasant hereafter already.



While he was wandering in search of secluded places in order to develop his meditation in the north, Luang Pu would occasionally come across Luang Pu Khao Anālayo, who was also a disciple of Luang Pu Mun. One time they met at Gaeng Luang cave in Lampang; Luang Pu Khao was trying to track down the big Ajaan, Luang Pu Mun. He was persuasive in having them both look for him, until they found him at Pah Miang Huay Sai, Phrao district, Chiang Mai. They tracked him down in order to receive his kindly Dhamma instruction and to study skilful strategies in the way of practise: this would increase their Dhamma-power and willingness to step up their efforts without becoming disheartened. To this, Tan Ajaan Yai Luang Pu Mun pointed out things that should be abandoned, and he explained the groups of things that should be developed in succession in the development of path-discernment. He also ordered them to split up and find a place to spend the rains' retreat in the forests and mountains. Luang Pu Waen at that time went off travelling towards Tung Buak Khao, until he arrived at Pah Miang Khun Pang.

When the rains' retreat was over, Luang Pu Mun, together with Phra Ajaan Phorn Sumano, came along and joined up with both Luang Pu's at Pah Miang Khun Pang. Later, Phra Ajaan Thate and Phra Ajaan Ornsee came and joined them as well. When they had received instruction from Tan Ajaan Yai Luang Pu Mun, they split up and established their own dwelling places – with Luang Pu Khao, Phra Ajahn Phorn and Luang Pu Waen respectfully taking leave of Ajaan Yai and going to Doi Namu, or Doi Naam Mua. As for Tan Ajaan Yai, the villagers built a short-term kuṭi and offered it to him to spend the rains' retreat near Rersee Cave, right there in Pah Miang Khun Pang.

During the Second World War Luang Pu Mun, Luang Pu Waen and Luang Pu Dteu spent a rains' retreat at Chiang Dao cave in the mountain range near Chiang Dao, which was considered a delightful place by Dhamma practitioners – even Luang Pu Mun himself told his disciples that this place was auspicious for people who practise. Luang Pu Mun stayed in the main cave, and Luang Pu Dteu stayed at the mouth of the cave. As for Luang Pu Waen, he stayed in a cave up at the

headwaters.

Afterwards, when Luang Pu Mun Bhūridatto had already returned to northeast Thailand, Luang Pu Waen continued searching out secluded places in that area in order to develop in Dhamma. At Pah Miang Mae Sai, which Luang Pu has described as having extremely cold weather in the cold season – with abundant rainfall in the rainy season – Luang Pu found that the weather was agreeable to his constitution. When he went there, he received an unusually large amount of food to eat. There were no oppressive or uncomfortable conditions, no sloth and torpor – during times of meditation, the mind could consolidate and descend to the base of concentration quickly. In the way of mental development, he felt he got good results; this can be counted as another supportive condition.



LUANG PU KHAO ANĀLAYO

Monastery: Wat Tum
Glong Pane

Municipality: Nong
Bua

District: Central

Province: Nong Bua
Lamphu



Original Name: Khao Khotarathaa, the son of Mr. Phua and Mrs. Rort Khotarathaa

Born: Sunday the 28th of December, 2431 B.E. (1888) in Nong Gaew municipality, Central district, Ubon Ratchathani province.

Ordained: May 2nd, 2462 B.E. (1919) at Wat Pho See, Baw Chanaeng village, Central district, Ubon Ratchathani province.

Reordained in the Dhammayut (Nikāya): May 14th, 2468 B.E. (1925), with Tan Chao Khun Dhammachedi (Joom Bandhulo) as the preceptor. He reordained together with Luang Pu Lui Candasāro.

Passed away: the 14th of May, 2526 B.E. (1983) at Wat Tum Glong Pane, Nong Bua municipality, Central district, Nong Bua Lamphu province, at the age of 95 years, 4 months and 18 days; 57 rains' retreats (since his reordination).

PLACES WHERE LUANG PU SPENT HIS RAINS' RETREATS

Luang Pu Waen reckons that since he came up to the north of Thailand, he has not spent a rains' retreat in any other area – because the weather in the north was suitable for him. Another factor is that the north of Thailand is a country full of forests and mountains, which are appropriate (places) for a *samaṇa* who is practising Dhamma to rely on for seclusion in developing meditation. Due to the fact that Luang Pu had a tendency to prefer seclusion as part of his natural character already, those forests and mountains were thus suitable to his natural character. The forests and mountains at the top of the north, like in Chiang Rai, Chiang Mai, Mae Hong Son and Lampang, various mountains where mountain tribe peoples lived – for the most part, Luang Pu has gone and stayed with the people of those mountain tribes. No matter how tall the mountains, if you respectfully ask Luang Pu, he will correctly tell you about them. The bottom of the north of Thailand, like Phrae, Naan, Dtaak, Gumphaeng Phet, Uttaradit, Sukhothai and Pitsanulok – Luang Pu has wandered through all of them at various times.

A summary of places that Luang Pu has spent the rains' retreat – ones that I have been able to collect together – in the upper part of the north of Thailand are as follows: **Wat Chedi Luang; above the Mae Hong Son River he came across Mae That; Dton Gok village; Mae Puak; Na Paw Naan Puan; Hong Naam Mua or 'Doi Namu'; Huay Nam Rin; Pong village; That Mae Dtalok village...** The places where he spent many rains' retreats in succession are: **Mae Puak or Mae Phuak – 3 rains' retreats; Wat Baan Pong – he stayed twice for a total of 11 rains' retreats; Huay Nam Rin – 10 rains' retreats; and Wat Doi Mae Pang – from the year 2505 B.E. until he passed away (23 rains' retreats).**



Wat Chedi Luang in Chiang Mai, where Luang Pu Waen reordained in the Dhammayut



Wat Huay Nam Rin



Wat Baan Pong (now Wat Pah Araññawiwek)



Wat Pah Darabhirom



Phra That Doi Nam Mua or Wat Doi Namo

ALREADY ILL, HE MEETS PHRA AJAAN NOO SUCITTO

In the year 2498 of the Buddhist Era (1955), Luang Pu Waen spent the rains' retreat that year at Wat Pah Baan Pong (Wat Pa Araññawiwek), Mae Dtaeng district. During that rains' retreat, he had an affliction – the wound on his leg had become inflamed. It was excruciating for him. He couldn't go on alms-round and there were no other monks or novices – he was on his own. The villagers didn't



pay him as much attention as they should have. Someone sent news of this to **Phra Ajaan Noo Sucitto**, who was staying and practising at Doi Mae Pang, Phrao district. When Ajaan Noo received the news he quickly travelled to Pong village.

When he arrived at Pong village, he encountered Luang Pu Waen lying down and ill. He couldn't go anywhere because the wound on his leg was so inflamed. Thus he called the villagers to come and consult with him about how he could be looked after. In the end they agreed that the wound had to be operated on before it could heal. Phra Ajaan Noo thus told the villagers to find a doctor to come perform the operation. The villagers were able to find one – a doctor named Dr. Jee. In the past, he had been a military medic. When the doctor came at 5:00 p.m., he went and performed the operation right away without any anaesthetic or any of the standard operating procedures. This was because the doctor only had a single old scalpel to hand with him when he came. Before beginning the operation, Phra Ajaan Noo asked for an opportunity with Luang Pu, saying **“Now the doctor is going to operate and cut out the pain, cut out the infection. He is not operating on an Ajaan, he is operating on earth, water, fire and wind, respectively.”** Luang Pu said **“Uh-huh.”** Then he focused his mind and entered concentration right away. When they saw that he was peaceful, the doctor performed the operation. The doctor cut out all the flesh around the inflamed wound. It took almost an hour.

At the moment the doctor was cutting out that flesh, Luang Pu was bound to be lying still and peaceful in his original compartment, without any noticeable flinching. He was lying still and peaceful like someone just normally lying asleep. When the doctor had finished stitching it up and had wrapped a bandage around it, about five minutes later, Luang Pu came out of concentration and opened his eyes. Phra Ajaan Noo asked him, **“Did it hurt, Ajaan?”** Luang Pu said, **“As much as should be expected.”** Operating on that occasion, no medication was used at all: the doctor didn’t even give him a painkiller after the operation. The next morning, the doctor came to clean the wound; Luang Pu said, **“Today I feel lighter – yesterday I felt a bit heavy.”** He said only that much and did not say anything further about it. However much or little it hurt, he didn’t say or give any indication that he was in pain from the operation. He was bound to act normally – he just couldn’t walk.

Phra Ajaan Noo had to stay to nurse and look after him for several days. When it was a full seven days, he had to return to Doi Mae Pang because it was in the middle of the rains’ retreat. Before he left, he entrusted the responsibility of looking after Luang Pu to the villagers. “Look after him well. Don’t just abandon him like before.” – to which they accepted, saying that they would nurse and look after him. Luang Pu’s affliction on that occasion lasted a long time – until April of the following year. The symptoms thus improved but didn’t completely go away, so he still was unable to walk very far.

As it happened, in that month of April two monks who were familiar with Luang Pu Waen and Tan Ajaan Noo stopped to visit – Luang Por Boon-Naa and Luang Por Kham. With monks coming like this, Phra Ajaan Noo entrusted the responsibility of looking after Luang Pu to these two newly arrived monks. As for Phra Ajaan Noo himself, he wandered tudong over to stay at Wat Chaw Lae. Staying there about three or four days, someone sent him the news that Luang Por Kham was really sick, and he should urgently come back to Pong village. When he received the news of the sick monk, Phra Ajaan Noo thus returned to Pong village once more, but he didn’t return in time – Luang Por Kham died before he arrived,

with food poisoning as the cause.

When Ajaan Noo arrived at Pong village, it was the moment the villagers were consulting with each other about keeping the body and making merit (for him). When he arrived, he went to pay his respects to Luang Pu, who discussed with him about what to do with the body: “The villagers want to keep the body. I told them to hurry up and cremate it but they wouldn’t listen.” Tan Ajaan Noo replied, “It’s not hard. Leave it to me.” He thus came out and consulted with the villagers, telling Por Naan See Thon and Por Naan See Gui to follow him, since both of these gentlemen had been very supportive of the monastery. When they were all together, Phra Ajaan Noo asked them, “What are the faithful going to do with the body?” He received the reply, “We are going make merit.” Phra Ajaan Noo then said, “You can keep it. But do the faithful want to have a corpse, or do they want to have a monk? If the faithful want a corpse, Tan Ajaan (meaning Luang Pu Waen) will go stay somewhere else. Do the faithful want a corpse in the monastery, or a monk in the monastery?” They replied, “We want a monk.” Phra Ajaan Noo therefore said, “If you agree that you want a monk, then we have to cremate the body and we have to do it today.” They asked, “How should we do it?” Phra Ajaan Noo answered, “It’s not hard at all. Now it’s 1 p.m. already. Let the folks go and eat lunch first and then we can have the cremation.” So they all went home to have lunch.

When the faithful were at home having lunch, Phra Ajaan Noo told the people who hadn’t gone back to eat to help collect firewood in a pile. When they had enough firewood for their purposes, he had them lift up the coffin on to the top of the pile of firewood that had been prepared. When everything was all set and the villagers had returned from eating, Phra Ajaan Noo ordered them to help get the fire going. It was a cremation that was all finished and set that day.



When the cremation was all done, Phra Ajaan Noo went back to stay at Chaw Lae.



INVITING LUANG PU TO STAY AT WAT DOI MAE PANG

From having nursed Luang Pu in the year 2498 of the Buddhist Era (1955) and many times since, Phra Ajaan Noo reflected that, at present, Luang Pu was very old already, there were no other monks or novices living with him in order to be an attendant for him, and he depended on the villagers who looked after him sporadically – if he invited him to come stay at Wat Doi Mae Pang, he could offer his attendant care easily, without having to come and go like this all the time. This was the thought that arose in Phra Ajaan Noo’s mind; he didn’t say anything or let anyone know at all. That he didn’t say anything to anyone was because some things weren’t ready – that is, at Doi Mae Pang there weren’t any roofed or screened permanent dwellings. Requisites and necessities were lacking or deficient in every way because Wat Doi Mae Pang at that time didn’t have even a single kuṭi. In this way, Phra Ajaan Noo’s inclination was just a thought for him personally – he never related what was on his mind to anyone beforehand.

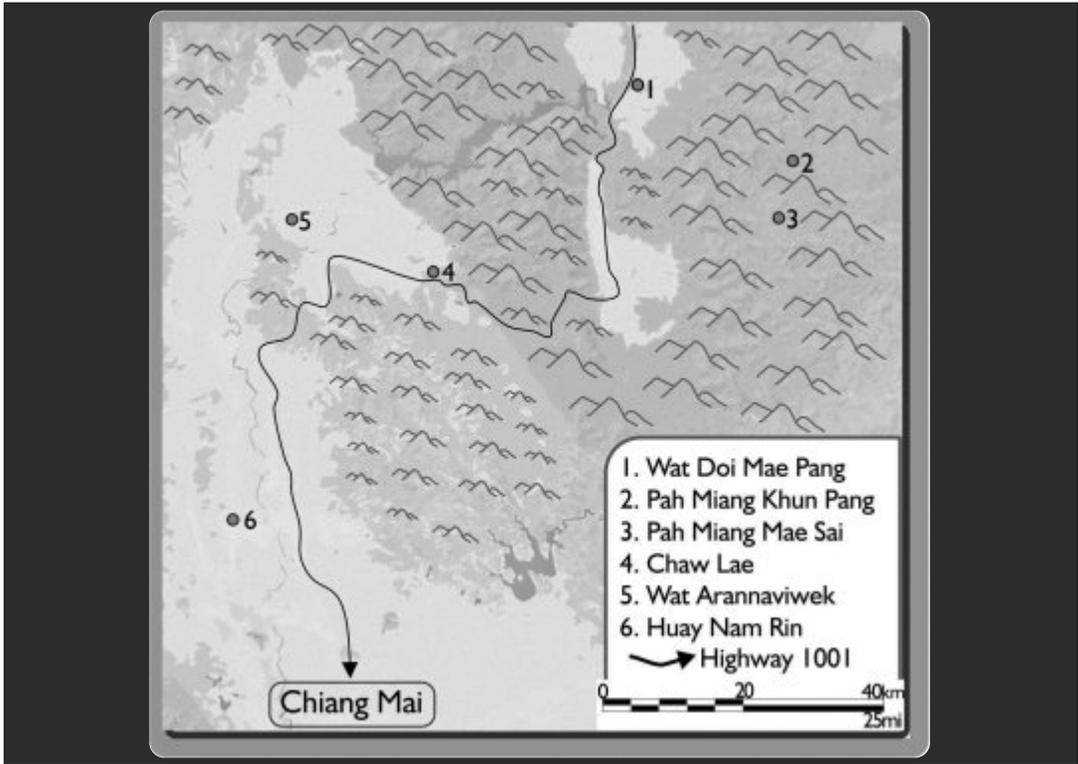
One day in the year 2505 of the Buddhist Era (1962), when Phra Ajaan Noo was meditating, the sound of Luang Pu’s voice arose in his ear: **“I’m coming to stay with you.”** At that time, he didn’t think anything of it – he only thought that what he heard might have been a sound that his own mind had produced and given rise to. When he thought in this way, he didn’t pay any further attention to it.

From the day he heard the sound, it was three days later that Luang Pu came.

Some of the faithful came from Pong village to invite him (Phra Ajaan Noo) to go receive Luang Pu at Wat Baan Pong. The next morning after eating, Phra Ajaan Noo consulted with the villagers of Mae Pang, saying, “Tan Phra Ajaan Waen Sucinno is presently spending his rains’ retreats at Wat Baan Pong. He is very old. Staying near Pong village, he experiences inconvenience on account of not having an attendant. If I were to invite him to also stay here at Wat Doi Mae Pang, would the faithful have any objections?” The faithful that were there all said they had no objections, and that they would be pleased if he invited Luang Pu to come.

Phra Ajaan Noo thus said, “If it’s like that, then one day I will go and receive him at Wat Pah Baan Pong and also take the opportunity to invite him to come.” The group of faithful supporters from Mae Pang all expressed their delight, but in truth there were not many people in Mae Pang village who knew who Luang Pu Waen was at that time. This was because Luang Pu hadn’t yet acquired the fame and reputation that has now manifested and spread, reaching outsiders like it has in the present. It was only after Luang Pu had lived at Doi Mae Pang for ten years that medallions of him were made and circulated by officers of the Air Force, with people from central Thailand, and especially Bangkok, coming in large numbers. Some people from Bangkok would come up and ask for medallions from the villagers of Mae Pang, and some people couldn’t respond, only repeating that there was a ‘Luang Pu Waen’ living at Doi Mae Pang. In that way, the group of faithful expressing their delight was only because there was going to be another monk coming.

When it came to the day of going to collect him, Phra Ajaan Noo took two of the faithful supporters from Doi Mae Pang with him. When they arrived at Wat Pah Baan Pong, Luang Pu asked Phra Ajaan, “How many devotees have come with you?” Phra Ajaan Noo respectfully informed him that two devotees had come. Luang Pu said “Good! Today, when we are finished eating, grab my requisites as well. I’m going to stay in Mae Pang too.” Having said this, he prepared his requisites. After the gathering of the faithful had offered the meal and it was finished, they all returned – Phra Ajaan Noo, Luang Pu Waen and the two devotees



from Mae Pang departed from Wat Pah Baan Pong and travelled to Wat Pah Baan Chaw Lae, where they rested for the night. They didn't say goodbye to anyone at all.

When the villagers of Pong realised that Luang Pu Waen had gone to Doi Mae Pang with Phra Ajaan Noo, they thus started a rumour that after eating, Phra Ajaan Noo went back, and had kidnapped Luang Pu as well! Luang Pu together with Phra Ajaan Noo and the two devotees travelled as far as Chaw Lae, where they spent one night. The next dawn, when they had received food and finished eating, about 10:00 a.m., they departed from Chaw Lae, and as they continued on their way, they passed Mai village, Mae Wa village... they took a shortcut through the forest following a stream, crossing over a mountain and coming to Mae Dtong village, Mae Phaeng village, until they arrived at Mae Pang village.

In those times, the path described here did not have a road – in some places it was a cart track, in some places it was a footpath through the forest, which occasionally meant having to climb a mountain or descend a stream gully on the



shoulder of the mountain. Although at that time Luang Pu was elderly and his bodily health was not in full, by travelling along the way described here, it should thus be considered that Luang Pu had a large amount of patient endurance. And he was able to arrive at Doi Mae Pang that day – that is, they arrived at Doi Mae Pang about 7:00 p.m., taking about 9 hours to travel. If you measure the present road from Chaw Lae to Mae Pang, it is about 40 kilometres, which Luang Pu walked in a single day without having to spend the night to rest anywhere along the way. Thus we can count Luang Pu as absolutely having patiently endured

a lot. The time that Luang Pu spent his rains' retreats at Wat Pah Baan Pong was altogether 11 years.

As for that group of supporters at Pong village, afterwards they came of one accord to put forth their invitation to have Luang Pu return to stay at Wat Pah Baan Pong again – many times – but every time Luang Pu remained silent and wouldn't say anything. Thus the group of devotees who came to invite him returned disappointed every time. However, the group of devotees continued to be concerned for Luang Pu: even now they regularly come to offer alms and gifts of respect to Luang Pu.



LUANG PU'S POSITION IN WAT DOI MAE PANG

When Luang Pu had come to stay at Wat Doi Mae Pang, he stayed at first in a small kuṭi. In coming to Wat Doi Mae Pang, Luang Pu had an agreement with Phra Ajaan Noo: *“The various responsibilities, like looking after the dwellings, or governing the monks and novices, teaching the monks and novices, receiving visitors, giving talks and teaching the laypeople, the requirements of the monastery supporters, giving the precepts and blessings to those who come to do good at the monastery, and all other duties there are that arise in the monastery or outside the monastery – let them all fall as a burden on Phra Ajaan Noo alone. As for you, you can live in the position of the Venerable elder who just practises Dhamma. You don’t need to accept any responsibilities outside of just practising Dhamma.”*



Apart from this, Luang Pu still made a resolve that from that point on, he wouldn't accept invitations to go anywhere – no matter who came to invite him, he wouldn't get in a car or board a boat: *“Even if, in the end, affliction and illness arises – however serious – I won't allow myself to be admitted to hospital. When the aggregates and properties can no longer continue as a person, let them end in the forest – the abiding place of Noble beings and the Noble heritage, in which the Ajaans of old have regularly practised in former times.”* This is what was in

Luang Pu's heart, which he had determined in his heart at the time he came to stay at Wat Doi Mae Pang. In that way, if I were to leave out what was in his heart, in recording Luang Pu's biography it would be lacking some important things relating to him. Because of what came out of the agreement between him and Phra Ajaan Noo, and out of his own determination, when people who didn't know the truth about what was in his heart went to pay their respects to him – but weren't able to according to their wishes – they would often go and heap criticism on Phra

Ajaan Noo, saying that the monk who attends on him obstructs visitors. This would be a fault in that person, through not knowing the circumstances.

When the reader knows the truth – from this record of it – then even though it is too late in coming for many things, the writer hopes that in future the circumstances won't be bound to be like that anymore. In presenting what was in Luang Pu's heart and letting it be known at this time, the writer has the aim of making it a point of caution for the disciples and those who respect and esteem Luang Pu – that they should be a little circumspect in their wishes in order not to have to make (bad) kamma by way of body, speech and mind. This is evil through not knowing equal to the ongoing situation. As for Luang Pu's determination – everything that has been related here – he was really able to keep it. No one was able to change his resolve.

'GOOD THINGS' THAT LUANG PU WOULD GIVE TO THOSE WHO WENT ASKING FOR THEM

Lots of good people who had faith in Luang Pu made the effort to go up to Wat Doi Mae Pang. One point of their aspirations, over and above going to see Luang Pu in person, was that some of them wanted to have Luang Pu blow on their heads, and they wanted him to give them 'something good' that would serve as an auspicious blessing for them as well. Things that people would often come asking for included the butts of his cheroots, parts of his robe, his walking stick and even some



of his hair – until sometimes he would be pushed to say: **"I've already shaved my head! You're crying for me to shave again so you can go take the hair and make some kind of a shrine for it? My head hurts!"** Even the water that he bathed with – there were people who wanted it for an auspicious blessing. He would be forced to say: **"I'm so cold I could die! You're crying for me to bathe again?!"**

But if there were people who went to ask for 'good things' from Luang Pu, he would ask them: "What good things? What is a 'good thing'? Everybody already

has 'good things'. Having a strong and healthy body without pain, illness or affliction – this is already a 'good thing'. Having a strong and healthy body complete with all its parts – not crippled and deformed – is a 'good thing' already. There are 'good things' within you. I don't know where else you would want to get them from. The endowments we have received from our mother and father are already 'good things'. Everybody has them! Where else do you want 'good things' from? We have to make good things arise. They arise in our own hearts and minds. Whatever good things we don't have yet, we have to make an effort to make them arise. These are 'good things'. 'Good things' are already present within us – in everybody! Look so that you can see them. Search them out so that you can see them – this is what makes them useful. If you go looking and searching for external 'good things', this is no use. *Sīla-dhamma* right here is 'something good'. *Sīla* is taking what is wrong and evil out of our body and out of our speech. *Dhamma* is the goodness that protects us and prevents wrong and evil states from arising in our body, speech and mind. *Sīla* and *Dhamma* are one, but we go by convention and separate them, calling them different things. Our body, speech and mind right here is where *Dhamma* is established. This is the place where dhammas arise. Goodness arises right here. Evil arises right here. Hell arises right here. If we're going to safeguard virtue, meditate, and be generous, we have to rely on this body, speech and mind as the cause. If we're going to do wrong and evil – going to the lowest circle of hell – we have to rely on this body, speech and mind as the cause. If we're going to safeguard virtue, develop concentration, and give rise to discernment – making Path, Fruit and Nibbāna arise as a genuine realisation – we have to rely on this body, speech and mind as the cause.”

THE PROCEEDS OF PAST KAMMA

Luang Pu Waen Suciṇṇo had a particular chronic physical illness which couldn't be treated so as to cure it – it could only be managed. It is not known when he developed this illness. Just this illness was the result of past kamma in his body that tormented him in the present. This illness was, namely, the arising of a scar

or a wound on his buttocks. The wound described here, upon investigation, looks like the skin in the area had been wounded and scabbed over and almost healed. The wound is about one centimetre long. If the wound isn't inflamed it's probably not infected because it doesn't hurt. But when it becomes inflamed, there are symptoms of redness and swelling all around the wound and it becomes extremely itchy. Every time the inflammation would appear, Luang Pu would be unwell and in pain for many days. Modern doctors investigating it were not able to find the cause of his affliction. The doctors tried to look after it, but there wasn't a doctor who was able to. The only thing they could do was to prescribe ointment to be applied every day. They were able to look after it well only in this way.

In earlier days, he didn't know what things aggravated the wound – he would eat something that aggravated it and the inflammation would arise. Luang Pu would then be bedridden. The foods that aggravated it were, namely, beef and carabao meat. These kinds of meat, if Luang Pu ate even one or two bites then the consequences would come right away. Luang Pu has related that **the affliction described here was an affliction that arose from his past kamma**. That is, when he was still a young boy, he was leading a domesticated water-buffalo along, in the manner of kids all over Thailand, going to the area where his mother and father farmed. Kids in those days – if the boy was old enough then he would have the responsibility of looking after the water-buffalos; they didn't yet have mechanised ploughing like we do now. When he was leading the water-buffalo out to graze in the pasture, it suddenly became fractious, driving in one direction and then pulling back in another direction – yanking this way and that, playing like a dog shaking him around. He was getting tired and anger started to arise, and the hand that was holding his machete slashed out and sliced the base of its tail. It immediately started bleeding and red blood was splattered all over.



When the water-buffalo saw that its owner meant business, it stopped being fractious. After wounding it to the point of bloodshed, a sense of pity for the water-buffalo took hold of Luang Pu's heart, but he didn't know what kind of medical care he could give to look after the wound. He brooded over this for a long time, but he just didn't know what medicine he could use to look after the wound. While he was looking around for medicine, the water-buffalo had a bowel movement. Noticing this, he took just the water-buffalo's excrement and applied it to the wound. As things went, the wound healed within seven days.

For that reason, Luang Pu thus called the wound on his buttocks the proceeds of past kamma. But he didn't call them buttocks like most people. He called them his 'tail' because he was inextricably linked with the incident when he chopped the water-buffalo's tail when he was a boy.

For chronic illnesses, apart from the wound on his backside or buttocks described here, Luang Pu also had a cataract in his left eye and glaucoma in his right eye, which were real trouble for the people who tried to look after them for him. For all of these things described here, Luang Pu would not agree to go to a hospital to have them treated – when he was unwell, he would just look after himself in whatever monastery he was living. Every time some affliction arose, the doctors would have to raise a group of them to come and look after him at the monastery each time. Thus, on some occasions it was not convenient for the doctors treating him because they were not able to bring some of their medical instruments with them. But despite this, the doctors, with faith and respect, were able to adapt places to make them suitable for nursing and looking after him – such as the time when they operated on the cataract in his left eye: on that occasion they adapted his kuti into a makeshift operating theatre, in which they were able to work well according to their needs in every way.





The Sucinno Wing



THE OFFERING OF CARE AND A CHRONICLE OF LUANG PU'S ILLNESS

The doctors from the Medical Faculty Hospital at the University of Chiang Mai would come regularly to check on and treat Luang Pu. They were honouring the royal wishes of **His Majesty the King**, since His Majesty wished to offer treatment and care to Luang Pu – he had also helped in association with Wat Doi Mae Pang to raise funds for building the ‘**Sucinno**’ Wing of the Medical Faculty at the University of Chiang Mai. The medical faculty there thus returned the favour in kind by sending doctors to come and treat Luang Pu regularly, without exception. This treatment, if Luang Pu was particularly unwell, would involve bringing a two-way radio with them to report the results of their check-ups to the palace every time. They were able to humbly offer their services and let His Majesty know the results every time in this way, until Luang Pu's condition returned to normal.

Thus, allow me to present to the readers the details of the medical treatment that were recorded when Luang Pu was ill:

THE TREATMENT OF LUANG PU BY THE MEDICAL FACULTY
FROM OCTOBER 12TH, 2518 OF THE BUDDHIST ERA (1975),
WHEN LUANG PU'S OVERALL HEALTH WAS STRONG
AND GOOD FOR SOMEONE HIS AGE (– 88 YEARS OLD)

2519 B.E. (1976) – His overall health at the beginning of the year was in a good state. During the months from August to October, he was thinner and frail, eating only a little food, with a cough. In the afternoons he would have a fever, and both of his legs would often be cramped, seized, and lacking in strength.

2520 B.E. (1977) – At the beginning of the year his health was strong – until May. At 3:00 a.m. on the 2nd of May, **his face was flushed during his morning pūjā. Rising from his seat caused a problem and he was unsteady, and fell. After this, he had a fever for two days. As a result of his fall he developed bruising along his left arm and shoulder.** During this month, Luang Pu's health was anaemic and weak – with dizziness and headaches accompanied by a sore jaw. Due to swollen and abscessed cheeks, he was able to eat only a little food.

From the dizziness on the 2nd of May, there were extensive adverse effects on his health. He was continually unwell, but not severely. On the 4th of June, his face was flushed, he was unsteady and was unable to get up – he was forced to lie resting for one hour. The doctor prescribed some oral medication and the symptoms gradually improved.

By the evening of the 24th of July, he had severe diarrhea with a fever and general physical weakness. He was given oral medication. On the 26th of July, the doctor treating him saw that minor diarrhea was still present, but the fever was very high and he was unable to get up, although he was still able to speak and answer questions from the doctor fluently. While Luang Pu was ill at that time, the results from the instruments of the doctor's investigation were as follows: lowest blood pressure – 70/40, highest blood pressure – 120/80, respiration – 22 breaths per minute, pulse – 80 beats per minute, temperature – 38.4 degrees Celsius.

Luang Pu's illness on this occasion was the beginning point of subsequent illnesses – that is, although the doctors gave him excellent treatment, and although he wasn't manifesting any symptoms of disease, he clearly appeared to have a weak and fatigued condition. At 4:40 p.m. on the 7th of October 2520 B.E., when he rose to go to the washroom he fell and struck a kerosene lantern on his left side, which caused scraping and bruising of the skin on the left side. His left leg was injured, which caused complications that left him unable to urinate and have difficulty passing stool.

His general condition consisted of weakness and fatigue, coughing, and tiredness. He could not sleep soundly. His hands would twitch and his feet were cold. The inability to pass urine caused great discomfort. The doctor thus inserted a catheter. When the urine was passed the discomfort was much relieved, but the doctor had to leave the catheter in so the urine could continue to pass on its own. The catheter oppressed Luang Pu: afterwards the doctor removed it. Luang Pu was still extremely fatigued and weak so the doctor administered an intravenous saline solution.

On the 12th of October, a group of doctors from the Medical Faculty at the University of Chiang Mai came to check on his condition. This group of doctors included:

- Professor Mr. Pongsiri M.D.
- Professor Mr. Worawat M.D.
- Professor Mr. Chairot M.D.
- Professor Mr. Lillit M.D.
- Professor Mrs. Rangsee M.D.
- Professor Mrs. Usaa M.D.



When the group of doctors arrived, they performed a check-up on Luang Pu right away.

At 1:30 p.m. the group of doctors, together with Dr. Pramuan Bodhi from the Military Rural Development Centre, had a meeting to confer with Phra Ajaan Noo.

At the meeting, they all agreed that they would have to look after Luang Pu under close observation – inside Luang Pu’s own dwelling, owing to the fact that they were not able to invite Luang Pu to go and receive care at the hospital. Luang Pu had wished to be looked after right in his own dwelling, so Phra Ajaan Noo of necessity had to arrange everything in accordance with his wishes.

In terms of treatment and care, there was unanimous agreement at the meeting. It was agreeable to all of the doctors dealing with the fever that, if Luang Pu had further complications urinating and defecating, he would have to receive invasive intervention right away: a catheter would have to be reinserted and couldn’t be removed unless it was necessary.

As for other aspects of treatment, it would be necessary to see that Luang Pu received enough food, and an intravenous drip would be added if needed.

October 19th, 2520 B.E. – The doctors administered a saline solution once again. After giving the solution, symptoms showed improvement – Luang Pu’s condition brightened and he was able to converse a little. As for bladder and bowel activity, there was bound to be only urine. On October 24th at 8:00 p.m., the attending doctor performed an enema. After the enema, Luang Pu was able to sleep for several hours.

While the doctors were looking after him at that time, the results of the check-ups shown on their instruments were as follows: his pulse rate averaged between 71 to 80 beats per minute, his breathing rate averaged between 20 and 24 breaths per minute, his systolic blood pressure was between 110 and 140, and his diastolic blood pressure was between 70 and 80.

On the 26th of October, 2520 B.E., his blood pressure only reached as high as 110/60.

Due to Luang Pu’s illness beginning on the 7th of October, 2520, his symptoms tended to be severe. The newspapers followed the story for many days, which became a cause of great concern among Luang Pu’s disciples and those who respected him. Every day many of them would come up to visit, until the area in

front of Luang Pu's kuṭi was packed with people. Even though in their visit they were not able to go in and see Luang Pu, those who respected him were undeterred, and more and more people would come every day – until it became anarchic. The province, through the provincial governor, along with the group of attending doctors, issued a statement and affixed a large sign in front of Luang Pu's kuṭi telling devotees not to worry and asking people not to come and disturb Luang Pu. They would issue a statement about Luang Pu's condition every day, but they were not able to prevent all the people who respected Luang Pu from coming and worrying. They would all stand around Luang Pu's kuṭi, shoulder to shoulder.



Whatever the monastery announced, they wouldn't accept it or believe it. The province even sent officials to keep order but they were no match for the faith of those who worried about Luang Pu. Some days, they had to bring Luang Pu out for people to see him for 3 or 4 minutes in order to assuage the anxiety and tension of the masses. When they brought him out, they would have to quickly bring him back in because he was very weak and fatigued. After the people had seen Luang Pu, they would leave.

During that time, it caused great difficulty and weighed on the hearts of Phra Ajaan Noo, the monks taking care of him, and the attending doctors. This was due to the oppression they felt coming from people who criticised them for not letting them visit Luang Pu. But if they brought out Luang Pu for people to see him once in a while, Luang Pu would criticise them for simply catering to the desires of laypeople – that it was not the way of a *samaṇa*. They were criticised whether they went with the flow or against it.

When Luang Pu was unwell at that time, he tended to withdraw his awareness inwardly – practically all day and all night. When it was like this, to judge by his outward condition it looked like there was no hope for him since he wouldn't speak. He wouldn't even eat for many days at a time. When it was time to eat or



drink, or take medicine, they would rouse him to sit him up. He would sit up, but his awareness would still remain in that peaceful state. When they brought the food up to put it in his mouth, it would just stay there because he wouldn't chew it. Trying to give him medicine or a drink was the same. His eyes would be unfocused and he wouldn't even blink – like he wasn't even alive. All of this was because he wasn't withdrawing his awareness from that peaceful, inward state to receive external impressions while he had the severe symptoms described here. It caused a lot of difficulty and worry for his attending monks and the doctors looking after him, because he would rest in peaceful states for many days.

Afterwards, when he would withdraw from his inner awareness, he would relate to his attending monks how he had visited this kuṭi for a while, and then that kuṭi. The monks listening thought that Luang Pu was probably just delirious from the pain of his illness. After he began eating normally, all of the things that caused concern and worry for his carers would quickly disappear until things were normal. While Luang Pu was ill at that time, the wound on his buttocks was regularly inflamed, and was one of the things that caused the increased severity of his other ailments.

By the time he recovered from his illness on that occasion, it was about the year 2522 of the Buddhist Era (1979).

On the 26th of February 2522 B.E., the monastery held a festival to establish a consecrated boundary at 10:00 a.m.

The **Venerable Somdet Phra Saṅgharāja** was respectfully informed by the monastery and invited to attend the ceremony. He came and visited Luang Pu at the moment when he was standing up putting on his robe, with Phra



Ajaan Noo and an attendant monk assisting him. When he was finished dressing, he turned to step forward and his advancing leg accidentally got caught in the hem of his robe, which caused him to stumble and fall. The attending monk and the others were unable to catch his fall.

The result of that fall was back pain along the spine. Unable to get up, he was forced to remain lying down and the Saṅgharāja had to come in and visit him in this condition in his room. He sat and asked after Luang Pu's condition; they talked for a little while according to the time available, and then he returned (to the ceremony). In the afternoon, after the ceremony for establishing the marking



stones, **His Majesty the King of Thailand** came to visit Luang Pu. He inquired after Luang Pu's condition and they discussed Dhamma, together with **Somdet Phra Nāṅasangworn** (the Saṅgharāja) as well. After a suitable time, they both left. The result of his fall on this occasion was that when he sat up, he was unable to sit up straight normally because of the pain in his ribcage and spine. With it like that, during

the times he had to sit up – to eat, or to bathe – the doctor would have to put on a back-brace. When he was lying down he didn't need it.

The results of the x-ray that the doctors gave him didn't show anything wrong with the bones. For treatment, apart from medicine, the doctors used electro-stimulation and a course of physiotherapy – that is, they had him walk along a handrail. When he had done as much as he was able to do upright, they would have him sit in a wheelchair in order to change his posture. Luang Pu's affliction at this time was treated for about a month until he recovered. After all the various episodes affecting his health that have been described here – apart from his final illness – when he recovered from them his health was usually good and strong for someone of his age and stage of life.

LUANG PU WAEN'S FINAL ILLNESS

Luang Pu Waen was ill with a high fever and was physically pale, anaemic and very weak. When he passed stool, the excrement was mixed with black matter. Doctors from the Mahārāt Hospital in Chiang Mai – the faculty of medicine at the University of Chiang Mai – were thus coming out regularly to check up on him and offer their care. After a physical check-up, they found that they should invite him to be urgently admitted to the hospital to receive emergency care.

April 14th, 2528 B.E. (1985)

They invited Luang Pu to be admitted as a patient at the Mahārāt Hospital in Chiang Mai. When Luang Pu was admitted to hospital, the hospital formed a temporary committee of doctors, including the most skilled doctors specialising in various branches of medicine, to offer their care to Luang Pu.



At first, the doctors prescribed an intravenous saline solution and antipyretic medicine. During the first fifteen days, Luang Pu's symptoms improved – when he passed stool, there was no more traces of blackness; his fever subsided, although a low-grade fever persisted; his anaemia and weakness improved as well; and he was able to speak and converse much better. He was able to eat well enough – that is, 40-70 tablespoons a day. The food he was given was a liquid diet that the hospital had formulated for its nutritional value, stipulating that sick patients should receive so many calories, vitamins and minerals. At mealtimes, the attending monks would have to help feed him, because Luang Pu was unable to do it himself.

As for water, Luang Pu would drink 1-2 glasses a day, or 250-300c.c.

Afterwards, the doctors administered antibiotics in order to combat the inflammation of the wounds and abscesses he had over his body, such as on his backside and many places all over his arms. These had arisen from lying in one place too long, some arising from the constant pressure of remaining in the same posture because Luang Pu's skin was very thin and fragile. Any small incident would result in an immediate wound. This caused a lot of difficulty and complication in looking after him. Even though everyone was extremely careful, there would occasionally be something beyond their ability to control. The results of the antibiotics and the careful treatment of the abscesses were that they dried out, shrunk and disappeared. But the low-grade fever remained.

When they saw that there was some improvement in his condition, Tan Phra



Khru Cittavisodhanājaan (Phra Ajaan Noo Sucitto) wanted to invite Luang Pu to return to the monastery, but the attending doctors did not yet want to let him go, just because Luang Pu's condition had merely shown a little improvement. The doctors asked to take a blood sample in order to check one more time first. The results of the blood test showed that his blood was extremely anaemic – it would be necessary to give him

a blood transfusion. The doctors thus immediately administered 400c.c. of blood, and the invitation to return (to the monastery) fell by the wayside.

Every day, just after 6:00 a.m., Luang Pu was invited to sit up and get in a wheelchair, where he was taken to get some air on top of the 15th floor for an hour. Then he would come back down to eat breakfast. After the doctors had given him the blood and antibiotics, they saw that Luang Pu's condition was invigorated – that is, he would speak more often. When he spoke, it was hard to understand due to the sound being stuck in his throat – he was unable to normally

project the sound of his voice. He had had this condition since October of 2527 B.E. (1984). His appetite increased to between 70 and 90 tablespoons and he drank more water. As for the fever: some days there was none, some days there was a low-grade fever.

Although Luang Pu was both eating and drinking more, it wasn't enough to satisfy the doctors. The abscesses might have slowly disappeared, but he still had a low-grade fever and overall physical weakness. The doctors were of the opinion that Luang Pu was still deficient in nutrients, especially protein, and still wasn't drinking nearly enough. Thus they changed the formula of his liquid diet, increasing the things they felt needed to be increased. But Luang Pu would still eat the same amount – if they increased the amount a lot, he wouldn't eat it. Often he would get diarrhea each time his food intake was notably increased.

Seven days later – that is, seven days after Tan Phra Khru Cittavisodhanājaan first intended to invite Luang Pu to return to the monastery – he invited Luang Pu to return to the monastery again. The doctors were not yet fully confident about giving their permission (to discharge him). They contacted the provincial authorities, who prepared Luang Pu's records and had them respectfully sent to the palace to let them know. While they were waiting to hear the decision, the hospital ordered that all medical instruments necessary should be prepared for a return to Wat Doi Mae Pang, in order to offer their care at the monastery. At 1:00 p.m., the palace sent a telegram to the provincial authorities saying that they had respectfully informed His Majesty the King of the matter, and that it was His Majesty's wish to have Luang Pu continue to remain at the hospital. The invitation for Luang Pu to return to the monastery was thus nullified a second time.

Inviting Luang Pu to return to the monastery had to pass through many levels (of authority) because Luang Pu was admitted as a patient in the hospital on this occasion as a patient under royal patronage. There were oversight teams – the province of Chiang Mai, the Mahārāt Hospital of Chiang Mai, and communications officers from the Chiang Mai Police – working every day to prepare reports for the palace.



When all parties knew for sure that Luang Pu would need further treatment in the hospital for quite some time, they thus agreed that it would be appropriate to separate Luang Pu from the other general patients in order to protect him from contact with communicable viruses and bacteria. At first they invited Luang Pu to stay in the I.C.U. on the second floor of the Suciṅṅo wing. When they would invite Luang Pu to get in a wheelchair in order to get some fresh air, they would have to pass other I.C.U rooms and the many visitors coming to visit the patients there. Apart from this, there were people who respected and revered Luang Pu, who, when they heard that he was ill, would all come to visit him – every day, without exception. This gave the doctors in the hospital, as well as the attending monks, even more problems (to deal with). The hospital knew of this problem very well, and thus prepared a special room with atmospheric and air quality control as well as full carpeting. When the preparations were complete, they thus invited Luang Pu to stay on the 14th floor along with the attending monks. The 14th floor of the hospital had not yet opened for other patients to stay – the only patient was Luang Pu. The other rooms were made available for the monks attending on Luang Pu to stay.

Since Luang Pu was able to eat well enough, as has already been described, the doctors decided to take him off the saline drip and the antibiotics in order to increase his food and water intake. As for the low-grade fever, it was still present. On days that the fever intensified, the doctors would give him some antipyretic medicine but the fever would not completely go away – the low-grade fever was bound to remain almost every day. In their investigations, the doctors took x-rays and occasionally took blood samples. The results of the x-rays showed nothing unusual in his chest. The results of the blood tests showed a deficiency in some electrolytes. The doctors ordered that the deficient mineral salts be added to his food and drink.

As for medicine, whether through injection or taken orally, he was taken off all of them. They would just cause bruising and abscesses during this period. Just after 6:00 p.m., and in the morning at 6:00 a.m., they would invite Luang Pu to get

in a wheelchair and be taken to get some fresh air on the 15th floor, every day, for no less than an hour. During this time, Luang Pu had a sporadic cough. In the 45 days that he had been admitted to hospital, the doctors ordered an x-ray every 3 days, but every time there were no internal changes to be seen at all. In the results of the daily physical examinations at this time – whether the examinations of his hearing, or the x-rays, or whatever – there were no complications to be seen. In eating, his food intake was a maximum of 80-90 tablespoons, and his water intake was 1-3 glasses on some days. But none of this satisfied the doctors. They wanted to increase the food and water a lot more. But the attending monks thought that it would be better to increase it gradually, because if it was increased too much there would be complications every time.

On the 30th of May, 2528 B.E., at 6:30 a.m., when they offered a drink to Luang Pu, he drank one glass and began a severe coughing fit for 15 minutes without stop. This caused him to become very clearly weak and gasping for breath. The attending nurse administered oxygen to help him breathe, as his fever climbed to 39 degrees Celsius.

At 8:00 p.m., the doctor injected an antipyretic. His cough was still lingering on, until 10:00 p.m. When the fever had still not abated, the doctor ordered an x-ray to see what was going on inside and gave him another injection to treat the fever. At 2:00 a.m. on the 1st of June, his fever showed signs of abating but his blood pressure was very low – at the level of 80/50. At 6:00 a.m., after a sponge-bath and cleaning his sores, a small fever still remained at 37.5 degrees Celsius. The doctor administered an intravenous saline solution.

With regard to Luang Pu's temperature and the persistent low-grade fever, the doctors understood it to be arising from two main causes:

1. Caused by the sores that may be contracting bacteria from the cloth of his sabong and robes, and which were entering his body through the sores. The doctors tried to protect against this possibility from the start by having all medical instruments steam-sterilised before using them on him.

2. It could be caused by the part of his brain that regulates temperature in the body not functioning properly.

Either one of these could be causing his condition. After this, the doctors ordered that no more antipyretic drugs be administered to him.

At 7:00 a.m. he was offered breakfast, which he was bound to be able to eat normally – that is, 56 spoonfuls, or 560c.c. At 11:00 a.m. they offered him another meal, of which he was able to eat 44 spoonfuls, or 440c.c. After eating, each time he was able to consume 2-4 spoonfuls of water, or 20-40c.c. Both meals included, he was able to eat a total of 100 spoonfuls, or 1,000c.c.

His general condition from 6:00 a.m. on the 1st of June onwards, until 6:00 a.m. on the 4th of June: he had a sporadic cough and a low-grade fever every day. The doctors had taken him off antipyretics. Taking Luang Pu out for fresh air had been discontinued from the 1st of June, but the doctors ordered x-rays and took blood samples for tests every day.

The results of the x-rays showed that his right lung had changed a little. The results of the blood tests in the lab showed that he was deficient in protein, minerals and some electrolytes. His body was producing few blood cells. Before this, the doctors had ordered that ground kidney be added to his food and electrolytes added to his fluids.

From the symptoms of his low-grade fever and sporadic cough, the doctors felt



that Luang Pu's cough was arising from the way that he ate, because when he ate he was lying down in a bed which had the head raised just enough to eat. The doctors felt this posture pushed his stomach upwards, and when swallowing, the food would tend to reflux, causing a sore throat – while some of the food would leak

into his esophagus and windpipe, going into his lungs, which would cause inflammation of the lungs. They advised that Luang Pu should be fed sitting up. In truth, the attending monks had already tried every method (of feeding him), and the results were not as good as they should have been. The laying down posture with his head raised just enough was the best. The results of the doctors' advice on Luang Pu's body were that his back was crooked and his throat had to compensate – when he sat, he couldn't sit with his body straight. Because his body was crooked, his head would be bent down towards his chest with the chin resting on it. When feeding him, it would take two people – one to spoonfeed the food, and the other to open his mouth by using his hand to grab and raise the upper jaw, because if it wasn't like that, Luang Pu wouldn't open his mouth in time. Doing it like this, people tended to misunderstand, thinking that the carers, when feeding him, were pinching Luang Pu's nose closed to get him to open his mouth.

On the 4th of June, 2528 B.E., at 7:00 a.m. – while feeding him breakfast – after eating only 2 or 3 spoonfuls he began coughing in such a fit that they didn't dare try to feed him for fear that he would choke, which the doctors were always cautioning against and which was something that they were really afraid of. In truth, this cough of Luang Pu's was a normal thing for him, because at the monastery he would be coughing as well. It was (simply) for the sake of circumspection that the doctors would thus stress the need for carefulness, because they were afraid that some food would enter his lungs.

With his condition like this, some of the doctors were of the opinion that the best course of action would be to operate and insert a feeding tube into Luang Pu's stomach, and feed him that way. The various problems – like the coughing, the persistent fever, feeding him food and drink – would all be improved, and the biggest thing would be that there would be no need to worry about him choking on food anymore. This issue was something that some of the doctors on Luang Pu's appointed medical committee had wanted to do since he was first admitted to the hospital, but the head of patient care still didn't agree because he didn't see the benefit of doing it. Thus it was necessary to keep proceeding with care.

At 9:00 a.m. on the 4th of June, **Admiral Dr. Pradit Jaroenthaithawee**, the royal physician, came to visit and pay his respects to Luang Pu. He knew of Luang Pu's



condition from the hospital and from the doctors' reports. He thus invited the doctors to confer with him about the ongoing treatment and care in Luang Pu's room. There was a unanimous agreement that they should make an incision to insert a feeding tube into Luang Pu's stomach, as has already been described, and that this should be done as soon as possible. The

doctors were certain that Luang Pu was 100% free from danger – within 10 days they would be able to take out the stitches, and he might be able to return to the monastery as well. Whether this was the doctors focussing on the best-case scenario, or whether it was just to make us feel more comfortable, I was not able to know, because there was a good deal of cross-questioning and debate. But because the doctors had a better foundation of knowledge, we had to accept it.

Various preparations were made, and everything was ready at 4:00 p.m. They brought Luang Pu into the operating theatre. At first in this operative procedure, they didn't use a general anaesthetic – they injected a local anaesthetic to freeze the area. But afterwards they had to use a little bit because there were some complications. The operation took two hours – that is, from 4:00 p.m. to 6:00 p.m. – until they were able to bring Luang Pu out of the operating theatre. The initial estimate of the doctors was that it wouldn't take more than 45 minutes.



For the first four days after the operation, the doctors administered blood transfusions, electrolytes and antibiotics continuously through the intravenous drip. The results of the operation were satisfactory – with no complications – in accordance with the attending doctors’ explanations. The 3rd report on ‘The Illness of Luang Pu Waen Suciṇṇo’ had already been sent off for printing.

On the morning of the 5th of June, at 6:00 a.m., a clear soup broth was given through the feeding tube for the first time. The doctors ordered that a clear soup broth be given every two hours, at 100c.c. each time. After the operation, every kind of food was adjusted and monitored by the doctors and the nutritional experts at the hospital. Before that, the food was a basic hospital formula. The people who prepared it were the nuns from the monastery, who prepared and offered it every day. This was followed by 50c.c. of dissolved electrolyte powder administered at 15 minute intervals for the first 24 hours. There were no problems.

Afterwards, the doctors offered Luang Pu condensed soup before noon. The (clear) soup given after noon was increased in amount to 100c.c. at a time. There was some seepage out of the incision for the feeding tube and increased bowel activity, so the doctors ordered that the condensed soup be discontinued. This was bound to leave only the clear broth, but the condition did not improve – that is, there was often seepage and extra bowel activity. The doctors ordered a temporary halt to feeding and went back to administering blood and soluble protein through the I.V. As for saline solution and antibiotics, they had been given continuously since the day of the operation. The coughing symptoms were still sporadic as usual – they couldn’t be stopped. As for his fever, it was the opposite – that is, there was no fever, but Luang Pu’s bodily temperature was lower than normal. Sometimes it was low to the point of 34.5 degrees Celsius, and occasionally lower. As for blood pressure, it was at a normal level for the most part, except for some times when it would go as low as 80/50.

In addition, the incision in the front of Luang Pu’s stomach from the operation, and the incision where the feeding tube came out of his stomach were two

different things. In the method of operating, they made an incision in the front of the abdomen and brought forward his stomach to suture it to the front of his abdomen, and then they put a hole in his stomach to insert the end of the feeding tube down into his stomach. At the end of the feeding tube there was a balloon; once they had inserted the feeding tube into his stomach, they injected water into the balloon to make it expand. They closed the incision and devised precautions to keep the feeding tube from coming out of his stomach. For the most part,



of the food administered through the feeding tube, 50-60 percent of it would seep and leak out. And another problem was that if they increased the amount or gave him condensed soup, Luang Pu would have bowel movements many more times a day. In the midst of this, the doctors tried to correct the situation until it was found to be beyond their control. As for the nutriment that was the best and the most useful – and not against the Vinaya (to consume in the afternoon) – the doctors were very attentive in searching it out, and offering to Luang Pu whatever they could come across.

Summary of results from the operation – that is, from June 4th until June 28th 2528 – were as follows:

1. The various symptoms thought to be improved were not improved in accordance with the doctors' estimates.

2. The doctors were unable to remedy the leakage of food and gastric fluids out of the incision in Luang Pu's stomach, causing the incision to become inflamed because the gastric fluid was caustic.
3. The body's absorption (of nutriment) wasn't good enough.
4. The results of taking blood every day for testing were that his body was mineral deficient and low in red blood cells.
5. The doctors gave 3 blood transfusions after the operation – the first two times it was 400c.c. each, the last time it was 540c.c.
6. The doctors had to administer oxygen and saline solution constantly.
7. The doctors had to administer soluble protein intravenously to make up for the food that was lost (due to seepage).

Friday the 28th of June – all day – Luang Pu looked healthy and bright, because he was talking, laughing and asking to smoke cigarettes. He was saying things that inclined to be very useful and meaningful to his listeners. Not long after the operation, he tended to develop excess phlegm, making breathing difficult. It was necessary to use a suction machine many times, suctioning out the phlegm.



On Saturday the 29th of June, the doctors increased many of the nutritional levels of his food – in the formula of the food through the feeding tube. The results were that his body wouldn't accept it – that is: for one, it would leak out of the incision for the feeding tube; and for another, it would come out in (increased) bowel movements. As for this food, whatever colour and texture it would have,

that's the condition it would come out in. The condition of (increased) bowel movements would continue throughout the day. The original condition of fever was still low-grade. The doctors prescribed medicine and the bowel movements came at greater intervals, but (the condition) didn't completely go away. On this day, the doctors took him off saline solution and antibiotics because prior to this they had seen some improvement, and wanted to administer medicine and food through his stomach.

On Sunday the 30th of June, there were still sporadic bowel movements and there were symptoms of low-grade fever. As for feeding through the tube, it was still being used. Dressing the wound was done more often in order to counteract the inflammation coming from the gastric fluids. The wound started to heal. The leakage and seepage had been corrected – there was less seeping out. But the effects of the extreme bowel activity caused Luang Pu to be very fatigued. His breathing became shallower and quicker, panting for breath. It had been from the 30th of May that Luang Pu had begun severe coughing fits. The doctors had given him oxygen to help him breathe the whole time, right up to the last day – only taking him off it once.



On Sunday the 30th of June, at 6:30 a.m., while people were attending to giving him a sponge bath and cleaning the wounds, Luang Pu opened his eyes and he said: **“How is it? It’s full force. It can’t carry on.”** These were Luang Pu’s last words that anybody heard.

On Monday the 1st of July, 2528, from 6:00 a.m. until midnight there was massive general weakness and fatigue. There were still sporadic bowel movements. His breathing became shallower and faster. At 11:00 p.m., his eyes began to grow visibly and noticeably distant.

On Tuesday the 2nd of July, at 2:00 a.m., his blood pressure went down to 80/50. His breathing began to fade at 5:00 a.m. He was given a sponge bath and his wounds were cleaned. He was left to lay on his right side. At 8:30 a.m. the assigned doctors met to discuss methods of treatment. Today, Tan Phra Khru Cittavisodhanājaan didn't give anyone permission to come and touch Luang Pu, because he was afraid it would only disturb Luang Pu in his inner state. Feeding and drinking were thus both suspended as well, but the doctors asked for permission to give water instead of food. He gave them permission, but it was not successful because Luang Pu's body would not accept anything – however much they gave, it would all come flowing out. Thus it was necessary to discontinue everything. At 4:00 p.m. Luang Pu was seen to be lying on his side, with his face turned into the pillow too much – we were afraid that he wouldn't be able to breathe comfortably. We thus helped to rotate the pillow a bit higher in order to let him breathe more easily. While we were doing this, his breath began to get softer and fainter with each breath, until 9:53 p.m., when Luang Pu breathed his last breath. He abandoned his body – these resultant aggregates which are the meeting place of the entire mass of suffering – in a peaceful manner, genuinely in accordance with what is said in the Pāli phrase “*tesaṃ vūpasamo sukho*” – like someone in deep sleep, without any movement or instability, large or small, at all.



On the 15th of April, 2528 B.E., only one day after Luang Pu had been admitted and began to receive treatment in the hospital, **His Majesty Bhumipol Adulyadej the King of Thailand, Her Majesty Queen Sirikit, Her Royal Highness Princess Chulabhorn, and Navy General Wirayudh Ditsyasin** paid a visit to inquire after Luang Pu's condition. Sitting in his room, His Majesty asked after Luang Pu's condition with Phra Khru Cittavisodhanājaan and the team of attending doctors

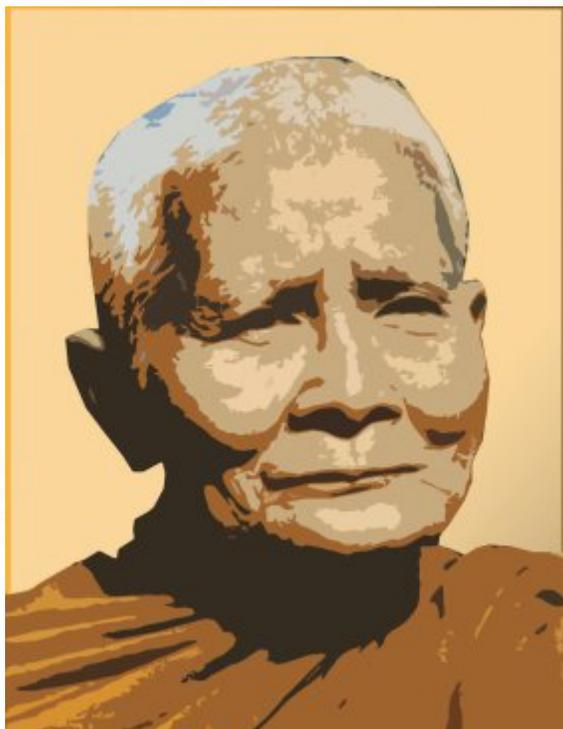
who received them. He discussed with the team of doctors the method of treating Luang Pu until he was satisfied. Her Majesty Queen Sirikit offered some moisturising skin cream because Luang Pu's skin was extremely dry. She explained and demonstrated the method for using it until the doctors understood how it should be applied. Their visit in the room was about two hours. After leaving the room, His Majesty talked with the attending doctors for another hour, before returning to Bangkok.

The Royal visit with Luang Pu on this occasion was a superlative act of royal kindness which is difficult to find anything to compare with. It was something that gave rise to rapture and delight among the disciples and devotees of Luang Pu Waen Suciṇṇo, who remembered this great act of royal kindness and held it high above their heads in esteem the entire 78 days that Luang Pu received treatment in the hospital.

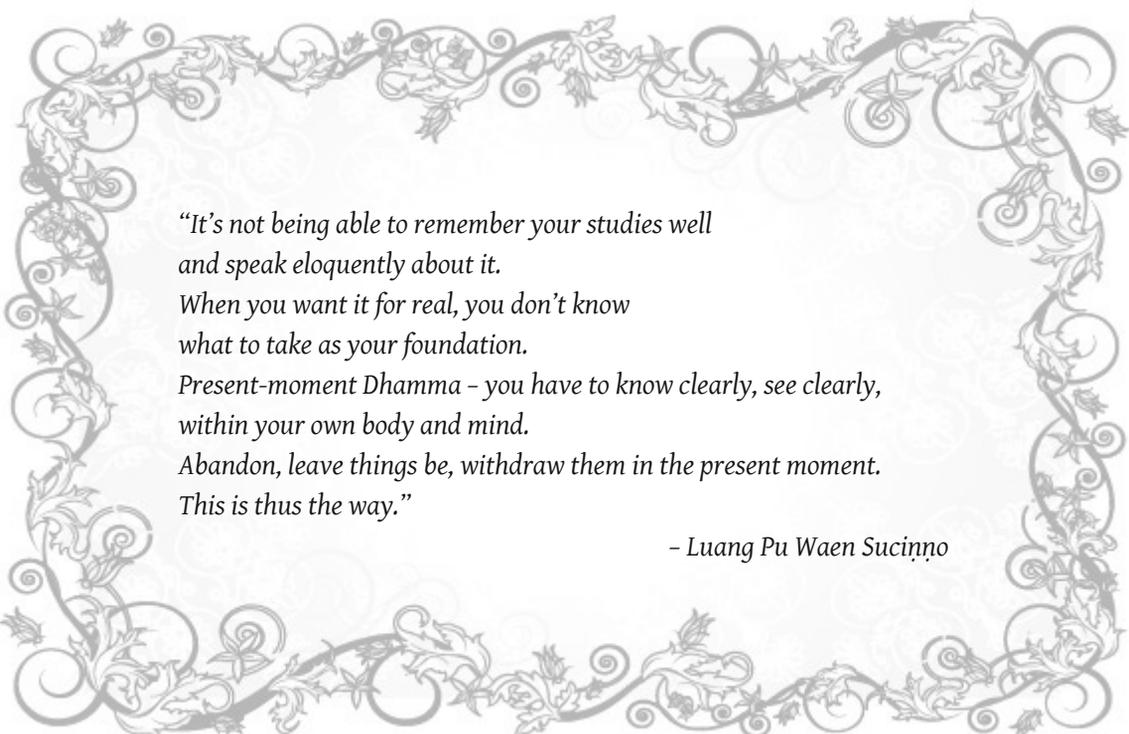
Whether it was the committee of doctors who offered their treatment, or the nurses who looked after him 24 hours a day, right up to the managing director of the Mahārāt Hospital of Chiang Mai – part of the Medical Faculty of the University of Chiang Mai – all of them helped and coordinated their activities very well. There was nothing lacking. All of them fulfilled their duties and responsibilities until things passed beyond their control. And it's not just that they did their jobs – they worked with a real sense of sacrifice and patience, and they expressed their respect and reverence for Luang Pu Waen Suciṇṇo in the truest way. **Therefore, I would like to express my appreciation and thanks for the wholesome intentions of each and every one of them, of whom I am unable to name individually at this time.**

*- Phra Naak Atthavaro, in the name of the nurse-
and attendant-monks of Luang Pu Waen Suciṇṇo.*

THE COLLECTED DHAMMA TALKS



Luang Pu Waen Sucinno



*“It’s not being able to remember your studies well
and speak eloquently about it.
When you want it for real, you don’t know
what to take as your foundation.
Present-moment Dhamma – you have to know clearly, see clearly,
within your own body and mind.
Abandon, leave things be, withdraw them in the present moment.
This is thus the way.”*

– Luang Pu Waen Sucinṇo

ABANDONING MOODS AND PREOCCUPATIONS



Cutting off the past and cutting off the future is the same thing. The past and the future have been around since time immemorial. Whether doing good or doing evil, the intention proceeds from this sensual craving here. Satisfaction is this, this craving... craving to be, craving for annihilation – all three of these (kinds of craving). Satisfaction is craving; dissatisfaction is this craving. Abandon and put an end to it – withdraw it. It arises in the mind and the heart, so withdraw it from your mind and your heart. There will just be ease! Withdraw it from your heart and

truly know equal to it.

Q: “Here, with some people Luang Pu says ‘leave it be, cut it out, abandon it, don’t be aware of anything’, but for some people... if we don’t love others in this way, wouldn’t it be called ‘a cruel heart’?”

Yeah... withdraw it and abandon it. Whatever you are stuck on, draw it out from your eyes, your ears, your nose, your tongue and your body. Here, the five-fold virtue normally abides right here – two legs, two arms and one head. Sights, sounds, aromas, flavours... all five preoccupations of sensuality – just let them come and go. They don’t tell you they’re good. They don’t tell you they’re bad. These stories fill the world, fill our homes and cities. We just leave them be. Don’t let them come in and take up residence in your heart, that’s all. Leave them where they are and things are more workable, you know.

Don’t reminisce about the map of Dhamma-study, firmly intent on being able to remember it and speak eloquently about it. This isn’t the way, you know. It has to be brought in to find this body here – purifying this body here, purifying right at this heart here. All the conditions for abandonment converge right here in the



heart. Abandon right here in the body and the mind. You don't go abandoning things anywhere else, you know. The past and the future come into play right here in the heart – reminiscing about *that*, reminiscing about *this*... reminiscing all the time in agitation.

Our ears and eyes are already in a state of normalcy. Our ears are already in a state of normalcy. Our nose is already in a state of normalcy. Sights, sounds, aromas, flavours... those sensual preoccupations are their own things – let them come and go. Don't let them take up residence in the heart. Our hearts don't go anywhere – they are established in a state of normalcy already. When cutting things out, cut them out! At this time, we have to make our minds and hearts peaceful. They have to let everything go – eyes, ears, nose, tongue and body. The past and future have been strongly passing through (the mind), so at this time you are not peaceful. Bringing things in to take up residence in the heart is agitation. Withdraw them and make an end of them!

Q: “Luang Pu says to leave them alone and make an end of them – piling up the past and future is suffering. But here it's not like that... you can't leave them alone – whenever something comes, it all has to be received and understood.”

Taking things in and keeping them... just let them go, abandon them and make an end of them! You don't have to let them in to take up residence in your heart, you know. The heart is established in a state of normalcy, you know. It doesn't go anywhere. Going and reminiscing about the past or future is to deceive the Buddha... *(laughter)*

Q: “Luang Pu says I'm deceiving the Buddha! I'm determined to do good. To do good, I know what goodness is, what evil is – but I still do evil. Luang Pu says I'm deceiving the Buddha in saying I want to do good. I want to do good, but I'm not doing it.”

One has to develop a sense of sufficiency, you know. Now we have to work on our minds and hearts. We work right at this mind and heart. Leave everything be right there. Once you have heard something, seen something – whether it's in the

world, or on your own, whatever it is – don't bring it in to let it take up residence in your heart. Leave it be right here. Abandon it right here. Let it go right here. The heart that is the past or future has been around since time immemorial. Birth and death arise here. The cessation of enormous danger – of birth, aging, affliction and death – arises here. When we go bundling up *that*, bundling up *this*, it's just 'drunken Dhamma'.

Q: “I don't want to bundle things up! My heart is determined not to receive them. But my moods and preoccupations go out and receive them. My eyes see it coming in, my ears hear it coming in, and my mood or preoccupation receives it. My heart doesn't receive it – my mood goes out and receives it.”

Yeah... It's just mood and memory – they go out to take things in. Once they come in, it's suffering – suffering, coming and going in agitation. When we try to make them agreeable to some extent, we make them agreeable – delusion is agreeable, greed is agreeable, anger is agreeable. Sorrow, lamentation, defilement, craving, discontent – these are craving. Satisfaction and dissatisfaction are craving. They exist right here.

Q: “This craving is vicious. How do we destroy it – this substance of craving?”

Sensual craving is like the Ganges River. A river... a river... a river... flowing towards a sea which never once knows fulfilment or repletion. However this is, it's just like that. The desires of craving are never fulfilled. We have to develop a sense of sufficiency and things will be better. We make our minds and hearts bright and clear, established in virtue, established in generosity, established in Dhamma, established in concentration. In every way we develop sufficiency. Don't go reminiscing about the past or future – cut them out and make an end of them. Really cut them out! This craving is never fulfilled. Satisfaction – draw it out. Dissatisfaction – draw it out. At this time the mind is at rest. We use our body and our heart to know clearly right within our hearts. Know their story, leave them be, and make an end of them. Leave them be right here. Where else would you go to abandon things? Where else would you go to leave them be?

Q: “Really leave be both the past and future?”

That’s it. The past and future are the substance of causality. Suffering inevitably comes in. Suffering inevitably comes in. Just know the past and the future: moods and preoccupations – where do they come from? Focus the mind and heart and go inwards! The heart is what knows about these fabrications. Fabrications embellish. Fabrications modify. They arise. They cease. They are uncertain, oppressive and not-self. Leave them be right here. The importance of fabrications: they embellish, they modify right here. The past and future come in right here. Cut down the past and future completely. The mind plumbs the present moment, knows the present moment, abandons in the present moment. Abandon in this present moment. Where can you go to abandon things? Apart from right here, it can’t be done, you know.

At this time, we have to develop a sense of sufficiency with everything. We make our minds, make our hearts, bright and knowing clearly with regard to Path and Fruit – virtue, concentration, and discernment. Take up this heart. Abandon right here. Leave things be right here. Where can you go to abandon things and leave them be? The past – leave it be right here in the heart. Use this heart to abandon. Use this heart to withdraw. Withdraw inwards. Withdraw inwards. Know equal to moods and preoccupations and the heart will be leave them be. Moods and preoccupations are the heart. The heart is in a state of normalcy. The eyes, ears, nose, tongue and body are in a state of normalcy. Sights, sounds, aromas, flavours – all five channels of sensual preoccupations – let them come and go and there will be ease! Don’t let them take up residence in the heart. Letting them take up residence in the heart: this is agitation. Delusion, greed and defilement – moods and preoccupations contain every kind of them... one thousand five hundred kinds defilement, one hundred and eight kinds of craving! These moods and preoccupations tell us things are terrible; don’t bundle them up and bring them into the heart, letting them take up residence in the heart. Delusion exists right here. Aversion exists right here. Greed exists right here. Perceptions of past and future exist right here. Don’t let them into the heart – have the heart cut them

out. Don't let them come in to take up residence in the heart here.

Eyes, ears, nose, tongue and body – they are in a state of normalcy already. They don't come and get agitated with us. This heart, you know, is what gets agitated – reminiscing about things and taking in the past since time immemorial. Things in the distant past: good things have passed, bad things have passed, endearing things have passed – they have all passed already. Resolve the mind, resolve the heart, determined to abandon them. Abandon them right from this heart. You don't go abandoning anywhere else, you know. Have this heart abandon them. Succeed right here at the heart.

Q: “What is Luang Pu saying to abandon? Let everything just come and go, right? Luang Pu is saying to let defilement and craving come and go – not to receive them into the heart, because everything exists right at the heart. Is that right?”

That's it. You have to know this in your own heart first.

Q: “I know moods and preoccupations that come and I receive them all. I shouldn't do that?”

That's just knowing through perception. This heart here, this perception here, brings things in to take up residence in the heart. Once it has them, it causes agitation for us. It's not knowing equal and abreast of them. The moment you know equal and abreast of them, abandon them right in this present moment. Things that are wrong, things that are right – draw them out and abandon them in this present moment. Relinquish and abandon, giving it all right back. What we already have is over-abundant. The darkness of ignorance already gives us our belly-full – we don't need to acquire anything from anyone. Completely let things go, leave them be, and there will just be ease! The heart takes things up and shoulders them. Shouldering things is agitation. Completely abandon things and leave them be. This is enough!

Q: “When we are able to abandon the past and future, will that be the end of them?”

Cut off the past and the future. The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The past and future are 'drunken Dhamma'. The mind is firmly established in the present – knowing in the present moment, abandoning in this present moment, leaving things be in this present moment. Abandoning everything, leaving everything be, is just ease! Once you know equal to the cause... you know equal to the cause, the cause ceases. All dhammas, whether good or evil, proceed from a cause. When knowing is abreast of the cause, the cause ceases. Ignorance ceases. Conditional factors cease. Once we know clearly and truly – knowing inwardly right here – don't go knowing anywhere else. Knowing inwardly here, this whole world falls away. This heart here is crucial. Causes arise from this heart here. Be determined! This moment is a favourable opportunity. We have developed our minds and our hearts to know everything well enough already. Enough already. Let everything be. We abide at the place of integrity. Establish integrity – integrity in body, integrity in speech and integrity in mind. Don't follow the delusions of others. Moods and preoccupations pass by – the past and future smother these moods and preoccupations. If we go and take the past and future and have it reside in our hearts, this is agitation, you know. Bring the knowing in to know at the heart. This is enough. All dhammas proceed from a cause. Know equal to the cause and the cause ceases. The past and the future cease and fall away. Ignorance – not knowing – ceases and falls away. We know clearly right here at the heart. The eyes, ears, nose, tongue and body are in a state of normalcy right here. The heart is in a state of normalcy already – where would it go?

We take our perceptions here and grasp at them. Having grasped at them, we let them take up residence in our hearts and our hearts start thinking. Whatever we think about, we reminisce about it. Reminiscing about these things is agitation. When we're determined to meditate, our back hurts, our hips hurt – defilement smothers us. We have to depend on determined effort!

Q: "Yes. What Luang Pu just said: it's integrity that makes a determination on the effort to practise in this way. I understand the discernment that Luang Pu has offered in principle here as: with the effort to practise, there is a determined

integrity established at the time of practising?”

Let everything be, then establish a sense of sufficiency. Whether there's delusion or anger, or whatever, be content to let everything go. Leave things be right here in the heart. Abandon things right here in the heart. The eyes, ears, nose, tongue and body are already in a state of normalcy. The heart is already in a state of normalcy – where would it go? Leave things be right here. Suffering is right here, you know – it hasn't ever gone anywhere. The eyes, ears, nose, tongue and body are established here with it, you know. Perceptions of the past reminisce about things and have them reside in the heart, filling it up completely. We have to abandon things right here in the heart. Abandon them and make an end of them. Two legs, two arms, one head, one heart... the suffering that constantly stays with the heart – throw it away and abandon it. Throw away and abandon the issues that arise by way of the eyes, ears, nose, tongue and body. Draw them out. Anger and greed – draw them out of the heart! This entire mass of endowments from our venerable father and mother is where generosity is established, where the Path is established, where Nibbāna is established – this entire mass here! This whole, entire mass – these endowments from our venerable father and mother – brings them into being here. These endowments are of crucial importance. Abandon them and let them be 'Buddho' – let them be this supreme, this entire mass right here. The whole, entire mass is an endowment from our father and mother. Cut off the past and future and they will just be finished. The past is 'drunken Dhamma'. The past – it's 'drunken Dhamma'. The future is 'drunken Dhamma'. The mind plumbs the present moment, knows the present moment, abandons in the present moment. Abandon right here in this heart. Leave things be right here at the heart. Develop a sense of sufficiency in the heart. All five preoccupations of sensuality – let them come and go and there will just be ease!

The difficulty and sense of inadequacy is when you try to go inwards – defilement will come from every path and every direction.

Q: “Right! Defilements come from the front and from behind!”



Defilements come in from every path. Satisfaction is defilement. Dissatisfaction is defilement. Abandon the cause of suffering. This heart here is what creates suffering. Dissatisfaction is this defilement. Sensual craving, craving to be – they are never fulfilled... Enough! Abandon them. At this time, we try to develop a mind and a heart of sufficiency. Abandon everything! Good things that have passed by already, evil things that have passed by already – whatever you have known, take it out and be finished with it. This is enough. Enough of love. Enough of anger. Enough of greed. Happiness and suffering are right here at the heart. Abandon them right here at the heart. When you develop your mind and heart, don't let them come to bother and worry you – just leave it all be. You can't leave it be elsewhere; you have to leave it be with the mind and the heart. This heart is the one that abandons, the one that leaves things be, the one that withdraws things, you know. This heart is the substance of causality, binding things together. And when we want to restore a balance, we sit and our back hurts, our hips hurt, we get dull, drowsy and sleepy... In the beginning, we meditate with 'Buddho' continuously. It's still similar to 'drunken Dhamma'. We have to abandon right here at the heart. Develop a sense of sufficiency right here at the heart. Establish your integrity and make it firm! Make it sufficient.

Q: “True sufficiency – at this point it's coming close to a recollection of death. Should I take up the recollection of death?”

The substance of death here: you can say that with just (recollecting) death you will get results as well. The whole planet, filling the face of the earth, is just death. We are (just) one person – having been born, we have to experience aging, affliction and death like everyone. Affliction and death: no form, no sentience can be beyond this. It is a giant wheel. This wheel of birth, aging, affliction and death is a giant grinding wheel forcing beings to be born, age, become afflicted and die in this world. In all three levels of this three-fold cosmos, there is not a moment's escape from it.



HOW THE BODY IS WHERE DHAMMAS ARISE

...The past is 'drunken Dhamma', the future is 'drunken Dhamma' here. The past is 'drunken Dhamma' – there is a lot of it here. Present-moment dhammas, future dhammas – they come in right here. Craving arises in this present moment. The past is 'drunken Dhamma'. It has been around since time immemorial. It arises by way of the body, it arises by way of speech – it arises right here. Intoxication happens right here and brings forth the substance of fabrications. Fabrications and *samudaya* (the origin of suffering) are the same thing. When you focus on going inwards, you will thus be able to see that. Once you have seen this *samudaya* sufficiently, it is (revealed as) bringing in massive abundance – thinking and imagining pictures of *this* person or *that* person until you can't sleep. When you know sufficiently, can think it through sufficiently, act on it. Knowing enough to practise is enough – that's all. Keep your map of Dhamma-study in its own place. Leave the map of Dhamma-study and bring things in to enter the body and the heart. Practise will thus be possible. If you don't leave it be, whatever you think, whatever you think – 'Buddho', 'Dhammo' or 'Saṅgho' – bringing it in, it will be 'drunken Dhamma' already. It's already gone over to 'drunken Dhamma'. This here is the mass of 'straight Dhamma'. This is the mass of 'drunken Dhamma'. The truth of suffering arises right here. The truth of its origin arises right here. The truth of its cessation, the cessation of suffering, arises right here. It all arises right here. Go in – there's back pain, hip pain, arm pain, leg pain – the whole gang right here. It all goes down



together right here. It arises right here. It doesn't arise anywhere else. When it arises, investigate in order to know it clearly. Don't try to clarify it anywhere else. That's 'drunken Dhamma'. Established here in this foundation is being established in Dhamma. It's being established in virtue. Virtue is drawing the evil states out from our body and from our heart. Virtue draws the faults out from our body and from our heart. It is the place where the Path is established. Virtue is where *magga* is established here – that is, the Path... If one is in a state of 'drunken Dhamma', this is not possible. Really go in: it's all contingent on fabrications. This is fabrications together with *samudaya*. This is the origin of suffering. This is the Path and the state of cessation. This is the state of cessation – the Dhamma that puts things out.

Path and cessation come from this virtue. The five-fold virtue, the eight-fold virtue, the Vinaya of the five-fold virtue and the Vinaya of the eight-fold virtue are of a single substance. **The Path draws the faults out from our bodies and from our hearts here.** It's here. But *samudaya* can't do it. Arising, ceasing, uncertainty, oppression, not-self... know conventional suppositions, know the body, know birth, know death. The past arises – it's intoxication... The past arises in the present. The future is arising in the present... The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The mind plumbs the present moment, knows in the present moment. Craving arises – satisfaction or dissatisfaction – cut it out in the present. This is 'straight Dhamma'. You take the past and future as 'drunken Dhamma', you know. **To proceed along the path, you need the five-fold virtue, the eight-fold virtue, the 'observance-day' virtue, or the virtue of the monks' monastic code – that is, restraint of one's faculties.** If you are able to compose them well, you will be able to proceed. Whether it's the five-fold virtue, the eight-fold virtue or the ten-fold virtue, establish it in your heart here. When faults arise, draw them out.

Virtue draws the evil states out of the eyes, ears, nose, tongue and body. These eyes are important here. The eyes here are a causal condition. The ears here are a causal condition. The nose here is a causal condition. Things flow out from here.

If you can abandon the cause, cut off the cause, things will cease. All conditions will cease together in succession. *Avijjā* – not knowing clearly, not knowing truly – will cease and fall away. Leave fabrications and conventional suppositions be, right here. If you know suffering clearly, then you will be able to do it. Suffering is already arising right here. Where else could it go here to arise? This here is the mass of ‘straight Dhamma’; this here is the mass of ‘drunken Dhamma’ – these endowments from our venerable father and mother. The four true Dhammas (the four Noble truths) are this. Suffering arises right here. The origin of suffering arises right here. The Path arises right here. Cessation arises right here. Path, Fruit and Nibbāna... clearly knowing Path, Fruit and Nibbāna is clearly knowing *this*, right here. It’s not the knowing clearly anywhere else, you know. The moment there is clear knowing anywhere else, this is already ‘drunken Dhamma’... If you send (attention) out, outside, it’s perception – it’s not the real thing. It’s its own thing; the substance of sentient-phenomena. When perception arises and becomes established, it spins around right here. All three levels of this three-fold cosmos revolve right here.

Sensual craving, craving to be, and craving for annihilation – this is a three-fold cycle. It revolves within the three-fold cosmos right here. It comes along with unwholesome ‘drunken Dhamma’ – delusion, greed, anger, lust, defilement, craving... it has no end. One hundred and eight kinds of craving here – whether it’s the *samyojana* dhammas, the *yoga* dhammas, the *ogha* dhammas, whatever – the Buddha knew them clearly, saw them truly, before anyone else. The Buddha is the foremost leader of awakening. He led beings capable of following him to destroy the cycle and cross the world of fabrications, the wasteland of the *oghā* (four floods) – all states in accordance with their nature... The four floods, for example: the flood of sensuality is one kind of ‘drunken Dhamma’; the flood of being is the second ‘drunken Dhamma’; the flood of views is the third ‘drunken Dhamma’; *avijjā* – darkness, not knowing clearly – is the fourth ‘drunken Dhamma’.

If you can bring these to cessation, there will be lightness in the heart. The



latent tendencies of defilement here are important: if we are apathetic, they will be apathetic as well; if we make a surprise move into them – in order to quickly and clearly know them – they assume a form where they will go into us as well. This substance of defilement is the cause of antagonism. The spiritual perfection of enduring patience – establish it in your heart. Patiently endure right here in the heart. Satisfaction is defilement, dissatisfaction is defilement, **and craving is the same**. It is the three-fold cycle revolving right here. We were born because of craving, we will die because of craving, we suffer because of craving, we are happy because of craving, we're satisfied because of craving, we're dissatisfied because of craving. We die because of this craving here. We were born because of this craving here. It is the three-fold cycle revolving within the three-fold cosmos here. We have to search right here. Don't go searching anywhere else. This here is the mass of 'drunken Dhamma'; this here is the mass of 'straight Dhamma'. These endowments from our venerable father and mother – this is where they are established.

In studying the sciences and knowledge of the world, we take these endowments from our venerable father and mother as the place where this is established. Monastics are well-known for being established in virtue and Dhamma – take this mass here as the place where that is established. It is where virtue is established, where Dhamma is established, where Path, Fruit and Nibbāna are established and clearly realised, right here... Bring this clear realisation into this body here. Take the body as the Path. Take the body as the Fruit. Bring it in right here. Bring it into this mass of 'straight Dhamma' and 'drunken Dhamma' right here. This mass of causality is the right one, right here. Know clearly with regard to this causality here. Don't try to go knowing clearly anywhere else. **Knowing clearly anywhere else is 'drunken Dhamma'. Take up just this much.**



DHAMMA-PRACTISE: THE NEED TO BRING THINGS INTO THE HEART



Q: “Luang Pu! Does Luang Pu have any words of advice for me?”

...In your mind and in your heart, safeguard your going to the Triple Refuge well. Safeguard your going to the Triple Refuge throughout your life. Safeguard your body, speech and heart – making them pure... At times when you are staying together with a lot of people, don't forget yourself. Bring things inwards to find the heart here. Take this heart as the one that knows. Take this heart as the one that sees. Take this heart as the one that abandons. Take this heart as the one that leaves things be. Practise with your body, speech and heart, making them firm and strong. This body is external to the heart, but you have to investigate this body to know it clearly in this heart. Know it clearly. This heart is the substance of causality. Have this heart abandon. Have this heart leave things be. Have this heart withdraw. Withdraw everything in every way. Withdraw defilement – withdraw it right here. Withdraw right here at the heart. Abandon right here at the heart. Be interested in safeguarding it. Safeguard the eyes, safeguard the ears, safeguard the nose, safeguard the body, safeguard your speech.

These eyes here: when visual forms come in through the eye, know clearly by way of the heart. Whether they are satisfying or dissatisfying, use virtue to draw them completely out from your heart. Abandon them from your heart. Have this heart abandon them. Have this heart leave them be. Have this heart withdraw them. Make an end of them. When you go to see a lot of people, talking and

chatting, it just leads to delusion and forgetfulness! Bring things inwards to see this body first.

The eighty-four thousand aggregates of Dhamma teaching point inwards, into this body. Our preceptor has taught us about this body: “head-hair, body-hair, nails, teeth and skin” – the five-fold group of meditation themes culminating with skin, the meditation on the body. Investigate this body. This body here – know it clearly. Know it clearly by way of the heart. Have the heart abandon its moods and preoccupations, whether they’re coming in through the eyes, coming in through the ears... Coming in through the eyes – whether satisfying or dissatisfying; coming in through the ears – whether satisfying or dissatisfying; coming in through the nose – whether satisfying or dissatisfying; coming in through the tongue – whether satisfying or dissatisfying; coming in through the body – whether satisfying or dissatisfying... Use virtue to draw them out. Or use your own discernment to draw them out from this heart. Withdraw them from this heart here. The heart is the one that abandons. The heart is the one that withdraws. The heart is the one that leaves things be. The cause of it has to be found right here. To find it anywhere else is not possible. Reminiscing about *this*, reminiscing about *that*... it’s already ‘drunken Dhamma’.

Your past and your future – you have to abandon them completely. Cut your past and your future out and make an end of them. The past and future have been around since time immemorial. Cut off the past and future and the mind will plumb the present moment, know in the present moment, abandon in the present moment, leave things be in the present moment. Thus it will be ‘Buddho’, thus it will be ‘Dhammo’ – right here. In any other way, it can’t be done. Safeguard the eyes, safeguard the ears, safeguard the nose, safeguard the tongue, safeguard the body, safeguard the heart – all the time. When you socialise with a lot of people, once you’ve stopped talking... bring things in to find the heart here – focused in every situation, every circumstance. Bring things in and focus on knowing your own heart. **The five kinds of clinging and appropriation, the five kinds of uncertainty – they arise from this heart.** Whether it’s the five kinds of

oppression, the five kinds of 'not-self' – it's the same.

When you leave the five kinds of uncertainty be, certainty is established absolutely. When you leave the five kinds of 'not-self' be, **'self' is established within that clear knowing – we keep relying on 'not-self'**. Investigate the five-fold group of meditation themes culminating with skin, the meditation on the body. When you have the opportunity, sit down and cultivate a sense of calm. Suffering arises. It arises right here. It arises right here at the heart. Arm pain, leg pain, back pain, hip pain: focus on suffering until you know it – knowing its cause, knowing its result. Knowing the cause means knowing what consistently brings in suffering. When you know equal to the cause, it ceases – conditions cease. *Avijjā* – darkness – just ceases. You have to be determined to safeguard this heart! Virtue – the Buddha described it with regard to this heart. Whether it's concentration or discernment, he described it with regard to this heart and this body. Just these two things. If you know the way of the body, you can completely leave it be. Knowing the way of the body converges and enters into this heart. Knowing the five-fold group of meditation themes culminating with skin is known right here in the heart. This heart is the cause. Have this heart abandon. Have this heart withdraw. Have this heart leave things be. Leave things be right here in this heart. Things will thus be possible. If you go and take other things apart from this, it won't be possible. Keep the map (of Dhamma-study) in place for now. Knowing the five-fold group of meditation themes culminating with skin – it's known right here in this heart.

Good thoughts, evil thoughts – this is the heart. Take up this heart. Have this heart leave things be. Have this heart withdraw. Go inwards and the heart will gain strength. It can leave things be – knowing clearly, seeing truly. Practitioners bring things in to practise by way of body, speech and heart to know clearly, see truly. It arises in the sphere of the mind, the sphere of the heart. Safeguard the body. Safeguard your speech. Intention is the substance of kamma. Intention is the substance of good kamma. Intention is the substance of evil kamma. Bring things in to search for their foundation – they are established in a foundation. Take up

just this much. You don't need to take up a lot. If you take up a lot, sometimes you will forget. If we speak too much, the heart goes out and reminisces about other things. Bring things in to enter the heart here, right in this present moment. If you take up a lot, soon you will be reminiscing about other things. This mind, this heart, reminisces about things – cut it out. When it is not thinking, not pondering, the mind is established in a state of normalcy. All five kinds of sensual preoccupations – let them come and go. Don't let them come in and take up residence in the heart.

The eyes are already in a state of normalcy. The ears are already in a state of normalcy. The nose is already in a state of normalcy. The body is already in a state of normalcy. Let sensuality go – to come and go – and the heart will already be in a state of normalcy. The eyes... the eyes are their own thing. The eyes are not the heart. The ears are their own thing. The ears are not the heart. The heart is its own thing. Each thing in its own way. Retreat inwards... the eyes are already in a state of normalcy; the ears are already in a state of normalcy; the nose is already in a state of normalcy; the tongue is already in a state of normalcy; the body is already in a state of normalcy; the heart is already in a state of normalcy. The heart is not the eyes, the heart is not the ears, the heart is not the nose, the heart is not the tongue, the heart is not the body... Retreat inwards and the heart will just be in a state of normalcy. It hasn't ever gone anywhere. The eyes are in a state of normalcy. Sights, sounds, aromas, flavours – you have to abandon them. If they're good, you have to abandon them. If they're evil, you have to abandon them. If they're depraved, you have to abandon them. That's how it is. This is enough already! Take up huge amounts and you'll forget. Be determined to practise. Relying on effort, do it a lot. In abandoning, have this heart abandon. Whatever is antagonistic in this heart, sacrifice it, relinquish it, completely give it up and give it back. Abandon here at the heart. When others speak wrongly, give their words up and back to them. We have our own. Delusion, greed and anger abide right here – in our gut here. Evil, stupidity, or whatever... we have our own of every kind and every way – we don't need to have theirs. When they say something, sacrifice it, relinquish it, completely give it up and give it back to them.

Don't let it come and reside in the heart. Withdraw it out from the heart.

Q: “Is Luang Pu able to speak about things that have passed – how past lives have brought me to this life... Will I be able to succeed in the practise? If Luang Pu can talk about these things, where does that (knowledge) come from?”

That is *vijjā-caraṇa sampanno*... There are three *vijjās* that are brought to perfection through clear knowing. The first clear knowing is *pubbe-nivāsanussati-ñāṇa*, like Kruba Ajaan Mun, who had established his mind in the path of Buddhahood. *Pubbe-nivāsanussati-ñāṇa* was his ability to recollect that he had died and been born in an unknowable number of states of being, an unknowable number of lives; or for an unknowable number of aeons: drawing in to the fact that after death is birth, after birth is death, suffering is because of sensuality, happiness is because of sensuality – seeing the breadth of the sky as completely filled with stars and planets, not knowing how much more he would have to be born and die. Born and then dying. Born and then dying. Thus he made a vow to abandon the path of Buddhahood in order to realise Nibbāna in the present.

The second clear knowing is *catūpapāti-ñāṇa* – knowing that beings are born here and pass away to here, or born there and pass away to there, or born there and pass away to here, or born there and pass away to somewhere else. This is the second clear knowing – the knowledge of the passing away and reappearance of beings.

Āsavakkhaya-ñāṇa is the third clear knowing – knowing that you have made an end of defilement and are finished with it. It is knowing that you have brought the compulsions of defilement – defilement by way of the body, by way of speech and by way of the heart – to an end and are finished with them. The defilements of the heart as well – they are completely finished and at an end.

After the final aspect of the mind has ceased, one relies on five powers – the power of conviction, the power of effort, the power of recollection, the power of concentration and the power of discernment. There is a brilliant, clear knowing throughout the extinguishment of the five aggregates. The three-fold cycle (of

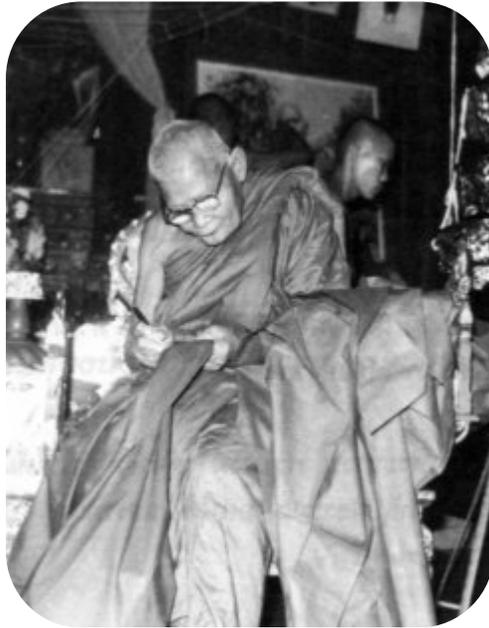
craving) no longer exists. When there is just this, *navam n'atthi sambhavam* – we no longer produce renewed states of being... The past is 'drunken Dhamma'; the future is 'drunken Dhamma'. The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The mind plumbs the present moment, knows in the present moment, abandons in the present moment. Thus it is 'Buddho'. Thus it is 'Dhammo'. Take up the present moment; this is already enough. We don't have to say a single word about the past – birth, aging, affliction and death... days, nights, months and years are finished and at an end. Our age is finished and at an end.

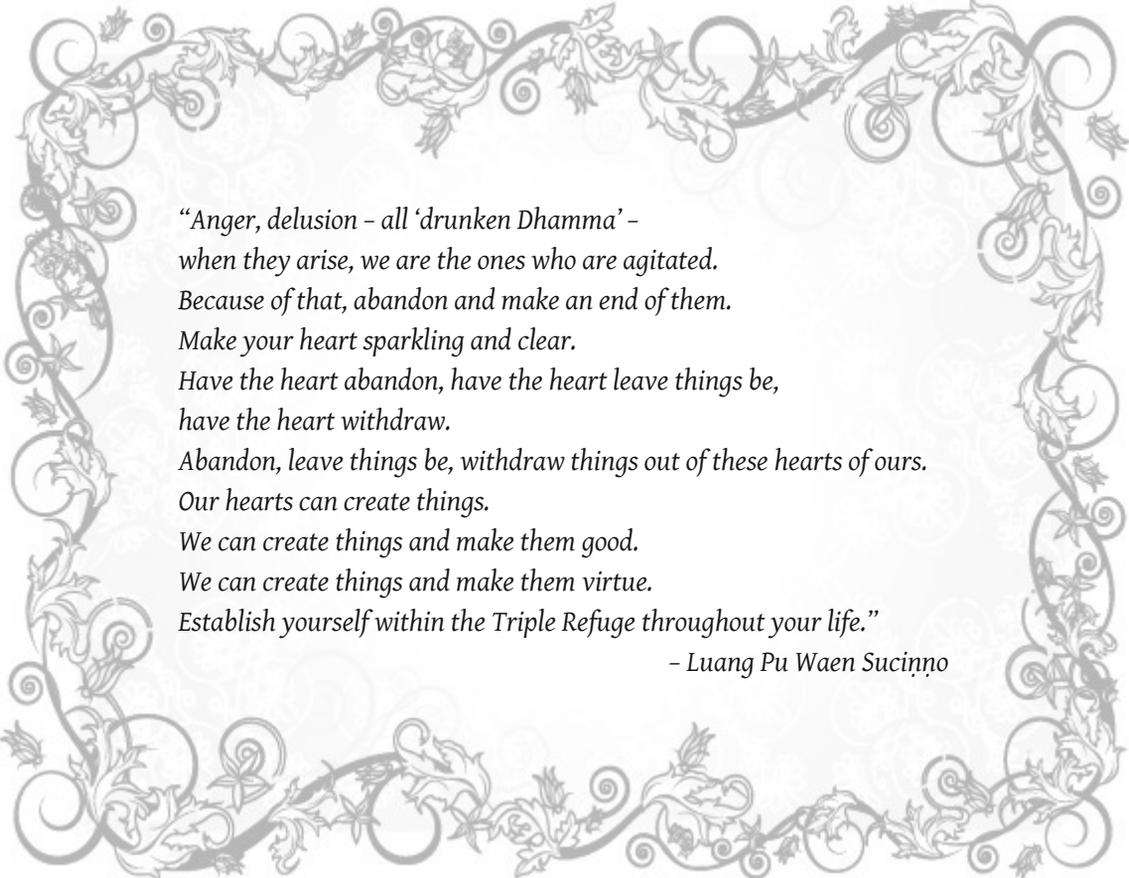
Be determined to persevere. If we are to do anything good, we have to be determined to persevere in our effort. Be determined to develop your mind and heart continually. When the four properties and the five aggregates break apart and cease, (the property of) earth is primordial earth, (the property of) water is primordial water, (the property of) wind is primordial wind, (the property of) fire is primordial fire. We rely on properties that are primordial things. They aren't the heart. Earth is not the heart. Water is not the heart. Fire is not the heart. Wind is not the heart. But the heart relies on them here. These are the endowments that we have received from our father and mother – this “na” and “mo”. They are endowments of a good and useful nature... We rely on the endowments that we have received from our father and mother. The body and speech – they rely on these endowments from our father and mother. When we want to create goodness through generosity, we rely on these endowments from our father and mother as the place where that can be established. If we want to study the knowledge of the world, we rely on these endowments from our father and mother as the place where that can be established. If we intend to develop in generosity, safeguard virtue and cultivate the mind, we take up these endowments. This mass of “na” and this mass of “mo” – “na” and “mo” – are one and this same thing.

Q: “Developing when there is an opportunity – I do this regularly. Is this related to *pāramī* (spiritual perfections) at all?”

Spiritual perfections, and developing them, have come from innumerable, uncountable past lives. Look right here! Look at these endowments – eyes, ears,

nose, tongue and body... they are fully developed and complete. We are fully developed men or women already. Whatever it is, spiritual perfections have brought everything to be, in every way. We have to keep developing continually. **Whenever we have the opportunity, we have to do it. Establish integrity: integrity of body, integrity in speech and integrity of heart. The spiritual perfection of patience - fully patient in body, fully patient in speech, fully patient in the heart. Having enduring patience is the foremost kind of spiritual perfection.**





*“Anger, delusion – all ‘drunken Dhamma’ –
when they arise, we are the ones who are agitated.
Because of that, abandon and make an end of them.
Make your heart sparkling and clear.
Have the heart abandon, have the heart leave things be,
have the heart withdraw.
Abandon, leave things be, withdraw things out of these hearts of ours.
Our hearts can create things.
We can create things and make them good.
We can create things and make them virtue.
Establish yourself within the Triple Refuge throughout your life.”*

– Luang Pu Waen Sucinno

ABOUT SENSUALITY

GIVEN TO MONKS ON FEBRUARY 15TH, 2522 (1979)

This sensuality envelops the world; it is the master of the world. The worlds of deprivation are the same. Wherever it is, there is only sensuality. Killing each other, competing for advantage, is because of this sensuality. Everything is sensuality – the defilements of sensuality. It is this singular substance of sensual defilement that gives rise to war and fighting. Love and hate arise because of sensuality. There is conflict because of this sensuality. There is agreement because of this sensuality. The love and hate that arise in this heart are because of sensuality. Our preceptors and teachers have already taught us the meditation themes – “head-hair, body-hair, nails, teeth and skin.” The five-fold group of meditation themes culminating with skin are where sensuality is established. Sensuality is what leads to this spinning around. When suffering arises, it arises here. Its origin arises here. Painful arms, painful legs, painful back, painful hips... when they hurt, we don’t like it. But still, we do like it. Still, we definitely do like it. If we don’t know equal and abreast of this, we are at no small disadvantage, you know, (and have been) since time immemorial: uncountable years, uncountable months, uncountable aeons and ages, uncountable states of being, uncountable lives – it is beyond reckoning. **We die because of sensuality. We’re born because of sensuality. We suffer because of sensuality.** Search out and investigate anger and irritation. From where does it arise? It arises from the heart. If there is a heart, it will arise. Delusion, greed, anger – probe in and search for the heart. If there isn’t a heart, they won’t arise at all. These things – wrong and right – arise because of this



heart. Focus on going into this heart. When you get there you will be abreast of it. If you only reminisce about the superficialities of the heart, this won't be possible – however you reminisce about it, it will still completely regress to agitation. This sensuality – in every way here – is thus called 'sensual defilement'. Opposing and fighting sensual defilement is a major war. Satisfaction and dissatisfaction abide here. It completely fills this world.

We are (originated from) **a glob of semen**. When we are born, we have ears, we have eyes, we are female or male; we are not abreast of defilement. Eyes, ears, nose, tongue and body – safeguard them really well! Investigate the fabrications of the physical body. Investigating just the map is not the way, you know! The map of Dhamma-study... you have to bring things in to look at this body. Bring things in to look at this heart. The eighty-four thousand aggregates of Dhamma teaching raise up this heart first. Obstructions to the Path, obstructions to heaven – don't let them arise in the heart. Cleanse this heart in purity. If you don't know equal and abreast of this, that is all you get... no escape from sensuality. Love is this sensuality. Hatred is that sensuality. Conflict is because of sensuality. Agreement is because of sensuality. The killing all over Thailand is because of this sensuality.³ Safeguard virtue. Safeguard your eyes. Safeguard your ears. Safeguard your nose. Safeguard your mouth. Restrain and compose your sense-faculties. Safeguard the four properties and the five aggregates here! And investigate on in.

Head-hair, body-hair, nails, teeth and skin – the five-fold group of meditation themes about sensuality, culminating in skin – suffering arises here. The origin of suffering arises right here. Bring things inwards, bring things inwards... the five aggregates, the four properties – earth, water, fire and wind – investigate, focus and develop skill into these things, and you will see that sensuality is nothing amazing at all. Like old Chao Khun Upāli has said: "Don't be deluded and don't enter in to it. If you enter into it, it will kill you, you know. We have to avoid it, evade it, you know. Pigs, dogs, ducks and chickens – they're all indulging in

3. In the late 1970's and early 1980's, there was a substantial guerrilla movement of Communist insurgents fighting the government and police throughout the countryside of Thailand.

sensuality all over the country, beyond reckoning. This sensuality doesn't give rise to anything marvellous at all." **There is only virtue and discernment – for anyone who safeguards virtue and meditates until concentration arises, their minds plumb inwards and they are able to abandon... We're born because of sensuality, we die because of sensuality, love is because of sensuality, hate is because of sensuality. Investigate to know clearly, see truly.** If you are able to investigate in this way, it will be continually withdrawn. Just that much! You have to be careful of your sense-faculties: eyes are one, ears are two, three is the nose, four is the mouth, five is the body. Old Chao Khun Upāli has said: "Don't marvel at sensuality. Pigs, dogs, ducks and chickens are indulging in sensuality all over the country." Sensuality is the master of the world. If we have focused on knowing it, then we are just Dhamma – we don't have to have anything to do with it. Safeguard the eyes, safeguard the ears, safeguard the nose, safeguard the mouth, safeguard the body well. This is safeguarding virtue.

Satisfaction arises in the present. Love arises in the present. Delusion and hate arise in the present. Whether you're a woman or a man, draw them out and make an end of them... Our nose, our mouth – investigate them. The ears hear, the eyes see visual forms – whether they're satisfying or dissatisfying, prize them out. Delight arises in the present moment – draw it out in the present moment. This is thus the way of mental development. Draw the faults, the evil, out from the eyes, the ears, the nose, the tongue and the body. Established in restraint, make your mind and heart pure. In the eighty-four thousand aggregates of Dhamma teaching, the Buddha was pointing inwards to look right at this heart. Make the heart pure.

Go inwards. The arising of fondness – whether through the ears, the eyes, the nose, the tongue or the body – when delight arises, just draw it out. When evil and aversion arise, draw them out and make an end of them. These obstacles to heaven, obstacles to the Path – they oppose Path, Fruit and Nibbāna. Virtue, concentration and discernment draw them out and make an end of them. Offenses (in the monks' monastic code) – offenses to be confessed, gross offenses, offenses of wrongdoing and offenses of poor speech – use recollection and clear

comprehension to draw them back out and make an end of them. If you have recollection, draw them out. If you have recollection, then draw the faults out from your body and from your heart. The substance of recollection is important. If you don't have recollection, then you are continually deluded, continually forgetful. You're deluded about conventional suppositions – like sights, sounds, aromas, flavours, tactile impressions and ideas. Sights, sounds, aromas, flavours, tactile impressions and ideas.

Sights, sounds, aromas, flavours, tactile impressions and ideas are not the eyes, ears, nose, tongue and body. They're not. Sights, sounds, aromas, flavours, tactile impressions and ideas are their own things. The ears, eyes, nose, tongue and body are not the heart. The heart is its own thing. Don't let these things come in and take up residence in the heart – draw them out and make an end of them. If you don't draw them out, but are drawn along following perception, you won't know abreast and equal to fabrications. **If you know equal to fabrications, there will be recollection.**

With us, it is still 'drunken Dhamma'. That is, we go shouldering *that*, shouldering *this*, and having done that, when we meditate it hurts *there*, it hurts *here...* In short, before we meditate our bearing is distorted, with defilement smothering and enclosing us. We go inwards together with that defilement. As soon as we lie down we're quickly asleep. Look at how Kruba Yaa Pu Mun swung it: when he wanted to stop, there was a complete stop; when he wanted to leave things be, he totally let them be; when he wanted to enter only a calm state, he would withdraw and come out after an hour. He would make a determination, and reaching the set period of time, he would come out right then! Whether the mind is calm or not, if we know it thoroughly, we gain strength either way. *Ṭhiti-bhūtam* is established. When one's knowledge of suffering is clear, it ceases. It stops. When suffering all ceases, ***attā hi attano nātho*** – one is able to be one's own mainstay already; one has escaped the cycle of suffering. It is world-transcending Nibbāna, world-transcending peace. ***Ṭhiti-bhūtam*** is established, entering fully into the place where dhammas arise, the place where dhammas cease. It has reached

‘undeclarable’ Dhamma: there is no coming or going. Wholesome intentions, unwholesome intentions – it has nothing to do with them. Wholesome intentions are good kamma, unwholesome intentions are evil kamma – just this much make up the modes of conditionality. If one rises to the level of ‘undeclarable’ Dhamma, there is nothing to do with intention at all!

Weariness and disinterest towards the way of sensuality – investigate head-hair, body-hair, nails, teeth and skin, the five-fold group of meditation themes culminating with skin, the meditation on the body. If you completely know them at all times, the foundation where kamma is established – leading us into spinning – will be right here. Suffering arises right here. The origin of suffering arises right here. Path, Fruit and Nibbāna arise right here. Where could they go to arise? Headaches and nausea, back pain, hip pain, arm pain, leg pain – they arise right here. If the truth of suffering were to arise, where would it arise?

When I went to Burma to see the state of practise and conduct there, they hadn’t gotten the essence. There was big, empty talk – transcendent virtue, the transcendent Path and transcendent Dhamma. Big and empty. They were saying that in this day and age there is no Path, Fruit and Nibbāna. Development – they didn’t have cause to, so they didn’t develop anything. They would say that in this day and age, Nibbāna was no longer accessible to them. They would lay the blame on the Buddha’s dispensation. Two scholarly Burmese monks came to Doi Mae Pang here to ask me – they came with two laymen – they wondered: “Keeping virtue, how does one safeguard it? How does one safeguard Dhamma-Vinaya?” I told them: virtue is safeguarding this body – these eyes, ears, nose tongue and body. This is what you safeguard. Whether it’s the five-fold virtue, the ten-fold virtue or the eight-fold virtue, you safeguard the eyes, ears, nose, tongue and body. This is virtue. Even the monks’ monastic code: come back in and make the body, speech and heart pure. It will thus be virtue. Obstacles to the Path and obstacles to heaven will oppose Path, Fruit and Nibbāna. Draw them out and make an end of them. Have virtue draw them out. Use the Vinaya to draw the evil states and the faults out from your mind and from your heart, making them pure. They

exclaimed: “Yes! We can do this!”

Safeguard the eyes, ears, nose, tongue, body and heart. Delight arises in the present moment – **whether it’s approval and satisfaction, or disapproval and dissatisfaction, draw it out from this heart here and make an end of it. We make our hearts pure. The Vinaya is, namely, drawing the faults and the evil states out from the body and the mind. We make the body pure; we make the heart pure.** The teachings of Dhamma – all eighty-four thousand aggregates of Dhamma teaching – bring it inwards. Bring it inwards, into the heart, establishing it there. There is no other way to safeguard it. You can’t just go and bring the map (of Dhamma-study) and spread it out. Opposing and fighting a war on sensual defilement... it arises. Whether it’s satisfaction or dissatisfaction, abandon it and make an end of it. Don’t bring it in to take up residence in the heart. Sights, sounds, aromas and flavours are not the eyes, ears, nose, tongue and body. The eyes, ears, nose tongue and body are their own things. Sights, sounds, aromas, flavours, ideas – the five channels of sensuality – let them come and go. The eyes are already in a state of normalcy. The ears are already in a state of normalcy. The nose is already in a state of normalcy. The tongue is already in a state of normalcy. The body is already in a state of normalcy. The heart is already in a state of normalcy.

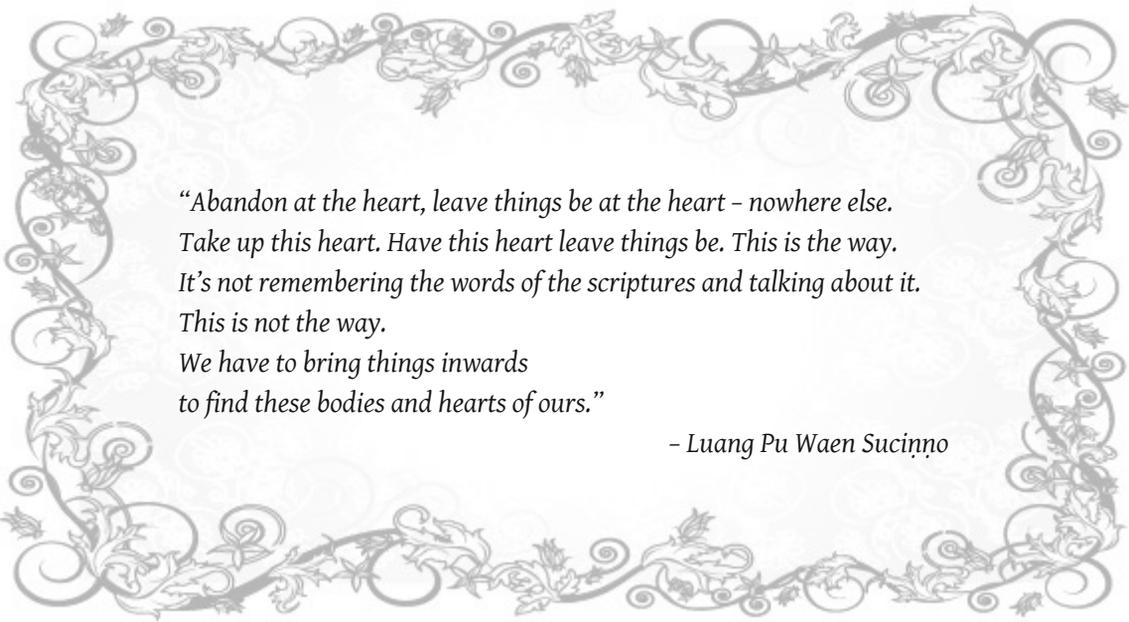
The eyes, ears, nose, tongue and body are not the heart. The heart is not the eyes, ears, nose, tongue or body. Make them good. You have to safeguard them at all costs. If you safeguard somewhere else, you’re just talking about the map of Dhamma-study – it can’t work. You have to bring things in to practise with this body, speech and heart to make them pure. Thus there will be virtue. Dhamma-Vinaya draws the faults, the evil states, the delight and aversion out from the body, from speech, and from the heart – making them pure. The body is the Path. The heart is the Path of purity. You can’t wait until you die, you know. You’ll waste your time. Practise with this body. Practise with the eyes, ears, nose, tongue, body and heart. Draw things out and make an end of them. The body will be pure. The heart will be pure. A pure heart has reached *thiti-bhūtam*. When this

is established, the heart no longer travels any path.

They said they would take their leave. One of them came from Moulamein. The other came from Yangon. Once they were satisfied, they left.

Safeguard the eyes, safeguard the ears, safeguard the nose, safeguard the mouth, safeguard the body, safeguard the heart – this is the way. If you just go safeguarding the map, it's not the way. You can't safeguard anywhere else, you know. Memorising a lot of the map, Dhamma-study will leave you empty-handed... Knowing *avijjā* – ignorance – it ceases. Know with regard to the mass of fabrications and fabrications will all cease. Right there, there will thus be peace. Reaching *ñhiti-bhūtam*, it is over – established in a place where there is no more coming or going. There is no place of arising or ceasing. Knowing arising and ceasing, they cease and fall away. There is no suffering. There is no complication or difficulty. It's the place dhammas arise, the place dhammas cease: *ñhiti-bhūtam*.





*“Abandon at the heart, leave things be at the heart - nowhere else.
Take up this heart. Have this heart leave things be. This is the way.
It’s not remembering the words of the scriptures and talking about it.
This is not the way.
We have to bring things inwards
to find these bodies and hearts of ours.”*

- Luang Pu Waen Sucinno

DHAMMA PRACTISE WITH REGARD TO TĪTHI-BHŪTAM
GIVEN ON JANUARY 2ND, 2523 (1980)



...It arises right here – both arising and ceasing. If you know equal to that, fabrications will dissipate and be stilled. Be determined. Arising in the present – know equal to it. Abandoning in the present moment – know abandoning. Know your body and your heart. Safeguard these eyes.

Visual forms arise by way of the eyes. Satisfying or dissatisfying, they arise. Have this heart go in and know. Have this heart abandon them. Have this heart withdraw them from the heart. Right in this present moment. Whether there is satisfaction or dissatisfaction, love or hate, draw them out and make an end of them. Abandon them, make an end of them, and there will be peace. Have the heart withdraw them. Have the heart abandon them. Have the heart leave them be. Leave them be right here at the heart. Make the heart plumb the present moment. The past and future... the past is ‘drunken Dhamma’, the future is ‘drunken Dhamma’. Make the mind plumb the present moment – this is ‘straight Dhamma’. Scatteredness and complications arise and cease as the past and future.

Q: “At this point, to progress, what do we take as the Path?”

Take this body, this speech and this heart as the Path! We are the ones that safeguard them. This body is the Path. This speech is the Path. This heart is the Path. Know this body and know this heart. Knowing this, it is virtue, concentration and discernment that arise from this Path. Virtue, concentration and discernment are the Path. The Noble Path, the Noble Fruit, draws the faults, the harm, the

satisfaction and dissatisfaction, out from us. This is the Path.

People go and remember things according to the scriptures. That is perception, not knowledge. Knowing that the map of Dhamma-study explains knowing the body and the heart – this is the map. Bring it in to search for this heart. Know this heart. Abandon things from this heart here. Have this heart here withdraw things. Have this heart abandon. Have this heart leave things be.

Q: “The words ‘Have the heart abandon, have the heart leave things be’ – abandon greed, anger and delusion?”

Right. That is the substance of causality... Hatred, greed, defilement, craving – draw them out in this present moment.

Q: “At this point, when we know in this way, this is knowing the substance of the ‘one that knows’, right?”

Know that ‘one that knows’ at the place of knowing; the ‘one that knows’ arises with conventional suppositions.

Q: “This word ‘oneself’ – what do we take as ‘oneself’? Do we take the eyes, the ears... or what do we take as ourself?”

Take this heart here as ‘oneself’ – the inner heart.

Q: “The words ‘knowing oneself’ here – does that mean knowing conventional suppositions, or knowing what?”

Knowing these conventional suppositions. Knowing the conventional suppositions that determine ‘them’ or ‘us’, or ‘there’ or ‘here’. Once you know, leave conventions be. Let conventions go. There won’t be greed, delusion or anger because they will be gone.

Just take up this single substance of the ‘one that knows’! Abandon everything. Leave everything be. Completely abandon conventional suppositions and leave them be, and then you won’t have to ask about it. Arms, legs, feet, hands – they’re all conventional suppositions; there’s no end to them. Existing conventions are many and diverse. All things abide within *ñhiti-dhamma* and *bhūta-dhamma*.

Q: “If they lose their natural states, does it assume that form?”

Yes. It assumes and abides in that form.

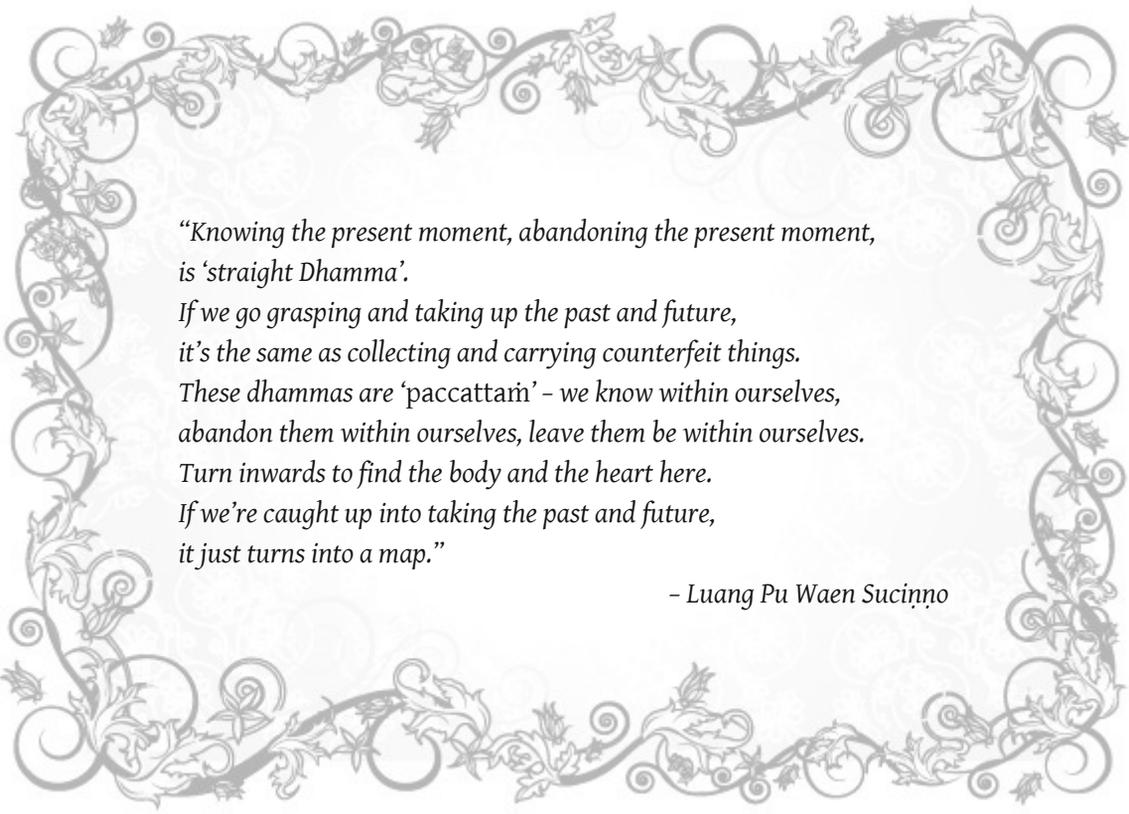
Q: “Is that a singular state?”

Only someone who practises will thus be able to know for themselves. Bring things into the body and the heart – you can’t know merely the map of Dhamma-study, you know. Within this entire body of ours is the place dhammas arise, the place dhammas abide, and the place dhammas are known. One who knows, naturally knows clearly in that way with regard to natural states...

Q: “In helping others to come and practise virtuous conduct and goodness, what kind of methods can we use to encourage them?”

We have to advise and encourage them to become established in virtue – drawing evil states out from their bodies and hearts. Whether becoming established in the five-fold virtue or the eight-fold virtue, one has to safeguard these eyes, ears, nose, tongue and body. Love and hate arise by way of the eyes, by way of the ears... draw them out. If we can draw them out, abandon them at all costs!





*“Knowing the present moment, abandoning the present moment,
is ‘straight Dhamma’.*

*If we go grasping and taking up the past and future,
it’s the same as collecting and carrying counterfeit things.
These dhammas are ‘paccattam’ – we know within ourselves,
abandon them within ourselves, leave them be within ourselves.
Turn inwards to find the body and the heart here.
If we’re caught up into taking the past and future,
it just turns into a map.”*

– Luang Pu Waen Sucinno

ABOUT THE SUBSTANCE OF RECOLLECTION GIVEN ON MARCH 2ND, 2524 (1981)

Q: “If Luang Pu would teach, could you kindly teach about recollection (*sati*)?”

This recollection is what’s abreast of things in front of us. Thoughts that arise about anything will cease. When thinking arises, however much, it ceases – if recollection is there together with it...

Mental embellishments that have arisen cease – this is called, ‘endowed with recollection’. Thinking, lost and forgetful, translates as a lack of recollection. If there is recollection, whether a harmful thought arises or a good thought arises, it knows along with it in full. Recollection knows in full along with



something immediately ceasing and falling away. This substance of recollection is important here. If there is recollection, there will be discernment endowed with it. Thinking arises, we know along with it in full – whether it’s good thinking or evil thinking, whether the mind is deluded or angry... When a thought arises, if there is recollection, it will cease immediately. You don’t have to go reminiscing about it at all. This here is called, ‘the substance of recollection’. If there is recollection, there is discernment. When there is no recollection, the mind is infatuated and absorbed. When the mind is infatuated and absorbed, it’s deluded. The moment we’re not infatuated, but have recollection at-hand every moment, good thoughts cease and fall away, evil thoughts cease and fall away, satisfaction ceases and falls away, dissatisfaction ceases and falls away. It makes them fall away immediately. If there is recollection, then it can happen. The heart blossoms into the present

moment. When thinking is endowed with recollection – whether it’s wrong thought or right thought – if you know along with it in full, then it ceases immediately. This is called ‘recollection’, ‘right recollection’, ‘recollection as a factor of awakening’... you can say it is fulfilled in every way. The substance of recollection, once it arises along with things in full – every moment – when it arises along with something, whenever it is, that thing will cease. If there is no recollection, it won’t cease. Sometimes we’ll go and reminisce. If recollection is endowed with it, determination and diligence will blossom there as well. This is called ‘recollection’. If you have recollection, you will have discernment. If you don’t have recollection, you will get lost following after things – reminiscing about *that*, reminiscing about *this*. These are old things, but we don’t remember that. Once we have recollection, we can remember. Good thoughts arise, they cease and fall away; wrong thoughts arise, they cease and fall away in the present moment – this is the substance of recollection.

Q: “For training in recollection, what do we do to train it?”

Any recollection is correct. The moment there is recollection together with mental embellishments that arise – crushing us within – they will cease. If recollection is good enough, they will cease and fall away immediately. The substance of recollection knows along with things in full. The moment there is no recollection, we are simply deluded for a little while...

Q: “Are there skilful means? What kind of skilful means are there to train in having recollection and not get deluded?”

The skilful means are to rely on effort and determination. Establish these! Establish yourself in watching things. Mental embellishments arise and you know right away – this is recollection. It relies on effort and determination. Effort and determination – not backing down, not giving up one’s effort – and it will be possible.

Some monks and novices came to see me. They wanted to succeed (in their practise) right away, by any means, and wanted me to help them. I told them:

“There’s no help for you. Go and see some other Ajaan, friends. I can’t help you.”

They didn’t have recollection. They didn’t have discernment. They didn’t have any sense of effort. They just wanted success by any means. Pathetic! They came from Malaysia. They dressed like laypeople...

When things are difficult, when defilement arises – arising by way of body, arising by way of speech, arising by way of the heart – if we know abreast of them in this moment, they will cease in this moment. The substance of recollection always supervises things. If we have recollection at all times, we don’t reminisce about things. The moment something arises, we know abreast of it and it ceases. We know abreast of things and they cease. We know abreast of things and they cease. Wrong thinking ceases. Right thinking ceases. Satisfaction and dissatisfaction immediately cease and fall away with the substance of recollection.

Q: “If someone has recollection in full at all times, this is equal to liberation. Is that right? It’s freedom and liberation, having recollection in full at all times?”

If there is recollection, we don’t have to talk about freedom and deliverance. Freedom is being completely liberated, according to that state. Things arise and the substance of recollection just knows abreast of them. We know abreast of things and they cease and fall away. They don’t cease with great difficulty at all. The substance of recollection here abides together with things in full – even wrong thinking. When recollection knows them, they cease. Whether it’s right thinking, satisfaction or dissatisfaction – when they arise there is knowing along with them in full – they cease and fall away right there. But there is a difficulty. Practising to have recollection here is really hard.

Some monks and novices came yesterday. They wanted me to help them realise Nibbāna. They didn’t have enough strength. Their recollection didn’t have enough strength. Their discernment didn’t have enough strength. They had gone too far wrong and there was no way forward. I couldn’t help them.

To have recollection, we need to have effort. Effort! We have to know the practise as well. If we don’t know the practise, our effort will be wrong.

Q: “What are some skilful means for making effort in the right way?”

Effort and having recollection are the same. When there is recollection, the heart will be clear and expansive – not becoming deluded or forgetful. Whatever thoughts that arise will cease. They cease together: together with the arising of that thought or reflection. The substance of recollection is massively important.

Q: “Different people have their own levels of aptitude: the kamma bringing them to this state is not the same. Some people can make a lot of effort. Some people can’t make an effort. How can we know which people will have effort?”

Just use discernment. Whoever increases their effort, the way they do things progresses inwardly, it progresses inwardly. If something opposes them, they proceed in however way is convenient at that time, or however the opposition is. If one is proceeding in the correct way, then there is ease – however much they reflect on things, it’s bright and clear already. Know clearly and see truly. Know inwardly. Practitioners all have difficulties!

Q: “Luang Pu saw that those monks and novices still didn’t have a path to liberation, right?”

They did have a path! Some monks can enter it – it’s according to their bold and fearless character. Some monks avoid it. They avoid people and just take up whatever suits their character, in the way of someone who just takes the convenient way in any situation.

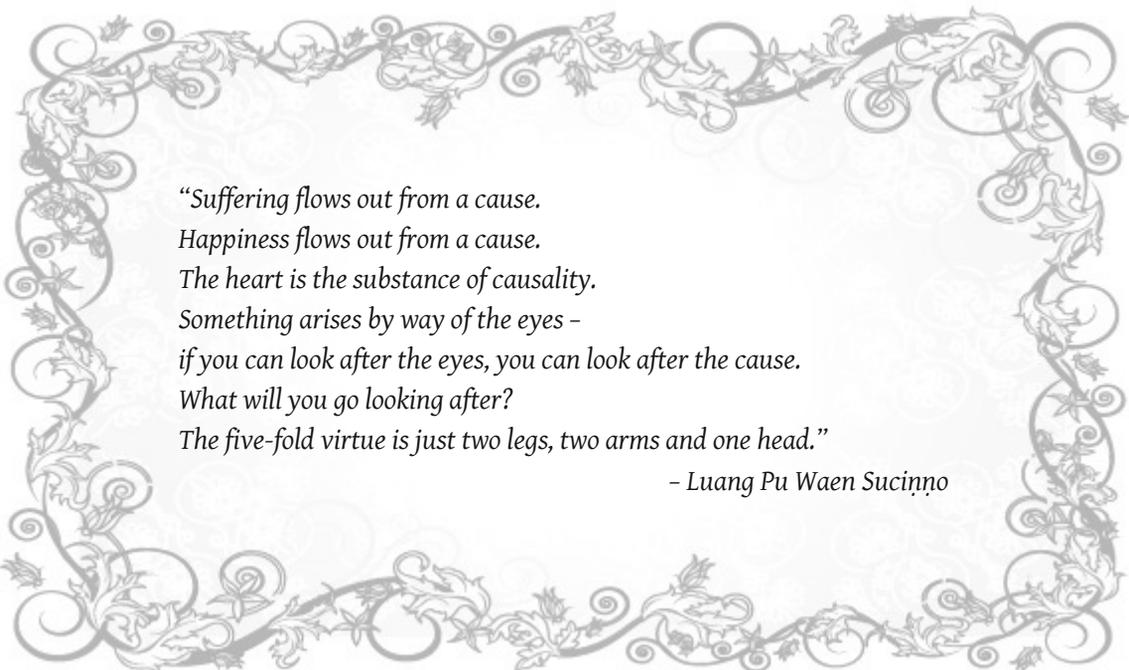
Q: “That’s not the correct way to practise, right? It’s what Luang Pu calls ‘drunken Dhamma’, not ‘straight Dhamma’ in the way of practise?”

To say it like that is right. The clear, sure practise is ‘straight Dhamma’. Apart from that, it’s ‘drunken Dhamma’.

The correct way takes ‘Buddho’ as the Path. When the mind drops into a state of calm, we leave that ‘Buddho’ alone. When the mind is calm according to its nature, we don’t have to use a focusing word.

Note: The monks and novices referred to were Chinese-Malaysian Mahāyāna monks and novices. They would meditate lost on external signs and features: that is, when they would meditate, they would send their minds out to receive an external object, which would give rise to an image. Then they would deludedly follow it, making their minds scattered and complicated. Sometimes faith and confidence would arise so excessively it was an *upakkilesa*. They didn't have the discernment to be able to withdraw themselves from this, and came to have Luang Pu help correct things for them. But Luang Pu saw that these monks and novices were proceeding so far off the path that he wasn't able to be supportive or helpful – thus they had kamma in this way that nobody was able to help them with.





*“Suffering flows out from a cause.
Happiness flows out from a cause.
The heart is the substance of causality.
Something arises by way of the eyes –
if you can look after the eyes, you can look after the cause.
What will you go looking after?
The five-fold virtue is just two legs, two arms and one head.”*

– Luang Pu Waen Sucinno

ABOUT OLD THINGS CONCEALING THE TRUTH



Investigating, we have to bring things inwards. Investigate to know clearly, see truly. When you know clearly and see truly, things are let be of their own accord. Kruba Yaa Khu Mun said, “These causes are old things, but we don’t know old things.” These old things cover up the truth right here – thus we don’t know it. If we know these old things, we don’t have to go reminiscing about them. They’re just old things. Eyes, ears, nose, tongue and body – these are old things here. Legs, arms, eyes, ears, nose, tongue and body are old things right here. When we come to practise meditation, we

investigate these things. Know them clearly, see them truly.

See things clearly differentiated within – we thus will be able to go to Nibbāna. Nibbāna is bound to be within dirty things right here, so we can’t see it. Turn these dirty things around in order to see them clearly. Real sages don’t abandon effort. We should be like that until we know truly, see truly, know clearly, see clearly: at this point, we don’t come to play with this mass of filth anymore. Investigate. Investigate, having Nibbāna enter into this body right here. Make it a realisation, right here. If it hasn’t been made clear, you haven’t realised it, you know. Make it a realisation.

Once you have arrived at realisation, recollection will be very good. If it is not to that point yet – full and complete in this body of fabrications – investigate in order to know these dirty things clearly and see them truly. Once clear knowing

goes inwards, clear knowing goes inwards, this is the ‘one that knows’, or just Nibbāna – the one that it is bound up with dirty things right here...

Where would you go for it? Take it up right here! Eyes for one, ears for one... The eyes see a visible form – whether it’s a woman or a man, or various other sights – once it arises, where has it arisen from? That person says *that*, this person says *this* – whatever they say, it’s the same thing right here. Remember this well. If you don’t remember it well, you’ll reminisce about old things – the past and future here. This is important. Things of the past, things of the future – the past and future are the substance of causality. We bring them in and shoulder them around. We don’t know equal to them. Luang Pu Mun would say, “Take up this, right here, you know. How many other places will you go collecting things and shouldering them around? We can’t do that or soon the fires of hell will burn us.” Reminiscing about things all over the place – these are old things. Just know clearly and see truly with regard to the Dhamma of Nibbāna. Thus we will be it; thus we will arrive at Nibbāna; thus we will be someone weary and disinterested in any world – that is, defilement. Someone who reminisces about old things just reminisces right there. It’s an old thing. Set your mind on reaching Nibbāna. It’s also an old thing. Investigate thoroughly – true practitioners still go and recollect old things... However I speak, you don’t accept abandoning – you’ve been holding on for so long.”

Q: “We dissect things out in order to see them as filthy. Is that the way?”

You don’t have to dissect them at all. They’re filthy as they are. Like when we pass stool, it stinks right there. When we know clearly, we completely leave it be. Know clearly and see clearly, know truly and see truly. There’s only this much. Luang Pu Mun would say, “Where will you go looking? Where will you go shouldering things around?” Eyes for one, ears for one, nose for one, tongue, body and heart here... remember these old things here. If someone was deluded about these old things, Luang Pu Mun would really scold them fiercely, imprinting it on their minds solidly and surely. Whatever we say, they’re old things. We haven’t known these old things for ages and ages. The past and future... we don’t have to

talk a lot – keep yourself in this present moment. Where would you go? Where would you go taking things up and shouldering them around? There is only this, you know. These eyes: safeguard these eyes very well. Eyes see a visible form and dissatisfaction arises – it arises right here. Whether satisfaction or dissatisfaction – take it up right here. Where would you have it?

Head-hair, body-hair, nails – fingernails and toenails – are the Path leading back in. They are a mass of flame right here. Practitioners have to take this as their foundation. This is material form. Where does it come from? The whole surface of the earth has come to us with these things. We suppose that they are different things. Imprint this on your mind accurately. Make an effort to investigate this foundation. You can't go reminiscing in other ways. Practitioners have to come back in and look for their foundation. It hasn't come from anywhere – it's come from our own past.

Q: “When I keep doing it, I tend to get tired and just fall asleep.”

Imprint it on your mind accurately... We don't go anywhere. Nibbāna – the moment we have been able to see Nibbāna, we will feel disinterest towards the world. When you practise, aim for this here. Whoever says to go somewhere, leave them to it. Abandon this, cultivate weariness and disinterest with this. This whole mass – practitioners have to investigate this. Direct inwards to head-hair, body-hair, nails, teeth, skin and flesh – investigate the body, investigate the heart; see it and give rise to weariness and disinterest.

Yaa Pu Khu Ajaan Mun really emphasised this. The old Ajaan: where would he have himself go? To go outside of the body and the heart, where would he have himself go? If that's what you want, you still won't really get it, you know. The mind here... Delusion is no small thing, you know. Really remember this, and aim for it in that way. Go inwards. It assumes many forms, you know, defilement: the defilement of satisfaction, dissatisfaction – everything in every way. Two ears, two eyes, two arms, two legs, tongue and body – good things abide right there.

Practitioners have to take things inwards, looking for conventional

suppositions in order to give rise to liberation. Investigate in order to know conventional suppositions clearly and give rise to liberation – an old thing.

The Buddha realised the Dhamma. He taught beings who could be led by a Buddha, and what he realised was *this*. The Buddha wanted to realise the supreme knowing of a Buddha in order to instruct beings capable of being led by a Buddha. There's only just this much...

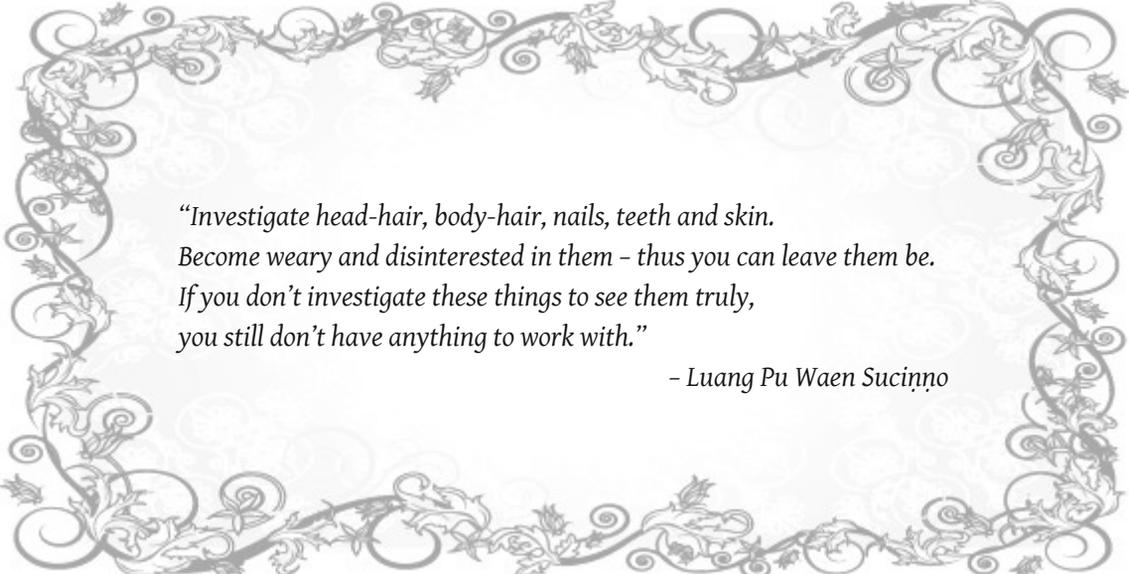
Chanting regularly puts the heart at ease. The eyes have seen things that have passed by – those old things – and we've collected them, firmly remembering them, keeping them here. There's just this much. There are other things, but they're full of issues... Can you remember?! The past is 'drunken Dhamma', the future is 'drunken Dhamma'. We're intoxicated right here. Old things – they're right here. What are you going to carry around and where? We have to be sure about this. While you are listening, you're sure about it. Press it in. The Buddha realised that dhammas arise right here and they cease from right here.

Practitioners like us have to take on more than the average burden. We make our hearts firm and certain. Where does it doubt? Doubt is doubt about *this* here – these old things. Go inwards. Defilement arises and embellishes things. Oh... satisfaction and dissatisfaction abide right here. They arise here. They arise and cease right here and we don't know equal to them. If we know equal to them, they cease. Once they have arisen – the arising of good, the arising of evil, the arising of wrong, the arising of right – they cease, if we know equal and abreast of them. Eyes, ears, nose, tongue, body, arms and legs are right here. Where could they go? In the present moment, how many selves does a practitioner have? Delusion and greed arise here. Lust and delusion arise right here. Anger, delusion, greed – they arise right here. If you press in on them like this, you will gradually gain strength. An old thing. Remembering Kruba Yaa Pu Mun, he said, "It's right here. Where will you go looking? Where will you go shouldering things and carrying them around? It's right here – right inside ourselves." He would proclaim it like this, and then he would burst out laughing, you know – the old Ajaan. Formerly, the old Ajaan aspired to the path of Buddhahood, but he totally cut that off. He attained to Path,

Fruit and Nibbāna within. Completely knowing outwardly and inwardly, one comes to a stop. One is at ease.

Thinking of old Kruba Pu Mun: he proclaimed that greed, delusion, lust, hatred and delusion arise right here. The old Ajaan would loudly proclaim it like this and burst out laughing.





*“Investigate head-hair, body-hair, nails, teeth and skin.
Become weary and disinterested in them – thus you can leave them be.
If you don’t investigate these things to see them truly,
you still don’t have anything to work with.”*

– Luang Pu Waen Suciṇṇo

INVESTIGATING THE FIVE MEDITATION THEMES IN ORDER TO ABANDON THEM AND LEAVE THEM BE

...Having done it and practised already, it makes you strong. What I will say is the old teaching. If I present things in line with your preceptor, he taught, “head-hair, body-hair, nails, teeth and skin.” Here, investigate these groups of aggregates here. Know them clearly. Head-hair – know it clearly. Body-hair – know it clearly. Nails – know them clearly. Teeth, skin – it’s the same: we have to investigate them to know them clearly. This is absolutely the starting point, you know. Go wherever you want – there has to be effort, determination and persistence. If there is continuous effort, it will be possible. We have to rely on this. The eyes here, the ears here, the nose here, the tongue and body – it’s limited to just this much. We have to investigate to know them clearly, see them truly – things will thus be possible. Our preceptor has taught us, “head-hair, body-hair, nails, teeth and skin.” Investigate in order to become weary and disinterested in them. Then we can leave them be. If we don’t investigate these things until we see them clearly, we still can’t do that. In former times, it was the same (for me). However much I would talk about them, they would just get more troublesome. Afterwards, when I investigated these things until I saw them clearly, they were abandoned – they were let be, on their own. This is important in order to cross beyond: head-hair, body-hair, nails, teeth and skin. We don’t investigate them. If we investigate them until we know them clearly, they are let be of their own accord. If we are not yet weary and disinterested in these things, this is not



possible, you know. However much we talk about them, the more they contend with us, you know. We investigate inwards day and night, until we know clearly and see truly with regard to head-hair, body-hair, nails, teeth and skin – the whole body right here. We have to investigate in order to give rise to weariness and disinterest. Other things apart from this aren't important. This is important. If there is weariness and disinterest, they are let be of their own accord.

If we reminisce about things, this is what we reminisce about. But they don't consent, you know. Sometimes we accelerate (our effort) going inwards – not resting, not sleeping. Oh! Really going on the attack. Take it up right here, right within this body. Investigate right here. Don't go investigating anywhere else. Investigate right here within this body. Even if we know clearly already, we have to keep investigating in that way – this body here. This will make the heart leave it be through weariness and disinterest. If we don't feel weary and disinterested towards external fabrications, things are really difficult. Do you not have any desire to know clearly and see truly? There is only reminiscing about *that*, reminiscing about *this* here. Focus in to make them disintegrate and drain away. This will thus lead you to leave them be. Have you ever investigated like this? We have to investigate sufficiently, you know, so we will know them clearly, see them truly. Thus we can abandon them and leave them be.

Q: “I used to investigate like this, but now I can't. Why is it that?”

That's because you still haven't investigated enough. Tan Chao Khun Upāli used to say, “Investigate the heart. Investigate the body. Investigate the body and make it into virtue.” He pointed to the eyes, ears, nose, tongue and body here – investigate them in order to know them. These eyes are a causal condition. These ears are a causal condition. This nose is a causal condition. This tongue, this body, are causal conditions. Other things aren't really much in the way of causal conditions. These eyes: once we see the form of a woman or a man – or whatever – satisfaction arises and we don't know ourselves. We have to know equal to this. Once we know equal and abreast of this, we leave it be. The ears, nose, tongue and body are the same – when contact is directly made, satisfaction or dissatisfaction

arises. It arises in the present moment here. Abandoning them is abandoning in the present moment. Leaving them be happens in the present moment. If we let things go into the past or future, it won't be possible. We have to investigate the present moment. If we have recollection – knowing clearly in the present moment – they will just cease. If we don't know equal and abreast of the causes, they can't. If we know equal and abreast of the causes, we know the conventional suppositions of the world. Knowing the conventions of the world, we know in the present moment, leave things be in the present moment, abandon things in the present moment.

Q: “This has bewildered me the entire rainy season retreat!”

There hasn't been enough investigation. It's like Tan Chao Khun Upālī and Tan Ajaan Mun said: “If we are weary and disinterested in the fabrications of sentient-form, they will be let go of their own accord. There's no need to force.” Investigate the body to know it clearly. Investigate the heart to know it clearly. Just that much is enough. Investigate the body to know the body. Investigate the body and the heart, drawing in to look for the causes – what have they arisen from? Investigate. It all arises from this body, whether it's other bodies or this body... Bring the investigation into this body.

Tan Chao Khun Upālī would say, “This body here is filled with filthy things.” This is a reason to investigate inwards. Whatever it is, it's a cause. The eyes are a cause. The ears are a cause. The nose, tongue and body – they are all causes in their own way. We have to investigate to know causes, destroy causes. If we don't know causes and destroy them, they will never stop. Draw in, draw in – go inwards to look for the causes. Where do the causes come from? The eyes see a visible form, the ears hear a sound, the nose receives an aroma, the tongue knows a taste, the body feels a tactile impression – cool, hot, soft, hard, satisfying or dissatisfying – this is all in the present moment. If we're not in the present moment, they play us. We have to investigate thoroughly. Take this up right here. Don't go looking to take things up elsewhere. Take it straight at the eyes, ears, nose, tongue and body here.



Q: “This year, I don’t know what happened. My enthusiasm has totally dropped.”

That’s it. You aren’t investigating causal conditions. We, ourselves, are the cause – the eyes are a cause, the heart is a cause... Whatever there is, go inwards! People conventionally suppose eyes, ears, nose, tongue and body here. *That* material form is the same, *this* material form is the same here. Direct in to the eyes, ears, nose, tongue and body. Investigate inwards. If it stops, it’s going to stop right here. Where does the cause (for that) arise? It arises from leaving be the eyes, ears, nose, tongue and body. Remember this very clearly! Never mind if you’re a monk or a novice, when the Buddha taught, he pointed to this head-hair right here. This is important. Investigate head-hair and body-hair, or fingernails and toenails. We go and grasp at these things right here – they themselves have never said anything, you know. Us here – we’re the ones who say, we’re the ones who are deluded right here. The eyes, ears, nose, tongue and body here are all comprehended through the same method. If we stay with them, they stop. Investigate the body. Investigate the heart. Investigate this body a hundred times over to see that it is something deteriorating and rotten. Establish your integrity and effort in all four postures to know them clearly. If you don’t know them clearly, but want to go around saying they’re ‘*aniccam*’, go ahead and say it – there’s no ‘*aniccam*’ there... **Investigate this body, investigate this heart. Investigate to know them clearly. This is the point from which things radiate out. Once you know them clearly, see them truly, they will be abandoned and let be of their own accord.**



‘STRAIGHT DHAMMA’ AND ‘DRUNKEN DHAMMA’



Teaching inwardly – it’s the most appropriate. If we teach outwardly here, it’s pretty much the same as a map, a scripture or a textbook being broadcast. We have to teach inwardly.

...What else do you want? The textbooks and scriptures of the world – you’ve heard them all already. You want to listen to something, just listen within the body. Here, meditate – take the body as the Path; take the body as the Fruit. It’s bound to lead you to abandon the five kinds of appropriation and clinging, the five kinds of uncertainty, the five kinds of oppression, the five kinds of ‘not-self’. Abandoning these states of form and sentience – leaving them be – you will be Dhamma. If we can’t let them be, we cling to states of form and states of sentience as our identity, our self. That’s just ‘drunken Dhamma’. Investigate fabricated states – sentient-form – that are like this. The five kinds of uncertainty, the five kinds of oppression, the five kinds of ‘not-self’, the five kinds of appropriation and clinging – *rūpūpādānakkhandho* is the first kind of appropriation and clinging (to an aggregate of material form), *vedanūpādānakkhandho* is the second kind of appropriation and clinging (to an aggregate of sensation), *saññūpādānakkhandho* is the third kind of appropriation and clinging (to an aggregate of perception), *sañkhārūpādānakkhandho* is the fourth kind of appropriation and clinging (to an aggregate of mental fabrications), and *viññāṇūpādānakkhandho* (appropriation and clinging to an aggregate of cognisance) is the fifth. Once we search within the four properties and the five aggregates, we can leave these four properties and

five aggregates be. Our meditation will be very peaceful once sensation ceases and falls away, perception ceases and falls away, mental fabrications cease and fall away, and cognisance ceases and falls away. States of form are conventional suppositions of earth, water, fire and wind. Leave them be and you will be at ease. The mind will become peaceful.

Cleanse your own virtue to make it pure. The pathway of the eyes here is one type of virtue. The pathway of the ears is one type of virtue. Draw the harm out from the eyes, out from the ears, out from the nose, out from the tongue, out from the body – all four, all five things here. This is the five-fold virtue. Draw the faults, the delight and aversion, out from your mind and from your heart. Make them completely pure. To be able to do this, if you want to take up ‘Buddho’ as a meditation-word, take it up. Or, if you want to take up ‘Dhammo’ as a meditation-word, as your path of meditation, you can do that. I have done this! When we have this ‘Buddho’, ‘Buddho’, here as a constant theme for the mind and heart, when we want to go inwards we go deeply right in. The breath can become very peaceful as well. But you have to look after it: don’t let it become ‘drunken Dhamma’. This ‘Buddho’, ‘Buddho’ here... ‘Buddho’, ‘Buddho’ turns into ‘drunken Dhamma’. ‘Dhammo’, ‘Dhammo’ isn’t ‘*Dhammo*’ (‘straight Dhamma’) – it turns into ‘*Dham mau*’ (‘drunken Dhamma’). ‘Saṅgho’, ‘Saṅgho’ – these are themes for the heart to plumb, unifying itself for long periods of time. They can also enable the mind to enter peaceful states of concentration. Look after this ‘drunken Dhamma’ here – don’t let it arise. The past is ‘drunken Dhamma’; the future is ‘drunken Dhamma’. The past that has already passed leads us into ‘drunken Dhamma’. The future that hasn’t come yet is ‘drunken Dhamma’.

If the mind plumbs the present moment, it is thus ‘straight Dhamma’. The past and future are ‘drunken Dhamma’. We have to safeguard this really well. There are only two options. It’s normal. Coming from the mind plumbing the present moment here in ‘straight Dhamma’, it doesn’t spin after fabrications; it doesn’t spin after conventional suppositions. This is the right way. Here, investigate – if you want to take ‘Buddho’ as the Path, you will have a path in

meditation. Or if you want to take the body as the Path, investigate the fabrications of the body – sentient-form. Become skilled and clever at this. The teachers of old and the teachers of today say the same thing – for children of good families who have come and ordained in the monastic life, their preceptor teaches them this body here as the Path: head-hair, body-hair, nails, teeth and skin. In forward order and reverse order. Beginning upwards, investigate starting from the toenails up to the ends of our hair; beginning downwards, investigate starting from the ends of our hair down to our toenails. This here is the Path. Take the body as the Path. As we continue, when we are able to completely leave it be, we won't cling to states of form and states of sentience as our self or our identity. When we can leave them be, the mind will be peaceful as well. When we can leave them be, sensations will become peaceful, perceptions will become peaceful, mental fabrications – embellishment and modification, birth, passing away, harm, suffering, danger, uncertainty, oppression and not-self – will cease and fall away; cognisance – knowing good, knowing evil, knowing wrong, knowing right – will completely cease and fall away. The mind can be peaceful. Once we are safeguarding 'drunken Dhamma', you know, there will be the past and future coming to cover things up – things in the past that we have known and seen, the things we have talked about and played around with.

When we establish the point of 'Buddho', 'Buddho', it turns into 'drunken Dhamma' right here. Once we are lost in an object, it is 'drunken Dhamma' already – **intoxicated with thinking about that, thinking about this... Things in the past that we have seen return and lead us into thinking. That is 'drunken Dhamma' already.** The 'Buddho' that you should take as your meditation-word – you can't take that as the preoccupation of your heart. It's 'drunken Dhamma' already. It's the embellishment, modification, the arising and ceasing with regard to everything in every way. Thus you are caring for 'drunken Dhamma' already. The past is one 'drunken Dhamma'. The future is one 'drunken Dhamma'. The mind plumbs the present moment, knows the present moment, abandons the present moment, cuts craving, cuts defilement, cuts conceit and views, cuts appropriation and clinging – bring this to completion and there can be peace.

Safeguard this single 'drunken Dhamma' right here. Getting lost in an object is 'drunken Dhamma'. Once we aren't lost in 'Buddho', 'Buddho' as an object, the mind plumbs right there as the preoccupation of the heart, the Path for the heart. It can be the place of abiding for the heart – just stay with safeguarding this single substance. Stick with it. Keep the mind plumb constantly. Practising like that is the way.

If it's already 'drunken Dhamma'... you know, don't give in to thinking and pondering, caught up and deluded in intoxication with fame, intoxication with honour. That's 'drunken Dhamma'. Unwholesome 'drunken Dhammas', wholesome 'drunken Dhammas', they're established right there... undeclared 'drunken Dhammas': these are things to investigate. Focus and have the mind plumb, make the mind really peaceful. This is the way. Once we draw inwards and reach unwholesome 'drunken Dhamma', delusion, greed and anger arise. That substance of defilement arises: the substance of delusion, the substance of greed, the substance of anger, the substance of lust, the substance of craving and defilement, affliction and fever... These are the deeper roots of defilement. One thousand five hundred kinds of defilement, one hundred and eight kinds of craving exist in these intentions and cravings. Satisfaction is defilement. Delusion and greed here – they arise. Curb the defilements of delusion, greed and anger. This defilement of lust, having cut it out completely, having extinguished it completely – this delusion and greed – we can know clearly right here, you know. Intentional fabrications of goodness, intentional fabrications without goodness – as for these wholesome and unwholesome dhammas, we can abandon them and leave them be right here, you know. We can create them right here. Intentional fabrications of goodness, intentional fabrications without goodness – we can create goodness, create wholesomeness, create generosity right here. Here, unwholesome states create things to make us greedy, angry and deluded. They create things to make us feel lust. They make defilement arise for our minds and hearts.

When you can come to abandon and make an end of them, this is 'straight

Dhamma'. The moment we can't abandon them, this is 'drunken Dhamma'.

Unwholesome 'drunken Dhamma' – intoxicated with greed, intoxicated with delusion, and intoxicated with anger, in every place and every path – is the lord and master of the defilements. Craving and defilement, the flood of sensuality, is this. The flood of being and becoming, the flood of views, are the same here. The flood of ignorance – these things can all be made to cease, and mmm... the heart will be at ease. Repeat the meditation-word 'Buddho' to become peaceful as your single theme of preoccupation. Occasionally abandoning it won't bring you any skill. It turns into 'drunken Dhamma' – you're drunk: intoxicated with thinking about the past. Thoughts arise, embellishments arise, modifications arise with regard to issues of fabrications – birth, passing away, harm, suffering, danger, uncertainty, oppression and not-self. The issues of fabrications enter into that state, and then, hmm... it's 'drunken Dhamma' at this moment. Investigate the body to the utmost!

With regard to conventionally supposed aggregates: earth, water, fire and wind – these four properties that we appropriate are states of form. Sensation, perception, mental fabrications and cognisance are states of sentience. When states of sentience arise, we forget ourselves, you know. We don't know fabrications at all. States of sentience here, they embellish things right from the beginning – they embellish evil, embellish goodness, they embellish both wrong and right, good and bad. If we get lost following along with them, this is 'drunken Dhamma'. The moment we are not lost, this is 'straight Dhamma'. When we have abandoned anger and delusion and completely made an end of them, this is enduring 'straight Dhamma'. As for investigating fabrications, just sentient-form is bound to be the cause for the words '*kusala dhammā*' – wholesome states – and '*akusala dhammā*' – unwholesome states. Here, we create these things – we create things to be good, we create things to be evil. Create and modify them so as not to give rise to greed, delusion or anger. Create and modify them so defilement and lust don't arise. This is the way. Once we aren't able to create or modify them, we fall under the power of delusion and greed. This isn't the way – they are creating

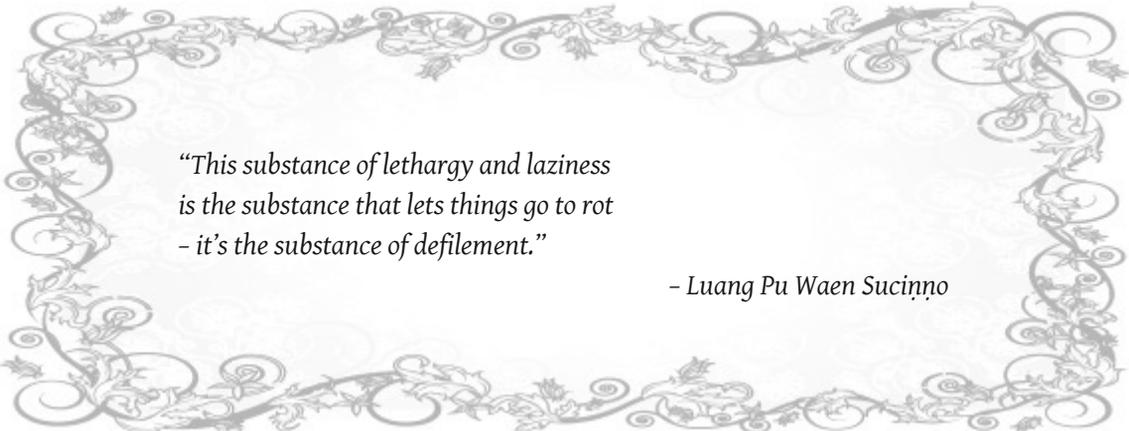
and modifying us, you know. Once they are modifying us we become agitated, you know. Delusion, greed and anger here – we can create and modify them. Intentional fabrications of goodness – we can create things to be good and wholesome. Intentional fabrications without goodness – we can create evil which then arises for our hearts and minds. This becomes enduring ‘drunken Dhamma’.

Q: “I understand!”

Practise this continuously. This is enough already! Taking on too much is ‘drunken Dhamma’, you know. This ‘drunken Dhamma’ is difficulty, you know. It has created issues since time immemorial – and when they take hold, we don’t know where they’ve come from. This ‘drunken Dhamma’ is important. Once we’ve gotten infatuated and absorbed, our thinking is already intoxicated, our reflections are already intoxicated.

Q: “OK! That’s appropriate.”

Don’t take up a lot. Take up a little at a time. Bring things together inwardly, together inwardly. Together inwardly as singleness of mind – this is good.

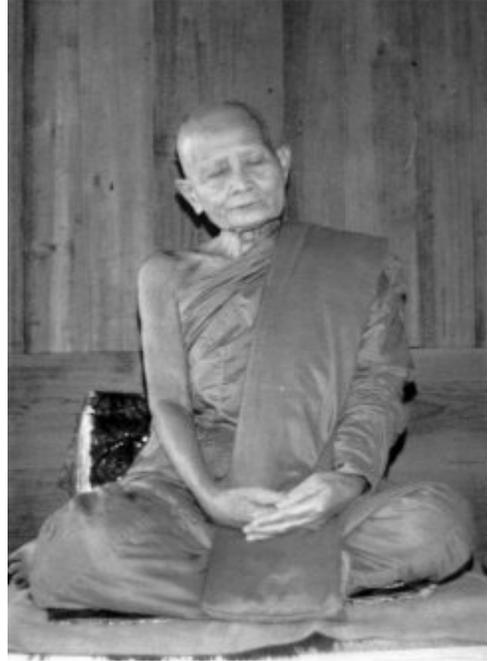


*“This substance of lethargy and laziness
is the substance that lets things go to rot
– it’s the substance of defilement.”*

– Luang Pu Waen Suciṇṇo

THE DEEPER, HIDDEN ROOTS OF DEFILEMENT

Establish the five-fold virtue, the ten pathways of wholesome action, and meditate – established on ‘Buddho’, ‘Buddho’ – as the Path for the heart. ‘Buddho’ is the theme of preoccupation for the heart. Just that is enough. Don’t take up a lot – that’s turmoil and confusion. Just take up a little bit and things will become more clear. Take up ‘Buddho’. Take up ‘Buddho’ as the Path for the heart. Take up ‘Buddho’ as the preoccupation for the heart. Just that is enough. When it’s like this, things can still be elusive, you know. Establish yourself in cultivating generosity; establish yourself in the five-fold virtue; establish yourself in building and cultivating the spiritual



perfections. The requisites of goodness – just look after the body, speech and heart and this is purity already. Meditate every morning, every night – every moment, all the time. When you get in a car or a truck, when you board a plane or a train, establish your integrity towards the Triple Gem. Establish your integrity really well. When you travel, the heart will be expansive and free from dangers. You won’t really have any accidents. If you establish your integrity really well – the importance lies in establishing your integrity – when you travel, repeat your meditation-word ‘Buddho’ as the Path for your heart. ‘Buddho’ as the theme of preoccupation for the heart – this is enough.

The substance of perception... the substance of defilement arises first. That substance of defilement – address it even three times and it still doesn’t stop.

There are beings like those lying amongst the lotus leaves underneath the water. These beings deviate from the spirit when taking hold of, and going into, the ten spiritual perfections here. *Khanti* – the substance of patience. They feel rapture and experience *jhāna* based on a *kaṣiṇa* – they seize that like a fistful so tight the nails break the skin, like the hand doesn't know itself. When it's like that nobody can yet help them, you know. They don't accept (correction from) anybody at all. But they don't get anywhere. It's only worldly *jhāna*, these five kinds of rapture – although it can give them a long life in this sensual world. Sometimes rock and stone can accumulate all around their body. Some of them have gone to sit under a tree that grows around them – sometimes for two thousand years, or even three thousand years. When they come out of that *kaṣiṇa*, they refocus on that *kaṣiṇa* and break apart and disperse these things (that surround them). Once they die from the sensual world, they go to the Brahma world. I have gone to see them – these beings are devoted to developing spiritual perfections, you know. The spiritual perfection of generosity: generosity without and generosity within. They can give things up with regard to the substance of unwholesome states. The substance of unwholesome states is 'drunken Dhamma' here – intoxicated with delusion, intoxicated with anger, intoxicated with lust, craving and defilement. These are the deep, hidden roots of one thousand five hundred kinds of defilement, one hundred and eight kinds of craving. Sensual craving, craving for being and craving for annihilation flow out from here. They can really abandon these things (temporarily), abstain from them, you know. But to go and help them was beyond me! With the substance of rapture, one is just able to withdraw... When they die from the sensual world, they go to a Brahma world – these beings don't fall to lower states. But they have to come back and be born. And yet those beings who focus (on a *kaṣiṇa*) still pride themselves on having attained Nibbāna, you know... But it isn't the liberation of discernment, the discernment of transcendent liberation. Their liberation isn't the liberation of discernment.

We have to keep correcting things continually until there is knowledge of the destruction of defilement and compulsion: knowing that your defilements,

the defilements of the body, are finished and at an end. The defilements of the heart – whatever sensual desire that had sprouted up for us has ceased. The power of conviction, the power of effort, the power of recollection, the power of concentration, the power of transcendent discernment... Liberation – always knowing clearly and radiantly until the *parinibbāna* of the aggregates. The three-fold cycle amounts to just this much – *navam n’atthi sambhavam*: we take no pleasure in creating states of being any further. It’s just the end of every story!

We don’t have to enter and lay in a mother’s womb, feeding off the juices of sensuality. Birth, aging, affliction and death – these don’t exist for us any further. They are finished and at an end at this point. If they’re not at an end, we’ll keep spinning. Search right here. Don’t go searching anywhere else. The Buddha didn’t want us to be heedless. The mass of ‘drunken Dhamma’ – the mass of Dhamma and the mass of Dhamma we’re intoxicated with are right here. It arises right here. Whatever conventional suppositions there are, that is suffering. Whatever the truth of the Path is, that is the Dhamma of liberation, the Dhamma of freedom. Whichever truth is the Path, the Dhamma of *nirodha*, the state that brings the cessation of suffering, is that. Search right in here. Once you search elsewhere, you will soon be attached to the map – remembering that the map is like *this* or *that*... The four *sati’paṭṭhānā* are known only by the map. We don’t know the true substance of Dhamma. *Kāyānupassanā sati’paṭṭhāna* – we know it only on the map. *Vedanānupassanā sati’paṭṭhāna*, *cittānupassanā sati’paṭṭhāna*, *dhammānupassanā sati’paṭṭhāna* – we only know them on the map. We’re stuck and attached to the map. This is not the way. We have to leave the map be.

Burn it down! Make things clear within! Then there will be ease. Going around reminiscing only about that map, we won’t be abreast of the situation. “The map is one thing, the actual countryside is another” – like Chao Khun Upālī has said. In the past, he had been able to translate everything – this map here is useful for analysing and classifying things really well. Once he had gone out to practise – and knowing clearly, seeing truly, had arisen – wow! They are far apart. Like, miles apart! The map is its own thing – the map of Dhamma-study... Bring it in to this

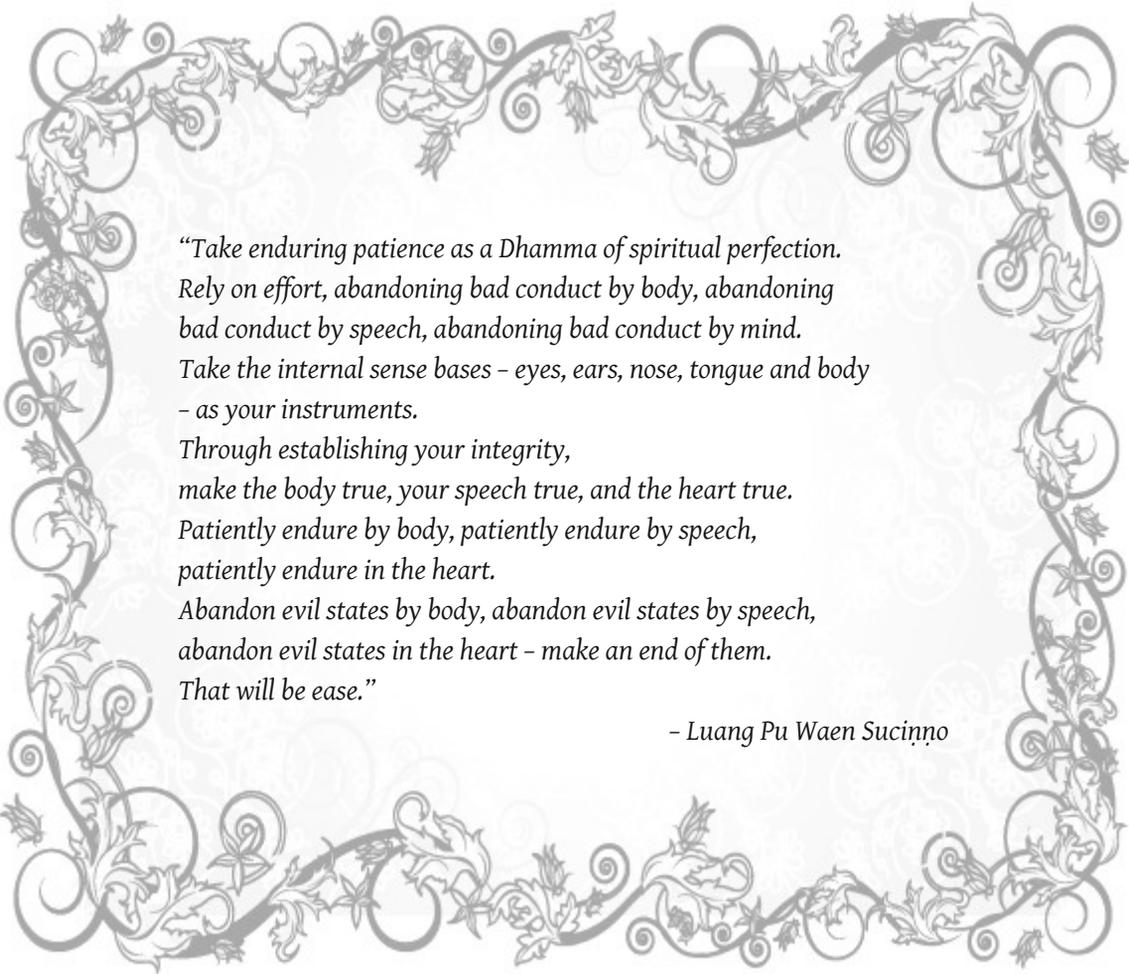
mass of 'drunken Dhamma' here – the mass of Dhamma, but full of intoxication here. This substance here – search inwards until it becomes clear. Once it is clear, you will know everything about it: Buddhho, Dhammo, Saṅgho. 'Drunken Dhamma', unwholesome 'drunken Dhamma'... intoxication with delusion, intoxication with anger, intoxication with lust, defilement and craving has to be abandoned. Abandon these things! Where will you go to abandon them? Search right there – the substance of suffering arises right there. Attachment to oneself, attachment to an identity – the attachment happens right there. This mass of 'drunken Dhamma' here – the mass of Dhamma, but intoxicated with it. When we haven't abandoned this mass, it won't cease.

Whether you're a monk or a novice, they teach you like this: head-hair, body-hair, nails, teeth and skin – teaching right up to the skin and flesh that surround and cover us. Not knowing good and evil – these being completely covered up and concealed – is massive ignorance. Ignorance is the substance of darkness. Take it up until you know it with vivid clarity. *Araham*: it will stop... If it hasn't stopped, it's still 'drunken Dhamma' right there. Ignorance is 'drunken Dhamma', the past is 'drunken Dhamma' – the past has been 'drunken Dhamma' since time immemorial.

You can't count the unfathomable aeons of time. A million of them doesn't cover it. Birth and then death. Death and then birth. Going on since time immemorial. Going on since the past. Uncertainty, oppression and not-self are the story of fabrications. Know equal to fabrications. Know equal to conventional suppositions. Completely leave fabrications be. Completely leave conventional suppositions be. This is *loka-vidū* – knowing the world clearly. If you know the world clearly, then you will know clearly about Dhamma. If you completely leave the world be, you will know Dhamma. The world is Dhamma in darkness. The heart doesn't know Dhamma clearly. For that reason, don't be heedless – search within this mass of 'drunken Dhamma' right here. The 'drunkenness' of Dhamma is intoxication with this material form. If we're not intoxicated with this material form, we're intoxicated with other material form – it's everywhere. Once we search right here until it becomes clear, we slip out and are at ease. **Leave be the**

five aggregates, the four properties – earth, water, fire and wind. Strive to abandon. Don't strive for a lot. That's 'drunken Dhamma'.





*“Take enduring patience as a Dhamma of spiritual perfection.
Rely on effort, abandoning bad conduct by body, abandoning
bad conduct by speech, abandoning bad conduct by mind.
Take the internal sense bases – eyes, ears, nose, tongue and body
– as your instruments.
Through establishing your integrity,
make the body true, your speech true, and the heart true.
Patiently endure by body, patiently endure by speech,
patiently endure in the heart.
Abandon evil states by body, abandon evil states by speech,
abandon evil states in the heart – make an end of them.
That will be ease.”*

– Luang Pu Waen Sucinno

THE FIVE AGGREGATES ARE WHERE VIRTUE AND VINAYA ARE ESTABLISHED



Don't go abandon the mass – the mass of “*na*” and the mass of “*mo*” – the things from our father and mother. “*Namo*” is where all dhammas are established. It is where virtue is established. It is where Vinaya is established. The five-fold virtue and the eight-fold virtue abide within this body. This virtue – there were Burmese monks, two of them, who came here last year to ask me: “There’s all this talk about virtue; how does one practise virtue here? *Vinī-vinai* – in Burma, they call it *vinī*; we Thais call it *vinai* – how does one practise so that it is correct Vinaya?” All of the Vinaya is virtue. Bring it into the eyes, ears, nose, tongue and body here, and this is ‘virtue’. What it is on paper is not the right way – it’s the kind of virtue and precepts you ask for, the virtue of suffering, the virtue of destitution. The virtue of composure and abstinence that dwells in this heart here: the virtue of composure and abstinence is the virtue of prosperity. It is transcendent virtue. It is the virtue that delights the Noble Ones. The virtue and precepts that you ask for is the virtue of suffering, the virtue of destitution, the virtue of begging. It’s like Nibbāna: going and asking for Nibbāna – this is the Nibbāna of destitution. The Buddha developed abandonment until it was thus the Nibbāna of prosperity. Going and asking for it is just the Nibbāna of destitution.

The virtue and precepts you ask for is just the virtue of destitution. You have to look into this. Look into virtue – this mass is the mass of Dhamma; it is the

endowments we have from our father and mother. These are important endowments – they are where virtue is established. They are where Vinaya is established. They are where all dhammas are established here. If you want to study the sciences of the world, you use this mass of dhamma from your father and mother as the place that is established. To come to release – with spiritual perfections, goodness and wholesomeness – realising Path, Fruit and Nibbāna, you use these endowments from your father and mother here as the place where that is established. Where can you go to get it? You have to look into this; it is realised within. It is known clearly within. Know this clearly, see this truly within. To go knowing anywhere else is just deception, going to look for instruction from false things – but the true things won't teach you. Don't be set upon a lot; search within right here. Eyes, ears, nose, tongue, body and heart – these things are replete here in every way. These endowments from our father and mother have come in dependence on their goodness and spiritual development. It's completely our father and mother, this mass. We have received good things already – we have to use them to the fullest. There's *sacca-pāramī* – integrity by way of the body, integrity by way of speech, integrity by way of the heart; *khanti-pāramī* – enduring patience by way of the body, enduring patience by way of speech, enduring patience by way of the heart; *tītikkhā* – being patient, enduring and forbearing is the Dhamma of foremost spiritual perfection; *virīya-pāramī* – rely on effort to abandon poor conduct by way of the body; *virīya-upapāramī* – the effort to abandon poor conduct by way of our speech, *virīya-param-attha-pāramī* – we make an effort to abandon our mind's poor conduct. When virtue, concentration and discernment are pure and replete, the heart is peaceful and can be concentrated.

If someone's heart is resolute, discernment will arise. *Ādikalyāṇam*: beautiful in the beginning – is this virtue here. *Majjhe-kalyāṇam*: beautiful in the middle – concentration, established firmly. *Pariyosāna-kalyāṇam*: (beautiful in its culmination) when concentration is established firmly, discernment – knowing clearly – arises, seeing truly arises. You have to search for the real thing here. You have to search for the real thing here. To go digging over *there*, over *here* – this is 'drunken Dhamma'. The past is 'drunken Dhamma' and there is a lot of it. It's been

around since time immemorial, this past. The moment we give rise to embellishing, there is no knowing. We absolutely forget ourselves. Things in the past are 'drunken Dhamma'. The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The future hasn't come yet – it's 'drunken Dhamma'. The heart plumbs this present moment, knows in the present moment, cuts off defilement in this present moment, abandons defilement in the present moment. It leaves be the five kinds of appropriation and clinging, the five kinds of uncertainty, the five kinds of oppression – it cuts off the substance of this craving and defilement, this substance of sensuality. Satisfaction is sensuality, dissatisfaction is sensuality.

It tends to get bottled up right in here. This group of five hindrances: the hindrances are all the same here – one thousand five hundred kinds of defilement, one hundred and eight kinds of craving, flow out from this. Where will you go to escape? Don't just go reminiscing about things – cut things off and be completely finished with them in this present moment. The mind plumbs the present moment, knows in the present moment – keep it abreast of the present moment. Defilements: the moment we become determined, they become determined as well. They know us. We don't know them. If they see we are apathetic, they are apathetic, you know. As soon as we resolve to go after them, they go after us right here. It lies curled up in the disposition of this mind, that substance of latent defilement. But we don't know them. They rule over us, ruling over the hearts of beings all over the world since time immemorial. When will they ever be diminished? The world has no end – it is infinite. However we talk, they're completely abreast of us and follow along. They lie in wait.

Once we resolve to take them on... We resolve, and 'boop!', they are resolved as well. The moment we are apathetic, they're totally apathetic. When we are lost and absorbed, they're totally lost and absorbed. We are one and the same... we have to be abreast of them, you know. Satisfaction is defilement. Dissatisfaction is defilement. Be intent on staying abreast of them. Once they arise, make them cease. The moment we aren't abreast of them, this isn't possible. Meditate on '*araham*'. *Arahanta-magga-ñāṇa* – whenever we progress to the arising of the Noble



Path, the kammic wheel of the cycle of *samsāra* is broken. We won't have to lay in the confinement of a mother's womb or belly, lying and feeding on the juices of sensuality, birth, aging, affliction and death any further. We know abreast of them already. If we don't know equal to them, they continue the frustration. A word about the great teacher (Luang Pu Mun): he frustrated himself. We have to be the one who frustrates ourselves. When you get to that point, be determined in it. The Ajaan pointed inwards to this heart and mind, pointing in to Buddho, Dhammo and Saṅgho.

When wanting the real thing, people ask for a medallion or an amulet, holy water, or something to bind and hang around their neck – they don't go looking for any kind of a refuge. People are full of this, you know. Lots of things are 'drunken Dhamma' – not knowing oneself. Pointing inwards to the true Buddho, Dhammo and Saṅgho, you know... Pointing inwards to the mind and heart – they don't want it yet. They go grasping at other things. It's 'drunken Dhamma', you know... Search inwardly! We are monastics cultivating the spiritual perfection of renunciation, with the expectations of having gone forth from the home life. We are monastics. Whether things are good or not, patiently endure. The spiritual perfection of generosity, externally – we've relinquished everything with nothing left over. All that remains is the spiritual perfection of generosity, internally: that is, the substance of unwholesome states – delusion, greed, lust, defilement and craving are the deeper, hidden roots of defilement. They're right here; they revolve and spin right here.

Once one knows this internal path, clarifies this internal path, that group completely cease. Going digging at their superficial extremities, carrying around the map in your pocket, being able to remember it and talk about it coming and going – you don't have recollection. You don't have the faculty of recollection. You don't have the faculty of concentration. Right here, the eight-fold path disappears. The singular, one-way path: take this body here as the Path. Take this here as the Fruit. The eight-fold path: what is it like? The eight-fold path is just activity. The singular, one-way path: take this body here as the Path, take this body here as the

Fruit. Search right here. Bring your study to this body. Bring your study to this mind. This is enough. Know the body, know the mind. Know the mind, know the body. Just these two things. Studying: if it's excessive, then it's a mental fabrication – embellishing and modifying, arising and ceasing. Whatever harm, suffering and danger there is, it arises with fabrications. That's the story of conventional suppositions.

You should thus become a 'loka-vidū' – know the world clearly. Knowing the world is knowing Dhamma. Completely leave the world be and you will see Dhamma, you know. Right now, the world closes off the Dhamma. It closes it off in many ways, you know: it closes it off by way of the eyes, it closes it off by way of the ears, it closes it off by way of the nose, it closes it off by way of the tongue, it closes it off by way of the body. The five sense-faculties are important. The eyes see a visible form. Visible forms come by way of the eyes – oww!... be careful. Use virtue here to draw them out and make an end of them. Faults by way of the eyes, suffering by way of the eyes, faults by way of the ears, whatever – use virtue here to draw them out and make an end of them. Ended at the eyes, ended at the ears, ended by way of the nose, ended by way of the tongue, ended by way of the body, ended by way of the heart: when you have completely drawn them out, there will just be ease!

Dhammas... when someone gives in generosity, generosity gives its fruit. Someone cultivates in the way of the mind and the way of the heart: they give their fruit in the same way. All eighty-four thousand aggregates of Dhamma teaching come in together, pointing inwards into the body and heart here. The body is where they are established. Take this up. Carry on the practise in the way of our preceptors and teachers. Nowadays, monks forget about their preceptor, you know, who teach the *dhutaṅga* practises and the five meditation themes, right up to the strict 'tudong' monks. To be a 'tudong' monk in a village monastery – you'll be lacking in cultivation, you know. Go looking for other places that are more powerful and harsh. Go looking for those places. The eighty-four thousand aggregates of Dhamma teaching point inwards into this body here; they point



inwards into this heart here. Take up the heart here as the important thing. Investigate suffering: it arises from this heart here. Take up this heart here. Investigate the origin of suffering: it arises from the heart. Path, Fruit and Nibbāna arise from this heart. This body is where Path, Fruit and Nibbāna are established. Once you can remember this, you'll be alright!

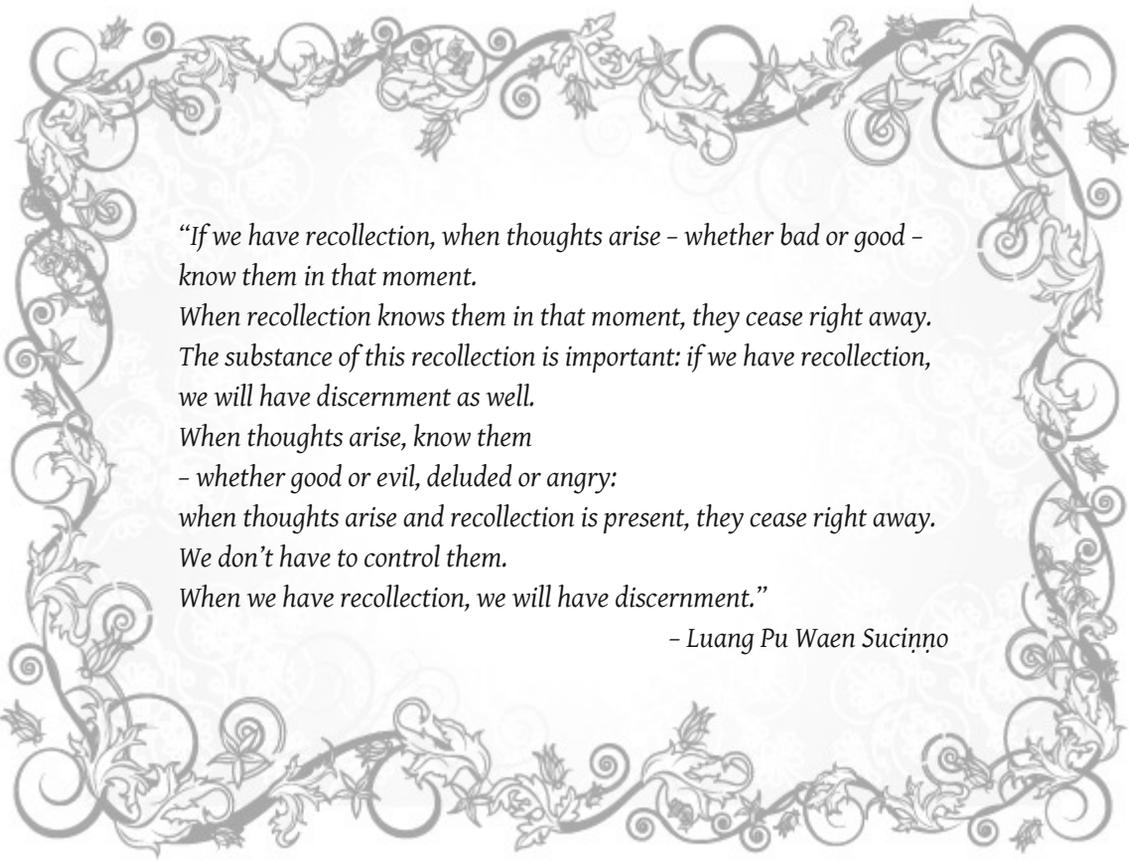
If you try to go on according to the map, there's lots of it. The map is not the body. It's not, you know. The heart is the causal factor, the substance of causality. All dhammas proceed from a cause. Monks nowadays say things at cross-purposes to each other. You shouldn't do that. They throw out (their words as) weapons... there are monks 'killing' monks – they've told me about it. How can you go around 'killing' if you're a real monk? You know... they're not real. They don't have virtue. Virtue draws evil states out from the eyes, ears, nose, tongue, body and heart here. The eyes are a causal condition. The ears are a causal condition. Whatever it is, it's a causal condition. The effect flows out from the cause. Suffering flows out from a cause. Happiness flows out from a cause. The heart is the substance of causality. Something arises by way of the eyes – if you can look after the eyes, you can look after the cause. What will you go looking after? The five-fold virtue is just two legs, two arms and one head. The virtue of 227 (monastic rules), or however many, all comes inward together in this five-fold virtue.

The great old-time teachers have taught, “head-hair, body-hair, nails, teeth and skin” – the five-fold group of meditation themes, the meditation theme of going to the body – the base where kamma is established. Kamma arises right here. The truth of suffering arises right here. The truth of its origin arises right here. Where would it go to arise? If you just go take up the map, it's not the way, you know. The map is its own thing. The map of Dhamma-study... the substance of Dhamma is right here. Talking and just making noise at each other here... direct inwards into this body, direct inwards into this heart here. Goodness arises from the mind and heart. Evil arises from the mind and heart. Wholesomeness, unwholesomeness, evil, wholesome 'drunken Dhamma', unwholesome 'drunken Dhamma', whatever – it arises right here. Where would it go to arise? It can't just flee its foundation. We

have to bring things inwards. It's like someone who gives in generosity – take generosity as the Path, take generosity as the Fruit. Likewise, when we want to progress on the Path, or progress in meditation – take the body as the Path, take the body as the Fruit. The eighty-four thousand aggregates of Dhamma teaching come in to this body and in to this heart. They aren't pointing anywhere else. Anywhere else, there are people just looking at the map. When they come, they start talking ten-to-the-dozen, disagreeing and disputing with each other with heated passions – arguing because they've fled their foundation, this body here.

Remember this. The truth of suffering arises here. The Dhamma of the four Noble Truths arises here. Sit and go inwards for long periods of time and you will know – your arms hurt, your legs hurt, your back hurts, your hips hurt, you'll get dull, drowsy and sleepy. It arises from here. Where would it go to arise? Direct inwards, into the body and the heart here. This body is an endowment from our father and mother, you know. It is where Path, Fruit and Nibbāna are established. It is where the Path is established, the place where we establish our cultivation – these endowments from our venerable father and mother, the whole mass here. We can't be heedless, you know. You have to safeguard them to the fullest here, you know – these endowments from our venerable father and mother. For the Buddha to become enlightened as the Lord Buddha, whatever state of being or life he was born into, since time immemorial, he relied on these endowments here from his father and mother the whole time until he succeeded in becoming a Buddha. “*Na*” is ‘Buddho’; “*mo*” is ‘lord’. Rely on your venerable father and mother – take these endowments here as the place where the Dhamma of virtue is established, the place where the Paths are established.





“If we have recollection, when thoughts arise – whether bad or good – know them in that moment.

When recollection knows them in that moment, they cease right away. The substance of this recollection is important: if we have recollection, we will have discernment as well.

When thoughts arise, know them

– whether good or evil, deluded or angry:

when thoughts arise and recollection is present, they cease right away.

We don’t have to control them.

When we have recollection, we will have discernment.”

– Luang Pu Waen Suciṇṇo

ABANDONING, LEAVING THINGS BE, WITHDRAWING THINGS AT THE HEART

Take up “*Bud*” on the in-breath, “*dho*” on the out-breath. Take up just a little bit, but do it a lot – in the way of the old-time instructions. In time you will gain a lot of knowledge, but it is difficult and takes time. Difficult practise going forward can turn into ‘drunken Dhamma’. You can take up ‘*Buddho*’ as the Path for the heart. You can take up ‘*Buddho*’ as the theme and preoccupation of the heart. Taking up just this much is enough! Don’t take up a lot, but make a lot of it. Rely on determination and effort – with integrity of body, integrity of speech and integrity of heart. Have *khanti-pāramī* – enduring patience – enduring patience in body, enduring patience by way of speech, enduring patience in the heart.



Tītikkhā – enduring patiently is a Dhamma of foremost spiritual perfection. Rely on effort to abandon bad conduct by body, abandon bad conduct by speech, and abandon bad conduct by mind. Abandon them and make an end of them. Take up virtue. Be careful with these eyes, these ears, this nose, this tongue and this body! These five sense-faculties are important. These eyes see a visual form – whether satisfaction arises or dissatisfaction arises, whether the visual form has consciousness or not – use that virtue to draw it out from our minds and our hearts. Make our hearts bright. Safeguard the ears. Sounds come by way of the ears – whether satisfaction arises or dissatisfaction arises, draw it out and make an end of it. Use that virtue to draw it out. This kind of constant virtue here does exist.

Whether it's the five-fold virtue or the eight-fold virtue... in Burma the ten-fold virtue is widespread, and the Shan people are the same. Before, when I was staying in Chiang Dao, there weren't any Shan people keeping the eight-fold virtue like we do. They kept the ten-fold virtue – for a day and a night. When morning broke and it was a day to make merit, I would see a line of them coming (to the monastery). They would keep the ten-fold virtue like a novice monk, you know. In former times, the Shans were big-time gangsters around Chiang Dao, you know.

Soldiers brought them to see me wanting something good. I warned them: “When we were born from our father and mother, we were born alone, you know. Don't forget. When our time comes to go – ‘*kusalā dhammā, akusalā...*’⁴ – we have to do it, and go it, alone.” Take up ‘Buddho’ as the theme and preoccupation of your heart. Develop a sense of sufficiency. We have done and seen enough already. We have been deluded enough already. We have been greedy enough already. We have been angry enough already. We have loved enough already. We have hated enough already. Whatever it is, it's all been enough already. Meditate occasionally and you can't gain a lot of knowledge, you know. It becomes ‘drunken Dhamma’. Knowing a lot is difficult and takes time. Knowing a little is just enough to irritate you. Not knowing, and without any direction, is just ‘*this*’ for people until they die, you know.

To gain the map or to gain the countryside – which would you choose? This here is enough. Craving for sensuality, craving for being and craving for annihilation is like a river. Whether its stream is large or small, it has no measure – it keeps flowing down to a sea with no banks or point of fullness. Whether it is sensual craving that never has enough, craving for being, or craving for annihilation, it is the source that gives rise to suffering, gives rise to agitation – it has no end. There is no point of fullness for suffering in craving, until the four properties and the five aggregates break apart and cease... We have to look after this mass of “*na*” and this mass of “*mo*” from our venerable father and mother, you know. We can't go destroying them by drinking alcohol and spirits, and conducting

4. This is the beginning of traditional Buddhist funeral chanting.

ourselves against the Dhamma of virtue. Develop a sense of sufficiency – give rise to it in the heart. Don't go drinking alcohol or intoxicants. Drinking alcohol destroys these endowments from our venerable father and mother. This mass of “*na*”, this mass of “*mo*”, is where virtue is established, where Dhamma is established – it is where Path and Fruit are established. Studying worldly knowledge also has to rely on this mass.

To safeguard virtue and give in generosity, we need these endowments from our venerable father and mother. This mass is the instrument of progress. It is where things are established. Being established in the five-fold virtue or the eight-fold virtue, we take this mass of “*na*” and this mass of “*mo*” from our venerable father and mother. They are our endowments – the place where virtue is established, where Dhamma is established, where goodness is established.

To develop goodness and wholesomeness, we take these endowments from our venerable father and mother as the place where that is established. Establish integrity and bring it inwards – have integrity of body, integrity of speech and integrity of heart. *Khanti-pāramī* – enduring patience by body, enduring patience by speech, and enduring patience in the heart. *Tītikkhā* – enduring patience, enduring tolerance, is a Dhamma of foremost spiritual perfection. Rely on effort and determination and things will thus be good, be wholesome. Abandoning evil states by way of body, by way of speech, and by way of the heart – making an end of them – brings ease. The heart will be established in the special qualities of the Buddha, Dhamma and Saṅgha. Safeguard the pathways of virtuous kamma: safeguard the body, speech and heart. Make them pure. Established in the five-fold virtue or the eight-fold virtue, safeguard the eyes, ears, nose, tongue and body absolutely and completely. Visual forms come by way of the eyes – whether satisfaction arises or dissatisfaction arises, use this virtue to completely draw it out from our hearts. Or the ears: sounds come by way of the ears – whether satisfaction arises or dissatisfaction arises... The nose: aromas come by way of the nose – whether satisfaction arises or dissatisfaction arises... The tongue: flavours come by way of the tongue – whether satisfaction arises or dissatisfaction arises...



The body: tactile impressions – cold, hot, soft or hard – impinge on the body; whether satisfaction arises or dissatisfaction arises, draw it completely out from your heart. Make your heart sparkling and clear. Have the heart abandon things. Have the heart leave things be. Have the heart withdraw. Abandon things, leave them be, withdraw things out from our mind and heart here. This is the way.

Be wary of conventional suppositions when they arise in our mind and heart. Use virtue to draw them out and make an end of them. Don't let them stand in opposition to you, as an obstacle to the Path and an obstacle to heaven – barring the way to heaven and Nibbāna. Draw them out and make an end of them. Draw them out from this mind and heart of ours. You don't draw them out from anywhere else. Have this heart here abandon them; have this heart here withdraw them. Bring this inwards! Bring this inwards to find the body here. Bring this inwards to find the heart here. When this heart thinks in wrong ways, draw it out! Evil states arise in the mind and the heart – draw them out and make an end of them. Make it sparkling and clear. Rely on effort and determination.

Anger, delusion – all unwholesome 'drunken Dhamma' – when they arise, who gets agitated? Us – we get agitated. Because of that, abandon and make an end of them. Greed, delusion and anger are the same! Cast them out and make an end of them! Our hearts can create and modify them – they can create them as goodness, they can create them as virtue. Anger, greed and delusion are the deeper roots of defilement and craving – the substance of defilement. They make things hot, burning the mind and burning the heart. The heart here is the cause; it is the substance of causality. It is the substance of causality for all dhammas. When anger arises, don't speak – stay composed first. Wait to regain your recollection. As soon as you've regained your recollection, you withdraw greed, anger and delusion – the deep, hidden roots of defilement and craving. When anger arises, don't speak. You have to focus on keeping the heart right there until there is recollection. This is the way. If you just let yourself be angry, the heart is the one that is agitated. It is evil. It is unwholesome 'drunken Dhamma'. Anger, greed and delusion – if they arise to burn the mind and the heart, then this is a huge, giant hell..

The past, which has already passed and no longer exists – we don't have to say a word about it. Take up good and evil in this present moment. We perform acts of goodness and perform acts of evil: this good and evil leads us into spinning around in the present. The past – it's already gone. What are you? You've been an elephant, a horse, a water buffalo, a pig, a duck, a chicken... You've been these things already. Don't say a word about taking these things up as your preoccupation... The past and future – cut them out and make an end of them. “*Attā hi attano nātho*” – oneself is one's own refuge... Establish yourself in the Triple Refuge for life, complete with the ten pathways of wholesome action, safeguarding the body, speech and heart to make them pure – established in the Dhamma of good conduct, established in the five-fold virtue. Set yourself in order. Birth is because of sensuality, love is because of sensuality, hatred is because of sensuality, conflict is because of sensuality. Sensuality leads us into spinning around. Speaking, thinking, you have to bring it in to find the heart. You will thus gain ease and peace. You will gain energy. Make yourself peaceful for an hour: the heart goes embellishing things in no small way – you have to make it good.

Meditate, taking ‘Buddho’ as the Path. Take ‘Buddho’ as the theme and preoccupation of the heart. Take up ‘Buddho’ and make it firm and snug. When you have meditated for a long time, the truth of suffering will arise – your arms hurt, your legs hurt, your back hurts, your hips hurt – investigate inwards. All of the suffering has arisen right here. The back hurts, the hips hurt – it has arisen right here. Dullness, drowsiness and sleepiness have arisen right here. Bring this into the heart and investigate. Investigate this body and this heart of ours here and make them bright and clear. Take ‘Buddho’ as the Path, the theme and preoccupation of the heart. You have ‘Buddho’, ‘Dhammo’ and ‘Saṅgho’ as the theme and preoccupation for the heart. Don't let them be ‘drunken Dhamma’ – intoxicated with thought, intoxicated with reading, intoxicated with the past, intoxicated with the future. These aren't useful, you know.

...Leave things be and make an end of them. Leave them be at the heart. The preoccupations of the world: visible forms, sounds, aromas, flavours and tactile



impressions – the five preoccupations of sensuality – leave them to come and go. The eyes are in a state of normalcy already. The ears are in a state of normalcy already. The nose is in a state of normalcy already... Visible forms, sounds, aromas, flavours – those preoccupations of sensuality – leave them to come and go. They don't say they're good, they don't say they're not good, you know. Blame and praise are the same. This heart here is in a state of normalcy already – it's not the eyes, it's not the ears, it's not the tongue, it's not the nose, it's not the body. The heart hasn't gone anywhere. The Buddha really disciplined himself. We have to do this.

If I talk too much, you won't take it. If I talk too much, it goes off on its own place and path – defilement doesn't directly correspond to it. Sit and develop calm for an hour. How would that be like? The heart embellishes it with (thoughts of) past and future. Both the past and the future completely cease and fall away – cut past and future down, making an end of them, and the mind is established in the present moment, knows in the present moment, abandons in the present moment, leaves things be in the present moment, becomes clear in the present moment. You can't manage to take up the past and future. Establish integrity in grounding yourself: “At this time, I am going to make the heart peaceful.” Don't go thinking about the past and future – these things have passed already. Take up this present moment.



GIVING THINGS UP, OUT FROM THE HEART



...*Cāgo paṭinissaggo* – sacrifice, give things back and you will be at ease.

Q: “I don’t accept giving things back!”

That’s it. You still cling to yourself, cling to your identity.

Q: “What do I do, to get to accept giving things back?”

Cāgo paṭinissaggo – sacrifice and give things back. Once people know that they’re hearing something disagreeable, their ears become a causal condition. The eyes, ears, nose, tongue and body – they are already in a state of normalcy. The heart is already in a state of normalcy. Visible forms, sounds, aromas,

flavours – the five preoccupations of sensuality, the five channels of sensuality – they’re just the way they are. We’re born, and we get blame or praise, or cursed out and demonized... People say things like that. We shouldn’t go receive these things and let them take up residence in our heart. Let them go, leaving them be to come and go. Whatever it is, it’s in a state of normalcy already – the eyes, ears, nose, tongue and body are in a state of normalcy already. Why go get agitated?

To go taking up and shouldering other people’s things is agitation. Our bellies are completely fat with things already. Madness exists right here. Stupidity exists right here. Blame and praise exist right here.

Q: “What is ours? That is my child. That is my wife.”

The child is already beyond... Beyond our responsibility already. He knows

wrong, knows right, knows gain, knows loss – that’s enough! Oww, when you determine to think about something, be determined. Don’t be lazy and lethargic. “Putta-dārassa saṅgaho” – you’ve supported and raised him already, letting him know wrong, know right, know affluence, know prosperity. To still be bound up with worrying about him is suffering! We’ve been deluded enough already. Greed: we’ve had greed enough already. Love: we’ve loved enough already.

Q: “I know that defilement is not good.”

It’s us that is not good. Love, hate, greed or delusion arise because of defilement. They associate with us. Sensual craving, craving for being, craving for annihilation all flow out from a cause. Sensual craving is never satisfied. It’s brought people to be born, fashioned eyes and ears, as women or men. From now on, get him to fashion himself a little bit.

Get him to fashion himself as being established in virtue, established in generosity, established in developing goodness and wholesomeness – abandoning evil states by way of body, by way of speech, and by way of the heart. Whatever evil still remains, completely abandon and make an end of it. Leave it be, make an end of it and there will be ease. Whatever we worry about here, taking up and shouldering around – it’s just suffering!

Q: “How can I leave this be? I can’t accept leaving it be at all. I want to leave things be, but I can’t accept it!?”

That is where you still cling to views and conceit. Establish yourself in generosity, in goodness and wholesomeness. Abandon evil states by way of the body, by way of speech, by way of the heart, by way of the eyes, by way of the ears, nose, tongue and body – cast them out and make an end of them. Whatever evil still remains is a burden in every way. Cast it out! Things will be a little lighter. Here, you don’t draw things out; you just gather them up and keep them in your heart. The heart just gets inflamed!

Be determined to abandon. Be determined to leave things be. Be determined to withdraw things. Things will gradually get lighter! Whatever comes, you take it up

and shoulder it right there. This is agitation... In these hearts of ours, there are all kinds of things. Past and future arise here. Study only this body and heart here. You don't have to go studying a lot: the heart objects to something, the heart is a cause for something, the heart wants to take up and shoulder something, the heart wants to appropriate something... If you want to cling to something, take up virtue! Use virtue to draw things out from the mind, out from the heart. They will be light!

Practise with this body and this heart. The eighty-four thousand aggregates of Dhamma teaching point inwards to find the body; they point inwards to find this heart. In ordaining – whether ordaining as a monk or a novice – the preceptor points out a teaching for going inwards to find the body: this head-hair, body-hair, nails, teeth and skin. The five-fold group of meditation themes culminating in skin, the meditation theme of going to the body – this is the base where kamma is established. Kamma is what leads us to spinning around. Good things abide in here. Delight arises in here. Disappointment arises in here. Blame arises in here. Praise arises in here. Suffering arises in here. Happiness arises in here. Conventional suppositions arise in here. Liberation arises in here. Where else can they go to arise?

When we meditate, sitting for long periods, suffering arises – arm pain, leg pain, back pain, hip pain – it arises right here. Dullness, drowsiness and sleepiness arise right here. Poor conduct by body, poor conduct by speech and poor conduct of heart – draw them out and make an end of them. Then safeguard good conduct by body, good conduct by speech and good conduct of heart. When you completely draw poor conduct out, there remains only the Dhamma of good conduct, established in virtue – the body is virtue, speech is virtue, the heart is virtue. They're Dhamma. They're the Path. They're the Fruit. They arise and are established in the mind, in the heart. Abandon and leave be the dhamma of poor conduct – with the Dhamma of good conduct already established, the mind and heart will be light and at ease.

The past, which has already passed – many years, many months – you're still

shouldering it and letting it take up residence in your heart. This is agitation. You have to withdraw it and make an end of it.

Q: “I also want to withdraw it, but it’s not coming out.”

You’re not withdrawing it enough, so it doesn’t come out. Use virtue to draw it out! Whatever it is, we have it already. What do you want it for? People curse us, saying things we don’t like to hear and we go get angry at them. That’s just ‘drunken Dhamma’.

Q: “I know that’s ‘drunken Dhamma’.”

You don’t know. You only know according to perception (*saññā*). Discernment (*paññā*) doesn’t know it. If discernment knows, it gives all these things back. When the heart knows, these things cease. Have recollection, conviction – faith in transcendence – and effort. If there is the power of conviction, the power of effort, the power of recollection, the power of concentration and the power of discernment, they will draw everything out. Knowing *that* is not ‘knowing as a perception’.

Blame and praise – they arise and we let them come in and take up residence in the heart. That’s agitation, you know. Things arise due to a cause. The eyes are a cause, the ears are a cause, the nose is a cause, the tongue is a cause, the body is a cause, the heart is a cause – these causes are important. With the eyes and ears and so on as a cause, we know wrongly. Sights or sounds arise and we love some and hate others. When satisfaction or dissatisfaction arises, someone who wants to be established in well-being draws them out.

Q: “We love happiness and hate suffering here. The burden is a burden right here. We don’t accept the truth?”

That’s it. We need the spiritual perfection of discernment. Draw things out. Use virtue to draw things out, appraise them and know that they are wrong. Meditate, using ‘Buddho’ as the Path for the heart. Take ‘Buddho’ as the preoccupation of the heart. Whatever wrong or evil states there are, they lie in the heart. Draw them out and the heart will be light! To go coveting things and being stingy is constant

suffering, you know.

Q: “...I can’t draw things out. I want to draw them out.”

You’re stingy. You can’t draw them out!

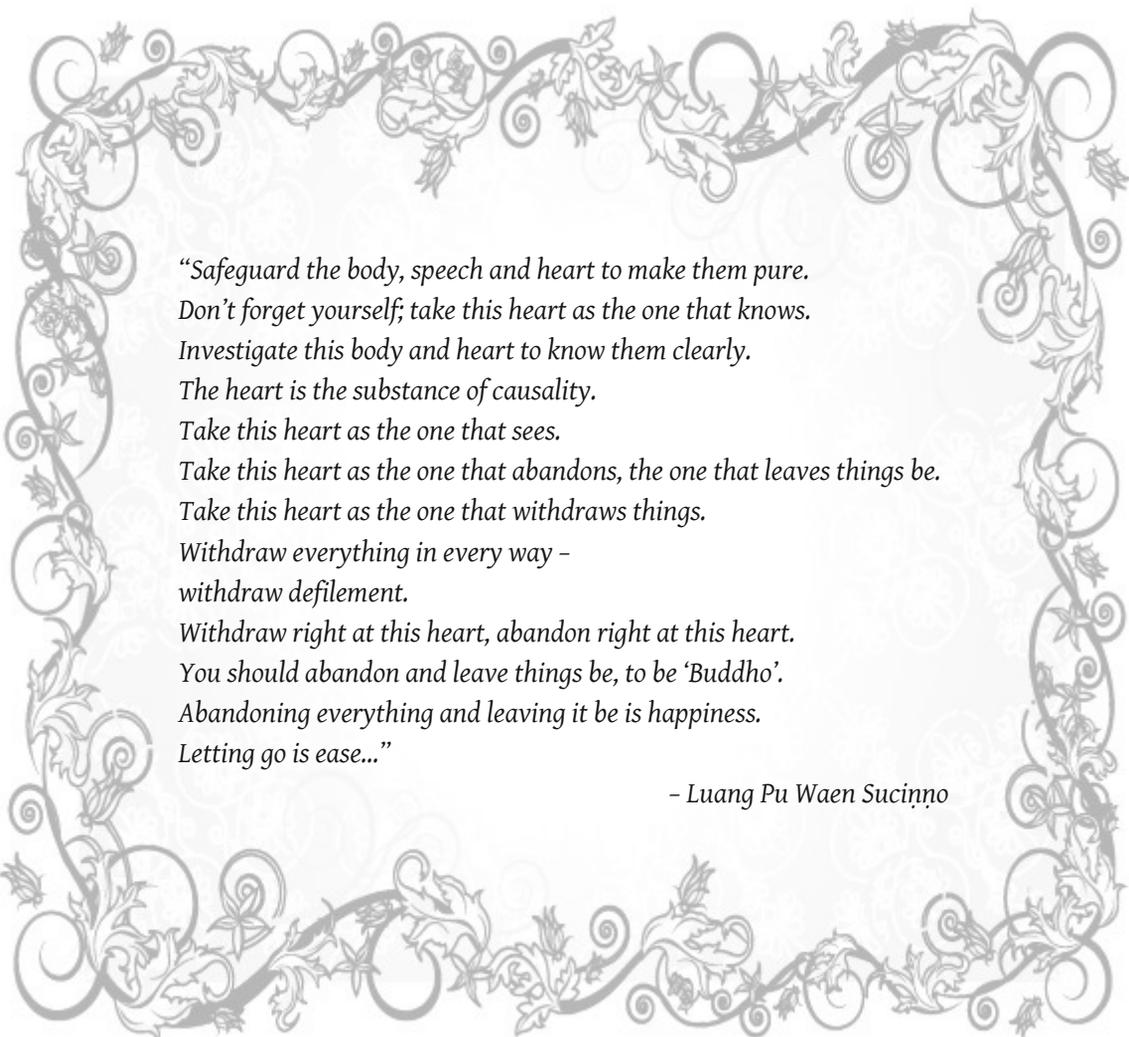
Q: “How can I be able to draw things out easily and smoothly?”

You have to rely on determination and effort, trying again and again by various means. Once you come across the way, you’ll be able to draw things out. Draw them out from the mind and heart here! Eyes, ears, nose, tongue and body – these are causes. Visible forms, sounds, aromas, flavours and tactile impressions arise. If you’re satisfied with them, you’ll feel happy. If you’re dissatisfied with them, you’ll hate them, despise them. Remember this very well. When they arise, draw them out, draw them out. *Cāgo paṭinissaggo* – sacrifice and give things back. Withdraw them from the heart. If you’re stingy, you can’t budge them, you know. You can’t withdraw them.

Q: “What you’ve said has jumped right in again and stuck.”

The heart is established in a state of normalcy already. Preoccupations pass by and come in – the heart goes out to receive them, takes them up and shoulders them. This is agitation! Whatever preoccupation comes, totally draw it out – recollect virtue as your foundation. Virtue is, namely, drawing the evil states and the faults out from our eyes, ears, nose, tongue and body here. Be established in this five-fold virtue, be established in the ten pathways of wholesome action – three kinds of bodily kamma, four kinds of verbal kamma, and three kinds of mental kamma. Really establish these in the heart. Direct inwards to find the heart here.





*“Safeguard the body, speech and heart to make them pure.
Don’t forget yourself; take this heart as the one that knows.
Investigate this body and heart to know them clearly.
The heart is the substance of causality.
Take this heart as the one that sees.
Take this heart as the one that abandons, the one that leaves things be.
Take this heart as the one that withdraws things.
Withdraw everything in every way –
withdraw defilement.
Withdraw right at this heart, abandon right at this heart.
You should abandon and leave things be, to be ‘Buddho’.
Abandoning everything and leaving it be is happiness.
Letting go is ease...”*

– Luang Pu Waen Suciṇṇo

RECOLLECTION OF DEATH

When there is birth, there is aging and death. There is nobody who escapes death. Birth fills the face of the earth, and death fills the face of the earth. Born and then dying, dying and then being born, here. Death fills the face of the earth. Ducks, chickens, pigs and dogs – they die. Human beings – men and women – die. Who has ever been born that didn't die?

If someone were born in complete opposition to their world – having been born, they don't get old, don't age, aren't afflicted, don't die, in complete opposition to their home, their land and their world – how could that be? Meditate on the recollection of death to see it like this.

Ducks and chickens die. Cows, water-buffalos, elephants, horses, pigs, dogs and cats – they die. Old people die. Young people die. **If you're afraid of dying, has anyone ever escaped from death? Everyone and every thing all finally enters into death.**

Ducks, chickens, cows, water-buffalos, pigs and dogs – if they don't die on their own, someone kills them. Where can you live, and in what state, to escape from death? Even if you live beyond a hundred years, a thousand years, you have to die. This is a truth of Dhamma – nobody can escape. Sitting, you can die; lying down, you can die; eating, you can die; fasting, you can die; hurt and sick, you can die; unhurt and healthy, you can die. Death exists in every situation and every place. Birth, aging, affliction and death surround us at all times. Investigate to know



clearly, see truly. Even in realms of misfortune, beings kill and eat each other. There is thus nowhere we can avoid, evade or hide from death.

There is no other kind of refuge apart from “*Buddham jīvitam yāva nibbānam saraṇam gacchāmi, Dhammam jīvitam yāva nibbānam saraṇam gacchāmi, Saṅgham jīvitam yāva nibbānam saraṇam gacchāmi*” – I have no other kind of refuge apart from the Buddha, Dhamma and Saṅgha. We have to search for a supreme refuge right at this moment, while we are still alive like this, while we still have strength like this. If our bodies and minds don’t facilitate it, what can we go recollecting? To go grasping and clinging to something, taking it as a refuge, is difficulty.

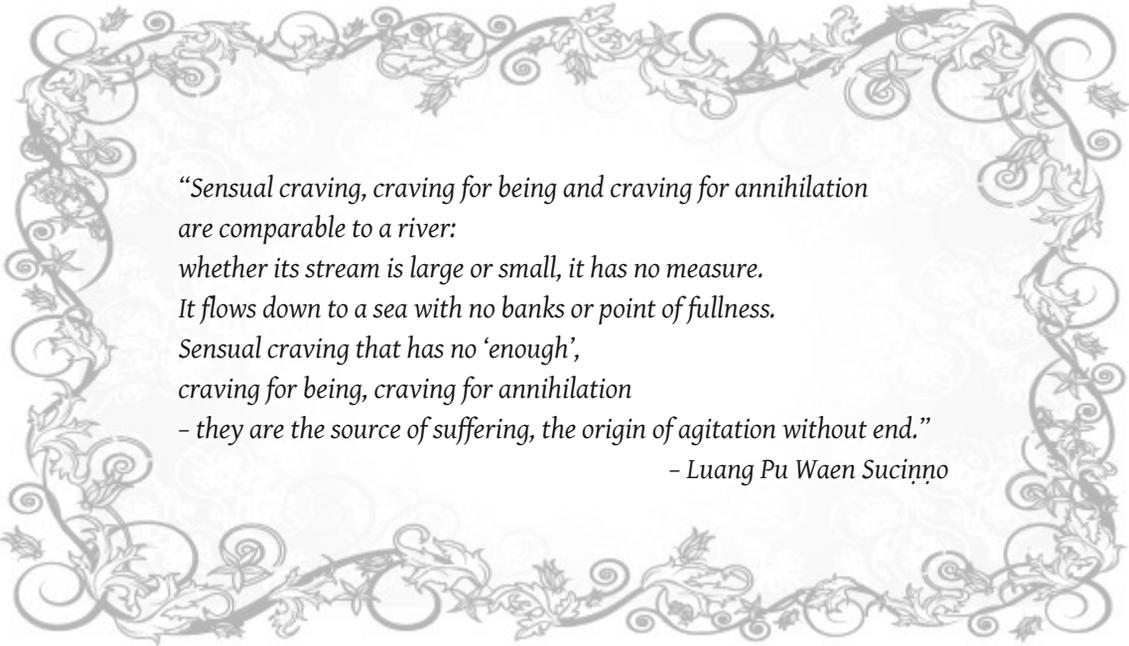
Virtue: we have to safeguard it and make it good. Virtue is drawing the faults and the evil states out from our body and from our speech. In all of the Dhamma – eighty-four thousand aggregates of Dhamma teaching – the Buddha was directing us down into our bodies and hearts. He proclaimed the Vinaya – he proclaimed it in order to help safeguard the three doors (of body, speech and mind). Our preceptors and teachers have taught us the root meditation themes: head-hair, body-hair, nails, teeth and skin. They have taught by emphasizing the things that we have inside ourselves.

This five-fold group of meditation themes is where kamma is established. Kamma spins and revolves right here – within these three doors here. Love, greed, anger – whatever – it spins and revolves within this foundation. ‘*Kusalā dhammā, akusalā dhammā*’ – wholesome states lead beings to take birth on the path of progress and development; unwholesome states lead beings to enter the realms of misfortune, whether it’s a ghost, a hell-being, or an animal. We spin and revolve within this three-fold cosmos, having fallen under this sensual craving, craving for being, and craving for annihilation. Birth, aging, affliction and death are real – they are here and are always with us in this way. They revolve like a wheel or a cycle, crushing the beings of the world. They are with us in every posture. Arm pain, leg pain, sore back, sore hips, pain, fever, getting sick – they are **uncertain, oppressive** and **not-self**. They display it like this for us to see – except

we just don't look to see them.

For the most part, we fall under the power of fabrications. They embellish and create the past and future. As for the present-moment truth of Dhamma that appears – as it comes in and displays itself – we have no desire to take it in to reflect on it or think about it. We haven't ever brought things inwards to find our bodies and hearts. We just stay at the level of 'drunken Dhamma'.





*“Sensual craving, craving for being and craving for annihilation
are comparable to a river:
whether its stream is large or small, it has no measure.
It flows down to a sea with no banks or point of fullness.
Sensual craving that has no ‘enough’,
craving for being, craving for annihilation
– they are the source of suffering, the origin of agitation without end.”*

– Luang Pu Waen Suciṅṅo

PRESENT-MOMENT DHAMMA



Take the Path that arises from the body and from the heart. Bring things in to find yourself. Bring things into the body. Bring things into the heart. Know clearly and see truly within the heart here. Don't go grasping or taking things up anywhere else.

If you know according to the map of Dhamma-study, you'll go grasping at other things and taking them up. Going according to the map of Dhamma-study is its own thing. You need to bring things in to find the body. You need to bring things in to find the heart. Make it clear within this body. Make it clear within this heart here. However much you get deluded and go astray, persevere with drawing in to this point here. Bring things in to find this body. Bring things in to find this heart. Have this heart here draw things out. If you take up a lot, sometimes you'll go astray and lose your way. Bring things in to find this body. Bring things in to find this heart. There's just this much. This is your foundation.

If you go outside of the body and the heart, you've already gone astray. You're already deluded. Bring things inwards – into the body and into the heart – and you will have the foundation of a good person. **Dhamma is safeguarding the body and the heart. Bring things in to find the body. Bring things in to find this heart.**

Virtue is established in this body here. It is established in our speech right here, and it is established in this heart here. Bring things in and you will thus

know that you have been able to establish a foundation. If you send things out from this, you'll tend to get deluded.

Stay within this body and heart. Bring things inwards – into *this*, here. Draw delusion and forgetfulness out. Keep things in the present. Have this mind and this heart here abandon and leave things be, withdrawing them. The way of the body – bring things in to know clearly the way of the body. Bring things in to find this heart of yours and make it totally clear. If you go grasping in other ways and taking things up, it's just perception and memory. Bring things in to know clearly within this heart of yours. Know clearly within this body of yours. **Apart from this, there are only modes and expressions of Dhamma.**

Raise up the mind and enter into it. Bring things in to find this mind and heart. Greed, delusion and anger, defilement and craving – they arise right here. We have to bring things in to this point. If we bring things in to any other point, it's the map of Dhamma-study. Know the body and the heart with total clarity and, apart from that, there are only modes and expressions. Sometimes we go to grab *that* or grasp *this* and it's just delusion.

Make things clear within the body, clear within the heart. Have recollection and clear comprehension. Recollection as a factor of awakening, right recollection – they're the same thing here. Investigate in this way, relying on effort and determination.

The word 'recollection' means knowing in the present; 'clear comprehension' is knowing in the present – knowing within oneself, knowing within our hearts. This is knowing in the present. Know abandoning greed, anger, delusion, lust, defilement and craving. Abandon these things and make an end of them. Abandon them out of the heart. Abandon them right here. Recollection – if it gains strength, it will be bright.

Determine in your mind and heart to focus on the beginning – that is, focusing on the mind, or focusing on virtue: that is, purity of body, purity of speech and purity of heart. Focus on drawing the faults out of one's body and heart.

When the body, speech and heart are pure, concentration arises. There will be totally clear knowing in looking at the mind and heart. This body is known clearly. Know clearly within this body and heart of yours.

The four *sati'paṭṭhānā* – recollection has only a single substance. Apart from that, the Buddha organised it according to these modes. But all four converge in a single point – that is, when recollection is focused on knowing the body, beyond that, sensation, the mind, and Dhamma are known as well because they have a singular mode of expression.

The five aspects – that is, **the five kinds of uncertainty, the five kinds of oppression and the five kinds of not-self** – are things that don't endure. We were born and we rely on them for one lifetime. The five kinds of uncertainty, the five kinds of oppression and the five kinds of not-self are: physical form, sensation, perception, mental fabrications and cognisance. They all end and deteriorate. We just rely on them for only a lifetime. When physical form breaks apart and disintegrates, it's the end of the story for them.

Practising in the present moment, people suppose you have to get to *this* level or *that* level. That's just conventional supposition. But **Dhamma** – like physical form, sensation, perception, mental fabrications and cognisance – is not certain. It's just like this. The five kinds of uncertainty are just like this. Physical form is uncertain, sensation is uncertain, perception is uncertain, mental fabrications are uncertain, cognisance is uncertain. They're just like this. We come and rely on them. Our perceptions slip away over time. Earth, water, wind and fire disintegrate and separate, and it comes to an end.

As for the mind that knows, when it abandons conventional suppositions, has left them be, it continues to be cool. It has turned into liberation – transcendence and escape. Because conventional suppositions have been left alone, it is liberation.

If you truly want to go inwards, you'll tend to get deluded. If we're determined for real, then the defilements get real with us as well. Because of that, we have to

rely on determination and effort without becoming disheartened or backing down. If we are able to abandon defilements and craving, we will be cool, peaceful and at ease.

If the mind embellishes and modifies things into the past or future, we have to focus our investigation – because the past and future are ‘drunken Dhamma’. The mind that knows the present moment is ‘straight Dhamma’.

The five aspects – that is, physical form, sensation, perception, mental fabrications and cognisance – are not certain. Stay in present-moment Dhamma. The past and future are ‘drunken Dhamma’. ‘Straight Dhamma’ is seeing in the present moment, knowing in the present moment, being established in the present moment. It doesn’t become the past or the future. If you extinguish the past and future, then there is the present moment – that is, ‘straight Dhamma’.

Have the mind knowing the middle – that is, things that have passed away already are the past, things that haven’t yet come are the future: don’t go in and get involved with them. As for both of those things, really reflect: if we stay with present-moment Dhamma, it’s bound to be correct because the present moment is ‘straight Dhamma’. Outside of that, it’s ‘drunken Dhamma’ – the past and future.

Knowing the present moment, abandoning the present moment, is ‘straight Dhamma’. If we go grasping and taking up the past and future, it’s the same as collecting and carrying counterfeit things. These dhammas are ‘*paccattam*’ – we know within ourselves, abandon them within ourselves, leave them be within ourselves. Turn inwards to find the body and the heart here. If we’re caught up into taking the past and future, it just turns into a map.

The map of Dhamma-study: if we are able to remember it in detail, grasping and taking things up, sometimes like *that*, sometimes with *this* – both the past and future – we’re ever farther from knowing our own bodies and hearts. Greed, anger and delusion are the bacteria of defilement – if they dwell in the palm-leaf maps,⁵ they don’t agitate you. **If they dwell in the heart, then they agitate you.** Because of that, if they arise in the heart, have the heart abandon them, have the

5. Traditionally, the scriptures were made from bound palm-leaf manuscripts.

heart leave them be, have the heart dislodge them, have the heart withdraw them. The present moment is like this.

It's not about remembering your studies well and speaking eloquently about it. When you want it for real, you don't know what to take hold of as your foundation. Present-moment Dhamma – you have to know clearly, see truly within your own body and heart. Abandon, leave things be, withdraw things in the present moment and things will be possible.

Greed and anger arise in the heart. Having come inwards, abandon and make an end of them. Lust, defilement, craving – they have arisen. Abandon them!

The story of fabrications – they embellish, they arise, they cease, they arise, they cease... Just know in the present moment. The past and future – leave them be. **The past and future are 'drunken Dhamma'. The present moment is 'straight Dhamma'. Hold on to this point with total confidence.**

In practising, focus on effort and accelerate going inwards. Things will gradually become clear on their own. If the mind is in the past or future, leave it be. Just take up the present.

Doing this is important. When you do it, determine to go inwards. Greed, anger and delusion tend to arise. We have to investigate, searching inwards to find the heart. How have these things been able to arise?

The mind tends to collect the past and future, which push it around and shake it up according to its characteristics. Just take up present-moment 'straight Dhamma'. Bring things inwards to give rise to strength on the side of the mind and heart. Abandon and leave be the past and future, which are 'drunken Dhamma'. Focus on reflecting on 'straight Dhamma'.

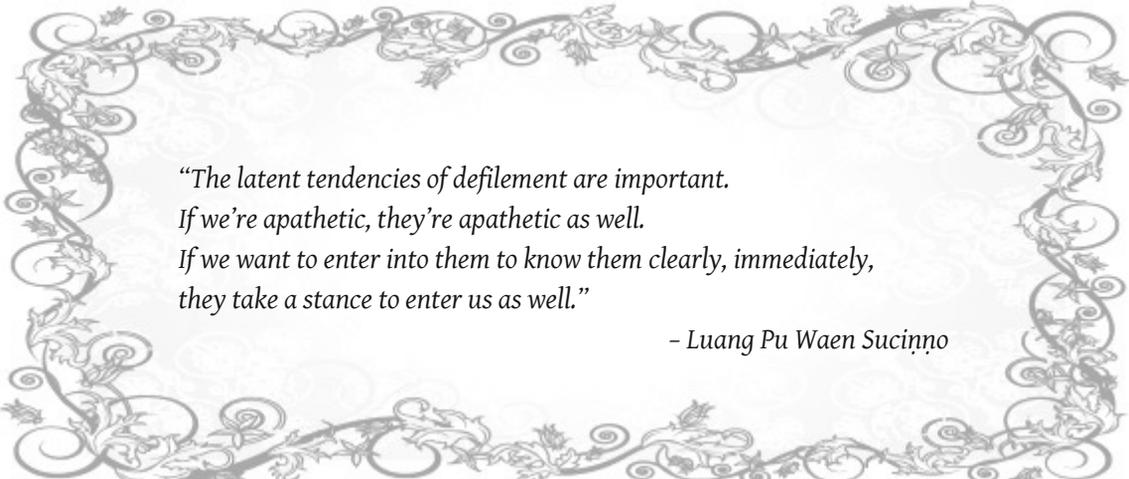
Safeguard the body to make it pure. Safeguard speech to make it pure. Safeguard the heart to make it pure. Bring things in to find the heart. Know this heart clearly. The body – know the body clearly. Know the body and the heart clearly until you can abandon them and leave them be. Focus on it until the body is a skeleton.

If you can do it in this way, it is enough. Clearly know with regard to this body and heart. You don't have to take up a lot. If you take up a lot, you'll tend to grasp at the past and future. This point is important. Once it has arisen, it ceases; once it has arisen, it ceases – the substance of perception.

Establish a foundation. The past and future are 'drunken Dhamma'. The present moment is 'straight Dhamma'. **Recollect ceasing, abandoning, leaving things be in the present moment, and it will thus be 'straight Dhamma'.** When the mind is within present-moment Dhamma, if the past and future arise they have to cease and fall away.

We have to be resolute and persevering in going inwards to find the point of truth. The past, future and present – these three modes – are the pathways the mind travels. Greed, anger, delusion, lust, defilement and craving arise in this heart. They appear from out of this heart. Bring things inwards. Even then defilement can still destroy goodness, as usual.

But if we have recollection, those evil states will cease.



*“The latent tendencies of defilement are important.
If we're apathetic, they're apathetic as well.
If we want to enter into them to know them clearly, immediately,
they take a stance to enter us as well.”*

– Luang Pu Waen Sucinno

THE EYES, EARS AND NOSE ARE CAUSAL CONDITIONS

JANUARY 16TH, 2525 (1982)

Meditation – focus your heart. If you have been able to focus your heart, you will thus know ‘Buddho’ as the Path for the heart. If in meditation you still can’t focus your mind, you will lose out to defilement – defilement is there first.



You need to have recollection safeguarding the heart for it to be good. If you don’t have recollection, the mind will go clinging and sticking to *that* or *this*, all over the place, leading it into delusion.

When you are deluded – like when you are deluded with something – lift it up and contend with it using investigation. The body, for example – focus on breaking the parts of the body apart, piece by piece. It’s full of things that are unclean, flowing in and out of it all the time, every moment.

Investigating and breaking it down until you see that it is unattractive is not easy when the mind is pushed around and shaken up, looking for preoccupations.

We have to rely on putting forth effort, and enduring patience. When the mind has strength, it will thus be peaceful. If we’re caught up in laziness, the mind is no use. The substance of this lethargy and laziness is the substance that lets things go to rot – it’s the substance of defilement. When we sit, we’re quickly yawning, yawning... This is just defilement. If our efforts are complete, we will thus gain strength. If it’s incomplete, there will be no strength.

That physical body of ours – the one we see as attractive – is because of unclean things filling its stomach and intestines. If there were nothing in the stomach,

nothing in the intestines, have a look – would it be attractive? If the contents of the stomach and intestines all came flowing out, the body would be dried and withered – leaving just skin wrapped around the bones.

If we speak in accordance with truth, the whole body is completely filled with rotten things. And even though it's like that, we're still deluded into thinking it's something beautiful and attractive.

But the heart doesn't tell us that it's filled with unclean things, you know. We have to meditate, investigating backwards and forwards, doubling over and doubling back. We're deluded over something unattractive – we grab onto *that* and contend with *this* – and actually see it as attractive until we're caught and deluded.

Meditating – if we lie down to meditate it just becomes 'sleeping meditation'.⁶ In eating, if we eat too much, when we meditate we sit and go to sleep. There are many issues and many complications. If anything is too much, the mind won't be peaceful. We try to stop it but it doesn't listen – all the food blots us out.

All of us have lain in our mother's womb for nine months, ten months, before we could escape and cry – "Wahhh!" If we were happy, we'd have laughed – but we cried with distress...

This sensuality – we've been caught in it for an uncountable, endless time.

The Buddha accelerated his effort until he knew clearly and saw truly. **Sensuality is the single substance that makes beings die. *Kāma-taṇhā*, *bhava-taṇhā* and *vibhava-taṇhā* enter in and become *kāma-tan-naa*, *bhava-tan-daa*, and *vibhava-tan-jai*.**⁷

When sensuality comes in and clogs everything up – our face, our eyes, our hearts – then delusion arises. Love, hate and satisfaction arise because of that sensuality. Dissatisfaction is because of sensuality – it arises with the heart.

6. An untranslatable play-on-words: "If we '*non bhāvanā*', it just becomes '*bhāvanon*'."

7. Another untranslatable play-on-words: "**Sensual craving, craving for being and craving for annihilation enter in and become 'sensuality clogging our face', 'being clogging our eyes' and 'annihilation clogging our hearts'.**"

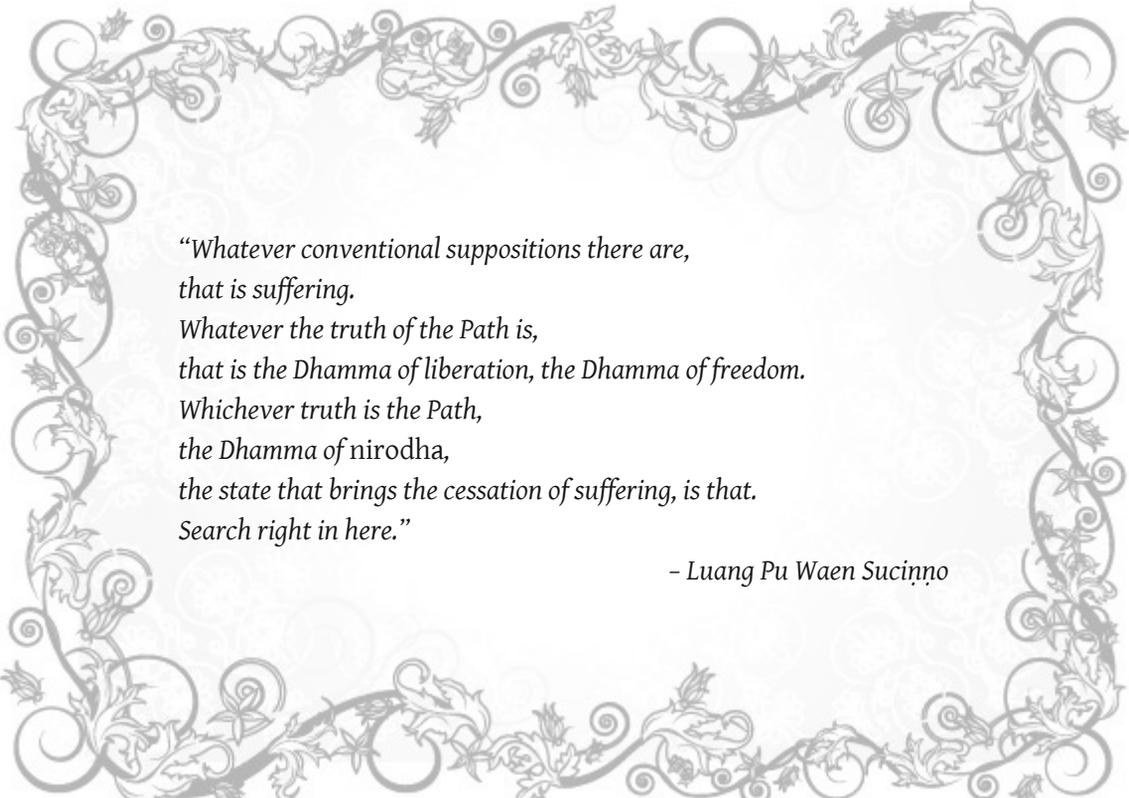
The eyes are causal conditions. The ears are causal conditions. The nose is a causal condition. They are causal conditions for love and hate.

The eyes are causal conditions when we have seen a beautiful sight, an attractive sight, or an ugly, detestable sight. The ears are causal conditions – we hear a symphony or beautiful singing, or, really irritating sounds. The nose and the heart are the same – if something is good, we find it adorable and we're caught in it and deluded. If it's the opposite, we bristle at it and hate it. Thus, these things are causal conditions.

Killing each other is because of sensuality. Love is because of sensuality. The entire sky, land and sea is filled with sensuality. Sensuality clogging our faces, being clogging our eyes, and annihilation clogging our hearts. If I were to expand on this, there would be no end at all to sensuality, **because satisfaction and dissatisfaction both arise from sensuality, full stop.**

Investigate this really well. However it is, you've been thus deluded about it until you've been turned into its servant boy.





*“Whatever conventional suppositions there are,
that is suffering.
Whatever the truth of the Path is,
that is the Dhamma of liberation, the Dhamma of freedom.
Whichever truth is the Path,
the Dhamma of nirodha,
the state that brings the cessation of suffering, is that.
Search right in here.”*

– Luang Pu Waen Suciṇṇo

ESTABLISH INTEGRITY

GIVEN TO MONKS ON FEBRUARY 5TH, 2527 (1984)



In practising, if we are to walk (in meditation), we have to establish our integrity - in that we are going to walk to *this* or *that* extent. Or, we're going to sit for a day and a night. Or, if we can't manage, we take up just an appropriate amount. Really be determined.

Focus on establishing integrity in your mind and your heart. Completely abandon intoxication and getting caught up in things. Then focus the mind on coming inwards and make the heart expansive. Make a vow that you are going to meditate for *this* or *that* amount of time. Or, if you're going to walk, set a time. Be careful in safeguarding your hearts and minds to make them joyous and expansive. **Don't let the heart become 'drunken Dhamma'. Safeguard the heart and mind to keep them established only in 'straight Dhamma'.**

Don't abandon effort and perseverance. Keep effort right with you, whether it's one day or one night. For instance, establish your integrity upon sitting all night without sleep. Like this. **Establishing your integrity like this is good. Establish your integrity before the Buddha, Dhamma and Saṅgha, and determine to keep it.** Then we safeguard our hearts and minds - make them continually clear and bright.

Persevere in safeguarding your goodness, determination and diligence. Relinquish laziness. **Normally these minds of ours tend to slide into laziness and infatuation.**

We have to persevere in finding skilful means for continually warning ourselves with effort and determination. Safeguard your body, speech and heart to make them pure and replete in the training of the Vinaya. Draw the faults and evil states out from the body, from speech, and from the heart.

Rely on keeping effort with you as you go, and you will thus be able to conquer laziness. Whatever indulgence or heedlessness there is, abandon it and leave it be. We make our minds and hearts established in 'straight Dhamma'. Investigate back and forth like this. We have to rely on effort, determination and diligence. If it's not like that, the mind will fall into laziness.

We have to admonish, threaten, encourage and counsel our minds with ingenious skilful means. If the heart and mind are lazy, we have to find skilful means to admonish, encourage and counsel it into having boldness and joy, giving rise to industriousness, diligence, determination and effort. We don't let the mind sit apathetically in laziness.

We have to abandon laziness – a shortcoming of the mind – by fostering it in meditation like this. If we admonish and advise it using the right skilful means, in the end, the mind will listen to reason – and fortitude and perseverance in effort will arise. We have to threaten and admonish it often when the mind is impassive and apathetic towards effort.

If we handle our minds very carefully, with skilful means of intimidation and admonishment, with skilful means of ingenuity, the mind will naturally surrender to reason. Be careful to safeguard one's recollection – don't let it become deluded and forgetful. Train in order to give rise to knowledge and intelligence in one's mind and heart.

Our minds – if laziness has come up, it will just have us lie down. If it has arisen like this, we have to find a skilful means to threaten and admonish it. **Whatever skilful means we raise up to explain things – and the mind accepts, believes, and listens to that – is the appropriate one for the mind in those circumstances and for that moment.** If we don't threaten and point out the

harm using the right skilful means, who is going to come and admonish us?

Sometimes, the mind – if laziness has come up – will be indifferent and apathetic towards all moods and objects of knowing. In circumstances like these, we have to find skilful means to come and wake the mind up at all costs – like chanting, or bringing up some verse from the Dhammapada to investigate.

Establish yourself in determination and effort, in your own beautiful qualities of goodness. Persevere in looking intently within these minds and hearts of ours. If we don't rely on diligence, determination and effort, we can't do it. These minds of ours tend to slide into various moods and objects of knowing – as the past and future. We have to find skilful means to explain how to establish ourselves in present-moment Dhamma.

If we aren't determined in finding skilful means to foster the mind, for the most part, the mind will tend to give rise to indifference and apathy. In that way, skilful means are thus something important. Bring them up in investigating and pointing things out. Make the mind bold and joyful, seeing clearly within our own minds and hearts.

If the mind increasingly gives rise to laziness – however much – we have to increase our perseverance in admonishing ourselves with more skilful means, to an equal degree – until diligence, resilience, expansiveness and brightness arises.

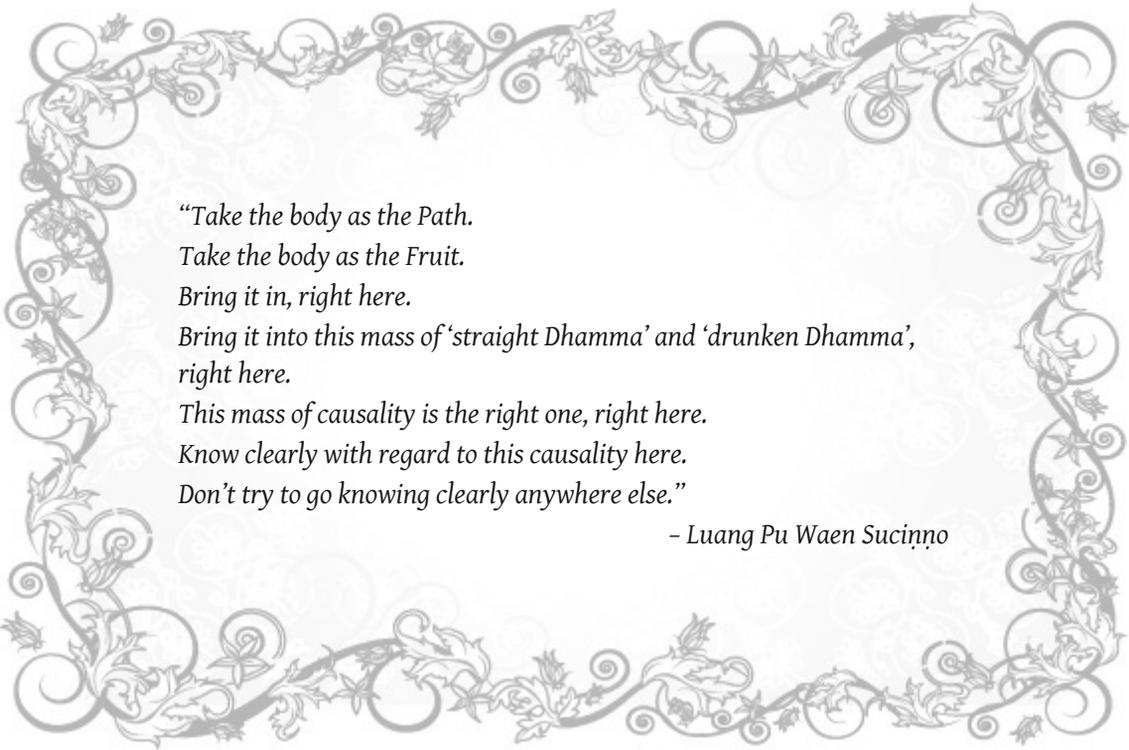
Make your heart determined. Establish your integrity with regard to the qualities of the Buddha, Dhamma and Saṅgha. Give rise to a sense of industriousness and energy, putting forth effort in meditation and in qualities of goodness.

Establish yourself in the training of the Vinaya, in determination and effort.

Establish integrity and effort – don't be a lazy person. The Buddha taught and encouraged us to become established in Path and Fruit. Persevere in safeguarding your minds, safeguarding your hearts. Rely on boldness and daring in putting

forth your efforts. Don't be weak and timid. We have to contend with everything in every way. If we are bold and daring, we'll thus be able to overcome obstacles.

Safeguard your eyes, safeguard your ears, safeguard your nose, safeguard your body and safeguard your heart in every posture – standing, walking, sitting or lying down.



*“Take the body as the Path.
Take the body as the Fruit.
Bring it in, right here.
Bring it into this mass of ‘straight Dhamma’ and ‘drunken Dhamma’,
right here.
This mass of causality is the right one, right here.
Know clearly with regard to this causality here.
Don’t try to go knowing clearly anywhere else.”*

– Luang Pu Waen Sucinno

PRESENT-MOMENT DHAMMA IS ‘STRAIGHT DHAMMA’ GIVEN ON MARCH 4TH, 2523 (1980)

Thought, about both the past and future – when we give rise to thoughts, they cease. **Tan Chao Khun Upāli** described it: **“The past and the future are the same thing.”** They have the same substance. The past and the future are *this*. The present moment is *this*. **But the present moment is ‘straight Dhamma’, the past and future are ‘drunken Dhamma’.**



The story of fabrications – they embellish, they modify, they arise, they cease, right here. They display **uncertainty, oppression and not-self** right here. It’s appropriate to remember their starting point, **the fundamental causes** – the past and future are ‘drunken Dhamma’, the present moment is ‘straight Dhamma’. Remember this correctly. Bring things into your body and your heart. Bring things into the body. Know it clearly, see it clearly, until you see it as a skeleton.

All dhammas – you have to know this body clearly, know this heart clearly, thus to be the one that knows.

Like the monk who was walking on alms-round – meditating and bringing things into the body. Bringing things in, in order to see it clearly, seeing it until it was a skeleton. He arrived at a house, standing in front of that house, and at the same moment the husband and wife who owned that house had an argument. The wife ran out of the house and went right past that monk. A moment later, the husband came out and asked the monk, “Venerable sir, did you see any women go by?” The monk answered, “While I was standing here, I didn’t see a woman pass by. There was only a skeleton that went by.”

The husband then thought, “Why, when I asked about a woman, the venerable one said a skeleton passed by?”

Here, someone who is able to do this, able to focus, gives rise to strength of body and strength of heart. When he is able to focus like this, he leaves everything be. He doesn't go in and get involved with meat, skin and flesh. All he sees is a skeleton with liver and kidneys and intestines inside. In this way, this is investigating the body, investigating the heart, to know clearly and see clearly within the heart.

If we talk according to the foundations of Dhamma-study, there is a lot. It's just taking up these old things, over and over again. **Playing with these old things over and over again – there's no end to it. We have to clearly and thoroughly know fabrications. When we know fabrications thoroughly, their fundamental causes can thus cease.** Know equal to fabrications and fabrications all cease. The heart drops into a state of peace. Knowing Dhamma, we can say, is “*na*”. Being Dhamma, we can say, is “*namo*”.

The past is ‘drunken Dhamma’. The future is ‘drunken Dhamma’. The present moment is ‘straight Dhamma’.

Establish a foundation like this first. When you are absorbed and deluded, raise things up to investigate. The past and future are ‘drunken Dhamma’. The present moment is ‘straight Dhamma’. We're deluded about these old things. **Go inwards and give the mind strength. If the mind doesn't yet have any strength, we'll see doing this as something difficult.**

Individuals who rule, the common people – each and every person has birth, aging, affliction and death. It's absolutely the same. Abandon evil states continually. When you're deluded, you have to remember the place of fundamental causes – that is, the substance of fabrications. They tend to go into past ‘drunken Dhamma’ and future ‘drunken Dhamma’. The present moment is ‘straight Dhamma’.

Ṭhīti-bhūtam is established. There is no coming or going, no entering or leaving.

This is the real thing. No entering or leaving, nothing is lost. This is *ṭhīti-dhammo* – the heart is established in that. It doesn't go anywhere. If you can experience it, **reality and truth are established within that. Know clearly. See clearly.**

For the most part, people tend to want to gain a lot on the side of things they can remember. But when they want to go inwards for real, they slip off and go into something over *there*, they slip off and go into something over *here* – just totally deluded.

Doing is something important. Go inwards, go inwards... When you gain strength, it arises on its own. Remember this guideline: the past, the future and the present – **the present is 'straight Dhamma'. The past and future are 'drunken Dhamma'. Remember this foundation very well. Fabrications arise right here.**

Talking has no end point. One moment you talk about things in *that* way, one moment you talk about things in *this* way. You get into it and there's no end point – and you forget your foundation. Practise in this present moment. Accelerate going into effort – not resting, not sleeping – sometimes you'll get a little bit deluded in this as well.

The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The present moment is 'straight Dhamma'. **Established in *ṭhīti*, *bhūtaṃ* is established – it doesn't go anywhere – there's no talk about the past and future.**

Luang Pu Mun would say, **"You don't need to take up a lot. Just take up a little bit and that's enough."** The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The present moment is 'straight Dhamma'. One moment taking up *that*, one moment taking up *this* – there's no end point to it. Take up old things. We don't know old things. If we know old things, then nevermind. If we don't know old things, they crush us right there.

Recollection and clear comprehension, right recollection – they're one thing. Good thoughts, evil thoughts, whatever... once they have arisen, they cease. They're the same thing. We keep spinning around right here. Have recollection

draw itself out from evil states. Whatever is good, safeguard that. Whatever is suffering, abandon and abstain from it.

Recollection and clear comprehension, right recollection – they’re one thing. They’re responsible for focusing on knowing where dhammas arise, where dhammas cease– they know at this single place. They abandon at this single place. They leave things be at this single place. Arousing effort is for this recollection.

In critical situations, bring things inwards – practising, making an effort to focus until doubt is dispelled. **Focus until doubt is dispelled.** This is really important. Focus inwards, entering the mind, entering the heart. Don’t go and focus outwards. Focus until doubt is dispelled – until there is no arising and no ceasing. Ajaans and contemplatives, those who make an effort at focusing on things, focus intently until they cease on their own. Although it has already arisen, it ceases on its own. But don’t go in grasping and clinging at anything. The embellishments and modifications that arise – we tend not to catch them in time.

For the mind of someone who makes an effort to focus on things until doubt is dispelled, don’t go focusing outwards, externally. Focus going inwards, internally. When there is recollection, firmly focusing in this way, everything that arises will cease.

Focus on catching things in the present moment. Don’t focus on the past or future. The past is ‘drunken Dhamma’. The future is ‘drunken Dhamma’.

Ajaans and contemplatives, those who make an effort at focusing on things, focus inwardly. We have to focus on going inwards. Whatever it is, when it arises, it will cease on its own. Don’t go in grasping and clinging to things, giving importance and significance to them, saying they’re *this* or *that*. Focus until doubt is dispelled. **If doubt is dispelled, you will have just realised Path, Fruit and Nibbāna.**

In focusing on things, don’t let it go outwards to externals. Focus inwards to find the heart. Go into the heart. Enter into *ṭhīti-bhūtaṃ*. Establish yourself in the

Dhamma that doesn't come or go, that never enters, never leaves.

Accelerate effort, without stopping, without slackening. Dhammas that have arisen will cease. The Noble Ones – in any age – changed among all four postures: standing, walking, sitting and lying down. They had effort in every posture. They didn't withdraw and give up.

There was one monk who aroused effort – it was said that in a past life he was an eye doctor. He went to give some eye medicine to one patient, but the patient was someone who didn't like to spend money. When his eyes recovered, he told the doctor they hadn't. The doctor knew that the patient was thinking not to pay for his services. Afterwards, he thus gave another kind of medicine for the patient to drop in his eyes. When the patient put the drops in, both of his eyes were crippled.

After the doctor passed away from that state of being, he came to be born as this monk I'm talking about. He aroused effort in a strong, fearless manner, not allowing himself to sleep, until in the end both of his eyes were crippled – together with the compulsions of defilement being finished from his heart.

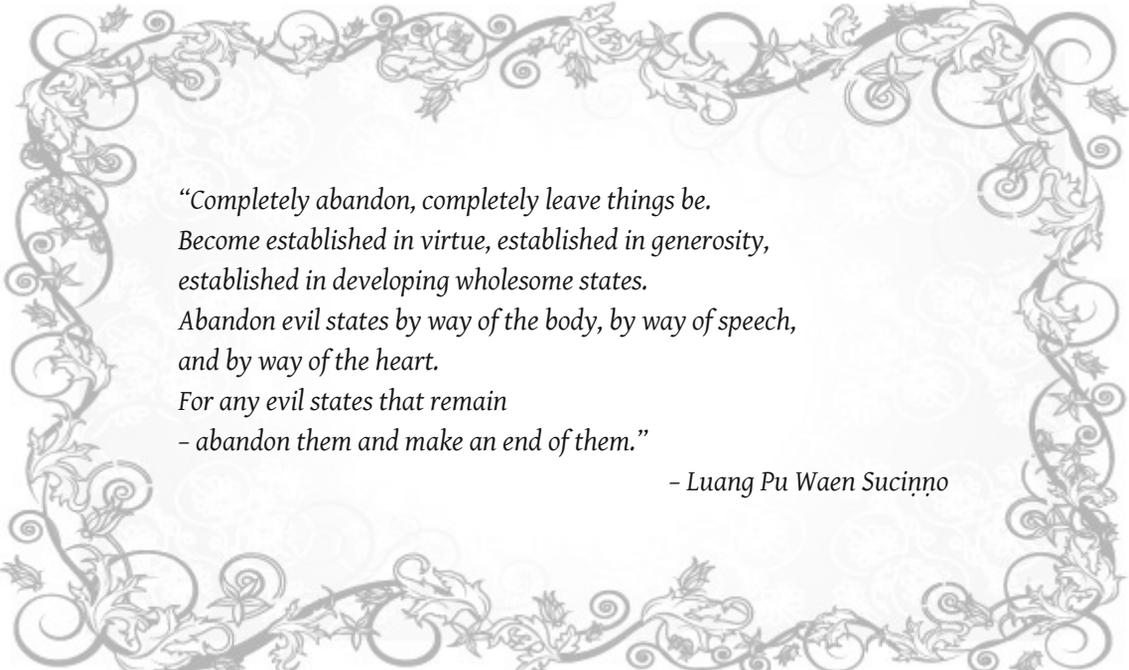
The crippled state of his eyes was because of the past kamma of giving medicine that blinded a patient in both of his eyes. But the ending of the compulsions of defilement there was because of his unrelenting effort.

This is a story for you to use to caution your heart. There are the results of good and bad kamma, but they give their results in different ways and on different occasions.

The spiritual perfection of patience – patiently enduring by body, patiently enduring in speech, and patiently enduring in the heart. That monk wouldn't abandon effort, even though it would ruin both of his eyes. In the end, he succeeded in becoming an *arahant* – finished with being and birth.

The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The present moment is 'straight Dhamma'. Remember this correctly.





*“Completely abandon, completely leave things be.
Become established in virtue, established in generosity,
established in developing wholesome states.
Abandon evil states by way of the body, by way of speech,
and by way of the heart.
For any evil states that remain
– abandon them and make an end of them.”*

– Luang Pu Waen Sucinno

RESTRAINT OF THE PĀTIMOKKHA: FIVE-FOLD VINAYA



Take the body as the Path. Take the body as the Fruit. Someone who practises generosity takes generosity as the Path, takes generosity as the Fruit. In the eighty-four thousand aggregates of Dhamma teaching, the Buddha described and pointed out the way into the body and into the heart. Taking anything else is ‘drunken Dhamma’.

Our preceptors and teachers have taught, “**head-hair, body-hair, nails, teeth and skin**”. They were teaching the way into this body and into this heart. Bring the practise of this body, speech and heart to a state of purity. **Listen to just a little and rely on determination and effort to make a lot of it – develop it a lot. If you listen to a lot, you listen and just take the words and it turns into perception.**

Take ‘**Buddho**’ as the preoccupation for the heart. ‘**Buddho**’ is the Path for the heart. Our preceptors and teachers have ordained us and taught us meditation themes. They taught us the way into these bodies of ours as the foundation. Caught up in playing with the map is not the way. **The map of Dhamma-study doesn’t come in to find the body; it doesn’t come in to find the heart. It turns into ‘drunken Dhamma’.**

Established in virtue, direct into these bodies of ours; direct into these hearts of ours. This is true virtue. **This body and heart are the wellspring of wholesome**

and unwholesome states. Because of that, when Buddhas teach the Dhamma, they point the way into the cause. Our bodies are an important cause. The Buddha thus taught his assemblies; he emphasised investigating the meditation theme of **recollection gone to the body.** The body is where all dhammas are established.

If we have become weary and disinterested in this body – the five kinds of appropriation and clinging, the five kinds of uncertainty, the five kinds of oppression, the five kinds of not-self – and we are able to leave be the five aggregates and the four properties, we can just live and let be.

Physical form is uncertain. Sensation is uncertain. The five kinds of oppression, the five kinds of appropriation and clinging – take this up. Sensation arises – take this up. Suffering arises right here. The origin of suffering arises right here.

Know the **four true Dhammas** (Noble Truths). Take this body and raise it up for investigation as your basis. It is where you build the discernment by which you can know clearly, see truly. Raise up this body, raise up this heart. There's just this much. **If you send the heart outwards into externals, it's external knowledge. It's the map of Dhamma-study. Leave the map be, then bring things into the body, bring things into the heart. There's just these two ways. Any other way is not the way of the Path-mind that arises from building discernment.**

The eighty-four thousand aggregates of Dhamma teaching point into this body; they point into this heart. Apart from the body and the heart, there is no way to the Noble Path.

Bhārā have pañcakkhandhā, bhāra-hāro ca puggalo. Leave the five aggregates and the four properties be and you will know clearly, see truly, the five kinds of uncertainty, the five kinds of oppression. If you grasp them, it is absolutely suffering. The five kinds of not-self – if you grasp them as your self, your identity, it's suffering.

Sensation – when aches and pains arise, you have to focus on knowing the truth of suffering. It arises. The truth of the origin of suffering – it arises. The Dhamma

of the four Noble Truths arises right here.

Suffering arises in the body. If you know equal and abreast of it, as it is in truth, you have something to work with. It arises in these five aggregates, these four properties.

The aggregate of physical form can be separated into earth, water, wind and fire. Focus on looking into this body. If you're outside of the body, it turns into the past and future. The past... there is a lot of it, since time immemorial. It slips into the heart.

Practise to know clearly for yourself. *Svākkhāto bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattam veditabbo viññūhi-ti.*⁸ Know clearly, see truly. Know the body. Know the heart. The eighty-four thousand aggregates of Dhamma teaching, **head-hair, body-hair, nails teeth and skin – point into this body and this heart.**

All dhammas proceed from a cause. The causes arise from *this* here: eyes, ears, nose, tongue, body and heart are the different kinds of causes.

The virtue of the *pātimokkha*, or the virtue of restraint in the *pātimokkha* – take up these five sense-faculties. If you restrain these five sense-faculties, the Buddha called it restraint in the *pātimokkha*.

The eyes, ears, nose, tongue and body are the five pathways of the Vinaya. The five aggregates are spectres or ghosts. The five aggregates are a burning fire. If we practise outside of our bodies and hearts, we're far from the way of the Path. We have to know clearly within the body. We have to know clearly within the heart.

Investigate a lot. Do it a lot. Relying on effort, safeguard your body as the path of the Dhamma of good conduct. Safeguard your heart as the path of the Dhamma of good conduct. Safeguard your speech as the path of the Dhamma of good conduct.

8. These are the qualities of the Dhamma, as described by the Buddha: **“Well-proclaimed is the Blessed One’s Dhamma – visible in a reflexive manner, unassociated with time, encouraging inspection, leading inwards, to be known by the wise within themselves.”**

Purity of body, purity of speech and purity of heart: *ādi-kalyāṇam* – virtue is pure. When virtue is pure, concentration arises. Meditate to give rise to concentration: *majjhe-kalyāṇam*. *Pariyosāna-kalyāṇam* – know clearly and see truly with regard to true Dhamma.

Investigate this body. Investigate this heart. When fabrications arise and cease, they are uncertain, oppressive and not-self. They arise like that. They cease like that. Know where dhammas arise. Know where dhammas cease. Then you will just enter into the place of peace.

Whether it's the four offenses of defeat, the thirteen offenses entailing meetings of the Saṅgha, the indeterminate offenses, offenses entailing forfeiture and confession⁹ – they arise by way of these eyes, ears, nose, tongue and body of ours. We have to be restrained and careful with the five-fold *pātimokkha*. The body is pure, speech is pure and the heart is pure – this is *ādi-kalyāṇam*. When virtue is pure, concentration arises. Meditation and concentration are the same thing. Meditate. When the mind drops into a peaceful state, it is concentration. Virtue gives rise to concentration. Meditation and concentration are the same thing. Virtue gives rise to concentration – this is *majjhe-kalyāṇam*. Investigation gives rise to discernment – knowing clearly, seeing truly – until one realises Path, Fruit and Nibbāna. This is *pariyosāna-kalyāṇam*.

Don't go by knowing just the map. If you know only the map, it tends to give rise to arguments and disputes. We have to bring the practise inwards, into the body, speech and heart. We have to study and come to know the countryside – that is, these bodies of ours.

Safeguard the five-fold virtue constantly – that is, two legs, two arms and one head. Bring things in to find our body here. This is the true body of virtue. It is transcendent virtue, or virtue that delights the Noble Ones – the virtue that is constantly with oneself.

9. Different classes of offenses in the *pātimokkha* – the monks' monastic code.

VINAYA AND VIRTUE: DRAWING OUT EVIL STATES

Uncertain, oppressive, not-self: investigate the story of fabrications – they embellish, they modify, they arise, they cease. Once they have arisen, they cease. If you have recollection, then draw them out. Vinaya is drawing out evil states that arise by way of the eyes, by way of the ears, by way of the nose, by way of the tongue, by way of the body and by way of the heart. These things – completely draw them out.

Visible forms come by way of the eyes – whether they're female or male, whether the visible form has consciousness or not – draw them out in the present moment. *Cāgo paṭinissaggo* – abandon them. If others come and curse us and say things, if they curse us in crazy ways, if they shower us with abuse, leave them to it. It's an external thing. We have our bellies full with our own things. Give them all up. We're full of our own things.



Things that are no good – draw them out in this present moment. Dissatisfaction, whether it arises by way of the ears, by way of the eyes – draw it out. That dissatisfaction makes us agitated. Rely on making effort right there in abandoning it, in leaving it be. **The past is 'drunken Dhamma'. The future is 'drunken Dhamma'.** The past and future lead us into states of being. The past – it arises right here. The future – it arises right here. The present moment arises right here.

Draw both the past and future out completely. **The truth of suffering** – it

arises, crushing these physical bodies of ours – painful arms, painful legs, back pain, hip pain... Focus inwards – know equal to the fabrications that embellish and modify. They arise and cease. They're **uncertain, oppressive and not-self**. They arise right here. The **truth of suffering** arises right here.

Right action – the work of the body – is the Noble Path. **Right speech** – draw inwards to find the end point. The truth of suffering arises right here.

Delusion and anger here are the tap roots of one thousand five hundred kinds of defilement, one hundred and eight kinds of craving. Satisfaction arises because of craving. Dissatisfaction arises because of craving. Suffering arises because of this craving.

The past that has passed away already, long periods of time – the mind takes that up as an object and brings it in to think about. Cut off the past and future. Take the present moment as your object. Have the mind plumb in the present moment.

Whether it's the five-fold virtue, the eight-fold virtue or the ten-fold virtue, the Buddha described it within this body. He described it within this heart. Know it in this heart. This heart is the substance of causality.

All dhammas proceed from a cause. This substance of causality brings in suffering for us to encounter. Focus on knowing equal to causes – when the cause has ceased, craving ceases.

The past here is important. It has been around since time immemorial. This past – the Buddha means everything, both wholesome and unwholesome. When the mind gives rise to thinking, it goes to grasp and cling to *this* or *that*. Grasping at things coming and going, it just agitates the one who grasps. It agitates the heart. Where would it go to agitate? This heart is the substance of causality.

Focus on suffering going in – know equal to the natural state of the cause. Don't bring it in to take up residence in the mind and heart. Persevere in throwing it out. Things that are no good – whatever we bring in to the heart – agitate us.

Abandon right at this heart here. Leave things be, right at this heart here. Abandon, leave things be – knowing right at the eyes, ears, nose, tongue and body. The five preoccupations are sights, sounds, aromas, flavours and tactile impressions – or, the five objects of sensuality. They flow out from this here.

Know equal and abreast of whether you will be established in virtue, established in Dhamma, or if you are going to do your duty – to make your mind peaceful. Investigate in this way. The past that has been good, or terrible, has already passed by. If we are going to work on our minds, we don't need to get involved with the past.

The past and future – they arise from these bodies and hearts of ours. Persevere in not letting them in and getting involved with you. If we can wipe them out, we will be at ease. Take up just the present moment as your object.

Focus on suffering and know equal to its cause. When the cause ceases, you attain Path, Fruit and Nibbāna. Success is succeeding in *this*. You don't gain success anywhere else, you know. Success happens right here at the eyes, ears, nose, tongue, body and heart.

Whether it's satisfaction or dissatisfaction, we have to draw them out of these hearts of ours. The causes aren't drawn out from anywhere else – draw them out from these hearts of ours. If the heart is in the wrong, draw the wrongness out of the heart. If there is dissatisfaction with anything – a visible form, for example – it arises from this heart. Use virtue here to draw it out from the heart.

The past – whether it was good or not – leads us into thinking. This is important. If we know equal to it, then it will completely cease.

Sights, sounds, aromas, flavours, tactile impressions and ideas – let them go, to come and go, whether they're good or not. They are constantly in the world in that way.

Draw things out from the heart – make it sparkling, bright and clear. Know equal and abreast of things. When the causes cease, you will know the Path clearly.



Clear knowing is clearly knowing *this* internally. Where will you go to know clearly? Know this clearly and that is everything – four properties and five aggregates, that’s it. Knowing other things isn’t called ‘knowing everything’. To know all-around, you have to know yourself – just this body and heart of yours. Other kinds of physical form that exist are one and the same with this body. Knowing the truth that is the truth of Dhamma, suffering and agitation don’t exist. This is the end.

Birth, aging, affliction and death – those things don’t exist because there are no conventional suppositions. Trees, vines, whatever... they only exist with us, with the conventional suppositions that we make. We don’t go grasping and clinging, taking things up. Leave them be, abandon them and make an end of them.

Evil states that arise by way of the heart – we draw them out of the heart. Use **virtue** – that is, these **two arms, two legs and one head** – to draw them out: namely, practising restraint and carefulness, not transgressing even small offenses.

Know where dhammas arise, where dhammas cease – this is the way. Cut off the past and future, leaving only the present – whether it’s horrible or good. **For the most part, sensual craving is what leads us on... or craving for being, craving for annihilation. These three are the substance of what causes beings in the world to spin themselves into spirals of satisfaction and dissatisfaction.**

If they arise, then draw them out. Draw them out from these minds and hearts of ours. Not loving, not hating – this is the way.



**CRAVING IS THE ROPE AROUND OUR NECK,
THE CORD BINDING OUR ARMS,
AND THE CHAIN SHACKLING OUR LEGS**



The three kinds of craving rule over beings throughout the world. Whether it's satisfaction or dissatisfaction, it's craving – **sensual craving, craving for being and craving for annihilation. These three kinds of craving are the three-fold cycle here.** They spin and revolve right here.

Sensual craving, craving for being and craving for annihilation are comparable to a river: whether its stream is large or small, it is immeasurable. It flows down to a sea with no banks or point of fullness. Whether it's satisfaction or dissatisfaction, it's because of just this sensual craving.

Sensual craving is like a rope around our neck, craving for being is like a cord binding our arms, and craving for annihilation is like a chain shackling our legs. If you take a weapon, like a knife or an axe, however much you try to cut them they are never lacking – except for someone with the spiritual perfection of discernment.

People who are like a trainable thoroughbred are those who are bold and fearless – they fight a war against sensual defilement: that is, whether it's satisfaction or dissatisfaction. This satisfaction and dissatisfaction here – try to cut it and it's never lacking.

When we put forth effort, sometimes it seems like it's going well – the heart

and body are cool. But as soon as we accelerate our effort inwards, it reverts to being another way. They're no easy things, these sensual defilements.

People who are trainable thoroughbreds – those who are bold, courageous and daring – are able to fight this sensual defilement as an enemy in a war of battle. We have to be careful with our sense-faculties. The eyes are one kind of a cause; the ears are one kind of a cause; the nose is one kind of a cause; the body and the heart are each a kind of cause. All dhammas proceed from a cause.

This body is the Path. It is where the Path is established. The endowments of the body are what the Buddha raised up as the Path – “*na*” is ‘**Buddho**’, “*mo*” is ‘**lord**’. In dependence on our father and mother, we were born because of sensual craving, craving for being, and craving for annihilation.

This sensual craving never has enough. These three kinds of craving arise from these bodies and hearts of ours. When we have children and grandchildren, they're satisfied...

Hate is because of sensuality. Birth is because of sensuality. Suffering is because of sensuality. Death is because of sensuality. Happiness is because of sensuality. This is sensual craving.

The Buddha thus made a comparison: **sensual craving is like a rope around our neck, craving for being is like a cord binding our arms, and craving for annihilation is like a chain shackling our legs**, because love, greed, anger and delusion flow out from these three kinds of craving.

Our intentions to destroy, to ruin, to kill, and to lash out at each other are because of this sensuality. Satisfaction is because of sensuality. Dissatisfaction is because of this sensuality.

The five kinds of **uncertainty** are pointing in to *this* here. The five kinds of **oppression**, the five kinds of **not-self** – they point inwards to physical form, sensation, perception, mental fabrications and cognisance. They're uncertain. They're oppressive.

Anattā – not having ‘*self*’, not having an identity – if we go in and grasp and

cling, it is suffering. These natural states are like this.

Even if our father and mother were to try to make us like *that* or like *this*, they couldn't do it. But if we talk about volitional formations of goodness and volitional formations without goodness – these things we can create for ourselves. Create volitions without letting them be greed; create volitions without letting them be delusion; create volitions without letting them be anger... Don't let them be greed, delusion or anger – which are the tap roots of defilement, because this craving here is the fundamental cause.

Make them non-greed, non-hatred and non-delusion. Make them without greed, without anger and without delusion, and there will be ease. If we still aren't able to abandon greed, it arises as a form of self-harm because it doesn't know 'enough'.

Greed, hate and delusion are the tap roots of one thousand five hundred kinds of defilement, one hundred and eight kinds of craving. We were born because of sensuality. We die because of sensuality. We suffer because of sensuality. Satisfaction is because of sensuality. Dissatisfaction is because of sensuality. Love and hate that arise are because of this sensual craving, craving for being, and craving for annihilation. Where will you go to take it up? In the eighty-four thousand aggregates of Dhamma teaching, the Buddha was pointing into this body and heart, which are endowments from our venerable father and mother, and are the basis upon which virtue is established, where Dhamma is established. Right here – these endowments. Greed, anger and delusion arise within them. They don't arise anywhere else.

Meditate on 'Buddho', or 'Dhammo', or 'Saṅgho' – be careful not to let them be 'drunken Dhamma'. We need to focus on going down into these bodies and hearts of ours. Don't go and focus anywhere else.

In 1921, I went to Burma and India. They taught like this. They taught in the same way like this. I went to see the place where the Buddha was born, the place he was enlightened, and the place he attained *parinibbāna* – all I saw was earth. Fight for *supaṭipanno* – **bring things in to the body. Practise to know clearly**

in the body, within the body. This is thus the way. Caught up in knowing only externally, it turns into ‘drunken Dhamma’.

Drunk with greed, drunk with anger, drunk with delusion, drunk with oneself, drunk with identity – all this is just ‘drunken Dhamma’.

The *vipassanā* Ajaans in Burma in former times taught *kayānupassanā*, *vedanānupassanā*, *cittānupassanā* and *dhammānupassanā*. When I asked them for real – I grabbed the hair on my head for them to see – I asked, “How many strands of hair are there? The hair on this body of mine – how many strands are there? A woman’s intestines are how many metres or fathoms long?” They answered, “I don’t know.” There. They didn’t know, but they would still go on teaching.

You have to search inwardly within *this* here – this fundamental cause. Eyes – they are one kind of cause. Ears – they are one kind of cause. The nose, the tongue – they are each a kind of cause. The body, the heart – they are each a kind of cause. When unwholesome states arise, they arise with respect to these causes.

Whether it’s the five-fold virtue or the eight-fold virtue, they come together in this. If you go outside of this, it’s delusion – it’s ‘drunken Dhamma’.

Remember this correctly – the eighty-four thousand aggregates of Dhamma teaching point inwards, into this body; they point inwards, into this heart. We have to take these endowments from our venerable father and mother as the place where they are established – they are the basis for virtue, for generosity, for meditation. Take these endowments as the place where discernment is established in order to destroy unwholesome states – that is, greed, anger and delusion.

Burmese monks came to me and asked, “*Vinī Vinai* – how is virtue practised? How is Vinaya practised?”

I told them, “Practise to bring things into this body and heart. We have to know causes, restrain and be careful of causes. The eyes are a cause. Eyes see a visible form – if you don’t know equal and abreast of that, delight arises, displeasure arises, greed arises. Because of that, we have to know that cause, restrain and be

careful of that cause. Bring things into the body. Take the body as the Path. Take the body as the Fruit. Search within this entire body of ours. ‘Vinī Vinai’ is drawing evil states, drawing the faults, out from this body, speech and mind. That is Vinaya.”

We have to do it a lot. Have recollection. Go in, searching for the Buddha, Dhamma and Saṅgha. Practise to know where dhammas arise. Know where dhammas cease. If you take up the meditation-word ‘Buddho’, stick with ‘Buddho’. If you talk a lot, listen a lot, and only do it a little, you won’t get any results.

But if we only listen a little, use a lot of determination and effort. Meditate a lot. Bringing things into one’s own body and mind – the five kinds of appropriation and clinging, the five kinds of uncertainty, the five kinds of oppression, the five kinds of not-self. *Bhārā have pañcakkhandhā, bhāra-hāro ca puggalo*. If we can leave the five aggregates and the four properties be, the five kinds of appropriation and clinging, the five kinds of uncertainty and the five kinds of oppression come down together in these four properties and five aggregates.

The aggregates can be separated into earth, water, wind and fire. Investigate this to know them, abandon them and leave them be.

Meditate on this ‘Buddho’. You see it as trifling... You can’t underestimate it in this way. Determination and effort here is of huge benefit.

If you listen to a lot – just getting the words – but only do a little, as time goes on you just get caught up in arm pain, leg pain, back pain and hip pain. Living like this, you don’t gain any understanding.

Wherever it hurts, focus on going in right there. Aches and pains – all dhammas proceed from a cause. The eyes, ears, nose, tongue, body and heart here are the causes. Things flow out from here – just this one place. Safeguard the eyes, ears, nose, tongue, body and heart to make them strong.

Love arises – draw it out. Hate arises – draw it out. Greed, anger and delusion arise by way of the eyes, ears, nose, tongue, body and heart – draw them out.

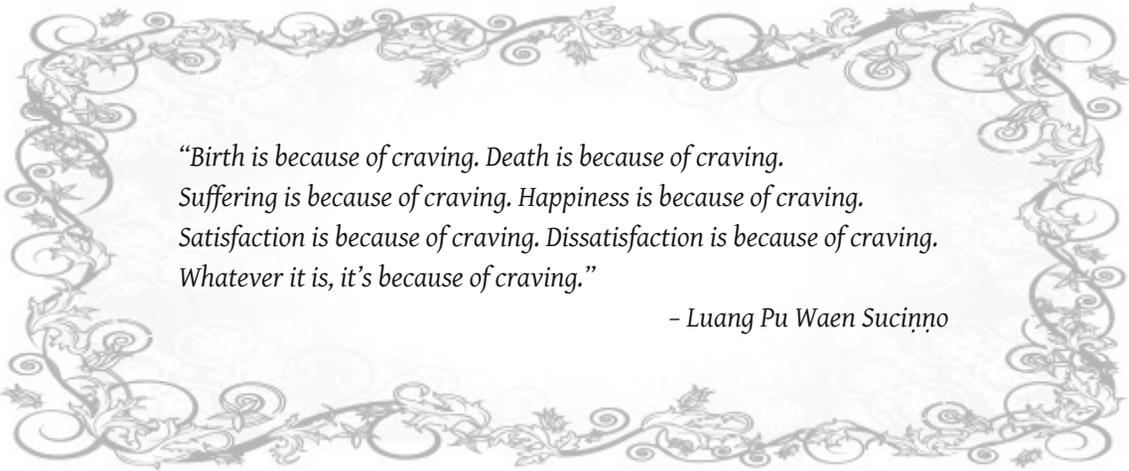
This is what the Buddha raised up as virtue. He raised it up as Vinaya. Whether it's the five-fold virtue, the eight-fold virtue, or whatever... this five-fold virtue is *this*, when it's with us constantly: two legs, two arms and one head.

These five aggregates – safeguard them and keep them supervised. Safeguard the eyes. This is important. The eyes see a visible form – whether a satisfying form or a dissatisfying one – if we deludedly go along with it, evil states tend to arise.

The five-fold virtue, the eight-fold virtue – copious virtue like that of monks – all requires safeguarding these eyes. The eyes, ears, nose, tongue, body and heart are the substance of causality – it flows right in.

All dhammas proceed from a cause. Focus on going inwards – know equal and abreast of the causes. When the causes cease, we have arrived at well-being. Because we have put down appropriation and clinging, the causes have thus ceased. *Avijjā* – darkness, not knowing clearly – has ceased. When we talk about it, it seems easy, but when we try to do it, it's hard.

Don't go grasping at *this* or *that* thing. Listen to only a little, but you need to do it a lot. Rely on making effort. Work with these bodies of ours. Make them all into the Noble Path. Don't let them be defilement. If they're defilement, it's suffering.



*“Birth is because of craving. Death is because of craving.
Suffering is because of craving. Happiness is because of craving.
Satisfaction is because of craving. Dissatisfaction is because of craving.
Whatever it is, it's because of craving.”*

– Luang Pu Waen Sucinno

INTENTION IS THE SUBSTANCE OF KAMMA

Some of us, having been born, like only to do evil. This is because of kamma. The intention towards good kamma, the intention towards evil kamma: these two things are the substance of intention. Intention is the substance of kamma – evil kamma and good kamma. **The intention to safeguard virtue is restraining and being careful to safeguard the body, safeguard speech and safeguard the heart.**

Rely on enduring patience. Patiently endure with the body, patiently endure with speech, patiently endure with the heart. *Tītikkhā* – ‘enduring patience’ is patiently enduring against evil and unwholesome states.

The importance lies in the body, speech and heart. Unwholesome intentions towards evil kamma... Our determination is important. The past and future have nothing to do with it – cut them out completely.

The past and future are ‘drunken Dhamma’. Take things up in the present moment. Know in the present moment. Abandon in the present moment. Leave things be in the present moment. **Establish your intention towards integrity of body, integrity in speech, and integrity of heart.** The body, speech and heart – they are in a state of normalcy already.

The heart doesn’t go anywhere. It is bound to be established in a state of normalcy. We have to use discernment to cut unwholesome intentions out from the heart. Don’t let things get heavy in the heart – it’ll quickly lead to agitation.

Establish a very firm intention that, “I’m going to make my mind and heart



clear and expansive, to realise Path, Fruit and Nibbāna.” *Sacca* – integrity of body, integrity in speech, and integrity of heart. *Khanti pāramī* – enduring patience by body; *khanti upapāramī* – enduring patience in speech; *khanti param-attha-pāramī* – enduring patience of heart. ***Tītikkhā* – enduring patience is a Dhamma of singular spiritual perfection.**

Cut off the past and future. Aim solely at present-moment Dhamma. The past and future have been around since time immemorial – both good and bad. They have come from the three kinds of craving – sensual craving, craving for being, and craving for annihilation. Satisfaction or dissatisfaction is this craving.

Abandon them out from the mind and out from the heart, and there will be ease. Sights, sounds, aromas, flavours, tactile impressions – the five preoccupations of sensuality – let them go, to come and go. They don’t say they’re good. They don’t say they’re bad. They are given importance in the intentions that are the substance of good kamma and the intentions that are the substance of evil kamma. These things encompass the mind and make it think, embellishing and modifying – creating love, hate, anger and enmity. Abandon this substance and leave it be. Don’t bring it in to take up residence in the heart.

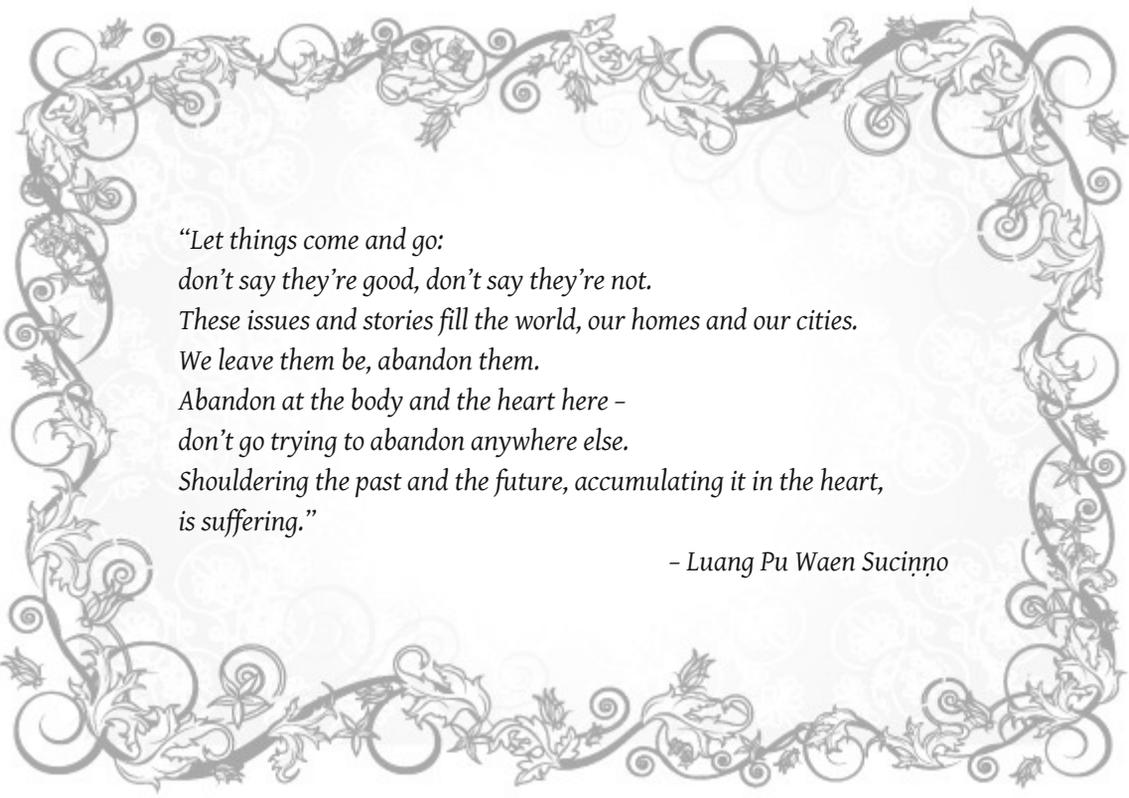
Abandon in the heart. Leave things be in the heart. Nowhere else. Take up this heart. Have this heart leave things be, and the way is thus possible. It’s not going around remembering the words of the scriptures and talking about them. You can’t do this. You have to bring things in to find these bodies and hearts of ours. Focus on abandoning, focus on putting things down and leaving them be – in this body, speech and heart of ours. It all comes down together in these three doors. Nowhere else.

The past and future that the heart brings up – abandon them. The ears and eyes abide in a state of normalcy. The five sense-faculties are established in a state of normalcy. Sights, sounds, aromas, flavours and tactile impression are their own things – let them go to come and go. Don’t bring them in to take up residence in the heart.

Our hearts – establish them in a state of normalcy. When we work on our minds and hearts, we have to put everything down. Don't let anything bad reside in our hearts – it'll cause agitation. We have to draw things out and make an end of them. Make the heart empty. Have a sense of sufficiency. We don't have to get involved with the past and future at all.

Don't let the heart get stuck and involved in issues of the past and future. They're things that weaken present-moment Dhamma. Just know the present moment. Abandon the present moment to know the Path, know Fruit.





*“Let things come and go:
don’t say they’re good, don’t say they’re not.
These issues and stories fill the world, our homes and our cities.
We leave them be, abandon them.
Abandon at the body and the heart here -
don’t go trying to abandon anywhere else.
Shouldering the past and the future, accumulating it in the heart,
is suffering.”*

- Luang Pu Waen Sucinno

THE MAP IS DIFFERENT FROM THE COUNTRYSIDE



This ‘**drunken Dhamma**’ – there is a lot of it. **The past is ‘drunken Dhamma’. The future is ‘drunken Dhamma’.** This ‘drunken Dhamma’ comes forth as the substance of fabrications. Fabrications and the ‘origin of suffering’ are the same thing. Focus on going inwards to see **ṭhīti-bhūtam** – that’s enough. You don’t need a lot – going and grasping at *that*, grasping at *this*, giving things importance and significance in *this* or *that* way... That’s all ‘drunken Dhamma’.

Know where dhammas arise, where dhammas cease. Practise like this. You might know a lot according to the map of Dhamma-study, then you practise and it’s not correct. The map is its own thing. You have to thoroughly put the map down.

Search within the actual countryside, and things will thus be possible. If it’s not like that, you go grasping and taking up *that*, grasping and taking up *this* – it’s ‘drunken Dhamma’. When your back hurts and your hips hurt, the Dhamma of the Noble Truths arise. They arise within this mass of dhamma. The mass of ‘straight Dhamma’ is this one. The mass of ‘drunken Dhamma’ is this one. The truth of suffering arises right here. The truth of its origin arises right here. The truth of its cessation arises right here. Where would they go to arise?

Arm pain, leg pain, back pain, hip pain, headaches and nausea – Path, Fruit and Nibbāna arise right here. If we establish our practise within this mass as our foundation, we are just established in Dhamma, established in virtue.

Virtue is drawing the evil states and the faults out from one’s body, speech and

heart; or, to call it another way – **the Path**. The Path is just drawing the faults out from oneself. It is thus the pathway. Take up a little, just this much, and that's enough. Don't go taking up a lot – it'll be 'drunken Dhamma'.

When you really go inwards, 'Buddho', 'Dhammo' and 'Saṅgho' are 'drunken Dhamma', because we're stuck on fabrications. The origin of suffering is this same thing. The Dhamma of the Path, the Dhamma of liberation, is just this same thing.

For whatever truth of the Path, the Dhamma of liberation, the cessation of suffering, is this. When the Noble Path is raised up, it is the same as virtue.

The five-fold virtue, the eight-fold virtue, the Vinaya of the five-fold virtue and the Vinaya of the eight-fold virtue are the same thing – that is, drawing the faults out from the body and from the heart. Virtue is drawing the faults and the evil states out from the body and from the heart.

Uncertain, oppressive and not-self – has been the story of fabrications since time immemorial. The number of states of being, of lifetimes and aeons, is uncountable. Birth and then death. Death and then birth...

The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. The mind plumbs the present moment, knows in the present moment, abandons in the present moment, leaves things be in the present moment, cuts things out in the present moment. Defilement and craving – satisfaction and dissatisfaction – cut them out in the present moment and it is thus 'straight Dhamma'.

Wanting just the past and future is 'drunken Dhamma'.

If you want to develop the Path, it's similar to the five-fold virtue, the eight-fold virtue and the ten-fold virtue – they all come down together in the Noble Path.

We have to train the eyes, ears, nose, tongue and body – all five of these sense-faculties. Train all five sense-doors and set them in order and things will be possible. Whether it's the five-fold virtue, the eight-fold virtue or the ten-fold virtue – establish it in this heart. When faults arise, draw them out.

Draw the faults and the evil states out from the body, out from speech, out from the heart, and out from the eyes, ears, nose, tongue, and body. These eyes are important. All dhammas proceed from a cause.

The eyes are a causal condition. The ears are a causal condition. The nose is a causal condition. The tongue is a causal condition. The body is a causal condition. You have to abandon them. You have to cut them off. You have to make them cease and fall away.

If you can leave fabrications and conventional suppositions be, you thus know suffering clearly. *This* is the mass of ‘straight Dhamma’. *This* is the mass of ‘drunken Dhamma’. To focus on knowing the Dhamma of the four Noble Truths, grab hold of this mass and take it up.

Suffering arises right here. Its origin arises right here. The Path arises right here. Cessation (of suffering) arises right here. Know Path, Fruit and Nibbāna clearly. Knowing truly, seeing truly – it’s seen right here. If you go knowing clearly elsewhere, it’s not the way. It’s ‘drunken Dhamma’.

If we are focused, our perceptions become established. The perfectly self-awakened Buddha, and countless Noble Ones, have taught the Dhamma to beings who could be trained – they all pointed inwards to these bodies and hearts of ours in every way.

These are the three aspects of this three-fold cosmos: sensual craving, craving for being and craving for annihilation. The three-fold cycle spins and revolves within this three-fold cosmos. Unwholesome ‘drunken Dhamma’ is the tap root of one thousand five hundred kinds of defilement, one hundred and eight kinds of craving.

Whether it’s the *samyojana* dhammas, the *yoga* dhammas, or the *ogha* dhammas, the Buddha has known them clearly, seen them truly. The Buddha is the leader of awakening. He led beings who could be trained by a Buddha to know clearly the truth of Dhamma and cross beyond the fabricated world – the wasteland of the floods.



The flood of sensuality is the first ‘drunken Dhamma’. The flood of being is the second ‘drunken Dhamma’. The flood of views is the third ‘drunken Dhamma’. The flood of ignorance is the fourth ‘drunken Dhamma’ – which is the darkness of not knowing clearly the Dhamma of the Noble Truths.

If you are able to bring these to cessation, then your heart will be light. However, the latent tendencies of defilement are important. If we say that we are going to take up this present moment, as soon as we assume a stance to go into it, they assume a stance to go into us as well. Be careful of this substance of defilement. It has ruled over the hearts of beings all over the world since time immemorial.

The spiritual perfection of enduring patience – patiently endure by body, patiently endure in speech, patiently endure in the heart. Satisfaction is defilement. Dissatisfaction is defilement.

Craving is the same. It spins and revolves within a three-fold cycle. **Birth is because of craving. Death is because of craving. Suffering is because of craving. Happiness is because of craving. Satisfaction is because of craving. Dissatisfaction is because of craving. Whatever it is, it’s because of craving.** It spins and revolves within this three-fold cosmos.

You have to come down and search right in here. Don’t go searching anywhere else. Search this mass of ‘straight Dhamma’ and ‘drunken Dhamma’ as your foundation.

Someone who wants to progress in the way of the world has to take these endowments as their foundation. Monastics who are established in virtue, in Dhamma-Vinaya, take this mass as their foundation. It is where virtue is established. It is where Dhamma is established. It is where the Path is established. It is where the Fruit is established. It is where Nibbāna is established. Know what it’s like to come inwards into this. Don’t go grasping, clinging and taking things up in any other way.



THE FIVE MEDITATION THEMES ARE WHERE SENSUALITY IS ESTABLISHED

Our preceptors teach “head-hair, body-hair, nails, teeth and skin”. The five meditation themes are where sensuality is established. Sensuality leads us into spinning around. Suffering arises right here. The origin of suffering arises right here.

Pain in the arms, pain in the legs, pain in the back, pain in the hips – when they hurt, we don’t like it. But still, we do like it. If we don’t know equal to them, we’re at no small disadvantage. We’ve died because of sensuality since time immemorial – an uncountable number of years, months, days, states of being and lifetimes... We die because of sensuality. We’re born because of sensuality. We suffer because of sensuality.



Anger and enmity arise from the heart. You have a heart and it gives rise to delusion as well. If there were no heart, how would they arise? If there were no heart, there would be no arising of greed and anger. Right and wrong are the same – they arise because of this heart.

We have to focus on going inwards to find the heart, the substance of its fundamental causes. If we only go to correct the superficial aspects of the causes, this is not the way. The more we ‘correct’, the more we get agitated. **Contending with defilement is a major war.** Satisfaction and dissatisfaction, the world is full of it.

Safeguard your eyes, ears, nose, tongue and body very well. We have to investigate thoroughly. We have to bring things inwards to find this body, bring

things inwards to find this heart. The Buddha raised up the heart as the forerunner of all dhammas. Whether it's an obstruction to the Path or an obstruction to heaven, it all arises in here.

Cleanse the heart to make it pure. Safeguard the eyes, ears, nose, tongue and body really well. Safeguarding virtue is safeguarding these eyes, ears, nose, tongue and body of ours. Safeguard these four properties and five aggregates. Going and safeguarding some other way is not virtue.

The five aggregates and the four properties are a mass of suffering. Investigate this, going in with increasing intelligence and skill. **Tan Chao Khun Upālī** has said, **“Don't marvel at this sensuality. The world is full of beings indulging in sensuality. I don't see anything special anywhere. There's just the exacerbation of suffering. Only virtue, concentration and discernment are marvellous. When we practise concentration, making the heart peaceful, it is able to abandon things.”**

Beings are born because of sensuality. They die because of sensuality. Anger, greed, delusion, enmity and hate are because of sensuality. Investigate to know clearly. See the truth following its natural state – it will gradually be withdrawn from this mind that gives it importance and significance.

Safeguard the composure of your sense-faculties. Safeguarding virtue is safeguarding these eyes, ears, nose, mouth, feet and hands of ours. Satisfaction and dissatisfaction arise in the present moment. Draw them out and make an end of them – this is one kind of Vinaya.

The eyes see visible form. The ears hear sound. The nose inhales aroma. The tongue tastes flavour. The body receives tactile impression. Whether there is delight and satisfaction, or dismay and dissatisfaction, it arises in the present moment. Draw it out and things will thus be possible. This is Vinaya – that is, drawing the faults and the delight out from this mind, out from this heart.

Vinaya is drawing the **obstacles to the Path and obstacles to heaven** out from one's mind and out from one's heart, making your heart pure. The Buddha

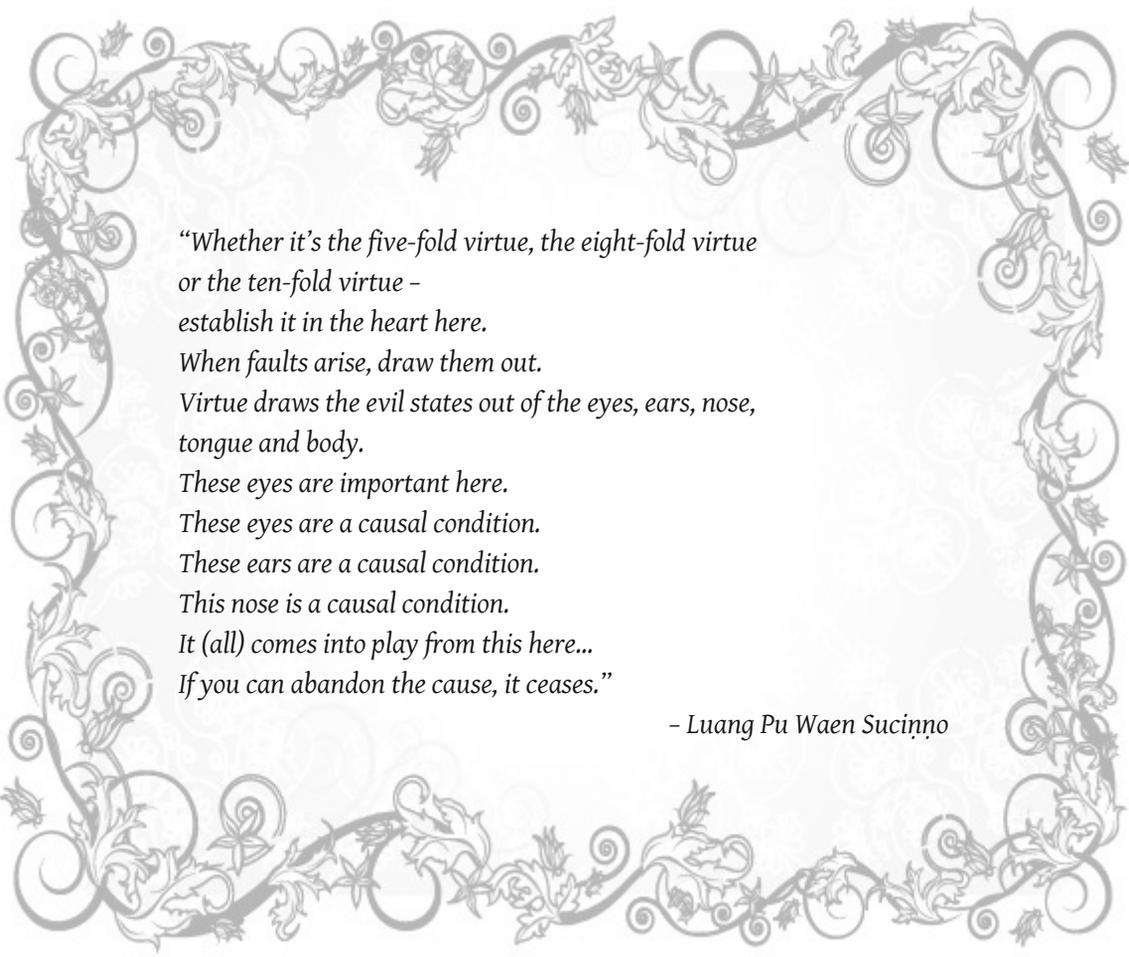
presented and described Dhamma-Vinaya by pointing into our bodies and hearts, full stop. **Obstacles to the Path and obstacles to heaven** are the ways that prevent Path, Fruit and Nibbāna. Draw them out and make an end of them. Don't let them reside in the heart.

Have recollection and clear comprehension. If there is recollection, drawing the faults out of one's body and out of one's heart is possible. If there is no recollection, you are continuously deluded, continuously lost. If you have clear comprehension, you are established in composure. Sensuality encompasses sights, sounds, aromas, flavours, tactile impressions and ideas. They come and go for us according to their nature.

The eyes, ears, nose, tongue and body are not the preoccupations of sensuality. The preoccupations of sensuality are not the eyes, ears, nose, tongue and body. The preoccupations of sensuality are different things.

Don't go grasping following perceptions - not knowing equal to fabrications. If we don't know equal to fabrications, it's suffering. We need to have recollection and clear comprehension. Recollection is a kind of Vinaya, an important one...





*“Whether it’s the five-fold virtue, the eight-fold virtue
or the ten-fold virtue -
establish it in the heart here.
When faults arise, draw them out.
Virtue draws the evil states out of the eyes, ears, nose,
tongue and body.
These eyes are important here.
These eyes are a causal condition.
These ears are a causal condition.
This nose is a causal condition.
It (all) comes into play from this here...
If you can abandon the cause, it ceases.”*

- Luang Pu Waen Sucinno

THE THREE-FOLD TRAINING MEANS THE THREE DOORS



Be determined to safeguard the three doors. The Buddha described virtue with regard to this heart. He described it within this body. **The Dhamma has been described in every way within the body and within the heart. The heart is something important. The heart is the fundamental cause of wholesome and unwholesome states. Good thoughts are the heart. Evil thoughts are the heart. If you have focused on knowing the heart completely, everything is clear.** Bring things in to practise with this body, speech and heart.

Be confident and determined in the Triple Refuge. Safeguard the body, speech and heart to keep them free from harm, established within the ten pathways of wholesome action. Be determined and resolute in practising with this body, speech and heart. Know the body, speech and heart clearly. The eighty-four thousand aggregates of Dhamma teaching all come together as points of practise for safeguarding the body, speech and heart – it is about nothing else apart from these three doors.

The heart is the causal condition for all dhammas. Bring things in to find this heart. Thoroughly investigate the objects that pass by and come in through the eyes and ears, giving rise to satisfaction or dissatisfaction. Investigate this first.

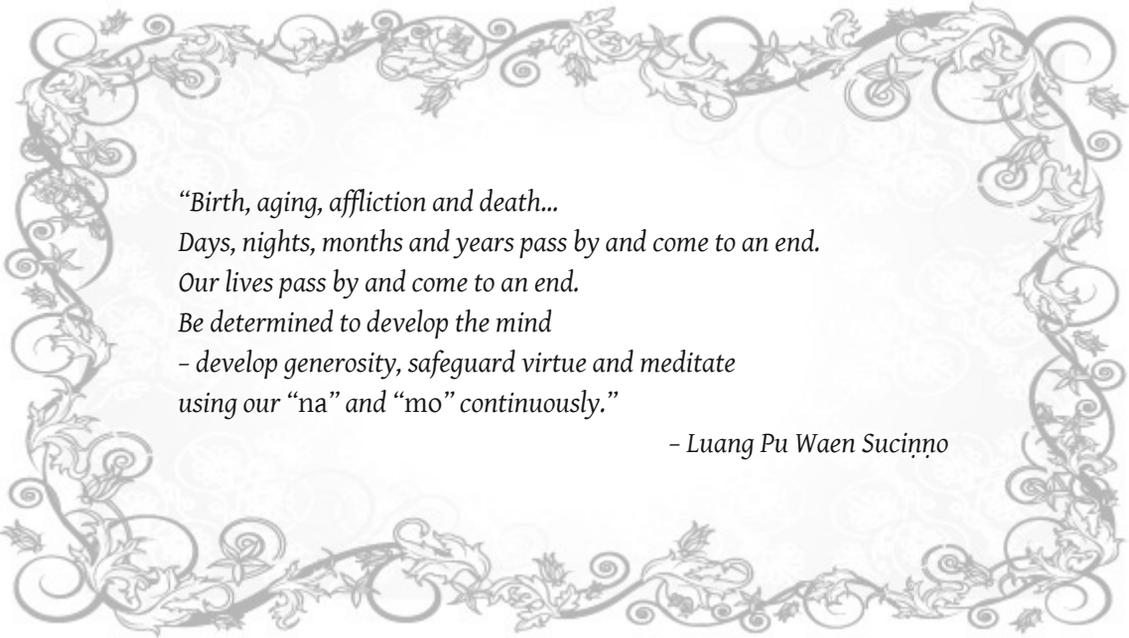
Keep the mind plumb in the present moment. Safeguard the eyes, ears, nose, tongue and body. The five channels of sensuality are there, coming and going. Don't receive them into the heart. In acting or speaking, you need to bring things

into the heart in order to check them first.

All of the suffering that arises in the body – whether it’s sore arms, sore legs, a sore back or sore hips – focus on knowing it. Know the cause, know the result. Know the cause clearly and the cause ceases.

Virtue, concentration and discernment – the Buddha described these within this body and within this heart. Know the body and speech, and bring things together into the heart.

All wholesome and unwholesome states have the body, speech and heart as their root cause. Study this and compose yourself, bringing things together in one’s three doors. Bring things into this body, speech and heart of yours. Study right here. This is the three-fold training...



*“Birth, aging, affliction and death...
Days, nights, months and years pass by and come to an end.
Our lives pass by and come to an end.
Be determined to develop the mind
– develop generosity, safeguard virtue and meditate
using our “na” and “mo” continuously.”*

– Luang Pu Waen Sucinno

THE PARTS OF THE BODY ARE DHAMMA GIVEN TO MONKS ON FEBRUARY 18TH, 2527 (1984)

The eyes are eye-Dhamma. The ears are ear-Dhamma. The nose is nose-Dhamma. The cheeks are cheek-Dhamma. The arms are arm-Dhamma. The legs are leg-Dhamma. This is Dhamma. The head is head-Dhamma. The eyes are eye-Dhamma. This is holy Dhamma. Know clearly within this. The eyes, ears, nose, cheeks, head, arms and legs are all aspects of holy Dhamma. This is the truth. You have to know this.

Know clearly, see clearly, within this. Don't go knowing elsewhere. The body is the body of Dhamma. Know within this – it's not knowing elsewhere. Know clearly within these Dhammas. Know within these things. Where will you go to know? The eyes, ears, head, body, arms and legs are all Dhamma. Know clearly, see clearly, within this – in *this*, one's own body. This is thus the way. Know clearly; see into these true things.

The eyes are eye-Dhamma. The ears are ear-Dhamma. The head is head-Dhamma. The body is body-Dhamma. This is a good thing – the real thing. Hands are Dhamma. Dhamma is the hands. Arms are Dhamma. Dhamma is the arms. Eyes are Dhamma. Dhamma is the eyes. Dhamma is the head. The head is Dhamma. The Dhamma is the body. The body is Dhamma. This is the real thing, a good thing. Know clearly, see clearly, know truly, see truly, within this. Don't go knowing with regard to anywhere else.

This is Dhamma. Know it – don't be deluded. This is the real thing. Know clearly, abandon and leave be – right in here. Look, investigate and know clearly. Know plainly within this Dhamma.



The substance of Dhamma: ear-Dhamma, head-Dhamma, arm-Dhamma, leg-Dhamma – don't be deluded. Don't forget the real thing. Know this Dhamma – the real thing. Know abandoning, know leaving things be. It's all Dhamma (here) – don't be deluded and forget real Dhamma.

The eyes are eye-Dhamma. The ears are ear-Dhamma. The nose is nose-Dhamma. The body is body-Dhamma. This is authentic – the real thing. Focus on knowing the real, the authentic. Don't forget. Don't be deluded about the substance of Dhamma. Know clearly, see clearly within real Dhamma, authentic Dhamma. Know within these kinds of Dhamma. Where would you go to know?

This body, these eyes, ears, arms and legs – *this* is Dhamma. Know it. Don't be deluded. Know abandoning – don't know deludedly. Remember this Dhamma very well. It's all Dhamma.

Be really determined – whether it's the eyes, ears, nose, arms, legs or body – all parts, big or small – it's all Dhamma. This is the real thing – it's authentic Dhamma. Know it truly; don't know it deludedly. Know abandoning, know leaving things be.

Dhamma is the body. The body is Dhamma. Dhamma is the eyes. The eyes are Dhamma. Dhamma is the ears. The ears are Dhamma. Dhamma is the legs. The legs, nose and arms are Dhamma. **This is the authentic, real thing. Know this. Don't be deluded. Don't be intoxicated. Know Dhamma. Know conventional supposition.**



FINAL DHAMMA TEACHING



Q: “We’ve come here... not looking for gain or fame or anything – we’re looking for the way to escape from suffering...”

Kamma is doing – doing good and doing evil. Investigate. Do you know what goodness is like? What evil is like?

Someone who practises, looking for the way out of the mass of suffering, is already hard to find. Let the younger generations remember well. Can you remember? Have recollection. Stay with ‘Buddho’ as your preoccupation. ‘Buddho’ – take it up at any cost. Do it until you see good results. Can you remember?

Here, I’m not joking around, you know. **Take hold of the breath and this body. This body – see it as the body of holy Dhamma at any cost.**

The ears that are listening – make them into holy Dhamma. The eyes – make the eyes into holy Dhamma. The body – make it into the body of holy Dhamma. The heart – make it into the heart of holy Dhamma.

Do it until you are skilled. Have ‘Buddho’ stay with this body and this heart. Remember this in the heart. Can you remember? Remember this well. Don’t forget, now.

You don’t have to go knowing anywhere else. It lies in this body – this body is suffering.



These days, fabrications are breaking up and I'll die. Know this. Can you remember? *Sampayogo* – know this. They have to separate. We don't have to be frightened. Investigate this right now. Can you remember? Remember it well. Know right with the body and with the heart.

Don't go and forget. Know it for real. Don't play around – that's not the way, you know. Sensuality... this substance of sensuality – catch hold of it. Catch hold of it and constrain it. Let it die. Can you remember? Never mind whether it's animals or people... they're looking for sensuality, searching for sensuality. They're agitated and in turmoil because of this sensuality.

Men, women, male and female animals – they're all delighted in it in their own way, all caught up and intoxicated with it like this. **Make yourself into 'straight Dhamma'. Don't be 'drunken Dhamma'. Get out from sensuality.**

Look for the Buddha, Dhamma and Saṅgha. Remember this. Remember it well. Practise until you know that sensuality is dead and there will be ease. Be 'straight Dhamma'; don't be 'drunken Dhamma'. Remember this well, now. Practise and know. Can you remember this? Don't forget, now.

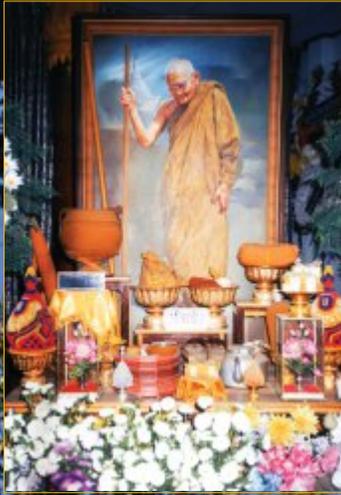
We don't have to talk a lot. Talking too much isn't Dhamma, it's 'drunken Dhamma'.

(recorded by Phra Boon-leua Ṭhitavīro)





THE ROYAL FUNERAL OF



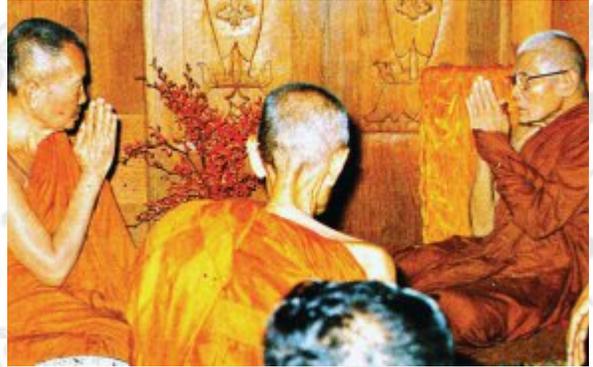
LUANG PU WAEN SUCINNO



LUANG PU WAEN...



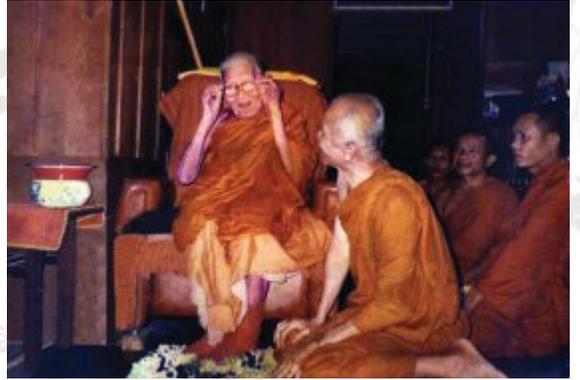
with Somdet Phra Ariyawongsākatayān, the
18th Saṅgharāja of the Ratanakosin Era, and
Luang Pu Dto Indasuvanṇo



with Luang Pu Chorp Ṭhānasamo



with Luang Pu Thate Desaramsi



with Luangta Mahā Boowa Ñāṇasampanno



with Phra Ajaan Inthawai Santussako
and Luang Por Pian Viriyo (r)



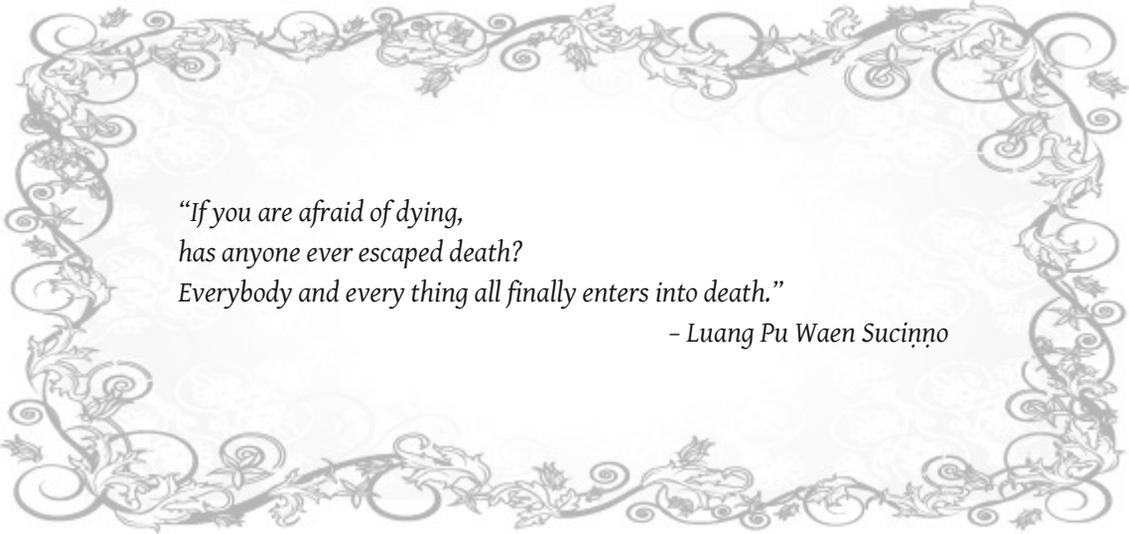
with Phra Ajaan Naak Atthavaro



TALES AND RECOLLECTIONS



Luang Pu Waen Suciṇṇo



*“If you are afraid of dying,
has anyone ever escaped death?
Everybody and every thing all finally enters into death.”*

- Luang Pu Waen Sucinno

MEETING HIS 'SOUL MATE' FOLLOWING A FORTUNE TELLER'S PREDICTION

At the time Luang Pu Waen Suciṇṇo was studying the Mūla-Kachai in the province of Ubon Ratchathani, there was a fortune teller who predicted that his 'soul mate' would be found in a certain direction, with a medium build, light-golden skin and a face like a bodhi leaf. It is unknown whether Luang Pu took any interest in that prediction or not, or whether he just went to see the fortune teller for a bit of fun.

In any case, that prediction came true.

One day when night was closing in (several years later in Laos), Luang Pu went to bathe at the banks of the Ngeum River. He encountered two women, a mother and daughter, punting a boat along the current towards the area where the monks were bathing. The younger woman glanced over, looking in the direction of the young monk. Their eyes met.

Luang Pu's description of that has been recorded: "When both of our eyes met, there was a deep and strong power that transfixed both of us in a sense of frightened amazement. While I was walking back to my resting place, I was still thinking about that beautiful girl."

When Luang Pu returned to his resting place, he turned his mind back and recollected the fortune teller's prediction. Investigating it, he thought that it was probably true: "The girl that I saw that evening had a lovely appearance just like the words of the fortune teller's prediction. I saw that it had to be this girl for sure."



A DECISION TO MAKE

That night, Luang Pu was continually thinking about the young woman he had made eye contact with that evening – “It has to be this girl for sure, because seeing her for the first time, it has changed my heart already...”

During that night, Luang Pu’s thoughts were as scattered and chaotic as could be expected. He thought about the prediction of the fortune teller. He thought about the beautiful young woman who was so penetrating to his eye. He thought about his determination in going out into the forests to practise meditation. The most important thing was the promise he had made with his mother and grandmother, who had said, “Once you have ordained, you have to die in the yellow robe.” His mind kept returning to think about Luang Pu Mun, who had taught and trained him when he was learning meditation on the Thai side of the Mae Khong, and he thought about the warnings and the skilful means in Dhamma that he had urgently taught him...

“I have to quickly return to Thailand.”

The next day, the mother and daughter both brought food, betel nut and cigarettes to offer very early in the morning – before anyone else. Both of them helped to roll the cigarettes and prepare the betel nut. The younger woman kept glancing in the monk’s direction. When it was time for alms-round, Luang Pu went out for alms-round as usual. He didn’t exhibit any behaviour that anyone would notice as unusual. After the meal was finished, the various laypeople who had brought food to offer took their leave and left. Luang Pu collected his requisites, said goodbye to his monk friends and the abbot, and crossed the Mae Khong River back into Thailand.

THE MORE HE ACCELERATED HIS EFFORTS, THE MORE DEFILEMENTS GOT SERIOUS

Luang Pu Waen Suciṇṇo used effort to try to cut thoughts about the girl out of his heart, as follows:

“After the start of the rainy season retreat, I was determined to arouse effort to the full. In accelerating effort at first, my mind didn’t have anything making it turbulent or chaotic. I was able to make myself peaceful easily. I had enough skilful means in discernment. When I accelerated my efforts further, going in – going inwards with real seriousness and commitment – the defilements became committed and serious with me as well. That is, instead of my mind proceeding in the way that I had wanted it to, it flipped over and went searching for the beautiful young lady from Na Song village on the banks of the Ngeum River again. At first, I tried to subdue it with various skilful means, but without success. The more I accelerated my effort, it was like adding fuel to the fire. I went inwards even more intensively – I couldn’t get distracted or my mind would want to go and see the girl right away. Sometimes my mind would slip out away in front of me – that is, just when I would think of skilful ways to investigate, it would fly out looking for that girl and would want her right in front of me...”

USING SKILFUL MEANS TO FRUSTRATE HIMSELF STILL HAD NO EFFECT

Luang Pu Waen Suciṇṇo had to change his skilful means to frustrate himself in this way. The skilful means, in practising by various methods, that he brought in to frustrate his heart and mind at that time included abstaining from sleep – only using the sitting, standing and walking postures. Practising like that for many days and nights, he then looked into his heart to see if it had changed its love for the girl or not. As it turned out, it had no effect. His heart was bound to keep flying out to find the beautiful girl as before. He couldn’t let his mindfulness slip.

Afterwards, he increased things by not sitting or laying down – only standing and walking. Putting forth effort like this, his heart wouldn’t accept it: it was bound to still go out following its issues as before. In summary, Luang Pu frustrated himself by going without sitting or lying down – not letting his back or his backside touch the ground – leaving him with only two postures, standing and walking. But he wasn’t able to frustrate his mind into slowing down. Luang Pu then tried to find new skilful means.

ABSTAINING FROM FOOD AND INVESTIGATING THE BODY

Luang Pu changed to a new method in this way. This time, he changed to abstaining from food. He didn't eat food at all, except for water. His skilful means for investigating changed. This time, he focused on the girl's body as his target, investigating *kāya-gatā-sati* ('recollection gone-to-the-body') by breaking apart and bringing up the various aspects of the 32 parts of the body in forward and reverse order – investigating back and forth, over and over. He investigated, bringing it in close to look at his own body. He investigated in order to see it more as it really is: "Those body parts – I have them myself, so how come I have to fall in love, get lost and yearn?"

He focused on investigating each part in that way, by day and by night, in every posture – standing, walking, sitting and lying down. He investigated until things became however subtle, and emerged with skilful means of an astute discernment that would arise for a moment according to the time. When the investigation reached 'skin', he understood: "All of us are deluded right at the skin – skin is just the covering for unattractive and undesirable things. If we take the skin off, of all the body parts, we can't find one that is attractive at all."

He focused his investigation until he saw rotting, decomposing, crumbling and falling apart. There wasn't any part that could be taken as definite and sure.

When his investigation reached the urine and excrement of that girl, the question arose: "That girl is so lovely and beautiful – could I eat this girl's urine and excrement?" His heart answered: "No way!" Thus, he asked further: "When I can't eat them, which of these things are 'beautiful'? Which of these things are 'good'?" When he had investigated up to these two aspects, he brought up these questions for his mind as skilful means. His mind, when it had been largely cleansed by discernment in that way, had arrived – through the cause and effect of discernment. He had a sense of resignation, having arrived at the truth. And the skilful means of discernment, in that moment, brought his mind – which used to be adventurous and cavalier to no purpose – to an immediate return in accepting

how things were in truth. He accepted himself like a criminal who realises his faults: he fully accepted everything, right up to his own actions.

TESTING THINGS OUT FOR THE SAKE OF CERTAINTY

Luang Pu has further described the results of correcting his heart at that time: “Right from the second the investigation ended, the mind would follow the reasoning of discernment. In order to test whether my mind had really resigned to it, I sent my mind out towards that girl many more times. The mind remained peaceful – it wouldn’t go out. The rebelliousness, conceit and adventurousness of the mind had calmed and subsided. Ever since then, it has never been rebellious again. The mind still carries on seeing according to the nature of the truth of Dhamma at all times.”

Luang Pu’s abstinence from food and skilful means in putting forth effort at that time thus brought about the intended results – he was able to admonish and frustrate his mind into abandoning its fractious nature. His confidence in Dhamma, and his confidence in being able to stay as a monk for the rest of his life, became definite. He never vacillated or became unsteady again.

STAYING A NIGHT AT THE ‘GODFATHER OF THE CLIFF-GATEWAY’ SHRINE

Luang Pu walked to the ‘Godfather of the Cliff-Gateway’ Shrine. As it was getting close to dark, he thus had to rest for the night there. The ‘Godfather of the Cliff-Gateway’ Shrine at that time had been built as a large wooden building for people to be able to stop and rest. Luang Pu used his bathing cloth to sweep the dust and leaves off of the floor. Then he spread his bathing cloth down on the floor and set up his



glot. After setting his requisites in order, he then went to bathe in a nearby stream – which were everywhere in the time of the rainy season. In the middle of the night, Luang Pu said it was very quiet and peaceful. He used his outer robe to rest his head on, in place of a pillow, when it was time to sleep.

When he had rested enough to dispell his tiredness, Luang Pu got up to pay his respects to the Triple Gem and to chant. He spread loving-kindness to the presiding spirits of the area and his path of travel, as well as all living beings. Then he alternated between walking meditation and sitting meditation. Luang Pu has related that in the middle of the night, a group of tigers came and started roaring close to where he was staying. The sounds of other roars came back in reply.



Listening to the sounds of the tigers, they sounded like no small animals – able to eat a cow easily. The roars would go back and forth – now this one would roar, now that one would roar – like people calling out to one another. It was not far from where he was staying as night fell. He had to walk and sit in meditation all night.

GETTING MALARIA WHILE TRAVELLING

As the light of dawn was rising, Luang Pu gathered up his requisites and continued on walking. His travelling on tudong at this time has been recorded as follows: as afternoon came on, he felt very weak and his head felt heavy like he was coming on with a fever. He gathered up his strength to continue walking. He couldn't stop and rest because he was in the middle of the wilderness – there were no villages at all. He was able to walk for another two hours, and was feeling very weak and fatigued. The symptoms of the fever had started appearing clearly: “I can't go on anymore. I'm totally weak.” Thus he stopped and went under a tree at the side of the path. He put down his glot and bowl and fell down to rest. He slept heavily from the poisons of the malaria. As for how long he slept, he didn't know.

He regained consciousness when he heard loud sounds of the wind rushing through the tops of the trees. Thunder and lightning were crashing all around. Looking up into the sky, he saw it was full of towering black clouds. The wind started howling even stronger. The thunder and lightning began to come in quicker succession. It seemed as if everything was closing in.

The symptoms of his fever hadn't yet subsided. The rain started falling down sporadically. If he put up his glot, it couldn't contend with the blowing wind. He didn't know where he could go to escape the rain. It looked like he had absolutely run out of options.

ASKING THE RAIN TO TURN ASIDE

When Luang Pu saw that there was no sure way of escaping the rain, he thus gathered up his physical energy to sit up in meditation. He made a determination upon his integrity, invoking the qualities of the Buddha, the Dhamma and the Saṅgha, invoking the goodness and spiritual perfections he had developed in himself ever since he ordained: "I have ordained to dedicate myself to the Buddha, the Dhamma, and the Saṅgha. Today, I have travelled here on my way to Lampang and have contracted malaria. I am out of energy to go any further. If I have enough goodness and spiritual perfections to be able to develop the holy life in order to make an end of suffering, may the rain not fall right where I am here at all."

Luang Pu then spread loving-kindness to the guardian devas, the presiding spirits of the area and path, determining and saying to them: "Guardian devas, powerful beings, presiding spirits of the area and path, right up to the *nāgas* and *garuḍas* – all beings with power and influence – today I have come here on my way to Lampang and have fallen ill in the middle of the forest. I am out of energy to continue. Please may all of you, out of compassion for me – I beseech you with all my power – make the rain that is starting to fall here avoid this spot where I am. Please make it change direction, going somewhere else... It is not my place to ask for the rain not to fall at all – I only ask for it not to fall right where I am. Please make it go somewhere else."

MIRACULOUS

When Luang Pu had finished his determination and made his mind consolidated and firm, he spread loving-kindness to all beings in the cosmos, without limit. Then he sat with his eyes closed and developed concentration – peaceful and still. It was miraculous: as the falling rain gathered strength, a powerful wind began. The trees bent in the direction of the wind, due to power of the wind that was blowing. It was able to change the direction of the coming rain immediately. The falling rain fell in a six-foot radius away from where Luang Pu was sitting, avoiding only that spot where he was.

That day, the rain fell for an appropriate length of time. When the rain had stopped, the condition of Luang Pu's fever hadn't yet abated – Luang Pu thus fell back down to rest without putting up his glot.

When he regained consciousness again, it was already the middle of the night. He felt like his body was soaked and damp. One reason for this was the throngs of jungle mosquitoes biting him. The other reason was because he was covered in sweat.



Luang Pu didn't take any interest in the issue of his body. He only knew that his fever had subsided. His body felt light. His throat was dry and he was thirsty, so he got up and grabbed his kettle, going to fill it with water from a nearby stream – using some cloth to filter the water. After filtering the water and filling his kettle, he returned to his original spot and sat in meditation, developing his concentration until dawn.

Before departing to continue his travels, Luang Pu made his mind peaceful and spread loving-kindness to all beings. His travelling that day was convenient and safe – without any obstructions or dangers.

DEVELOPING MEDITATION IN DANGEROUS AREAS

Luang Pu has talked about developing his meditation in dangerous places, like places with wild animals – tigers, elephants, bears or snakes – living in close proximity. He said that it was in places like those that recollection was awake at every moment. In saying that his recollection was awake, it was because of



concern that Ajaan Tiger, Ajaan Elephant, Ajaan Snake or Ajaan Bear would come and do him harm; it thus kept him awake at all times.

Luang Pu has said: “The word ‘awake’ here doesn’t mean awake with a kind of fear of animals, fear of tigers – that they would come and make trouble – but it means awake with Dhamma. Like I would develop the Dhamma of *maraṇānussati* (recollection of death) – the mind would think and search out skilful means in the way of discernment. It would dwell in just that issue – it wouldn’t send it itself out to receive external preoccupations like in normal, everyday situations. When the mind was peaceful – when I was staying in dangerous places – that peace would become established for long periods and skilful means for investigating would become very skilled and astute.

“Even when I was walking in meditation, when the mind came together I was able to just stand there without falling over or losing my balance for a long time, until my mind would withdraw from concentration. Because of that, the mind in that kind of state would thus be bold, confident and daring. It would have strength, and it would have the power to watch over me. Even at times of directing the mind to spread loving-kindness to all beings, it would thus have the power to bend the minds of those beings towards having loving-kindness for each other.”



MEETING A ‘MODERN’ GHOST

One experience Luang Pu Waen had while staying at the Chiang Dao cave went like this: in the middle of the rains’ retreat one day at about 5 p.m., while Luang Pu Waen was walking in meditation, there was a loud crashing sound like a large tree branch breaking off and falling. He thus turned to look. It turned out to be a large-bodied creature with its feet perched on a branch and its head floating down towards him. It had long, matted hair. It gave out the sound of an eerie moan. Luang Pu said that he didn’t have any thoughts of fear, and didn’t give it any interest – he just kept walking in meditation. When the creature saw that Luang Pu wasn’t interested, it disappeared.

Two or three days later, it reappeared, but Luang Pu kept walking in meditation without taking any interest. After that, it thus reappeared to him every evening, but it didn’t approach Luang Pu. It presented the same characteristics each time. One day, Luang Pu focused his mind to ask, “In coming here, what does he want?” At first, it remained impassive like it hadn’t understood. Luang Pu thus focused his mind and asked again. It replied, “I want to come and ask for some merit.” Luang Pu thus focused his mind and asked further, “What kind of kamma has he made that he has to suffer the torment of a state like this?”

The creature related his former kamma. He used to be a person living at this Chiang Dao cave. His livelihood had been robbing and plundering others in order to eat. Before going out to rob, he would take flowers, incense and candles, asking for blessings and protection from one of the Buddha statues in the cave. He would do this every time. And he would always get away. Then came one day: he went to ask for blessings from the Buddha statue and then went out to plunder as usual. As it happened, the owner of a house was



aware beforehand and prepared to fight. He was slashed by the owner of the house and seriously wounded. He thus fled from death and was able to escape.

Under the delusion that the Buddha hadn't protected him, he returned to the cave, took an axe, and smashed the head of the Buddha statue until the neck broke. At the same moment, full of vengeance, he determined that when his wounds healed he would go back and get revenge on the owner of the house, at any cost. As it happened, the slash wounds he had received were very serious and he died some time after. His consciousness was thus forced to take on the state of a ghost, enduring suffering and torment right here at Chiang Dao. Thus he had made the effort to come and ask for some merit, in order to have a monk help spread blessings to him – to diminish and abate his suffering and torment a little bit.

Luang Pu Waen has related that the past kamma of that ghost was exceedingly heavy. Luang Pu consolidated his mind and dedicated wholesome goodness to him. From then on, that creature never appeared to him again – but for him to receive however much of an increase in wholesomeness and goodness, that lies just with him.

Luang Pu said that ghost was a 'modern' ghost, because he used the word 'I' to refer to himself. But other ghosts that Luang Pu encountered would refer to themselves as 'we' or 'your servant'. Thus we can count this ghost as a 'modern' ghost.

THE DHAMMA HE RECEIVED FROM THAT GHOST

Luang Pu Waen talked about Dhamma after relating the story of that ghost, as follows:

“All beings, when they don't have suffering coming to them, tend not to see the good qualities of religion. They're infatuated, heedless. They let their bodies and minds follow paths of misconduct – against virtue, against Dhamma – as their regular habit and character. They see wrong as right. They see a razor-wheel as a lotus flower. When they're confronted with suffering, they don't have another



refuge. That's when they start to think about monks, about religion. But it's already too late. The issue of goodness: we have to be doing it all the time to make it an abiding place for our minds, the object and support of our minds, the Path – that is, the way of proceeding for our minds. Then we will see the results of goodness. Not at times close to death do we thus invite monks to give us the precepts or tell us about 'Buddho' – or after we're dead, our relatives holding on to our casket ask to receive the precepts. Doing it like this is completely wrong.

“The reason is because someone in pain like that has their mind obsessed and attached to feeling. How can they take any interest in virtue? Only those who have normally safeguarded their virtue are able to recollect their virtue, and only because they have cultivated it until it has become an object and support for their mind. But for the most part, as soon as someone is close to death, someone warns them that they should receive the precepts. And more, when someone has already died, the more you don't even need to talk about it – because for that dead person, the body and mind don't receive anything anymore. But those who do this still believe it's something good.

“For example, Venerable Devadatta made bad kamma until, in the end, the earth swallowed him up. When he had sunk down to the level of his jaw, he thus was able to recollect the goodness of the Buddha. He then asked to offer his jaw as an act of veneration to the Buddha. Venerable Devadatta still had the mindfulness to be able to recollect, which will give some good results in the future. Even that ghost was the same. After he died, he was thus able to reflect on asking for merit. When he had still been alive, he did a lot of damage – even to the Buddha statue that he had respected and venerated. In having a monk spread loving-kindness to him, whether he could receive it or not, I don't know. It can't compare with us doing these things for ourselves. When we do these things for ourselves, whether it's a little or a lot, there will be that much joy and satisfaction.”



THE STORY OF MAE SOAM: FORMER 'WITCH-DOCTOR' OF PAH MIANG MAE SAI

Pah Miang Mae Sai is a village situated inside a ring of mountains, with a stream that runs past all year-round. The villagers' main livelihood is based on tending the *miangs* – forest tea-plantations. Originally, the villagers worshipped spirits. When it came to a new year they would have to perform a ceremony to feed the spirits; if they didn't, there would be widespread injuries, illnesses and death. It was the leader of the village, Mae Soam herself, who led a group of them to invite Luang Pu (to stay there). Apart from being the head of the village, Mae Soam was also the resident 'witch-doctor' of the village as well.



There had been practising monks who had come to stay nearby, in dependence on the village. They had taught the villagers to give up the practise of worshipping spirits and to instead put their faith in the Triple Gem – to which those who had given up their faith in spirits, following the monks, were not many in number. Mae Soam was one of the people who believed in the monks. She herself had made a vow with the monks to absolutely give up her faith in spirits.

When it came to the time of feeding the spirits at the end of the year, the village didn't perform the ceremonies of making offerings and paying respect to the spirits like they used to. The spirits showed their wrath immediately by possessing people in the village. It was total chaos. Importantly, they possessed Mae Soam's own child, threatening that if Mae Soam didn't abandon the Triple Gem and return to making offerings to propitiate the spirits like before, they would break her child's neck and kill it.

When the head of the village and former 'witch-doctor' was confronted like



this, it caused her whole family to become angry and distraught. Some days, even Mae Soam herself was possessed as well, and fell to the ground. Mae Soam was someone who valued truth and integrity, and thus would not accept abandoning her faith in the Triple Gem. In the end, one of her children died. A second child became ill as it had also become possessed, along with the threat that everyone in the village would die – including Mae Soam herself!

It made the villagers angry and very scared. They came together, beseeching Mae Soam to give up her faith in the Triple Gem. But Mae Soam's heart was firmly fixed and she said she was ready to die. The children, grandchildren and all the villagers would come begging and pleading with her every day. She couldn't endure the pestering, and thus went to discuss things with a monk.

The monk advised her to invite all the villagers to come. He had everybody receive the Triple Refuge, as well as receive the precepts. The monk then taught them how to understand the Triple Gem, along with the benefits of virtue. Apart from this, he had the villagers chant and practise meditation every evening. In the end, the injuries and illnesses due to the actions of the spirits were finished. They never appeared again at all.

For Mae Soam in particular, if it happened that a spirit entered somebody – and someone only so much as mentioned that “Mae Soam is coming” – the spirit would come out in a flurry right away. Spirits possessed some of the villagers and said that, at Mae Soam's house, they couldn't even approach or come close – there was a dazzling, radiant light emanating all the time. Even the name of Mae Soam: if they heard it and didn't hurry to come out (of the possessed person), their head would break open.

Counting from then onward, the people of Pah Miang Mae Sai all gave up their worship of spirits and turned towards looking to monks. Mae Soam herself persuaded the villagers to build a monastery associated with their village – a monastery for practising monks. She herself strongly supported the monastery. That monastery is a practise monastery that has survived up until the present day.

THE 'KUṬI FOR ROASTING DEFILEMENT'

Not long after Luang Pu Waen had come to stay at Wat Doi Mae Pang, he began to get ill once more. At this time, sores arose over his whole body. Every day they would increase. Normally, Luang Pu's physique was slender and thin already – once the sores arose all over his body like that, it made him unable to eat or sleep. Luang Pu's condition further deteriorated until you could say that he was just skin wrapped around bones. Luang Pu Noo had to take the trouble to look after him and nurse him to the best of his ability, which was a very difficult thing at that time because the monastery was lacking and deficient in every way.

When the symptoms of the illness advanced, treating it with injections or by taking medicine did not help it improve, but only gave a little bit of relief. When he saw that treating it with medicine had no path to a cure, Luang Pu thus told Luang Pu Noo to help build a wood-burning stove in a kuṭi for heat-treating his condition. Luang Pu Noo thus had some villagers come and help build a 'sauna' kuti which had a fire-pit on the ground, and then raised up one part of the floor as a place for Luang Pu to sleep.

This 'sauna' kuṭi – never mind whether it was the wood of the floor, roof or door – was made entirely from the coffins of corpses that the villagers had cremated, who then brought the coffins to the monastery. This kuṭi is under a large banyan tree and has been preserved and marked as a memorial right up until the present. The disciples and supporters called it the 'Sauna Kuṭi', but Luang Pu called it the 'Kuṭi for Roasting Defilement'. Within the kuṭi there would be a fire burning brightly 24 hours a day. Luang Pu would stay in this kuṭi all the time. He would come out occasionally – when it was time to eat, when it was time to have a bath, or to do walking meditation, or just to change his posture a little. In times apart from that, though, he would always be in this kuṭi – for many years running – whether it was the dry season, the rainy season, or the cold season.





TREATING AND CURING THE AFFLICTION OF SORES

Luang Pu's affliction of sores required treatment for many years, using the methods of roasting them by fire, receiving injections and taking medicine – but they still wouldn't go away. All of these responsibilities fell to Luang Pu Noo. Later, a layperson named Khun Mae Butong Kittibutr gained faith and began to support the monastery and support Luang Pu. She came to take on the responsibility of procuring medicine and other necessary requisites, and would come to offer them. This was able to reduce some of the heavy burden on Luang Pu Noo.

One day, when Luang Pu's affliction of sores wasn't improving, a group of medical officers – dermatologists from the Ministry of Public Health – came up to pay respects to Luang Pu at the monastery. Luang Pu Noo described Luang Pu's affliction and symptoms to them. Before taking their leave, the medical officers in the group offered one course of medicine for Luang Pu to take. Once Luang Pu had taken the medicine, it eventuated that the sores progressively subsided. When the medicine was almost finished, Luang Pu Noo arranged to get more. As it turned out, Luang Pu took the medicine and in no long time the affliction of sores completely healed. The complexion of Luang Pu's skin was dark all over his body. Afterwards, the skin peeled off in sheets like a snake casting off its skin, and after that, the complexion of Luang Pu's skin was clear and normal. Thus it is said that Luang Pu almost didn't survive the affliction at that time – it was truly cured by the dermatologists from the Ministry of Public Health.

THE DEVAS IN THE BIG BANYAN TREE



Luang Pu Waen has related that at the time when he was ill in the sauna kuṭi, on top of the big banyan tree above the kuṭi there was a celestial mansion where tree-dwelling devas lived. When Luang Pu went inside that kuṭi, all of the devas would feel compelled to come down to the ground. It caused the devas a sense of hardship. When Luang Pu saw that, he thus told the devas to move to a new place to live, deeper into the forest. They conducted themselves accordingly with respect.

Luang Pu has related: “That group of devas – whether they were low-level devas or high-level devas – the respect that they had for monks was the same. They absolutely would not offend against the Dhamma of respect and veneration. Entering or leaving, when they would come or go, it would look very nice and orderly. Seeing them would be beautiful to the eye and refreshing to the heart – not like us people, who, according to what satisfies us, show ourselves however we want to, with no thought for what’s suitable, appropriate or inappropriate. The actions of people spare no thought for how others might be affected badly or not – just let us act out according to our own views and satisfaction. That’s ‘good’. Sometimes acting like that isn’t correct for the time or situation, but we do it until we have no consideration in our hearts at all.”

GREAT ROYAL KINDNESS



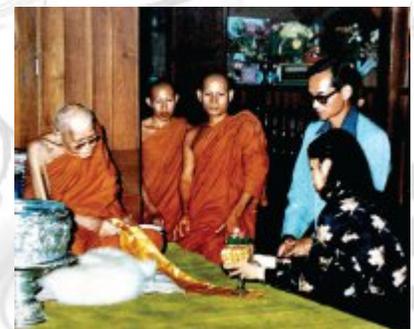
From ancient times up until the present, one could say that there still hasn't been another Ajaan who has received great royal kindness equal to Luang Pu Waen during the time he was alive.

Over and above the royal processions to Wat Doi Mae Pang, coming to pay respects and talk Dhamma with Luang Pu in many instances and on many occasions, he also received great royal kindness in organising and producing auspicious amulets with Luang Pu's likeness on them, to distribute at important royal ceremonies. Luang Pu Waen was thus the first monk in the Saṅgha in Thailand to receive such high royal kindness. And apart from overwhelming royal veneration from both of Their Majesties, His Royal Highness the Crown Prince Vajiralongkorn, Her Royal Highness Princess Sirindhorn and Her Royal Highness Princess Chulabhorn would graciously come to visit Luang Pu regularly.

One member of the royal court once disclosed His Majesty the King's overwhelming veneration for Luang Pu as follows: after hearing the news that the King was ill and staying in Chiang Mai, and after the King had come in procession up to Doi Mae Pang, **Luang Pu Waen at one point showed his high regard for His Majesty the King: "His Majesty is only concerned and worried about others – he doesn't worry about His Majesty at all!"** When he heard Luang Pu speak like that, His Majesty offered his veneration and laughed in satisfaction.

The news came out another time that when His Majesty the King was ill and was residing and being treated in Chiang Mai, a member of the court brought a helicopter out to invite Luang Pu to go to the King's residence in order to spread his mental power to help look after the condition of the King's illness. Luang Pu refused the invitation and said, "Wherever I am, I can send my mind to the King. I'm already sending it every day."

Luang Pu Waen made a determination upon his integrity that, even if he were ill and afflicted, he would not acquiesce to being admitted into a hospital. But at the end of his life, when His Majesty the King implored him, he accepted it, and said that as a subject of the kingdom he would thus not dare to argue with royal wishes.



LUANG PU: A PERSON WITH NO PAST

Someone once asked: since Luang Pu Waen had come to stay in Chiang Mai, hadn't anyone come to invite him to return to his home village in Loei province?

A group of laypeople from Loei wanted to invite Luang Pu to return to Loei province. The group that went to invite him included Venerable Ajaan Saamaa, Luang Pu Dteu and Luang Pu Sim, but Luang Pu refused by answering that he wanted to take the province of Chiang Mai as his place of Dhamma practise until the last day of his life.



And another time, as Luang Pu was someone who had relinquished things in every way – who wasn't concerned or troubled about anything – he had even spoken to someone who came pleading and inviting him to return to Loei province by saying that he was someone without a home, without a family: **all he had was the monastery, and he had completely offered his life for the religion of the Buddha. He didn't have a past, he didn't have a future – apart from the present.** Luang Pu tended to teach people to appreciate and reflect that **one shouldn't be concerned with the past; one should just recollect the present and lay down one's plans for the future. Our lives will be able to go forward and flourish.**

Another question he was asked was: if it is like that, Luang Pu Waen had cut himself off from his family absolutely – is that right?

Let the reader investigate for him- or herself these following words, which are from a letter written by Montri Raamsiri, a relative of Luang Pu Waen, during a time when he was in the Agricultural Ministry of Chiang Khaan district. In the letter, it says that there were relatives of Luang Pu Waen in Loei province who

went together to pay respects to Luang Pu at Wat Doi Mae Pang. It was the first time they had travelled to Chiang Mai – they frequently had to ask for directions from locals until they were able to thread their way correctly. Luang Pu’s relatives considered it good luck, and a fortunate occasion, that they thus were able come and pay respects to Luang Pu in accordance with their wishes.

When Luang Pu realised that they were his relatives from Loei province, he began by asking them: “Mae Gae got bitten by a centipede. Did it hurt a lot?” This dazed and surprised his three young relatives because, before they had begun their trip up to pay respects to Luang Pu, their mother was bitten by a centipede. It caused so much pain and suffering that she cried and moaned all night – she didn’t sleep at all!

There you have it, gentle reader...

ABOUT CLAIRAUDIENCE AND CLAIRVOYANCE

“Do you believe that clairaudience and clairvoyance actually exist?”

In Montri’s letter, it ended with that. Come and investigate the point of view in Luang Pu saying, **“I don’t have a past. I don’t have a home. I don’t have family and friends.”** It likely means that he didn’t attach or cling to these affairs, but if he wanted to know something, he was able to focus his mind and know right away. About this, Luang Pu didn’t boast or brag – he was bound to be asking with a sincere heart, which made his young relatives so startled. Now, in speaking together about this, I don’t want anyone to be gullible about the stories of clairaudience and clairvoyance of Luang Pu Waen. There are a lot of them. Talking about them, we don’t fully understand or know about them for certain.



THE WAX FIGURE OF LUANG PU WAEN

The wax figure of Luang Pu Waen Suciṇṇo is considered a pretty amazing thing, the first ever done of a member of the Thai Saṅgha. It came from Dr. Chalerm Chandarasuk. The well-known doctor and businessman fell heavily ill and was in serious condition. One day, while he was lying in the hospital, he drifted off to sleep and dreamt that he saw Luang Pu Waen come and stand at his bedside. Then he said: “You’ll recover. You’re not going to die.”

When he got a little better, Dr. Chalerm determined in his heart that if things were true as he dreamt them, he would repay the exceptional kindness of Luang Pu Waen by doing something that had never been done before, and then would bring it to offer to Luang Pu.

Dr. Chalerm fully recovered and thus procured the services of Madame Tussaud’s institution of England to make a life-size wax figure of Luang Pu at a cost of 1,000,000 baht. This institution had never made a figure of a Buddhist monk before. Because of that, making the figure of Luang Pu Waen was thus the first time – the first monk ever done in the world. In December 2521 (1978), Madame Tussaud’s sent Miss Jean Passer as a representative to come and see Luang Pu in person, and to take 100 photographs of him. Then they began to make the figure. Altogether, the whole thing took about one year. In August 2522 (1979), Madame Tussaud’s arranged to send the figure of Luang Pu by plane. It was brought to Wat Samphandawong in Bangkok for ten days, to let people come and pay their respects. On the morning of August 23rd, 2522 (1979), the wax figure was invited to Chiang Mai on a Thai Airways flight, in the manner of regular passengers – sitting in a regular seat of the plane – and arrived in Chiang Mai at 9:00 a.m.

It is said that the sky in Chiang Mai at that time had been saturated with rain for three days and nights in succession, but an amazing and miraculous thing happened as soon as the plane landed on the runway in Chiang Mai. The sky became perfectly clear and the rain stopped. Many of the people of Chiang Mai had assembled in welcome. The wax figure was invited on board a motorcade and

paraded around Chiang Mai, and then brought up and installed in Wat Doi Mae Pang. In the afternoon, it was offered to the real Luang Pu Waen. Luang Pu laughed with amusement and said: “Yeah... it looks just like me!”

Luang Pu sat beside the wax figure to let people compare the two and then it was brought to be installed in the Royal Residence ‘glass-house’, as an object of respect and reverence for good people of faith. Presently, the wax figure of Luang Pu is installed in a glass cabinet inside the museum of Luang Pu’s requisites at Wat Doi Mae Pang.





A 'PURE GOLDEN RING'¹⁰ WITH A RADIANT AND
NEUTRAL HEART: ĀSĀḤHA PŪJĀ 2547 (2004)

SOMDET PHRA NĀṄASANGWORN (1913-2013)
THE 19TH SAṄGHARĀJA OF THE RATANAKOSIN ERA

The superlative power of love with a true and pure heart once presented itself beautifully to my mind when I heard a story from someone who had experienced the most inspiringly beautiful results – that is, a layperson who had heard of the amazing reputation of Luang Pu Waen Sucinṇo, of Wat Doi Mae Pang, Chiang Mai.

The story, as it was told, is this: an air force pilot saw him floating in the sky when he was flying his jet over Wat Doi Mae Pang. That person was very excited; he really wanted to go and pay his respects, in the manner of someone interested in psychic powers. One day he went to pay respects to Luang Pu in accordance with his wishes. At that time Luang Pu wasn't very old and was still well able to walk and talk and greet people conveniently. The lay person returned and described with an inspired heart that Luang Pu was incredibly lovable: his smile was lovable, his voice was lovable – and especially the eyes in his translucent white, square-rimmed glasses. It made the person say that five or six days after returning, he had to go back up to Wat Doi Mae Pang again. And in those times, travelling to get to Wat Doi Mae Pang wasn't easy and convenient like it is today.

10. The title of this talk is a playful, untranslatable metaphor. “แหวนทองเนื้อเก้า” (*Waen tong neua gao*) is a play on Luang Pu's name – Waen – which means 'ring', and the rest of it could be translated as 'ninth-degree gold', which means 'pure gold'. Metaphorically, it is applied to a person whose intrinsic goodness is so strong that, even in a bad environment, their goodness still displays itself unchanged – just like the value of pure gold remains unchanged whether it is sitting amongst jewels or garbage. In English, we have a converse phrase for a bad person – i.e. 'a leopard never changes its spots' – but nothing comes to mind to refer to a good person.

He had to drive his vehicle skirting over the edges of gorges in a way that had the women so scared that they couldn't contain their excitement. But he still went and returned an uncountable number of times during that period.

He had one reason, and that is: he kept thinking about Luang Pu's eyes. He kept thinking about his mysteriously lovable voice. He loved Luang Pu until he never tired of having to travel such a long way so often. At first he spoke like this. Then he related the most important point about going to pay respects to Luang Pu that first time.

He has described it in the book 'A Radiant Heart', in order to support his reasons for saying that love has a powerful influence. Liking and loving a particular person... the more special it is, the more one just believes whatever that person says, or even only suggests. Like and love has influence over both a good path and a bad one. If it is a good path, it shows that the beloved person is a good person. Luang Pu Waen is the person that I am talking about, to whom many of you have gone to pay your respects, or to whom many of you might not have gone to pay your respects at all - but whom everyone speaks about with total confidence as being one monk who is an arahant for certain. The layperson who went to pay respects to him an uncountable number of times and trips did it because he has said that he kept thinking about Luang Pu's eyes behind those translucent white, square-rimmed glasses.



In everyday language, he loved Luang Pu so much because Luang Pu was a good person. He was truly a really good monk. He was good in Dhamma until, as I said, people who knew him or who have merely heard of his renown are absolutely confident that he was one monk who was an arahant for sure. Love for him thus has only good and beautiful results. All those who have *him* as the focus of much

love are thus free from danger, and will also be able to receive an exquisite goodness and beauty with exceptional beneficial qualities from him as well. Good people can only give good things, things that are virtuous and beneficial – the complete opposite of people who aren't good, for sure.

All those who had the good fortune to meet Luang Pu Waen and got to hear Dhamma from him probably wouldn't just let that Dhamma disappear quietly from them without interest – they were bound to have received benefits that became valuable qualities for their mind and heart: if not a lot, then a little. But for the layperson who came and described the exceptional loving-kindness that Luang Pu gave them – that is the highest kind of Dhamma, a quality and benefit of the highest kind. The first time he went to pay respects to Luang Pu, the first thing Luang Pu said was: **“The past is ‘drunken Dhamma’. The future is ‘drunken Dhamma’. Only the present is ‘straight Dhamma’. There. That’s enough.”** The word **‘enough’** from Luang Pu induced him to speak about other things that weren't related to Dhamma at all at that time – and every time he went to pay respects to Luang Pu after that.

The person he singled out for this important Dhamma – “The past is ‘drunken Dhamma’. The future is ‘drunken Dhamma’. Only the present is ‘straight Dhamma’. That’s enough.” – has also related, for those who would like to know, that Luang Pu's voice had some truly strong effect above and beyond life, mind and heart. It was beneficial for the mind and heart to the highest degree, because every time that he would think about the past – full of both happiness and suffering – that incredibly lovely voice of Luang Pu, and those incredibly lovely eyes of Luang Pu, would appear in his heart. It would be able stop thoughts about the past completely and absolutely.

Following this, there was a feeling that told him: “Luang Pu forbids it. I have to believe and trust him.” In the calm and peaceful mind and heart of that layperson, something genuinely arose within him with regard to Luang Pu's words, and he experienced the results with certainty: the past is not Dhamma, the future is not Dhamma – only the present is Dhamma. Or, “The past is ‘drunken Dhamma’. The

future is 'drunken Dhamma'. Only the present is 'straight Dhamma'."

Those who love Luang Pu, and never got to hear this Dhamma from him: please take this in order to give rise to favourable opportunities to experience a calm and peaceful mind – not agitated and chaotic – which is surely the supreme wish of all people. The teachings of the Great Teacher – the perfectly enlightened Buddha – have a depth and profundity beyond what can be correctly described very easily. They are exquisite and recondite. In that way, they are thus not something that anyone who has heard or read about them will be able to understand correctly in a certain and reliable manner. To understand the Dhamma-teachings of the Great Teacher, we have to be circumspect in thinking and pondering over the meaning. Someone who doesn't use circumspection in thinking over and investigating every aspect of what has been taught in a refined, exquisite and profound way will naturally find difficulty in having a correct knowledge of it that is deep and beautiful – because of the different things that have been taught. Someone who is not circumspect, refined and penetrating in thinking about or reading the teachings of Dhamma will naturally find it difficult to understand the teachings in many ways and many particulars.

The example that Luang Pu Waen used to teach that layperson is: "The past is 'drunken Dhamma'. The future is 'drunken Dhamma'. Only the present is 'straight Dhamma'." Someone who studies the dispensation of the Buddha, and who practises the dispensation of the Buddha, naturally won't take these teachings from the mouth of Luang Pu Waen wrongly – that is, by not being interested in the past at all. The past that he was intending us to see as not Dhamma is the past that, when we have thought about it, creates chaos and mess – sullyng our minds and hearts. But it is certain that when teaching like this, the Great Teacher was not intending us to see the qualities of goodness and beauty that we have received in the past – some from that person, some from this one– as not Dhamma, as 'drunken Dhamma' that we shouldn't go back and remember or recollect in our hearts. Not remembering or recollecting the qualities of goodness, or what is called 'a good turn', that others have done for us – how will we be able to give rise

to the important Dhammas of being a good person, because we have no gratitude or recognition? Without knowing the virtue in what others have done for us, we naturally won't be able to repay them. Both of these important qualities of Dhamma – the Great Teacher described them as the defining marks of a good person, one who is hard to find.

Because of that, the past in which we have received special support from anyone, I would answer, is not the past which is 'drunken Dhamma', apart from only when we might think about it and deny that there was any 'good turn' or support that we received from this or that person. Not thinking about the good qualities that we have received from that person or this one: the not thinking about their goodness itself is what is wrong. One is not wise and is not praised by the wise.



CHAO KHUN NORARAT-RĀJAMĀNIT
(DHAMMAVITAKKO):
LUANG PU STARTING TO BECOME KNOWN



Luang Pu Waen Suciṇṇo came to live at Wat Doi Mae Pang in the year 2505 of the Buddhist Era (1962), and he started to become known in about the year 2514 (1971). It is said that Luang Pu Waen became known after Tan Chao Khun Norarat Rājamānit (Dhammavitakko) of Wat Thepsirindharawat, Bangkok, passed away on the 10th of January 2514 (1971).

While people were talking about Chao Khun Nor's passing, news came out that: "Tan Chao Khun Nor said that there was another Noble being, living in the north of Thailand." It is not known where this news came from, or who heard Chao Khun Nor say this. It caused many people to go searching for that Noble being. Afterwards, the news came out: "The Noble being that Tan Chao Khun Nor was talking about is Luang Pu Waen Suciṇṇo of Wat Doi Mae Pang."

And in that same year of 2514 of the Buddhist Era (1971), a group of air force personnel under Colonel Kasem Ngaam-ek came to ask for permission to produce medallions of Luang Pu. Some say that these were the first-generation medallions, and some say that they were the second generation of medallions, of Luang Pu. Let us leave that discussion to those who fancy medallions.

After that, more news came out: "Luang Pu Waen, floating above the clouds, was almost hit by a jet!" There was a long and sustained clamour over this, which made Luang Pu famous – until there was a continuous stream of people flocking to go and admire Luang Pu's spiritual perfections every day.

All of the tour groups that went to Chiang Mai would always have to include a visit to Doi Suthep, the royal palace of Phu Ping, and Wat Doi Mae Pang in their program – these were the popular places at that time.



LUANGTA AND LUANG PU:

LUANGTA MAHĀ BOOWA ÑĀÑASAMPANNO

Once, Luangta had an occasion to travel to the province of Chiang Mai, and thus came to pay respects to Luang Pu Waen, who was also a ‘great generation’ disciple of Luang Pu Mun. Speaking together on that occasion moved him to talk about Luang Pu Waen with reverence and respect:

Than Ajaan Waen is one monk who is able to solve all the problems of the heart. At this time, he doesn’t have any issues with anybody anymore. One reason is that no one goes to tell him about them – he can’t be bothered to get worked up about moldy pigshit, dry dogshit issues. He just lives at ease. But suppose someone with a heightened mind, who has attained some degree of knowledge and vision, goes and tells Luang Pu of their practice... then without a doubt his tone of voice will get quite animated! This is because he abides with the Dhamma alone. Though he is unattached to the Dhamma, he lives with the Dhamma as a source of pleasure for the body and mind.

As soon as I went in – there was only one monk attending to him – I immediately went into his room. The place was full of people waiting outside. I went right for it, I didn't wait [until after he'd finished receiving guests] this time. Because every other time I'd go to see him, there'd never be time left to talk Dhamma. There were always crowds of people around. So this time I had to find a new strategy. I made an agreement with the attendant monk that I'd go in first. Going in and talking with him for an appropriate amount of time, when I was ready to leave, I'd give the signal. So this day I finally got to meet with him. I was very pleased. So all the people who were waiting went away in a huff. I went in – I went in and the encounter began. How could I ever forget? We were all ready to

get right into it.

Right from the start, I immediately gave a problem. I went into it right away. This problem – if you didn't know, you couldn't ask about it; if you didn't know, you couldn't answer it, because it was a question pertaining to practice exclusively within the mind and heart. Go ahead, try and look for it in any of the scriptures. The important scripture is that of the heart, and only there will you find it. This is the sort of Dhamma that came out immediately, as soon as I went in to see him. Only the important questions – that is, this would tell me: 'If he answers this, it shows he knows already.' He would know right away that I know it. If you didn't know, you couldn't even ask this question. This would tell me completely. Immediately, right from the start – after 10 minutes, I completely understood.

As soon as he stopped to take a breath, I went right in again. Because I was finished with doubt here, this time I went big: right for the tap-root of the cycle of *saṃsāra*. This time it was 45 minutes. It was like he didn't take a breath at all, you know. The Dhamma had reached his heart... if we compare it to water, he would be a large tank full with water of the utmost purity, so clean that it would be inappropriate to use it for washing anything at all. His large tank of water. As soon as I went into it – I'm a stubborn monk – I just turned on the tap, just opened the tap right up. The water came gushing out in a torrent. The second part here took 45 minutes. The first part took 10 minutes. Ohh! He was completely red – no one had ever opened this valve before. What I mean is, the waters of his meaning, and the waters of his Dhamma, that were of the utmost purity – that's how it's like for him.

People go for amulets of Luang Pu. Amulets? I went to contend with Luang Pu – asking him to bring it out... The large tank of water: nobody goes to touch that. I just went in and started the overflow. The overflowing torrent – he brought it right out! The first 10 minutes, I understood already. When he stopped to take a breath, I immediately went right back in again. This time – Ooiii!... Totally went big! He was red – he had never had anyone go and ask him anything so challenging. Wow!

“Hey, anything I’ve said so far, if you see that it’s incorrect at any point, then speak up, Than Mahā.”

“No sir, I don’t object at all. It’s just this sort of Dhamma that I came looking for.”

I’d hear the sound of laughter, “hahaha. This kind of Dhamma... have you gone yet and talked with *this* ajaan, *that* ajaan?” I respectfully replied, in just enough but not too much detail. He was totally red – that is, no one had ever gone and asked him about this kind of Dhamma. He keeps it in his large tank in that way.

People go and ask for amulets. Amulets, hah! In our question-and-answer was nothing but the heartwood of the Dhamma, which comes from the sphere of practice. Go looking in the scriptures and you won’t find it. You have to look for the heart, the great scripture. The Buddha owns the great scripture. The arahant disciples own the great scripture. Go right down in there and you’ll get the meaning coming out.

Take that for today. Take that much. Just that is what’s called, ‘a diamond of the first water’.

When we went into it, we went down to the mark called ‘100%’. This Ajaan has gone down to the 100% mark. Anyone who goes looking to start an issue, start a scandal, telling him he is *saṅghādisesa* or *pārājika*, he’ll be indifferent and uninterested. He’s already arrived at the great foundation.¹¹

11. Than Ajaan Dick Sīlaratano has related some of the backstory – “The gist of the story goes something like this: Luangta traveled to Chiang Mai (around 1978) seeking a private audience with Luang Pu Waen because he wanted to confirm the extent of Luang Pu Waen’s attainment in Dhamma. He went prepared with 2 questions: one which only an *Anāgāmi* could answer correctly and one which only an Arahant could answer correctly. By the same reasoning, only a true *Anāgāmi* or a true Arahant could ask the right questions. (Luangta never revealed what those questions were). Luang Pu Waen, who was known to talk only sparingly, became unusually animated when faced with those profound Dhamma questions, especially the second, on which he spoke for 45 minutes. He obviously answered them to Luangta’s total satisfaction. When he finished, he mentioned various well-known disciples of Luang Pu Mun by name and asked Luangta if he had asked the same 2 questions to them.”





LUANG POR PLIEN PAÑÑĀPADĪPO:

PRACTISING DHAMMA WITH LUANG PU WAEN

At one time when Phra Ajaan Plien and Phra Ajaan Khambaw Ṭhitapañño were living and practising Dhamma with Luang Pu Waen – just the three of them in the monastery because Phra Ajaan Noo had gone to visit his home village in the province of Yasothon – Phra Ajaan Plien had chosen to stay in a particular kuṭi that nobody had been able to stay in, because there was a constant sound that sounded like someone hammering on the roof of the kuṭi. The first day he went there, he heard sounds like people had come and were knocking on the roof, but he wasn't interested in listening to them. After staying there for four days, Luang Pu Waen asked him about the sounds that came knocking. Phra Ajaan Plien respectfully answered him: “The sounds are the business of those who are making them.” Luang Pu said, “That's good! They're just coming to try to disturb you.”

When he sat in meditation on the first day, Phra Ajaan Plien saw a vision of Luang Pu Waen putting on his robe and coming nearby to stand, watching him from below – about 25 metres from his kuṭi – for about 30 minutes until his mind became very calm and peaceful. Then Luang Pu left. Luang Pu Waen came and appeared in a vision for Phra Ajaan Plien every day until the seventh day, when he had a vision of Luang Pu Waen putting on his robe and leaving. He saw that one more time. The robe transformed into a beautiful white garment. When he looked at Luang Pu Waen's body, he saw all the bones of his body, like the film of an x-ray. All of the bones of his body were crystal. Luang Pu stood there smiling for about 30 minutes before walking away.

Sometimes, Luang Pu would come walking over to see him at a time when Phra

Ajaan Plien was doing walking meditation. Phra Ajaan Plien would stop walking and raise his hands in reverential salutation. When Luang Pu started giving a teaching, he knelt down, and Luang Pu would stand there and teach: “Be really determined! Living together, it is quiet and peaceful. There are no sounds to disturb and bother us.”

One day, Phra Ajaan Plien followed Luang Pu up onto his kuṭi and asked Luang Pu Waen about the vision that showed all his bones as clear crystal. Luang Pu answered: “That’s loving-kindness. Loving-kindness full to the brim. Loving-kindness is something light and clean. If someone doesn’t have a high degree of loving-kindness, you’ll see that they are not light and bright like that.” Phra Ajaan Plien asked Luang Pu Waen to have the loving-kindness to teach and admonish him if he was practising in an unsatisfactory way. Luang Pu said that he would, and he showed his regard for Phra Ajaan Plien by saying:

“Go after it at any cost! Path, Fruit and Nibbāna still exist. They haven’t gone anywhere. Clean up your body, speech and heart. Clean up the eyes, ears, nose, tongue, body and heart. These – make them clean. Sights, sounds, aromas, flavours and tactile impressions are dhammas in the world. The eyes, ears, nose, tongue, body and heart are Dhamma. We have to cleanse them to make them clean, cleanse them to rid them of impurity. These sense-faculties that have brought us to be born, given rise to this spinning in cycles – they exist right here: right in sights, sounds, aromas, flavours and tactile impressions. They adhere to the eyes – so cleanse the eyes. The eyes that we have can’t really see. We have ears, but they can’t really hear. The nose that we have can’t really inhale. We have a tongue, but it can’t really taste. Where is the attachment to flavours? And then when we sit or lie down, we go and attach to the kuṭi. We are attached in that way. We can’t let go. Our hearts make contact with an object. It arises. It’s suffering. It’s pleasure. We don’t know it. We don’t know letting go. We don’t know abandoning.

“When we don’t know abandoning, we spin around and we take birth again. We have to turn that darkness and infatuation into brightness. Don’t be deluded – the world is the issue of the world. Sounds are the issue of sounds – they’re loud in the

world. Tactile things these days... we're in the world. Where would we go? When we're hot, we're hot. When things hurt, that dwells with us. When things itch, that itchiness dwells with us in that way. When we're cold, we have to wrap up because of the cold like this. We live in the world. Why do we have to attach to it? We have to abandon it at all costs, you know. If we can't abandon it, we have to take birth again. Path, Fruit and Nibbāna are still full and replete at all times. They don't deteriorate or go anywhere. We have to want them for real."

When Luang Pu Waen was finished speaking, he prepared to smoke a cigarette. When Phra Ajaan Plien saw this, he paid his respects, took his leave, and got up to go.

ABOUT MONEY

Luang Pu Waen was a monk who didn't keep things; he didn't think to collect and hoard things. When someone came to offer money, he would let them slip it under a mat. Even when someone was offering for Phra Ajaan Plien, Luang Pu would let them slip it under the mat in the same way. He didn't want monks to get involved in the complications of money. Whoever looked after it or used it for whatever, Luang Pu would never go to find out, or be disappointed about money. When Phra Ajaan Plien went to stay with Luang Pu Waen and never got involved with money, either beforehand or afterwards, it thus made Luang Pu feel a lot of sympathy for him.

THE FINE REMNANTS OF LUANG PU WAEN'S BONE RELICS

LUANG POR PLIEN PAÑÑĀPADĪPO

In the year 2544 (2001), I had the good fortune to visit someone who had practised Dhamma for a long time and who was very inspiring in their deportment. And I had the opportunity to receive a book called 'Paying Respects to Those in their Last Life', which he had written himself from when he had gone in 2531 (1988) to pay respects to members of the Saṅgha who practised correctly. I would thus ask for permission to present one section for those who are interested, and as a guide to the path of practise for the spiritual friends in this hall. This

section says:

The first correctly practising monk that I, my daughter in Dhamma, and one other man went to pay respects and make offerings to was the Venerable Paññāpadīpo Bhikkhu of Wat Araññawiwēk, Mae Taeng district, Chiang Mai province. When the Venerable and I had developed a rapport over these two days, on one occasion I respectfully asked him: “I understand that you are from Sakon Nakhorn province and have come to stay in Chiang Mai for a long time already. When will you return to Sakon Nakhorn for a visit?”

“Chiang Mai and Sakon Nakhorn are just conventions.”

He began with that, and then continued: “Wherever you are, it’s the same. The world is just this much. Wherever I am, there’s just this.”

“There is nothing ever added or subtracted”, the Venerable elder concluded.

I then asked him about the relics of Luang Pu Waen, who had passed away: “Do you have any?”

The Venerable related to me:

“During the royal cremation of Luang Pu Waen Suciṇṇo on Saturday, January 17th, 2530 (1987), at the funeral monument in Wat Doi Mae Pang, Phrao district, Chiang Mai province, I didn’t receive any of the relics of Luang Pu Waen at all. But something strange that I would like you to hear is this: When I returned to my monastery on that evening of Saturday, January 17th, there were two laypeople from Samut Sakhorn province sitting and discussing Dhamma. When I sat down and began talking to them, there was one small, white item that fell from the ceiling of the room. It landed on the cover of a book that was lying to one side. I heard a loud sound as it hit the book. At first, I didn’t take any interest or think it was anything in particular, and thus continued speaking with the people as usual.

“A moment later, another one fell – about the same size, and the same appearance and white colour. I thought it was some pieces of debris falling down. I thus picked them up and looked at both of them. I brought my hand up and squeezed them hard with my fingers. They were harder than normal – I couldn’t crush them. I thus investigated to be sure about them. I saw that they were relics – they were bound to be relics of Luang Pu Waen, who had bestowed them on me. Then I let the two laypeople I was talking to have a look at them. They said that they were definitely relics. I thus had them put into a container to keep in my kuṭi. That night, when I was putting forth effort, I saw Luang Pu Waen approach and say fiercely: ‘Hey! You think you’ve let go of everything already?! You’re still attached to bones, or what?! Now I’m going to pulverise those bones!’

“Later, when I brought those relics down to look at them, I discovered that the relics had been pulverised and broken down – into pieces smaller than grit or sand. I have kept them to look at until now.”

“Please, I would like to see them.”

When the Venerable was finished, he went and got the container with the fine remnants of the relics to let me see. They were clear like broken crystal, as fine as could be.

* * *

These are the words of Tan Tiloksophon, written on the 16th of March, 2544 (2001). He was a layperson. Now, he has passed away – and it can be seen that his bone relics are like crystal. He was someone who practised well, practised correctly.

LUANG PU KHAO ANĀLAYO:

ABOUT LUANG PU WAEN

The person who has put together the book ‘Phra Khao Anālayo: The Arahant of Tum Glong Pane’ has related:



During the time I would go to pay respects to Luang Pu Waen at Wat Doi Mae Pang every month, starting in the year 2515 of the Buddhist Era (1972), I would often go to pay respects and venerate Luang Pu Khao as well.

Luang Pu Khao would ask after Luang Pu Waen and would sometimes talk about him with me: **“Tan Waen has gone very far already.”** As for Luang Pu Waen, he would talk with me and when I told him that Luang Pu Khao sent his regards, Luang Pu Waen would say: **“Tan Khao’s body is already clear like crystal.”** These words themselves were what made me feel the need to press forward in building up goodness and wholesomeness, both in the north of Thailand and in the northeast, with both of these elder Ajaans so as not to waste my life – even though the travel is difficult and challenging, however much.





STORIES FROM
PRAMUAN SAENSUMDAENG
&
PRAWAT KHAMMERU:
FORMER MAYORS OF MAE PANG

This monastery – Luang Pu Noo came wandering on tudong and saw the place. He stayed here for 10 years before inviting Luang Pu Waen to come and stay with him. At that time, Luang Pu was 75 years old – he wasn't as strong as he could have been, **but he was a monk who was very strict in the foundation of practise.** The duties and work of the Saṅgha in every way – Luang Pu Waen didn't take them on: he left them all to be the responsibility of Luang Pu Noo. After that, there were air force pilots – *General Kasem Ngaam-ek* and *Lieutenant Jumrut Tiantong* – who saw him in the sky. It led to a lot of faithful laypeople coming to make merit at the monastery. As a lot of money accrued, **Luang Pu Noo used it to build kuṭis, sālās, hospitals and a lot of other various public works.**

In the past, both monks lived in dependence on simple kuṭis with thatched-leaf roofs that the villagers had built and offered. Even the 'Kuṭi for Roasting Defilement' was built from the wooden lids of coffins. Luang Pu Waen's new kuṭi with a life-sized fibreglass model of him was from the strong faith of Mr. Bootong, who covered the expenses to build and offer it to him. At that time, it was 15, 000 baht. After that, there was the first 'Pha Pah' offering in the monastery. The people who came to offer it were Ajaan Parinya, Luang Por Rersee Lingdum, and students from the University of Chiang Mai. *They offered 8,000 baht.* Luang Pu Noo used that as the start of a building fund for the eating hall. That it was finished was due to the strength of the faithful in Chiang Mai who joined in to help. And in the present, **Tan Phra Khru Suciṇṇānuwat** (the present abbot) has engaged in



restoration – repainting it and raising it up on pillars higher than it used to be, in order to protect it against the termites that were destroying the pillars. As for that first Sālā, it was in front of the abbot’s kuṭi. Now, (the abbot’s residence) has moved to a kuṭi that has been built along the path

to Luang Pu Waen’s funeral monument.

As for the issue of providing water to the monastery, in the time when Luang Pu Waen and Luang Pu Noo first stayed here, this was done through the strength of the villagers, monks and novices all helping to carry water to be stored in a concrete tank that was established across from Luang Pu Waen’s new kuṭi – which was the first concrete tank in the monastery. When His Majesty the King came to pay his respects to Luang Pu Waen, he saw the villagers and monks helping to scoop water from the pond at the bottom and carry it up to use in the monastery. He exercised his great royal kindness and patronage to offer a water tank over a drilled well, with many layers of filtration in order to provide clean water. And the monastery has benefitted from that up until the present.



About the ‘good things’ that people would come and ask for from Luang Pu, there would be his head-hair, the butts of his cheroots, the remains of his betel-nut, his walking stick... The first walking stick that Luang Pu used – Khun Dta Prawat at that time was the mayor of Mae Pang (now retired), and he made it and offered it to Luang Pu Waen. But now it’s no longer around; someone came and exchanged it, taking the old one and offering him a new one instead. The different medallions: there are many generations and many sizes. This person or that person would come and ask him for permission to make them. Luang Pu Waen was a person with a good heart and high degree of loving-kindness – he would let them do it.

The character of Luang Pu Waen – he was a monk who spoke little; he hardly

ever spoke. But when he would speak, he would come right out and teach. He would say, “Talking a lot is ‘drunken Dhamma’.” As for the wax figure of him, it really is the first wax figure of a member of the Saṅgha in the world, you know. He even said that it looked just like him, and people took pictures of the two together.

When people would come and pay their respects to him, there would be people wanting to take pictures of him constantly, but however they tried to take the picture, it wouldn’t turn out. Some people would press the button and the shutter wouldn’t open... But when they would ask for permission from Luang Pu, the picture would turn out every time. It was really amazing!

At the royally-sponsored cremation, a lot of people came. It was so crowded that there was no place to stand – the path to the funeral monument was lined full of people queuing up to be able to pay their respects to Luang Pu Waen’s remains for the last time. His Majesty the King and many members of the royal family came to perform Luang Pu’s royal cremation. As for the Saṅgha, the Saṅgharāja, Somdet Phra Nāṇasangworn, and many well-known Kruba Ajaans came together for the ceremony at this time as well.

Finally here, both of us would like to leave this with the laypeople, and all people of good will: you can all help to come and cultivate goodness, help to look after and restore the monastery so that it is bound to continue to be a source of faith and inspiration, as it was when Luang Pu Waen was still alive.



JUNLA WANNAPHUN:

LAY ATTENDANT OF WAT DOI MAE PANG

Khun Yai Junla came here about 12 years ago. She has related:

When Luang Pu Waen was still alive, this monastery was constantly developing and prospering. It was peaceful and cool and refreshing. There were a lot of faithful lay devotees both within Thailand and abroad. Once he passed away, it was bound to leave Luang Pu Noo here on his own. In looking after the dwellings and the other various buildings, it wasn't enough, because the monastery covers a very broad area. Afterwards, Phra Ajaan Noo-Pin came to attend on Luang Pu Noo when he became ill – until he passed away. Tan Ajaan Noo-Pin began restoring the monastery to something close to its state in former times: there was repairing various kuṭis, looking after the roads and paths and forest – to make them beautiful, because the monastery had basically been abandoned for over 10 years. And there was planting more trees behind Luang Pu Noo's museum, especially rubber trees – a lot of them. This enabled 'goose-egg' mushrooms to sprout every year, and created a space for faithful devotees to be able to go and sit in meditation. Apart from that, the monastery also has a large fish pond. There are a lot of fish for visitors to come and feed, and have a chance to relax. Now, there are increasing numbers of faithful devotees with respect for Luang Pu who come to pay their respects and ask for blessings – especially kids and the younger generation, which is a good sign that, at present, more of the new generation have turned towards going to the monastery, and have turned towards searching for Dhamma.



Going forward, we're bound to rely on the strength of the faith of disciples and second-generation disciples of Luang Pu to help look after this monastery. We continue to be inextricably linked with Luang Pu's spiritual perfections.



WITAI DEWAPHUCHOM:
FORMER LAY ATTENDANT FOR
LUANG PU WAEN WHEN HE STAYED
AT WAT HUAY NAM RIN



In conversation with Khun Dta Witai, he has related:

Luang Pu Mun came wandering on tudong from Wat Chedi Luang and arrived at Nam Rin village. When he came to Huay Nam Rin, he asked the villagers where any mountain hills and streams were in the area. The villagers thus took him to Huay Soam. It's called 'Huay Soam' ('Orange Stream') because in the morning the water would have a slightly acidic taste, and later in the day, it would have a slightly sour flavour. The villagers helped to build a hut for him to reside in, which was located at the base of a large tree.

From there, Luang Pu Mun walked further into the forest to find a place to meditate and found the headwaters of a spring which had constantly running water and a good natural flavour. He thus called this place 'Huay Rin' ('Gentle Stream'), and an important thing was that it was very far away from the village. He stayed here about four or five days and then continued wandering on tudong towards Chiang Dao. Before leaving, he told the villagers that if any 'tudong monks' came, they should be recommended to stay at Huay Rin.

After that, there were Ajaan Paan, Ajaan Phua, Ajaan Peng and Luang Pu Dteu. As for Luang Pu Waen, he came along and joined them later. The villagers built a kuṭi and offered it for him to stay in – enough to escape the heat of the sun or the rain. As for the Sālā at that monastery, when there was a cremation, Luang Pu Dteu would go and ask for the wooden lid from the coffin to use as a floorboard in the Sālā. And at that time in the monastery, there was only a single wooden

Buddha statue. Afterwards, the monks who had come to spend the rains' retreat together split up and went to stay in various places. That left only Luang Pu Waen staying there by himself. Not long after that, Luang Pu Chorp came on tudong and stayed with Luang Pu Waen. In the morning, they would come together on alms-round to the regular village market every day. There were faithful lay devotees who would often go to hear Dhamma teachings at the monastery.

Not long after that, possessive monks in that area 'invited' them to go elsewhere and soon the monastery was burned down. They thus moved to Huay Soam – right where Luang Pu Mun once stayed. Luang Pu Waen and Luang Pu Chorp would only see each other at the time for alms-round, or to consult with each other about points of practise or discuss Dhamma. Apart from that, they would split up, going into the forest to look for a place to meditate according to their own character and temperament. Later, Luang Pu Chorp went wandering on tudong elsewhere. As for Luang Pu Waen, he went to stay at Wat Baan Pong before Luang Pu Noo would come and invite him to Wat Doi Mae Pang.

ABOUT AMULETS AND POWERFUL OBJECTS

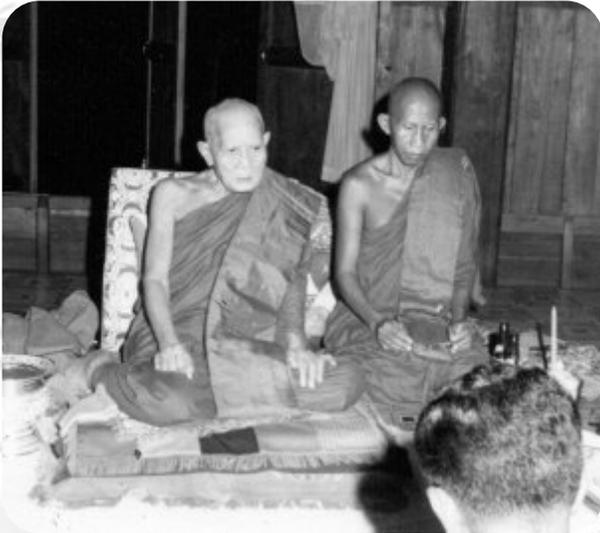
About amulets and powerful objects, or auspicious items that we go looking for and collect, Luang Pu Waen Suciṇṇo gave his view as follows:

Luang Pu would always say that we are strange. If we're given the real thing – that is, Dhamma – we don't like it. We just like and want external things. The ultimate place of abiding is the Triple Gem – that's already the ultimate. But we turn away from that in disinterest, and take an interest only in external things. Thus it can be said that when we aren't able to take the qualities of the Triple Gem as our refuge, it is because our spiritual faculties are still very weakly developed. We haven't gotten to cause and effect. We take up external things like medallions, which are medallions with an image of the Buddha.

It is good in its way. If a person understood the significance of that item, Luang Pu would give them some reflections in the way of Dhamma: those auspicious items – if you take them to protect yourself and kamma cuts in, they can't protect

you. There is nothing that will oppose or withstand the force of kamma. But if a person understands the significance of that item – that the people who make them, for the most part, use as a symbol those who are devoted to cultivating goodness – then keeping an auspicious item close to one is an instrument for cautioning one’s own recollection and discernment, not letting one become heedless in one’s behaviour. We have to cultivate only goodness, constantly, because the world only reveres and respects good people. We have good things within us. We have to cultivate only goodness in this way. Then we can say that a person receives benefit from that auspicious item.





*PHRA KHRU CITTAVISODHANĀJAAN
(LUANG PU NOO SUCITTO)*

The Original Abbot of Wat Doi Mae Pang



‘If we didn’t have Luang Pu Noo, we wouldn’t have known Luang Pu Waen’

HOME AND BIRTHPLACE

Phra Khru Cittavisodhanājaan (Noo Sucitto) was originally from Central municipality, Yasothon district (now Yasothon province). His original name was ‘Noo-Cut’. He was born on March 16th, 2457 (1914). His family heritage is as follows:

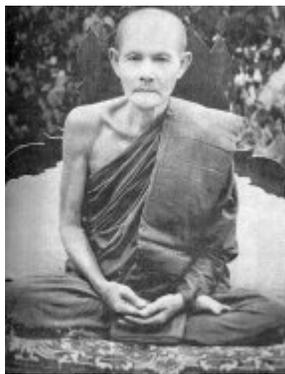
His father was Mr. Phet Seesai; his mother was Mrs. Moon Seesai. He had one younger sister with the same mother and father, Mrs. Phoon (Lek) Phonhaan.

He finished his formal education at grade four. His mother and father were farmers – he lost both of them and was orphaned when he was little, so he went to live with his paternal grandmother. Later, his grandmother also died and he thus went to stay with his aunt, who raised him until he was 17 or 18 – the year she

passed away as well. A relative came and took in his younger sister; he entered a monastery and ordained as a novice in order to study Dhamma.

GOING FORTH AS A NOVICE

Luang Pu didn't have anyone to look after him, so he had to hire himself out as a labourer digging and building roads. He made 15 baht a day. He worked for a month **until he was able to put his money together to buy robes and the other requisites necessary for him to ordain.** He then presented himself at the village monastery and asked to ordain as a novice, in order to train – in learning to



memorise chanting, and to study various other *gāthās*. At that time, **Luang Pu Mun Bhūridatto** was just over 50 years old and had come to put up his glot and stay temporarily in an abandoned cemetery not far from the monastery he ordained in. He had heard of the reputation and Dhamma teachings of Luang Pu Mun before, and thus had a very strong wish to go and hear Dhamma from Luang Pu Mun directly. When he got there, he saw Luang Pu Mun sitting in the midst of about 40 or 50 monks and novices,

about to begin speaking on Dhamma. Novice Noo thus politely made his way in to pay respects. Luang Pu Mun asked, “Where have you come from?” He respectfully told him. Luang Pu nodded in acknowledgement and didn't say anything further. Soon after, Luang Pu Mun began expounding Dhamma. Everyone there sat in meditation, determined to listen in complete silence.

Novice Noo sat in meditation with eyes closed, peaceful and still, determined to listen to the Dhamma with a mind so pleased and satisfied that his heart couldn't describe it. A strange coolness and peacefulness arose. Even when the Dhamma teachings were finished, he still didn't withdraw from concentration – he sat right there in stillness until almost dawn. His mind then withdrew, and he returned to his monastery to prepare for alms-round. His heart was refreshed and delighted all day. A confidence in Dhamma arose and he determined that he would ask to ordain as a monk, in order to practise Dhamma for the rest of his life.

ORDINATION

When he was old enough to ordain (as a monk – 20 years old), he underwent the ceremony for ordination in the monastery he had become a novice in, which was affiliated with the Mahā-Nikāya. He studied the Dhamma and Vinaya and trained in memorising chanting, as well as training in meditation by himself according to the way of advice he had received from Luang Pu Mun.



In the month of June, 2486 (1943), **Luang Pu Noo re-ordained as a monk affiliated with the Dhammayut tradition in the Uposatha Hall at Wat Saang Soke** (Wat See Dhammaram), with Phra Khru Cittavisodhanājaan (Tongphoon) as his preceptor, and Phra Khru Visānsilakhun (Hoam) as both his announcing ajaan and second-announcing ajaan.

WANDERING TUDONG

In the year 2489 of the Buddhist Era (1946), after determinedly training in concentration and insight to an appropriate degree, Luang Pu Noo decided to go wandering on tudong, seeing that: “Staying here sitting and sleeping in the monastery isn’t agreeable to me – it’s just too superficial. I should go out into the forests and search for truth, following the model of tudong monks and Kruba Ajaans in the tradition of practise.”

In his character and temperament, Luang Pu Noo was a monk who was content with little – he used an old glot that another monk had left for him; his shoulder-bag was not the best; his alms-bowl was old; his robe was ripped and torn and was patched together just enough to use... He believed in “content with little in order to gain the Path” – which he has always held to.

Luang Pu Noo went off wandering on tudong towards Amnat Charoen and put up his glot to stay in an abandoned cemetery, in the area of Lerng Nok Tha, for three or four months. Phra Ajaan Dee (Channo) came and stayed with him as well. After that, he went off on tudong by himself, going towards Mukdahaan, and



stayed with Ajaan Kham for a period. Then he went off looking for seclusion and solitude in the province of Nakhorn Phanom, putting up his glot and staying in wild forests and mountains. He travelled from Nakhorn Phanom to Sakon Nakhorn in order to receive teachings and instruction from **Luang Pu Fun Ācāro** at Wat Pah Phu Donphitak, but Luang Pu Fun went to practise in search of solitude at Phu Wua, Seka district, Nong Khai province. Thus he followed him and stayed meditating with Luang Pu Fun for three or four months, before taking his leave and wandering on tudong further.

Luang Pu Noo wandered on tudong towards Tha Song Khon, Hua Chang village, Thoong village... and then paid his respects and asked for skilful strategies in Dhamma from Luang Pu Mun at Nong Pheu village. Usually, Luang Pu Mun didn't want a lot of monks and novices staying with him, so as soon as he had given some suitably skilful means in Dhamma, he would have them split up and practise on their own. When there was a problem (in their practise), they would thus come back and respectfully ask about it. Or, when Luang Pu Mun would send his mind out to check on them and he saw that this or that disciple had a problem, he would send a monk or a layperson to them and have them come to see him at various intervals.

When it was coming up to the rains' retreat, Luang Pu Mun had Luang Pu Noo spend the rainy season with **Luang Pu Orn Ñānasiri** at Wat Muang Khai, Phanna Nikom district, Sakon Nakhorn province.

TUDONG IN THE NORTH OF THAILAND

Luang Pu Noo studied and practised with Luang Pu Orn Ñānasiri throughout the rains' retreat. When the rains'



retreat ended, he thus took his leave of Luang Pu Orn and **went off on tudong with the intention of going to the provinces of the north of Thailand.** Luang Pu Noo left Sakon Nakhorn and wandered down to Kalasin, and then went and put up his glot in the area of Khon Kaen. He was confronted with the difficulties of malaria without any medicine to treat it. He had to use ‘Dhamma-medicine’ by **“going into concentration and separating the properties – breaking apart the body – investigating the Dhamma of the properties, right up to investigating the properties of the world, and bearing down on the feelings resulting from the fever until they disappeared. It was a way of verifying and seeing that concentration is really the foremost Dhamma-medicine.”**



Luang Pu wandered on tudong from Khon Kaen to Chayapoom, Loei, Loam Suk, Petchaboon... Apart from cultivating effort for his own sake, he would teach villagers along the way – encouraging them to give up their worship of spirits and turn towards taking the Triple Refuge. At the same time, he would help the villagers expel the spirits and give them various mantras as a means of clearing up and easing some of their suffering.

“In the holy water from Luang Pu Waen, loving-kindness was supreme. As for the holy water from Luang Pu Noo, it was a very powerful protection from charms and curses.”

Luang Pu Noo continued on tudong through Pitsanuloke, Uttaradit, Phrae... He wouldn't accept staying anywhere for longer than one night – he was intent on getting to Chiang Mai quickly.

Luang Pu Noo arrived in Chiang Mai when he was 29 years old, and stayed in Chiang Mai from then on. He spent a single rains' retreat in his home village in Yasothon – only in order to help his preceptor build an Uposatha Hall. Apart from that, he always stayed in Chiang Mai.

PUTTING DOWN ROOTS AT DOI MAE PANG



Luang Pu Noo had stayed and meditated with **Luang Pu Sim Buddhācāro** for a short period when faithful devotees from Pah Per village, Saaraphee district, arrived and asked for a monk from Luang Pu Sim – in order to have him come to stay there and acknowledge the faith of the villagers. Luang Pu Sim thus arranged to have Luang Pu Noo stay at Pah Per village, Saaraphee district. He stayed there for two rains’ retreats. While practising his meditation there, he had a vision of the area of Doi Mae Pang and understood that it was his original or former place of residence. He thus bid his farewell to the faithful devotees at Pah

Per village and went out wandering in search of the place in his vision, until he came to Doi Mae Pang. He put down roots there from then on.

Other Kruba Ajaans say that Luang Pu Noo first went to Doi Mae Pang in a group of three monks – with **Luang Pu Brom Cirapuñño** – who afterwards went to stay in Baan Doong district, Udon Thani province, and **Luang Por Khambaw Thitapañño** – who later built a monastery in the forest near Dtaan village, Sawaang Daen Din district, Sakon Nakhorn province. Luang Pu Noo was thus left to stay in his glot at Doi Mae Pang by himself.



LP Brom



LP Khambaw

LOCAL MONKS TRY TO DRIVE HIM AWAY

Luang Pu Noo relied on villagers while out searching for the place he had seen in his vision – that is, Doi Mae Pang. At that time, it was an overgrown forest full of various kinds of wild animals – and, it was said, fierce spirits. The villagers thus would not approach or enter that area.

Luang Pu Noo was satisfied and content with the place. Doi Mae Pang was not far from the village and it was enough to be able to depend on for alms-food. He thus set up his glot and meditated there by himself. Meditating on that first night, his mind and heart were very cool and peaceful. A vision arose showing that the place had formerly been a monastery in the past. In the vision, he saw experienced monks filling the grounds of the monastery, sitting peacefully and orderly in an inspiring fashion. And in the vision, it told him that there had been arahants living here.

Apart from that vision, a lot of discerning Dhamma arose for him. He thus decided on that first night: **“I am going to stay here.”**

When the villagers heard that a tudong monk had set up his glot and was meditating there, they came up to offer food and listen to Dhamma. They thought: **“His Dhamma is new and unusual! His way of practise is inspiring!”** Thus they invited him to stay there, and helped to build a thatched-leaf hut which they offered for him to use.

Luang Pu Noo had meditated in the hut for only a few days when a possessive local monk in the area came looking for him, together with a show of force trying to drive him away and go somewhere else. That monk and his group tried to drive Luang Pu away for 15 days, but Luang Pu remained impassive and didn't argue or retaliate. **As it turned out, that monk developed a gradual swelling in his throat and died.** Thus there was no one coming to disturb him or try to drive him away.

Staying there a few more days, orders came from the Saṅgha head of the municipality, who came to drive him away again. The first time, he came with

seven monks and novices. When they came up, the weather was quite hot and muggy with the sun shining. **As those monks arrived, it became dark and cloudy and a strong wind began to blow right away.** The head monk of the municipality came and sat down in the hut. He didn't come right out and tell him to leave, but gave it as a suggestion – saying that he couldn't keep staying there. Luang Pu Noo said that the villagers had invited him to stay, built the hut and offered it to him – he thus couldn't throw away the faith of the laypeople. He would leave when the villagers didn't want him to stay there.

As it turned out, no one left disappointed. **A thunderbolt crashed through the sky and a branch broke off a tree and fell. The branch punched through the roof of the hut right where the head monk of the municipality was sitting –** but the branch remained on top of the roof, so no one was harmed. The head of the municipality was startled – he jumped up and stood hugging one of the pillars holding up the roof. All of the monks and novices then left in a hurry, threatening that they would be back. Luang Pu Noo called after them: **“Yeah! Come back again!”** That night, Luang Pu sat in meditation from dusk. About 10 p.m., he thus came out to do walking meditation, and at midnight he returned to sitting meditation in his hut. When his mind became peaceful and consolidated, he heard a loud sound arising from out of his own mind:

“Tomorrow, if I'm not up to his tricks, he's actually going to kill me!”

In the morning, all of the faithful came up to offer food and saw the branch that had come through the roof. They helped to repair and re-thatch the roof. After offering the food, they all returned without Luang Pu telling them what had happened.

Later on, Luang Pu sat in meditation and saw monks and laypeople coming towards the base of the mountain – about 40 or 50 people. Some of the laypeople were holding machetes, some had scythes, some had hoes, some had shovels... indicating that they were also going to dig the hole to bury him in. Luang Pu understood the situation in that way and thus sat and waited – determining in his heart to spread loving-kindness to that group of people.

The original group of monks and novices came up the hill and handed him a letter: **“We have a letter for you to read; you are then invited to come down to the monastery in the village.”** Luang Pu had understood and anticipated the situation beforehand and thus didn’t go down. He said: “Ohh... I can’t go down! If I go down, who will come and help build the monastery for me?” The Saṅgha head of the municipality tried to speak in smooth and gentle words to get Luang Pu to come down in accordance with the invitation in the letter. But he wouldn’t accept the invitation. The head monk thus had someone go down to the group waiting at the base of the mountain and have them come up. The monks and the leader of the laypeople all joined in speaking forcefully and menacingly to drive Luang Pu out, with the laypeople that came – for the most part – sitting and listening to the monks argue.

Luang Pu Noo replied: **“Stop. Don’t come and try to kick me out. I’ve asked to set down my mind, my heart – to set down roots right here. I won’t move out, back down, or go anywhere anymore. I am going to build a monastery here. Live or die, bad or good – never mind. I’m going to take this life of mine as something to offer to the religion, starting right now.”**

Then he sat with his eyes closed in meditation, ending the argument with that group of people – together with a determination upon his integrity in his heart: *“I am going to start building a monastery, beginning this very moment.”* That group of people kept talking for a long time to try to drive him out; when they saw that they weren’t getting anywhere, they thus left and went back down the mountain.

Luang Pu Noo put down roots at Doi Mae Pang from then on. **It is counted as**



the first Dhammayut monastery in Phrao district – Wat Doi Mae Pang. It is a peaceful and secluded place. Before, there was no road passing by; and before it was established as a monastery, many Kruba Ajaans had stopped or passed through, putting up their glots to meditate – such as **Luang Pu Mun, Luang Pu Dteu, Luang Pu Waen, Luang**

Pu Khao, Luang Pu Sim, Luang Pu Brom and Luang Pu Khambaw, for example.

For Luang Pu Noo, he directly knew the circumstances in the past, and how things would proceed in the future for Doi Mae Pang, including how it used to be his own place in former times. He thus decided to put down roots there permanently.

FEW PEOPLE KNOW WHAT SHOULD BE KNOWN

Luang Pu Noo sat in meditation and saw that Luang Pu Waen was ill at Wat Baan Pong. Thus he went to receive him and have him come to stay with him. At that time, Luang Pu Waen was 75 years old. Luang Pu Noo was 48 years old. When they came to Mae Pang, Luang Pu Waen made an agreement with Luang Pu Noo: *The various duties and responsibilities, such as looking after the dwellings, receiving visitors, giving talks, teaching and training people, the burdens of managing the monastery, giving the precepts or blessings to good people who come to cultivate goodness, and all others duties that arise within or without the monastery - let them all fall as a burden on Phra Ajaan Noo alone. As for Luang Pu Waen, he would stay there in the position of a Venerable elder - someone who practises Dhamma and doesn't take on any burdens apart from that very practise of Dhamma.*

TURNED INTO A MONSTER OR A DEMON

When Luang Pu Waen came to Doi Mae Pang and had relinquished all burdens and responsibilities, **Luang Pu Noo, in the position of abbot, had all kinds of external affairs of the world coming up into the monastery.** It became a supremely heavy burden and a hindrance. Instead of having an opportunity to pour in effort, searching for the liberation he desired, he had to come back and contend and contest with people almost all over the country. In looking back over the time when Luang Pu Waen was still alive, Luang Pu Noo strove and made effort in developing the spiritual perfection of patience to a remarkable degree. At first, there weren't yet many people coming to pay respects to Luang Pu Waen - everyone had an opportunity to pay their respects and get close to him, which satisfied and delighted them. But in the period **after more people experienced**

marvels and miracles associated with Luang Pu, Luang Pu's reputation spread and was broadcast all over the country: people of all kinds streamed to Wat Doi Mae Pang. Even the tour groups who came to Chiang Mai had Wat Doi Mae Pang as one of their most popular attractions.

During the time when Luang Pu Waen was in good enough health – not sick or unwell – to be able to come out and receive visitors, he would come out and receive the faithful laypeople. As one group would leave, a new group would arrive and Luang Pu could find no time to rest at all.

When Luang Pu would come out and sit, some people would want to sit as close to him as possible, competing for the chance to bow at his feet. They would grab his hands to bless their face or head. **They would grab the hem of his robe to caress their face and head. Even some of the women couldn't refrain from doing this. Some people would be pushing and pressing their way forward until Luang Pu's chair was nearly knocked**



over! When he got up or went to walk, people would surround him and would often be pressing in until he was unsteady on his feet. Those of us who acted in this way: have we ever wondered how Luang Pu, who was elderly and afflicted with little vigour or strength, was able to endure this?

Some people would come and challenge him to show his knowledge, wanting to test out whether Luang Pu Waen was truly the monk he was rumoured to be or not. People who made medallions or amulets would come and pressure him – or, try to finesse or trick him in various ways – into blessing their wares by inscribing sacred symbols on them. They would come asking to shave some of his hair, or cut his nails, or wipe off some of his skin follicles in order to make auspicious items of various kinds.

The monastery had a very strict policy on taking pictures of Luang Pu, because his eyes were sensitive to the flash of the cameras. Some people would ask to take

a picture of Luang Pu in order to have a keepsake to express their veneration to it. Some people would take pictures to package and sell – or to make lockets to sell. Even this was endurable.

Some people would take pictures while Luang Pu was eating, with his hand going down into his bowl and his face bent over, reflecting on the food in his bowl – *and it would be presented as a picture of him blessing an auspicious item for them.* Or, a picture of them offering something to Luang Pu *would be presented as a picture of Luang Pu giving them an auspicious item that had been blessed* – in order to use for advertising the sales of their holy objects, giving the impression that they had been blessed, for example. The people who came to see Luang Pu really came in all kinds, all temperaments, and all defilements. They would come without respect to time – whenever they arrived, whether it was pre-dawn or midnight, they would demand to see Luang Pu.

The monastery set a time for paying respects and visiting with Luang Pu. People would come in succession at all times, pleading to go in and pay respects to Luang Pu since they had come so far – or dropping the names of this or that group of people. Sometimes Luang Pu would be unwell. He wouldn't come out, and people would say that they were being obstructed, or they would say that Luang Pu was being held like a prisoner, or that only rich people were allowed to see him and poor people weren't let in. They would all single out Luang Pu Noo and come to reproach and criticise him. The position of abbot thus fell to becoming a target for insinuations that he was a monster or a demon – obstructing people and not letting them in to see Luang Pu Waen.

DEVELOPING THE SPIRITUAL PERFECTION OF PATIENCE

Luang Pu Noo Sucitto became the '**Demon King**'¹² in the eyes of many who thought he was a monster or a demon, right up until the present day. In the position of abbot, Luang Pu Noo had to take responsibility for protecting Luang Pu Waen and looking after him, so that he could show kindness to the laypeople for as

12. Literally “ทศกัณฐ์” (*totsa-gun*) or ‘ten-necked’ – a reference to Rāvaṇa, the demon-king of the isle of Lanka in the Indian classic tale, the Rāmāyaṇa.



long as it was possible for him to do so. Right from when he first came to Wat Doi Mae Pang, Luang Pu Waen put down all responsibilities and didn't get involved with people or any duties at all. Luang Pu Waen would protest to Luang Pu Noo that he wouldn't be able to manage in keeping up this agreement, but Luang Pu Noo would never get to the point of becoming angry or resentful at all:

“Luang Pu Noo has done the absolute best.”

Another important point is that all the other Kruba Ajaans would say: **“The King trusts him. He sees that only Luang Pu Noo would be able to protect and look after Luang Pu Waen. His Majesty thus entrusts this burden to Luang Pu Noo.”** Luang Pu Noo was pounced on and criticised a lot, proportionate to the large amounts of money that were flowing in to Wat Doi Mae Pang – *“And where has Luang Pu Noo put it?”* There were many who took to calling him **‘Godfather Noo’**... Disciples of Luang Pu Noo have said that Luang Pu Noo didn't have any personal funds – it was all monastery money, Saṅgha funds, to which he oversaw the keeping or using of it in the name of the Saṅgha. The money that was received from faithful laypeople was used to build all kinds of permanent buildings, such as building the ‘Suciṇṇo’ Wing (of the Chiang Mai University Hospital), the Luang Pu Waen Suciṇṇo Museum, the Uposatha Hall, the Sālā and other building works in Wat Doi Mae Pang, and the Phra Khru Cittavisodhanājaan (Noo Suciitto) Museum, for example.



At the end of his life, as a monk, he passed away of illnesses due to old age in the year 2548 of the Buddhist Era (2005), at the age of 91.



LUANG POR NOO-PIN ṬHĀN'UTTAMO
(*PHRA KHRU SUCIṆṆĀNUWAT*)



The Abbot of Wat Doi Mae Pang, Phrao district, Chiang Mai province.

“**The old monk**” is what Luang Pu Waen called him when he was still young.

It may have been a ‘Dhamma-riddle’ that Luang Pu Waen gave him, because in those times he was still inexperienced in the monkhood, and in years, and the words “the old monk” have now come true: Kruba Noo-Pin has become the Abbot and has received the title “*Phra Khru Suciṇṇānuwat*”, which translates as: ‘**One whose progress follows in the footsteps of the way of practise of Luang Pu Waen**’.

Original Name: Noo-Pin Luanglaak. He has three brothers, two sisters and two siblings with a different mother.

Father’s Name: Mr. Boon Luanglaak

Mother’s Name: Mrs. Junlee Luanglaak

Born: October 30th, 2493 (1950) at Koke Suwann village, Dtaan Nerng municipality, Sawaang Daen Din district, Sakon Nakhorn province. He received his basic education at the Tha Chuang village school, Thoong Fon municipality, Nong Haan district, Udon Thani province (which is now Thoong Fon district, Udon Thani). After that, his family moved to live permanently in Baan Doong district, Udon Thani province, right up until the present.

Ordained: May 29th, 2515 (1972) at Wat Pho Samphorn, Maak Khaeng municipality, Central district, Udon Thani province. His **preceptor** was Phra Rājamedhājaan, his **second announcing ajaan** was Phra Mahā Khamsing, and his **announcing ajaan** was Phra Khru Samuwichit. After he was ordained, he went to stay at Wat Pah Buraphaawan, Baan Doong district, Udon Thani province.

In the year 2519 of the Buddhist Era (1976), he came to spend his rains' retreats at Wat Doi Mae Pang until Luang Pu Waen passed away. **He was one of the nurse- and attendant-monks of Luang Pu Waen**, but for the most part, he would help to attend on Luang Pu during the night shift. Outside of the rains' retreats, he would wander on tudong in various places throughout the north, northeast and south of Thailand, and through Burma and Laos. Travelling, his method would be solely walking, through areas of wild forests and mountains.

He returned to attend on Luang Pu Noo when he became ill, until Luang Pu Noo passed away. **He accepted an appointment to become the second abbot of the monastery, up until the present.**



WAT DOI MAE PANG



Gateway



Front Pavilion



Luang Pu Waen's Chedi



Main Sālā



Eating Hall



Luang Pu Noo's Kuṭi



Luang Pu Waen's Final Kuṭi



The Abbot's Kuṭi



The 'Kuṭi for Roasting Defilement'



Bell Tower – formerly used as an operating theatre for Luang Pu



Uposatha Hall



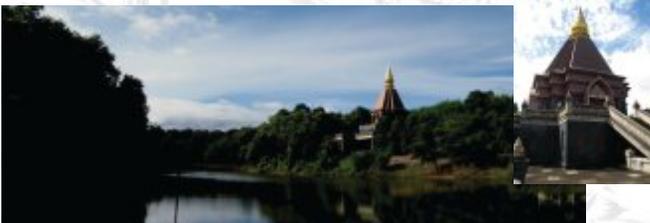
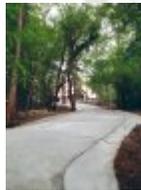
Luang Pu Waen Sucinno Museum



Ajaan Naak Atthavaro's Memorial Kutai



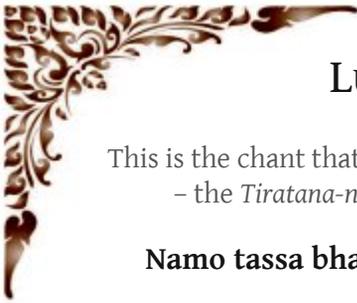
The 'Royal Residence' – where the King would stay



Luang Pu Noo Sucitto's Funeral Monument



Luang Pu Waen Sucinno's Funeral Monument



LUANG PU WAEN'S CHANT

This is the chant that Luang Pu Waen would use to spread loving-kindness
– the *Tiratana-namakāra-gāthā*, or the ‘*Tum Wat Phra*’, as follows:

Namo tassa bhagavato arahato sammā-sambuddhassa (x3)

Yo sannisinno vara-bodhi-mūle, māraṃ sasenaṃ sujitaṃ vajjeyya
Sambodim-āgacchi ananta-ñāṇo, lok'uttamo taṃ paṇamāmi buddhaṃ

Ye ca buddhā atītā ca, ye ca buddhā anāgatā
Paccuppannā ca ye buddhā, ahaṃ vandāmi sabbadā

Iti-pi so bhagavā araham̐ sammā-sambuddho
Vijjā-caraṇa sampanno sugato loka-vidū
Anuttaro purisa-damma sārathi
Satthā deva-manussānaṃ
Buddho bhagavā-ti

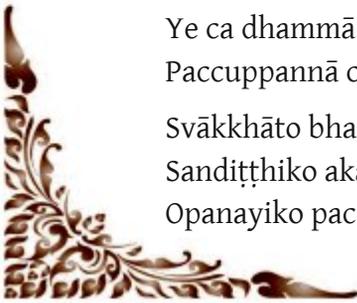
Buddhaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi
N'atthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ
Etena sacca-vajjena, hotu me jaya-maṅgalaṃ

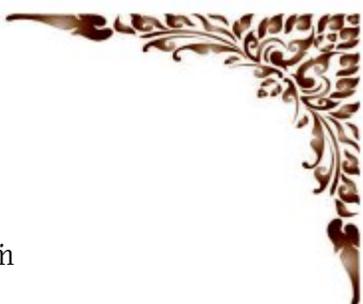
Uttam'aṅgena vande'haṃ, pāda-paṃsurū var'uttamaṃ
Buddhe yo khalito doso, buddho khamatu taṃ mamaṃ

Aṭṭh'aṅgiko ariya-patho janānaṃ, mokkhappavesāya uju ca maggo
Dhammo ayaṃ santikaro paṇīto, niyyāniko taṃ paṇamāmi dhammaṃ

Ye ca dhammā atītā ca, ye ca dhammā anāgatā
Paccuppannā ca ye dhammā, ahaṃ vandāmi sabbadā

Svākkhāto bhagavatā dhammo
Sandiṭṭhiko akāliko ehi-passiko
Opanayiko paccattaṃ veditabbo viññūhī-ti





Dhammañ jīvitañ yāva nibbānañ saraṇaṃ gacchāmi
N’atthi me saraṇaṃ aññañ, dhammo me saraṇaṃ varaṃ
Etena sacca-vajjena, hotu me jaya-maṅgalaṃ
Uttam’āṅgena vande’haṃ, dhammañ-ca duvidhañ varaṃ
Dhamme yo khalito doso, dhammo khamatu taṃ mamañ
Saṅgho visuddho vara-dakkhiṇeyyo, sant’indriyo sabba-malappahīno
Guṇehi nekehi samiddhi-patto, anāsavo taṃ paṇamāmi saṅghaṃ
Ye ca saṅghā atītā ca, ye ca saṅghā anāgatā
Paccuppannā ca ye saṅghā, ahaṃ vandāmi sabbadā
Supaṭipanno bhagavato sāvaka-saṅgho
Uju-paṭipanno bhagavato sāvaka-saṅgho
Ñāya-paṭipanno bhagavato sāvaka-saṅgho
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho
Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā
Esa bhagavato sāvaka-saṅgho
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṃ puññakkhettaṃ lokassā-ti
Saṅghaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi
N’atthi me saraṇaṃ aññañ, saṅgho me saraṇaṃ varaṃ
Etena sacca-vajjena, hotu me jaya-maṅgalaṃ
Uttam’āṅgena vande’haṃ, saṅghañ-ca duvidh’uttamañ
Saṅghe yo khalito doso, saṅgho khamatu taṃ mamañ
Icc’evam-accana namassa-neyyañ, namassa-māno ratanattayañ yaṃ
Puññābhisandaṃ vipulaṃ alatthaṃ, tassānubhāvena hat’antarāyo



THE CHANT USED TO PAY HOMAGE TO LUANG PU WAEN AT WAT DOI MAE PANG

Namo tassa bhagavato arahato sammā-sambuddhassa (x3)

Sādhu suciṇṇa-mahā-thero,
Supaṭipanno bhagavato sāvaka-saṅgho
Buddho araham saraṇam gacchāmi
Dhammo araham saraṇam gacchāmi
Saṅgho araham saraṇam gacchāmi
Tiratanānubhāvena ca
Suciṇṇa-mahā-therānubhāvena ca
Jaya-siddhi dhanam lābham
Sotthi bhāgyam sukham balaṃ
Siri-āyu ca vaṇṇo ca
Bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyu ca
Jīva-siddhī bhavantu me
Sadā sotthi bhavantu me.

(Sādhu!)

MAKING THIS BOOK (THAI VERSION)



I don't have any knowledge of making books – I can't even type! But with a wish to create this book, I made a determination and asked for permission from Luang Pu Waen Suciṇṇo, Luang Pu Noo Sucitto, and Phra Khru Suciṇṇānuwat – the current abbot. I asked for permission to make this book. When I was given permission, I collected information from various books, from the recollections of older people, from Kruba Ajaans who together attended on Luang Pu – right up to faithful lay devotees who came to pay respects and request blessings from Luang Pu at Wat Doi Mae Pang. Thus I began to make this book, but still there were many obstacles and difficulties. Finally, I went and lit some incense, bowed, and requested Luang Pu's blessing and kindness to help find people who would come and help me succeed in making this book.

At Wat Doi Mae Pang one day, I met Pi Moo and Pi Jui, who had come to help give some advice in making the book. After that there was Kruba Dtook – who had previously worked at a printing company when he was a layman – who came to help, and I began to invite people I knew to share in the goodness of sponsoring the book until it was completed. It has come out as the book I was aiming to make in every way.

Finally, I hope most of all that this book will be of the greatest benefit to those who have an interest in the Dhamma of Luang Pu Waen, and that they are able to bring it into their own practise, following in the footsteps of his way of practise – until the benefits arise for themselves, their families, and for all beings in the world.

– *Wilaiwan Wannaphun*

Down from the clouds

Famous monk is not as lofty as legend persists

THE supernatural is commonplace in Thailand. There are ghosts and spirits everywhere and, naturally, you take precautions in respect of them, whether you're building a house, going abroad, or making changes in the Cabinet. There are all kinds of experts to give the advice and protection you

need: magicians, astrologers, mediums and so on. Even Buddhist monks have a reputation in this field, though strictly speaking they're supposed to give the supernatural a wide berth. In fact, one of the people most famous for his extraordinary powers is Luang Bhua Waen. Recently, a party of Thai

doctors went to visit him, and this account of the meeting, told to CHARLES BROWN in Chiang Mai, provides a vivid picture of the mixture of humour, credulity, respect and scepticism with which the Thais view the supernatural as well as the down-to-earth attitude of the monk involved.

THERE were seven of us making the trip: four doctors, a nurse and two photographers. The Prime Minister had asked for a picture of Luang Bhua Waen to put in the new wing of a hospital. Also, Luang Bhua Waen is 92 years old. He's in fairly good health but his eyes are troubling him, so one of the doctors — an occultist — went to look him over.

The temple is in the village of Doi Mae Bang near the *amphoe* (district) town of Prao — that's about one hundred kilometres north of Chiang Mai. Some probably know that Luang Bhua Waen has been famous about five years. I didn't know anything about him before that time. The people in the village think he's an *arahan* (enlightened being), probably because he's always been kind to them, and sympathetic. But before this strange thing happened about five years ago, no-one outside the *amphoe* knew anything about him.

What happened was that a pilot of the Royal Thai Air Force was flying a plane — well, I don't know how high — but up in the clouds anyway. And he suddenly noticed a monk sitting meditating outside his cabin . . . Yes, he thought that was strange. And he told people about it when

he got back, but no-one knew who it could have been.

He was so interested that he got his maps out, looked where he'd been flying and calculated he must have been over Doi Mae Bang when it happened. So he went back and talked to the villagers. They told him that Luang Bhua Waen was the monk they most respected and he decided it must have been him.



Visitors pay their respects to the waxwork image of the famous monk.

Besides, Luang Bhua Waen meditates, and that's already enough to make him unusual.

Since then he's been famous all over the country. Everyone goes to see him, and you can buy his picture and medallion everywhere. They're very popular. The day we visited Doi Mae Bang — this trip I'm telling you about — there were two coachloads of people at the temple, but the abbot wasn't letting anyone see Luang Bhua Waen.

That's understandable, of course. He's a very old man. But even we had a lot of trouble getting to see him. I mean, the abbot made it really hard. He said Luang Bhua Waen was tired, it wasn't convenient, why hadn't we come earlier in the day and so on. . . . I can't go into all the details. But you ask anyone who's been to the temple, or the villagers around and you'll know, what I'm talking about. There's even a joke that the abbot keeps Luang Bhua Waen under lock and key, it's so difficult to see him.

Anyway, with a lot of talking we managed to get permission for three of the doctors to look Luang Bhua Waen over in his room. Afterwards he was brought out, supported by a couple of temple helpers, and sat on the verandah for photographs.

That was the first time I'd seen him. I looked at him really closely, but to tell the truth there really wasn't anything special to see.

For half an hour he sat there while the pictures were taken but he didn't move at all — not even his eyes. Completely still. I wondered if he was still alive.

After a while I and another of the party became bored, so we went to a special building erected about

'Do you think I'm a bird?'

four months earlier to keep Luang Bhu Waen's waxwork image in. . . . What! You haven't heard that story either? But don't you read the papers?

About a year ago a doctor in Bangkok was ill. Somehow he met Luang Bhu Waen and asked him to help. The result was he was cured. The doctor wanted to show his gratitude and *tum bun* (make merit) at the same time. And as he was rich, he asked Madame Tussaud's in London to make a waxwork image of Luang Bhu Waen. From photographs, I suppose

They must have sent all kinds of pictures and measurements. They say it cost a million *baht* (US\$50,000), but Madame Tussaud's halved the price in exchange for a copy of the image for the London museum. There were all kinds of miracles when it arrived.

It was raining the day it reached Chiang Mai, but as soon as the image was taken out of the plane the rain stopped, the sun shone, everything was bright, sparkling

Now the image is in the special room in the temple grounds, life-sized. And you know, when I saw it there, I felt it was really Luang Bhu Waen himself — it was smiling, so realistic. Even the white under

the fingernails. Every detail was right, exactly the way it was. And my companion felt the same way I did. . . . Which was the *real* Luang Bhu Waen?

dissatisfied. I jokingly asked one of the doctors who'd examined him if he thought Luang Bhu Waen was really alive.

He said he'd wondered himself,

and while he was alone with him, to see if he understood things, he had asked — just for something to say — if he'd been afraid of tigers when he'd gone to meditate as a younger man?

When monks want to meditate they wander off in the forest during the dry season, looking for the wildest places in which to stay. And Luang Bhu Waen, who knows this doctor, just said in a very old, very quiet but sharp voice, "You've been a monk, and you can ask *that*?"

Which, we agreed, was a sign he was still mentally alert?

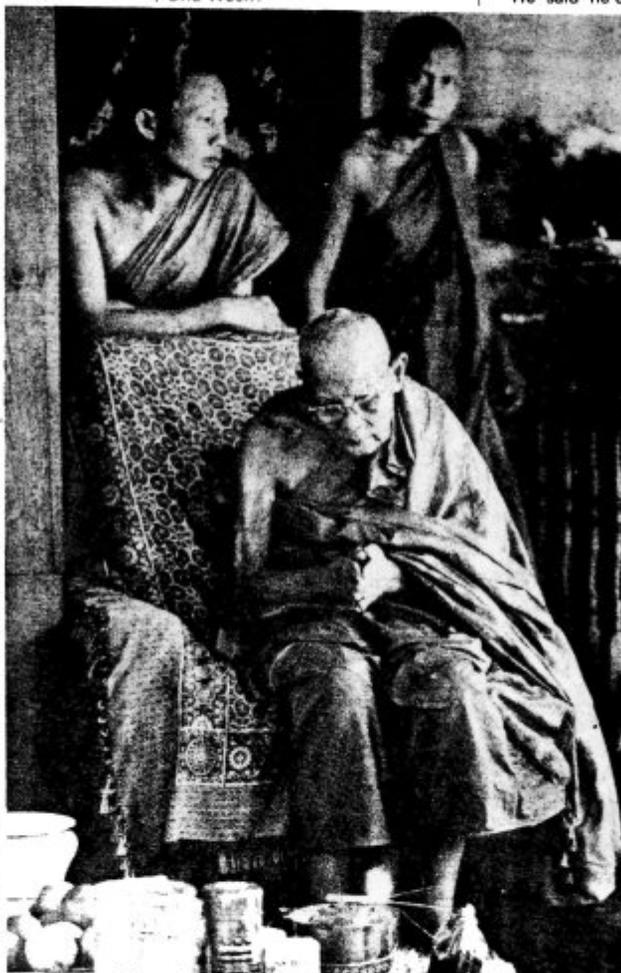
But even better than that. . . .

One doctor always had been curious about the Royal Thai Air Force pilot's story about the monk up in the clouds. He asked while he was examining Luang Bhu Waen if it really had been him floating up there.

Luang Bhu Waen didn't move. He showed no feeling. His eyes

remained closed. Just a tiny movement of the lips was evident and this old, very faint but sharp voice said:

"You think I'm a bird?" ■



Luang Bhu Waen, backed by the abbot of Wat Doi Mae Bang, makes a rare appearance to bless some food.

Afterwards we went back. The pictures were finished and Luang Bhu Waen had been taken to his room. We left the temple and drove back to Chiang Mai. I felt a little

NOTES AND THANKS

Much of the Biography is taken from the book “*Suciṇṇānusorn*” by Wisant Tilokachan.

The Dhamma Talks and Recollections are taken from the book “*Jiwa-Prawat, Paṭipadā, Phra Dhamma-Desanā Luang Pu Waen Suciṇṇo*”.

‘Practising Dhamma with Luang Pu Waen’ is from the book “*Prawat Phra Ajaan Plien Paññāpadīpo*”.

‘Luang Pu Khao Anālayo: About Luang Pu Waen’ is from the book “*Phra Khao Anālayo, Phra Arahan Haeng Tum Glong Pane*”.

The Biography of Luang Pu Noo Sucitto is from the book “*Buraphājaan vol. 3*” by Dr. Pathom Nikomanon.

Luang Por Noo-Pin Ṭhān’uttamo kindly furnished the pictures of Luang Pu Waen and the pictures of Wat Doi Mae Pang.

The translator would like to express:

Gratitude to **Phra Khru Suciṇṇānuwat** of Wat Doi Mae Pang, who gave his permission, help and support to translate and print this book;

Gratitude to **Luang Por Plien Paññāpadīpo** of Wat Pah Araññawiwek, for permission to include part of his biography, and for advice;

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“Dhammas... when someone gives in generosity, generosity gives its fruit.”

GLOSSARY

N.B.: As Luang Pu Waen often emphasises, language is an abstraction at some remove from an actual experience of knowing Dhamma. Expressions are the natural result of perceptions (A.VI.63), and the precise meaning of individual expressions can change according to context and the habits of individual speakers. The explanations given for the terms in this glossary are an aid to understanding the teachings in this book – in the contexts that Luang Pu uses them. Abstract, exhaustive ‘dictionary’ definitions of these terms can be found elsewhere.

Ādi-kalyāṇaṃ – (Pāli) ‘beautiful in the beginning’. The Dhamma, as teaching, practise and realisation, has been described as ‘beautiful in the beginning, beautiful in the middle (*majjhe-kalyāṇaṃ*) and beautiful in its culmination (*pariyosāna-kalyāṇaṃ*)’.

Aggregates – (Pāli: *khandhā*) our experience at any given moment can be wisely framed in terms of its five ‘aggregate’ qualities: material form, sensation, perception, mental fabrications and cognisance. Luang Pu often uses this along with the four **properties** or **sentient-form** to refer to our immediate physical and mental existence.

Ajaan – (Thai) derived from the Pāli word ‘*ācariya*’ (or rather, its Sanskrit equivalent: ‘*ācārya*’), it is a Thai term of address for any senior monk, and particularly one who others consider to be a teacher; it can also be used for any respected lay teacher or professor; see also **Phra Ajaan**.

Ajaan Yai – (Thai) *yai* means ‘big’, and ‘the big Ajaan’ is a traditional Northeastern Thai way of referring to the main teacher of a monastery or group of monks.

Anāgāmi – (Pāli) ‘non-returner’: someone who has reached the penultimate stage of awakening and, having made an end of lust and aversion, will not return to take a human birth again.

Anattā – (Pāli) ‘not-self’, not one’s identity: one of the three characteristics of all fabricated states, as well as being characteristic of an experience of unfabricated states.

Aniccaṃ – (Pāli) uncertain, inconstant or impermanent: one of the three characteristics of all fabricated states.

Antipyretic – medicine that counteracts the effects of a fever.

Arahant – (Pāli) ‘arahant’, worthy of respect: i.e. someone who is without defilement and has reached the ultimate stage of liberation. It is sometimes repeated as a meditation-word.

Arahanta-magga-ñāṇa – (Pāli) knowledge of the **Path** to arahantship.

Āsavā – (Pāli) ‘compulsions’ that flow out of an unenlightened mind. There are four: the compulsion of sensuality, the compulsion of being and becoming, the compulsion of views, and the compulsion of ignorance. The complete destruction of these compulsions is synonymous with attaining **Nibbāna**.

Avijjā – (Pāli) ignorance; a mind enshrouded by the darkness of not knowing clearly. It is the fundamental causal factor that gives rise to suffering.

Baan – (Thai) village (or even ‘house’), left untranslated here in the names of some monasteries.

Bhārā have pañcakkhandhā, bhāra-hāro ca puggalo – (Pāli) “A burden, indeed, are the five aggregates – and the beast of burden is an individual.” A quote from S.22.22 – the *Bhāra Sutta*.

Bhikkhu – (Pāli) usually translated as ‘monk’, it is the status of someone who has taken the ‘higher’ or ‘full’ ordination. One must be at least 20 years old to receive this ordination. Under 20 years, one can only receive the ‘novice’ or ‘*samaṇera*’ (literally ‘little *samaṇa*’) ordination.

Bodhisatta – (Pāli) a being intent upon awakening: usually, a being struggling through uncountable lifetimes to develop the vast amounts of virtue and inner goodness which will facilitate their eventual enlightenment as a Buddha.

Chao Khun – (Thai) a high-level royal title bestowed on select monks; see also **Phra Khru** and **Somdet**.

Cheroot – mountain tribe ‘cigars’ popular in the north of Thailand. Luang Pu Waen smoked them regularly.

Dhamma – (Pāli) the Buddha’s teaching; the truth about the reality of our experience, and the way to go about understanding it. In a wider sense, *Dhamma* can refer to any natural state or phenomenon (in those cases, it is sometimes left uncapitalised).

Dhamma-Vinaya – (Pāli) the Buddha’s own term for what he taught; see **Dhamma** and **Vinaya**.

Dhammayuttika– (Pāli) (in Thai: *Dhammayut*) a reform movement begun in Thailand around 1829 by the monk who would go on to become King Mongkut (Rāma IV). The ‘reform’ aspects included a return to studying the scriptures of the Buddha’s teaching, an emphasis on keeping the training principles of the **Vinaya** faithfully, and a return to wandering in the forests for periods of devotion to meditation. Critically, it also involved the adoption of a Mon Burmese ordination lineage, which was seen as more authentic and uncorrupted; also see *nikāya*.

Dhutaṅga – (Pāli) a class of ascetic practises that help ‘shake off’ defilements. See **tudong**.

Doi – (Northern Thai) a mountain.

‘**drunken Dhamma**’ – in Thai, ‘*Dham mau*’: this is Luang Pu Waen’s favourite, playful rhetorical teaching, always contrasting the state of being lost and absorbed in abstraction or craving with the state of being acutely aware of phenomena arising and ceasing in our present-moment experience – ‘*Dhammo*’, or ‘**straight Dhamma**’. The translation here, while literal, doesn’t capture the concise word-play of the original Thai.

Dukkhaṃ – (Pāli) oppression, stress or suffering; one of the three characteristics of all fabricated states. When this characteristic is internalised and applied to one’s experience, it becomes the starting point for understanding the four **Noble Truths**.

Fruit – (in Pāli: ‘*phala*’) distinct noble states of liberation that arise from the four levels of the noble **Path**.

Garuḍa – (Pāli) a class of powerful beings that traditionally appear like giant eagles.

Gāthā – (Pāli) a verse or set of verses, usually in the Pāli language, that one learns to chant. Many *gāthās* are thought to have some powerful influence in a particular area.

Glot – (Thai) an especially large umbrella with a detachable handle. Monks will hang a mosquito net from their *glot* to set up a makeshift shelter while wandering on **tudong**.

Hindrances – (Pāli: *nīvaraṇa*) there are five hindrances to meditation and clear knowing – sensual desire, ill-will, sloth and torpor, restlessness and worry, and doubt.

Jhāna – (Pāli) one of four distinct levels of meditative concentration, corresponding to the consciousness of refined heavenly beings (Brahmas).

Kamma – (Pāli) the Buddha’s most fundamental teaching was about kamma, or ‘moral causation’: the things we do are the ultimate causes for what we become, and for the range of things that we have to experience. Kamma is created through physical action,

speech, and the intentional workings of the mind, and can be classed as ‘wholesome’, ‘unwholesome’, or some mixture of the two. The Noble Path in the Buddha’s teaching constitutes a special mastery of kammic principles that catalyzes the body, speech and mind into a distinct kind of kamma that is ‘undeclarable’ in the normal terms of kamma: it results in the liberation of the mind from the cycles of cause and effect. This kind of kamma and its result is what is meant by the words ‘path’ and ‘fruit’ in the phrase, “**Path, Fruit and Nibbāna**”.

Kasiṇa – (Pāli) a class of meditation themes that popularly involves creating an external object based on some elemental theme (the four **properties**, primary colours) and using it as a basis for developing concentration. This popular conception of meditation is often criticised by Thai Ajaans as being the meditation of unenlightened hermits.

Khanti – (Pāli) ‘enduring patience’: one of the **pāramī**, and a quality that the Buddha praised in the highest terms. See **tītikkhā**.

Khun – (Thai) a polite form of address. *Khun Dta* and *Khun Yai* are polite ways of referring to older men and women, respectively.

Kruba – (Northeastern Thai) derived from the Pāli words ‘*guru*’ or ‘*garu*’, it has the meaning of ‘teacher’. It is exclusively applied to monks. See also **Yaa Khu**.

Kruba Ajaan – (Northeastern Thai) a term referring to very senior and respected monks of the forest tradition, also often indicating that they are able to teach from experience about genuine **Path** and **Fruit**.

Kuṭi – (Pāli) a personal dwelling for a monk or nun.

Luang Pu – (Thai) ‘Venerable Grandfather’, a term of affection and respect for older monks with a great deal of experience.

Mae – (Thai) ‘mother’, a term of address for a middle-aged woman; more frequently it is used here as the shortened form of the word ‘river’ (‘*Mae Naam*’), or for a village named after the river it lies on.

Mahā-Nikāya – (Pāli) after the start of the **Dhammayut** reformation sect, the pre-existing ordination lineages in Thailand were all classed together as the ‘*Mahā-Nikāya*’. Most of the monks in Thailand, but only some of the forest monks, are ordained in this sect. See also **nikāya**.

Majjhe-kalyāṇam – (Pāli) ‘beautiful in the middle’. The Dhamma, as teaching, practise

and realisation, has been described as ‘beautiful in the beginning (*ādi-kalyāṇam*), beautiful in the middle, and beautiful in its culmination (*pariyosāna-kalyāṇam*)’.

Miang – (Northern Thai) tea leaves pickled in brine. *Miang* is an edible stimulant that was very popular in Northern Thailand before the arrival of coffee. See also **Pah Miang**.

Mūla-Kachai – (Thai) a legendarily difficult analytical text used as the basis for study programmes in the Thai Saṅgha in former times.

Nāga – (Pāli) a class of powerful beings that traditionally appear like giant serpents.

“**Namo**” – (Pāli) meditation monks invariably say that the four **properties** are somehow characterised, or invoked, by the root syllables “*na*”, “*ma*”, “*ba*” and “*dha*”. These are associated with earth, water, wind and fire, respectively, and curiously, are the syllables used to pay homage to the Buddha – “*namo Buddhāya*”. Luang Pu frequently uses “*na*” and “*mo*” (earth and water) to refer to our basic physical existence, the things we are indebted to our parents for receiving. For more on this, see Luang Pu Mun Bhūridatto’s talk ‘3. The root inheritance, the starting capital for self-training’, in the book “A Heart Released”.

Nibbāna – (Pāli) literally ‘extinguished’ or ‘gone out’, the ultimate goal of Buddhist teaching and practise: a transcendent state of peace achieved through the complete ending of greed, hatred and delusion in the heart and mind. The full implications of this are beyond the range of thought, imagination or means of expression, and can be known only as a direct realisation. In the phrase ‘Path, Fruit and Nibbāna’, *Nibbāna* represents the culmination of all levels of **Path** and **Fruit**.

Nikāya – (Pāli) a ‘distinct group’; it is used to refer to groups of monks in clearly different ordination lineages. In Thailand, there are two main groups – the **Mahā-Nikāya** and the **Dhammayuttika** Nikāya.

Noble being – (in Thai: ‘*phra ariya*’) a *Noble being* is someone who has had the liberating experience of realising some level of genuine **Path** or **Fruit**.

Noble Truths – the heart of the Buddha’s liberating teaching. The four *Noble Truths* are: the truth of suffering (*dukkha*), the truth of the origin of suffering (*samudaya*), the truth of the cessation of suffering (*nirodha*), and the truth of the **Path** leading to the cessation of suffering (*magga*). As Luang Pu Waen often stresses, these are not external, ‘objective’ truths; they are truths about what we are, or can potentially experience.

Ogha – (Pāli) flood: four overwhelming states that we get lost in and are unable to cross – the ‘flood’ of sensuality, the ‘flood’ of being and becoming, the ‘flood’ of views, and the ‘flood’ of ignorance.

Observance-Day – see **Uposatha**

Pah – (Thai) a forest.

Pah Miang – (Northern Thai) a communal area of tea plantation. These places still have large, mature forest to provide shade for the tea plants, and are places often favoured by meditating forest monks.

Pārājika – (Pāli) the most serious class of offenses in the monks’ monastic code that, when transgressed, automatically expels one from the monkhood. As someone can commit this offense and not tell anyone, he may still be presenting himself as a monk even though he is not.

Param-attha-pāramī – see **pāramī**.

Pāramī – (Pāli) spiritual perfections: ten qualities that are considered to be the requisite qualities of enlightenment – generosity, virtue, renunciation, discernment, heroic effort, patience, integrity, determination, loving-kindness and equanimity. As one develops these qualities and increases one’s commitment to them, they can be called ‘*upapāramī*’ (‘next-level’ spiritual perfections), and finally, ‘*param-attha-pāramī*’ (spiritual perfections ‘for going beyond’).

Parinibbāna – (Pāli) the occasion of attaining **Nibbāna**. There are two kinds of *parinibbāna* – *kilesa-parinibbāna* (the extinguishing of defilement at the moment of enlightenment), and *khandha-parinibbāna* (the extinguishing of the five aggregates when an enlightened person passes away).

Pariyosāna-kalyāṇam – (Pāli) ‘beautiful in its culmination’. The Dhamma, as teaching, practise and realisation, has been described as ‘beautiful in the beginning (*ādi-kalyāṇam*), beautiful in the middle (*majjhe-kalyāṇam*), and beautiful in its culmination’.

Path – (in Pāli: *magga*) this refers generally to the eight-fold path that constitutes the way leading to the cessation of suffering. Luang Pu often uses this term indirectly (e.g. “Take the body as the Path”) when talking about the grounds or basis that we use to cultivate the Path. When talking about *Path*, **Fruit** and **Nibbāna**, Luang Pu is referring to the eight-fold path when it rises to the levels of noble attainments: the Path of ‘stream-entry’, the Path of ‘once-returner’, the Path of ‘non-returner’ and the Path of arahantship. These are

instances when the eight-fold path reaches a distinct level of critical mass with regard to its purity.

Pathways of wholesome action – (in Pāli: *kusala-kamma-pātho*) There are ten pathways of wholesome action, subsumed under the actions we do by body, speech and mind. Three wholesome pathways by body: not killing living beings, not taking property that hasn't been given to us, and not engaging in wrong (harmful) conduct with regard to sensuality; four wholesome pathways by speech: not telling deliberate lies, not engaging in divisive and malicious speech, not using harsh or hurtful speech, and not joining in gossip or frivolous speech; and three wholesome pathways by mind: being without covetousness, being free from ill-will, and possessing right view with regard to wholesome and unwholesome **kamma**.

Pāṭimokkha – (Pāli) sometimes as '*Pātimokkha*', the Buddhist Monks' Monastic Code, comprising 227 rules grouped into classes of severity and recited every fortnight by monks of a **nikāya** who gather for this purpose on the **Uposatha** day.

Pha Pah – (Thai) literally 'forest cloth'; when laypeople want to offer robe-cloth to a strict forest-dwelling monk, some of whom won't accept new cloth, it is traditional to hang the cloth from a tree near the monk's residence as if it were 'cast-off' cloth that he would accept. In Thailand, this has evolved into a stylized and symbolic act which has become the basis for the modern *Pha Pah* – a ceremony featuring a group of people donating money to a monastery.

Phra – (Thai) specifically, a monk, or a term of address for a monk; more generally, it can mean something like 'holy'.

Phra Ajaan – (Thai) it either specifies an **Ajaan** who is a monk ('Ajaan' is also used for teachers like university professors), or it can be used to stress an attitude of respect towards a senior monk: *Phra Ajaan* is more respectful than simply 'Ajaan'.

Phra Baat – (Thai) a holy site where there is an elaborate indentation in rock (usually on the top of a hill or mountain) considered to be an actual footprint left by the Buddha.

Phra Khru – (Thai) a lower-level royal title bestowed on select monks; see also **Chao Khun**.

Phra Khru Cittavisodhanājaan – the title given to Phra Ajaan Noo Sucitto. In the Biography, he is referred to by his title after the time it would have been bestowed on him.

Por – (Thai) ‘father’, a term of address for a middle-aged man.

Practise – (in Thai: *patipat*, in Pāli: *paṭipati*) I have chosen to use the British-English verb form of this word in nearly all cases, even when English syntax would normally suggest the noun form: ‘practice’. This is because Luang Pu Waen always uses a verb form in Thai: the idea of ‘Dhamma-practice’ as an abstract noun with some kind of passive existence and a vague institutional feeling (like a ‘medical practice’ or a ‘legal practice’) are completely alien to Thai Forest teachings. There is always an emphasis on practise as something we have to *do* individually for it to have any reality. (American-English doesn’t observe a distinction here – using ‘practice’ for the verb and the noun.)

Properties – (in Pāli: *dhātu*) four properties that are *a priori* aspects of material form – earth (solidity, impenetrability), water (liquidity, cohesion, mass), fire (heat), and wind (air, movement). Luang Pu often uses this term as a shorthand for our physical existence, or the endowments of a human body and life that we receive from our parents. See “*Namo*”.

Pūjā – (Pāli) to display one’s veneration; morning and evening *pūjās* are dedicated sessions of chanting devotional and reflective passages from the scriptures, held to be a daily duty of monks.

Putta-dārassa saṅgaho – (Pāli) supporting one’s wife and children. This is one of the supreme blessings, quoted from the *Maṅgala Sutta* (Sn 2.4).

Recollection – (in Pāli: *sati*) the choice of translation used here is probably less familiar to the reader than the common translation of ‘mindfulness’. Recollection more closely reflects the meaning of the Pāli word, and its usual Thai translation, ‘*raleuk*’. In the way it is used here, recollection isn’t just memory or the content of a memory – it is an act of recollecting or bringing to mind some aspect of one’s immediate present-moment experience.

Sabong – (Thai) a monk’s ‘lower robe’, worn like a skirt.

Sacca – (Pāli) integrity, sincerity, honesty, truth; one of the ten *pāramī*.

Samaṇa – a renunciant contemplative engaged in the spiritual search for liberation.

Sampayogo – (Pāli) literally ‘things associated with each other’, or bound up together. In a popular chant, this is always contrasted with ‘*vippayogo*’ – things being separated.

Samudaya – (Pāli) the origin of suffering, explained as sensual craving, craving for being, and craving for annihilation. See **Noble Truths**.

Samsāra – (Pāli) constant wandering on, or perpetual motion: the state of the unliberated heart as it moves through endlessly repeated cycles of death and birth in this **three-fold cosmos**.

Saṃyojana – (Pāli) fetter: ten things that prevent the experience of freedom – embodiment-view, doubt, manhandling virtue and duty, sensual desire, resistance, desire for (states of) form, desire for the formless (states), pride, restlessness, and ignorance.

Saṅghādisesa – (Pāli) a class of offenses in the monks’ monastic code that, when transgressed, requires the offending monk to be suspended from his full status while undergoing rehabilitation, before being reinstated by a Saṅgha of at least 20 monks.

Saṅghānussati – (Pāli) recollecting the qualities of the Saṅgha.

Saṅgharāja – (Pāli) literally ‘reigning monarch of the Saṅgha’: the ecclesiastical leader of Thai Buddhism.

Sati’paṭṭhānā – (Pāli) ‘the places where recollection is established’. Recollection, as part of the way leading to the ending of suffering, is meant to be established in one of four places: the body (*kāyānupassanā*), sensation (*vedanānupassanā*), the mind’s awareness (*cittānupassanā*) or Dhamma (*dhammānupassanā*).

Sentient-form – (in Pāli: *nāma-rūpa*) another way of referring to our combined physical and mental existence. ‘Sentience’ is comprised of sense-contact, sensation, perception, attention and intention, while ‘form’ denotes the four **properties** of earth, water, fire and wind.

Sīla – (Pāli) virtue, moral composure, or the training precepts connected with this; normality of conduct. All virtue is based on five principles (the ‘five-fold virtue’): not intentionally killing living beings, not intentionally taking things that haven’t been given to us, not engaging in wrong (harmful) conduct with regard to sensuality, not intentionally lying, and not consuming intoxicants. More refined levels of virtue (the ‘eight-fold virtue’, the ‘ten-fold virtue’ or the 227 rules of the monks’ monastic code) expand upon this with further principles of renunciation and sense-restraint.

Somdet – (Thai) a position of the highest authority and responsibility bestowed on select monks of the **Chao Khun** rank.

Somdet Phra Mahā-Samaṇa Chao Krom Phaya Vajirañña-var’orasa – the official title of the son of King Mongkut, a brilliant and accomplished monk who continued the reforms of his father. He later became the **Saṅgharāja**.

Spiritual Perfections – see *pāramī*.

‘straight Dhamma’ – a translation of *‘Dhammo’*; Luang Pu’s favourite play on words for seeing things and practising in a way that corresponds with the real truth of our experience – always contrasted with **‘drunken Dhamma’**, or *‘Dham mau’*.

Supaṭipanno – (Pāli) someone who practises well; one of the qualities of a member of the Noble Saṅgha.

Tan/Than – (Thai) ‘Venerable’; a term of address indicating respect, often used with monks.

Tesaṃ vūpasamo sukho – (Pāli) The final line of a verse that recurs a number of times in the scriptures, reflecting on the ending of all fabricated states when an enlightened being passes away: “The stilling of them is ease.”

Ṭhiti-bhūtaṃ – (Pāli) Luang Pu Waen mostly uses this to describe a primordial resting place for awareness in ultimate equilibrium. The term is an interesting juxtaposition of *‘ṭhiti’* – meaning ‘stable’ or ‘established’ – and *‘bhūtaṃ’*, which means ‘come into being’ or ‘nature as a result of becoming’. Luang Pu Mun Bhūridatto would use the term to refer to a primordial awareness that either is afflicted by ignorance – giving rise to the conditions of dependent co-arising and suffering – or freed from it by clear knowing, and hence not affected by conditions at all. See his talk ‘6. The root instigator of the cycle of death and rebirth’, in the book “A Heart Released”.

Three-fold cycle – (Thai: *trai-wat*; Pāli: *ti-vaṭṭa*) Luang Pu uses this to refer to cycles of craving – sensual craving, craving for being and craving for annihilation. Predominance of the different kinds of craving give rise to three distinct realms of existence in the **three-fold cosmos**.

Three-fold cosmos – (Thai: *trai-loke*; Pāli: *ti-loka*) living beings take birth in one of three major realms of existence: the realm of sensuality encompasses beings from the lowest hells, through animals and human beings, up to devas; the realm of form is removed from sensuality and is the destination of skilled meditators who take birth as Brahmas; and beyond this, in the formless realm, purely mental beings exist as a result of meditative skill in formless attainments of concentration. This is the full scope of the living cosmos – beings experiencing birth and death because of the **three-fold cycle** of craving.

Ṭīkkhā – (Pāli) ‘pinnacle’ or foremost. Luang Pu uses this term in reference to the Buddha’s teaching in the *Ovāda-pāṭimokkha* (D.14): “*khantī paramaṃ tapo ṭīkkhā*” – enduring patience is the foremost, supreme ‘spiritual fire’.

Tudong – (Thai) from the Pāli word ‘*dhutaṅga*’ – a class of ascetic practises that help ‘shake off’ defilements, it is used informally in Thai for a monk who is practising strictly and wandering with no fixed abode, in search of wild forest locations to aid in developing his meditation.

Upakkilesa – (Pāli) sixteen qualities that can arise in a practitioner’s mind that represent ‘impurities’ in their approach to practise (M.7). In colloquial use by Thai Ajaans, it refers to when people get carried away with some of the results of their practise, and their attitude to those results becomes an obstacle to further progress.

Upapāramī – see *pāramī*.

Uposatha – (Pāli) the Buddhist ‘holy days’, on the days of the new moon and the full moon, when monks will come together in a specially dedicated building called an *Uposatha* Hall to perform observances, and laypeople will often keep renunciant training principles. The Buddha promoted these days as an occasion for people to come together and listen to teachings on **Dhamma** as well.

Vijjā – (Pāli) clear knowing; the opposite of *avijjā*. Three kinds of clear knowing are: knowledge of past lives, knowledge of the passing away and reappearance of beings, and the knowledge that one has brought the compulsions of defilement to an end. Of the three, only the third ‘clear knowing’ is an absolute necessity and constitutes what is meant by ‘enlightenment’ or ‘awakening’.

Vijjā-carāṇa-sampanno – (Pāli) being consummate in knowledge and conduct: it is usually an epithet for the Buddha, but it can be applied to any liberated individual.

Vipassanā – (Pāli) popularly, a style of ‘insight’ meditation that involves applying the strength of a collected mind towards investigating the nature of the body and the mind.

Vinaya – (Pāli) The Buddha’s teachings concerned with standards of behaviour and speech for monks and nuns. The Vinaya forms a natural compliment with **Dhamma**, teachings which tend to focus more on qualities of mind. Together they constitute a complete spiritual teaching. In general Thai usage, *Vinaya* (*Vinai*) also denotes having a sense of principled conduct.

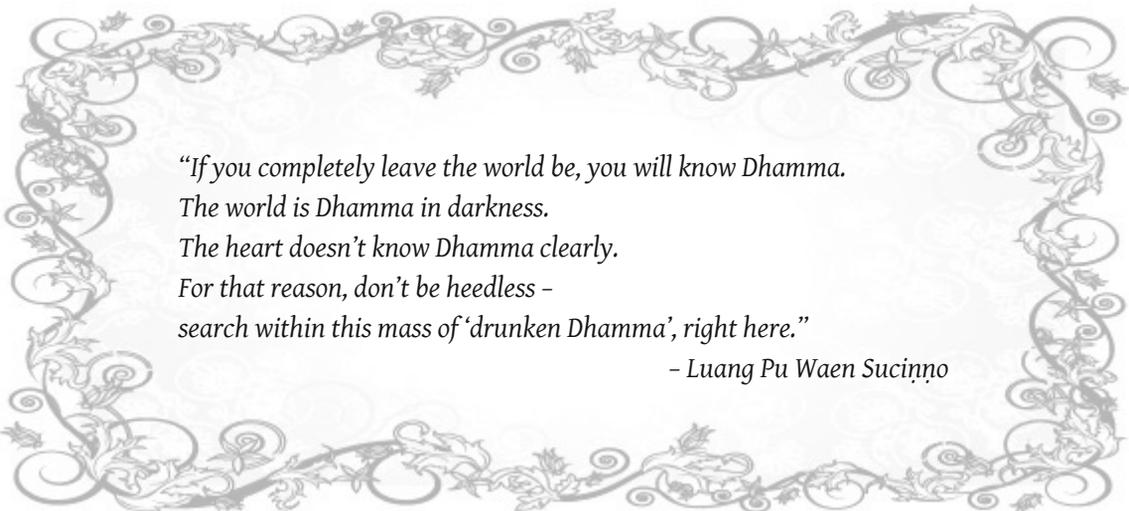
Wat – a monastery or temple; a dedicated area for monks and nuns to dwell.

Yaa Khu – (Northeastern Thai) an old-fashioned term of address for a senior monk. ‘*Khu*’ is derived from the Pāli word ‘*guru*’ or ‘*garu*’, meaning teacher, which is also the basis for Kruba. Luang Pu Waen mixes and matches many of these terms with the Thai word ‘Pu’ –

grandfather – when referring to his teacher, Luang Pu Mun. See **Kruba, Luang Pu** and **Ajaan**.

Yoga – (Pāli) bond. As a class of phenomena (and not the discipline involving postures and breathing!), the *yogā* are: the bond of sensuality, the bond of being and becoming, the bond of views, and the bond of ignorance.

The Thai titles and terms of respect bestowed on royalty are even more elaborate and complex than the ones for monks. I have not even attempted to replicate these, instead substituting Western equivalents like ‘**His Majesty**’, or ‘**Her Royal Highness**’, etc... I feel these substitutes are more dignified than any literal translation of the Thai titles I could come up with. Please excuse any shortcomings associated with this.



*“If you completely leave the world be, you will know Dhamma.
The world is Dhamma in darkness.
The heart doesn’t know Dhamma clearly.
For that reason, don’t be heedless –
search within this mass of ‘drunken Dhamma’, right here.”*

– Luang Pu Waen Suciṇṇo

Comments or questions about this book can be addressed to the translator by email:

wide.angle.lens.email@gmail.com

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