

# ***Jai Dee - Jai Sabai Delivery***

# **42**

**3rd, revised edition**

**Luang Por Gaṇhā Sukhakāmo**



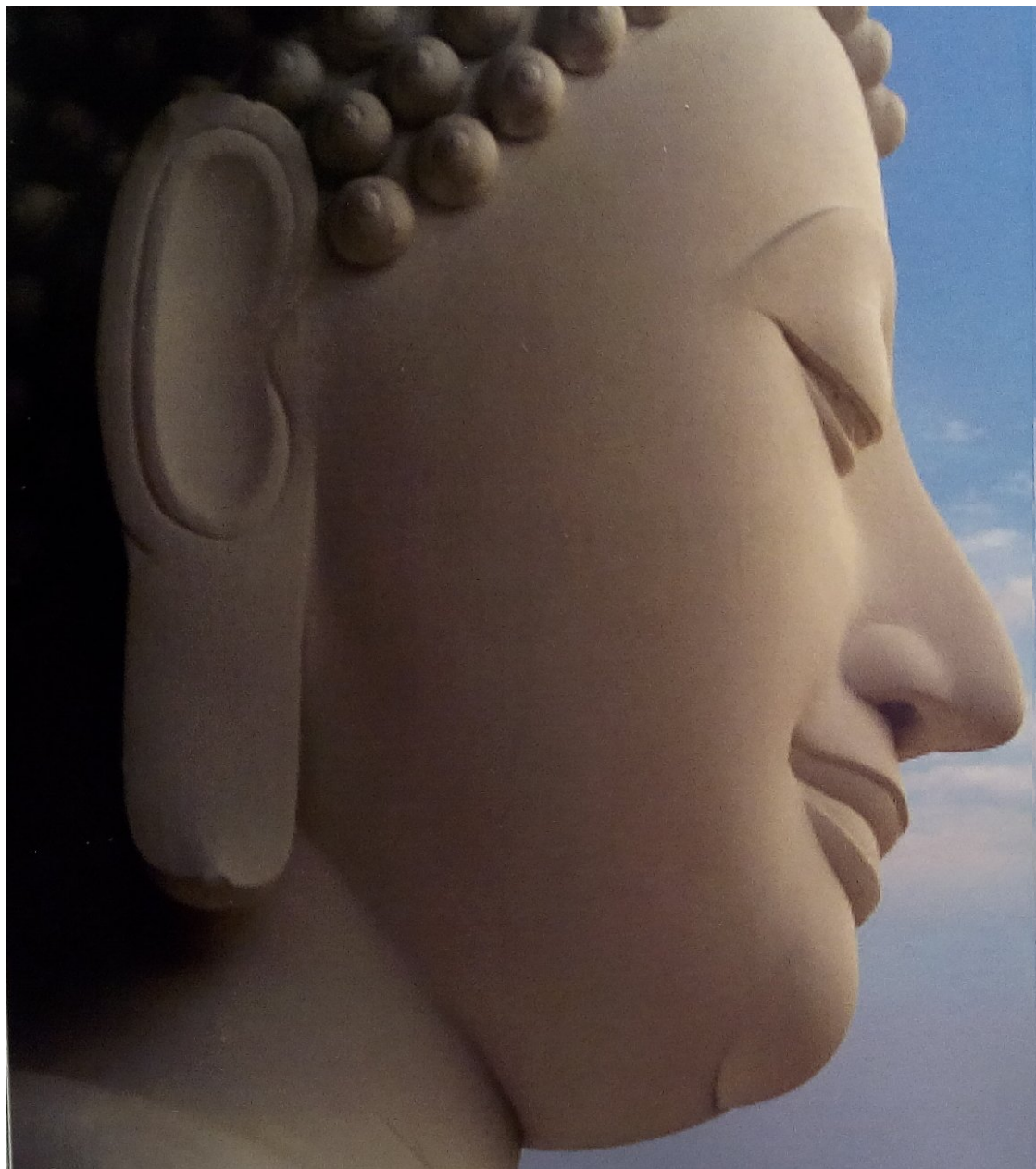
**Jai Dee - Jai Sabai**


***Delivery 42***

*- Teachings for the Vassa -*

(3rd, fully revised edition)

***Luang Por Gaṇhā Sukhakāmo***





*Namo tassa  
bhagavato  
arahato  
sammāsambuddhassa*

*Homage to the  
Blessed,  
Noble and  
Perfectly  
Enlightened One.*

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## Introduction to the 3rd edition

Although Luang Por Gaṇhā Sukhakāmo has been a monk for 48 years already and has about 30 branch monasteries by now, he is still not well-known among Western Buddhists and there is little material available in European languages. This book contains a series of talks that Luang Por gave in July and August 2013 to prepare the community of Wat Subthawee Dhammārām for entering the annual rains retreat (Vassa) and to guide them through the first weeks of this period. Many topics are addressed and the talks get longer and deeper as the Vassa unfolds. As a whole this series offers a comprehensive picture of Luang Por's teaching. Luang Por has kindly given his permission for this translation, so that it can be used both by people who have come here already and want to get a deeper understanding and by people who are looking for an entry into Dhamma as it is taught in Thailand nowadays.

I am a Western Sāmaṇerī and neither Thai nor English are my native-language. So please beware of the shortcomings this translation inevitably has. This revised edition is less literal and has undergone many changes in the word order and sentence-structure to bring out the meaning of Luang Por's teaching more clearly.

Many people helped directly and indirectly with this translation by providing resources and advice. The Thai Grammar by David Smyth, the Volubilis Dictionary by Francis Bastien, the Lexitron and many more free dictionaries and glossaries have been of invaluable help. Bhikkhu Bodhi, Ājāhn Thanissaro and countless other contemporary translators and early pioneers have created a

pool of vocabulary for the Dhamma to be translated into English. Mae Chee Aye and Ajahn Suchet have proofread my transcription of the talks in Thai. Hāsapañño Bhikkhu has kindly offered guidance, encouragement and feedback since my first attempts to translate Luang Por. He has also proofread parts of an earlier draft of this book. I am grateful for all this kindness and support. Special thanks to the members of the Lotus Volunteer Group, UK for proofreading the English.

Language has its limitations. Therefore you are invited to use this book to prepare for a trip to come here and experience in person Luang Por Gaṇhā and the Dhamma he embodies.

Sāmaṇerī Viveka  
Wat Subthawee Dhammārām  
November 2019/2562



## Restraint by *Sīla*

Out of loving kindness, the Lord Buddha wants everyone to practise *Dhamma*<sup>1</sup>. How to practise the Dhamma? Practising Dhamma means behaving according to the Dhamma. It means, not following your wants and needs. Because your wants and needs are causing you problems. They lead to the decline of your *heart and mind*. Your individual path of *practice* characterizes your life, your mind, your position and quality. Truth is truth. It has no bias towards anyone. Those, who do good, get a good result. Those, who do evil, get a bad result. All beings exist in the world according to their *Kamma*. Nobody can avoid it.

The Lord Buddha wants you to put emphasis on finding yourself. When things get difficult and hard, no matter how tiring it is, you still have to pursue your Dhamma-practice. Restraining the sense-faculties, controlling the eyes, ears, nose, tongue, body and mind to establish yourself in the Dhamma by not being careless. Clever people have to do it

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<sup>1</sup> Words in italics are explained in the glossary.

too, because, despite your cleverness, regardless of the knowledge and skills you have, you will still die if you don't give importance to the Dhamma and make it your principle and code of practice. Things don't happen according to your wishes.

The Lord Buddha wants you to improve in body, speech and mind. You don't have to look for *Magga, Phala and Nibbāna* or the end of suffering anywhere else. He wants you to come back to your body, which is your path of practice. He gave us the *Noble Path*, the Supreme Path, that is the Noble Eightfold, path to make it our principle, our path of practice. All of you are looking for happiness, the end of suffering, but you can't overcome *dukkha*, because you haven't cured it in your body, speech and mind, in your path of practice.

Whatever you do in your daily lives, there is always bad Kamma. Regardless of what you say, think or do. Even though other people don't know, don't see or can't hear it, the bad Kamma you have made, won't forgive you. Your bad Kamma will reach you for sure. Not only in this life, but also in the next life, that's 100% for sure. Whatever you do, at least you will know. Regardless of whether it's in secret or in the open, in front of others or behind their backs, you can't hide it from yourself.

The Lord Buddha wants you to improve everything that is not good or correct in your heart. The Lord Buddha strictly forbade you to think. If you think, you will have problems for sure. The fact that you can't practise or reach the path and fruit, is because of your thinking. It obstructs you from entering Nibbāna. How can you enter Nibbāna? It's the essence of the heart and mind that enters Nibbāna. Your heart is not yet pure, it is still dirty, it is still dwelling

in the past and future, it is delighting in forms, sounds, odours, flavours, gain, fame and praise, not cutting them off, throwing them away. It still likes the world better than the Dhamma. How can it enter Nibbāna?

The Lord Buddha wants each and every one of you to put emphasis on the heart. He wants you to go back to the heart and contemplate like this: Is my heart established in the *Triple Gem*? Do I feel ashamed about doing evil, do I shy away from evil? Do I see the danger in *Samsāra*? Have I stopped thinking about things that are not appropriate? If not, you must improve it, because this is what we call a rough person, a shameless person, one who has no fear and shame towards evil. One, who boldly thinks and proliferates in things, the Lord Buddha did not want you to think and proliferate.

You are only doing a few things with the body, that are evil and unrefined. But you create a lot of evil in the mind by thinking thoughts that are bad and improper. When there are many thoughts like this, how can you correct yourself? When you do evil, you create bad kamma by thinking all the time. You want to think but you have to stop thinking. You need *Samādhi*. *Samādhi* will obstruct and hinder thinking, like a big dam that holds the water back and saves it for whenever you need it. *Samādhi* is an important and powerful tool. It releases you from your previous thinking that tells you: "It is not possible to stop thinking." You can't stop thinking, because you haven't stopped and endured it yet.

"*Khantī paramaṃ tapo tītikkhā*"<sup>2</sup> *Khantī* means endurance. It is the foremost tool for burning the *Kilesas*. Try to abstain, try to endure, try to go against the current to

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<sup>2</sup> Line from the *Ovāda Pāṭimokkha* (Dhp Verse 184): "Patient forbearance is the foremost austerity."

develop the heart. You can't dwell in carelessness! Even being ordained for a long time is useless, if you haven't practised and solved your problems in an appropriate way.

The Lord Buddha taught: It is not too difficult, everyone can practise, but they don't see the importance of practising the Dhamma. You are lazy and selfish, you cling to happiness and comfort. But nature, truth – it doesn't make an exception for lazy people, who cling to happiness and comfort. It doesn't allow you to put thing off, saying: Now the weather is (too) hot, is chilly, is cold, it's raining or the sun is coming out. Everything has to happen according to the truth, in line with *Saccadhamma*.

The Lord Buddha taught, that things are already good. *Saccadhamma* is the truth. You have to adjust your hearts and minds, find the truth, practise the Dhamma. The *Noble Eightfold Path* and the *four kinds of Samaṇa* occur in your daily lives, whether you are lay-person or monastic. Everyone has an equal right to practise. You continue to have dukkha and problems because your behaviour regarding the good path is still incorrect. Your selfishness is still influencing your mind, your speech, your manners and your actions. You are still stupid, blurred and confused. When you do something, you can't fully keep track of all the small things in your daily life.

If you practise, the Lord Buddha says: That's good, because the happiness in your heart is a *Noble One*. The *Stream-Enterer* has more happiness than a rich person, one who might be a millionaire, but has the heart of a *worldling*. No matter how much wealth you have, you still can't end your dukkha. When your heart is not peaceful but you practise the Dhamma, your heart will become happy. Your family will be warm and happy. You have a

house, but are not deluded by it, you have a car, but are not deluded by it. You have gain, fame and praise, but don't get deluded by it. Because these things are external, they are temporary utensils. You have a body, but you aren't deluded by the body.

This body is Saccadhamma. It is ageing every day. There is ageing, sickness, being uncomfortable and unwell every day. That's how it truly is, you can't rely on it. You use your mind and body to develop your heart, so that it is able to separate the mind and body. When you age, you age in the body, you get sick and die also in the body. But your heart is *Nāmadhamma*, it has never aged, become sick or died.

You have dukkha, because your heart is deluded. It is misled into taking up and clinging to the body as being yours. That's indeed dukkha, a real problem. You have to train to let go in the heart thus: I am not a woman, a man, a child or an old person, I am not anything at all. This here is a dhamma, a thing, a natural phenomenon. It arises, lasts for a while, and then ceases all the time. Every breath and everything else, nothing lasts permanently. Everything has to disintegrate in the end.

The body is not yours. You have to learn to let go, to make the heart peaceful, to enter Samādhi. Because smart and clever people are deluded by heaven, by gain, fame, praise, they don't know how to make the heart peaceful. They don't know how to let go. When the body is alright, they forget the body. When there is gain, fame and praise, they forget the body. This is called "forgetting one's roots"<sup>3</sup>.

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<sup>3</sup> Proverb, lit.: "The cow forgets its feet". It is used in a sense of forgetting about one's ancestry.

The Lord Buddha taught: Do not forget the body! The Lord Buddha did not forget the body and he became a Buddha. If you have forgotten the body already, there will be dukkha regarding children, grandchildren and relatives, because you cling to the body as being yours. Then everything turns into a process of suffering.

It is said that donating the body as *Dāna* will bring great merit. Donating the body means letting go of *Sakkāyadiṭṭhi*, letting go of the wrong view "the body is me, it is mine". People are very selfish. When the body is white, with delicate skin, you are glad, but one day you will lose the cosmetics or the jewellery that decorates you. You are deluded like this. Someone says, that you are beautiful or handsome, you are deluded by it. Or they say that you are white and pretty, you are deluded by it.

The Lord Buddha taught, that you were not born to accumulate Delusion-*Pāramī*. You have to accumulate *Pāramī* to reduce your *Sakkāyadiṭṭhi*. Because your body is disgusting and filthy, you dress up to conceal the things that are disgusting, so that you can easily live among people. If you haven't taken a shower and got dressed, it is repulsive. Don't foster delusion, try to let go of the body and *Sakkāyadiṭṭhi*.

Develop your heart. True happiness lies in a peaceful heart. Everyone has to develop *Samādhi*. External matters, (such as who understands and who doesn't; who is rich or poor; which problems will arise in politics; earth and heaven, weather and everything else doesn't matter. Train the heart to be peaceful. When you practise like this in your daily life, your heart will become peaceful and good qualities will arise. Adjust yourself according to what the Lord Buddha taught as a fixed principle: "Sabba-pāpassa



akaraṇaṃ”<sup>4</sup>, which means “not doing any evil”, leads to the deathless. It has to be taken up and firmly integrated into your practice. If you are lagging behind, you allow time for making mistakes. You don't accomplish the wholesome.

The Lord Buddha wants you to make your house the place of practice. For those, who live in a monastery, that is their place of practice. Don't go wandering off far and wide to look for the Dhamma, it is in your daily life already. The Lord Buddha advised us to remember every day: Don't be forgetful, don't be careless. You have to go back to improving yourself, changing yourself. When you have any flaws, you tend to start blaming yourself: “I have little merit, not much luck, little Pāramī.” This is not right, this is not fair, because everyone can do it, everyone can practise. May you believe the Lord Buddha. May you follow the Lord Buddha. Everyone can do it. It can be done by everyone. There is a lot of old Kamma, old habits and *Diṭṭhimāna*. You have to improve this.

The Lord Buddha doesn't want you to play innocent. He wants you to be bold in practising, in cutting off things, in improving yourself. He wants you to do it, to practise, even if there are no witnesses, because you will know and witness yourself. In overcoming the Kilesas, bringing an end of the *Āsavas*, you are the one who knows. There is no need to think, that you don't want to be reborn, that you want to go to Nibbāna. Because it doesn't matter what you think and want. It is useless, you only create evil and bad kamma for yourself. When you know, but you don't practise, you are clever in external things, but that is useless. You have to be clever internally, which means

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<sup>4</sup> Another line from the Ovāda-Pāṭimokkha.

improving your heart, improving yourself. So that you can respect and revere yourself - until you become confident.

Now you are afraid of dying, of becoming thin, of having difficulties, because you haven't arrived at virtue and goodness yet. The Lord Buddha compared this fear with the mindset of an *Asura* (Demon), that can't stand doing good. If your heart has characteristics like that, you are like a ghost or you are an Asura.

The Lord Buddha doesn't want you to be afraid. You have to get down to battle, practise fighting and become increasingly refined. Don't follow the emotions, because Saccadhamma, the truth, has nothing to do with the emotions. There is no need to be interested in the emotions, they are *Sīlabbataparāmāsa*, groping around in virtue and goodness. If you don't offer your life to the Buddha, the Dhamma and the *Sanḅha*, with a practice like this, how can your life be good? How can you make progress and get benefit? You have been born as humans, but you haven't accumulated any goodness and Pāramī yet. Restrain the sense-faculties. You must have restraint by precepts. Your *Sīla* is what leads you to become a member of the *Ariyasāḅha*. Each one of the precepts is more important than your life. The Lord Buddha doesn't want you to fiddle with *Sīla*, not to reform the precepts to suit your Kilesas. The precepts are a regulation for your heart and mind, so that evil and bad kamma, aversion and danger don't arise. Keeping the precepts also means cutting off greed, hatred and delusion. The precepts are the foundation for all goodness to arise. People have problems all the time because of *Sīla*. The monks have problems because of *Sīla*. Society is in trouble too, because of *Sīla*. *Sīla* is an important matter. If someone is a

monastic who wants to make progress in the Path, its Fruit and Nibbāna, he/she has to emphasise on Sīla.

If someone has thrown away Sīla, it means that their life as a monastic is merely an outer form. What is this form? It's shaving the head and wearing the robe. It leads to nothing but deterioration. There is no benefit for oneself and one only creates bad Kamma. Other people don't benefit from your actions, because you are not a real monk. You are just another person who lives in the form, using the Buddha's dispensation to make a living. The Lord Buddha taught: There is no benefit in this at all. You have to practise keeping Sīla strictly. It is not going to kill you. You have to abstain – never mind. When you get hungry or are struggling, it doesn't matter. You have to keep the Sīla first. Don't fiddle with it in matters regarding the dwelling, food, money, women, family and relatives: The Lord Buddha wants you to give Sīla importance, make it your principle and put it in charge. Then your practice will be beneficial.

Don't pursue the things that the Lord Buddha pointed out as the enemy of the Holy Life! For example monks having mobile phones, surfing the internet, having an I-Pad, an I-Phone and the like. The Lord Buddha said, that this is the enemy of the Holy Life, it only leads you to external things. This really won't improve your heart and mind. One day you will be constantly involved, having to see this or that lay-person; go to this and that invitation, help this or that person. Finally the heart will disintegrate, because you pursue things that are not the Holy Life. Therefore Sīla is important.

The Lord Buddha taught restraint through Sīla, he doesn't want you to be careless. Newly ordained monks who want to develop, who want to follow the Path, its Fruit and Nibbāna. Don't take monks who have ordained for a long time as your

role-models, but consider whose quality has dropped, who doesn't meet the standard. If monks who live in the monastery with you can't respect you, it shows, that you are within the category of "Low-quality-monks". Monks, who are revered a lot by lay-people, but are not respected by the monks in the temple, are "Low-quality-monks".

Being a good monk means one is revered and respected by one's companions in the Holy Life who live in the temple. It's like this. Even when you are a good monk, but the monks in the temple disapprove, and only lay-people and outsiders approve, this is useless. You burn yourself, because you break the precepts. You are weak in *Dhamma-Vinaya*, are deluded by greed and things that are not the Holy Life. Monks don't have to be clever and smart. May you be able to keep the precepts well, and then everything will be well.

Restraint through *Sīla* is something very important, because it gives you a foundation. New monks, pay attention to this: Do not take bad monks, who don't meet the standard, as your role-models! It doesn't matter if they are famous, well known, have money, have gain, fame, praise and many female disciples. That's all their business. See it like this: This is not Dhamma, this is not *Vinaya*, this is not the Lord Buddha's teaching. Any Bhikkhu, any *Sāmaṇera*, who formerly had the views of a monk outside this Dhamma-Vinaya has to turn around and come back to the body. The Lord Buddha taught like this.

The matter of using food and the requisites is important, says the Lord Buddha. May you know moderation in consuming them. Do not just think about your tongue and belly, only looking for delicious things until you throw away *Sīla*, Dhamma and *Vinaya*. That is not putting emphasis on the mind and improving your heart.

The Lord Buddha wants you to be a person with “*bhojane mattaññutā*” (moderation in eating). Do not become crazy about material things; things that don't allow you to make progress in developing the mind. Abstain from and resist delicious things that you want and desire a lot and stay equanimous. The Lord Buddha taught: In the future Bhikkhus and Sāmaṇeras will be deluded by dwellings, food, nice requisites and delicious food and will forget themselves. They won't have *Sati-Sampajañña*, no self-control. The heart will get burnt and afflicted by the fire of the Kilesas such as *tanhā-rāga* and all sorts. You have to stop yourself. What other people do, doesn't matter to you. If they become infatuated, it doesn't matter. You need to have Sati. It doesn't matter, if you are not fat like them, or don't get to use nice things like them, never mind. Being fat or thin or famous, you are still dying nevertheless. These things can't be better than developing your mind, and making the heart quiet and peaceful. You are wasting your time, when you let yourself be deluded by garbage. You can't let yourself be deluded by the repulsive things of the Holy Life. You have to know *bhojane mattaññutā*.

New monks, who are ordained for a short time, have to concentrate on their practice. You don't have to take old monks and inferior monks, who don't practise well, as your role-models. Those monks are easy to find, but good monks are hard to find. It's not so, that a temple with a good reputation only has good monks. There are also fake monks mixed in between. You don't have to look, who is good, who is bad. If you look, who is good or bad, you are a fool and wrongdoer, who attends to good and bad and irrelevant matters, who stare at and blame others. Other people's business has nothing to do with you, it doesn't

matter. May the postulants<sup>5</sup> and the new monks understand: If you don't do things this way, you will be a fool and a wrongdoer.

When you take up bad things and take them to heart, you will be discouraged in your practice. Whoever is doing bad, that's their business. You should do good to increase the level of your Dhamma-practice. Be determined, because when you live at home with your family, you only need to only study and work. When you go to the temple, you should be determined to follow the Korwat, sticking to the times for walking-meditation, chanting and going on Piṇḍapāt.

Monks who don't go on Piṇḍapāt, even though they are not sick, are regarded as useless, as monks, whose quality has dropped. These are monks who are destroying the *Sāsanā*. Don't take them as your role-model, ignore them with equanimity. "Whatever bad Kamma anybody else is making, that's their business, whoever is doing something bad, that's their business." The Lord Buddha taught us like this, because you have to build up happiness and the end of dukkha for yourself, because both Sati and Paññā are within yourself.

I'd like to end this explanation of the teachings of the Lord Buddha, which is the precious Dhamma, here today. May the power of the Lord Buddha, the Noble Dhamma and the Noble Sangha be the cause and condition for all of you to enter Nibbāna. May the beautiful path of practice be your principle for doing good.

*Teaching of the Lord Buddha that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Wednesday 3rd July 2556 (2013)*

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<sup>5</sup> Phaa Khao ( lit.:white cloth), who take 8 precepts and wear white before becoming Sāmaṇeras.



## **A Method for Healing People with a Broken Heart**

**P**ractising the Dhamma is an important matter for everyone. Nobody is exempt from this; there are no special cases. Everyone should regard it as an important matter in their daily lives. Tiredness and difficulties - see them as something good. They make you resist, abstain, endure and make an effort.

The Lord Buddha wants you to check and diagnose yourself: Do I have any shortcomings? Is my practice defective in any part? Are any of my precepts broken and blemished? Am I developing Sati, practising Samādhī, developing wisdom well enough and continuously, so that my Dhamma flourishes and grows as best as possible? Is my heart peaceful, or do I send the heart out to external things until I change into being a distracted Bhikkhu, a distracted Sāmaṇera, a distracted Mae Chee, lay-man or lay-woman? A person whose heart and mind is broken, who is not peaceful?

As a method to repair this, the Lord Buddha taught to turn inward and look within yourself. He wants you to return to your course of practice, not to socialize with other people or the community. He wants you to try to be with yourself, practising Samādhi a lot. Samādhi means peace. To become peaceful, your heart needs sitting meditation and walking meditation, not socializing with other people. Don't look at and watch other people. Watch your own body, speech and mind.

People study: in the beginning, in kindergarten or grade 1, they don't really know anything. When they don't give up studying and learning, they naturally come to know things clearly and accurately in their lives – until they can even complete a doctorate.

Your practice and those who practise, are like this too. You have to gain understanding and put it into practice. When you don't stop practising and developing yourself and investigating causes, effects and the practice – when you truly follow the path of the Lord Buddha – then everyone will reach Nibbāna. There is no exception. The Dhamma of the Lord Buddha is the science of cause and effect. Develop it, until you are beyond cause and effect; a place that science can't reach.

The Lord Buddha taught that these things are your *responsibility*; they are your duty. People who practise have to be calm and peaceful, not getting excited about people or external things. Never mind what arises in your daily life, bring it to cessation and stillness, even your moods. Likewise for your mind. The Lord Buddha doesn't want you to follow your thoughts and moods regardless of what arises in your mind. Because otherwise you will be a person



without any Samādhi, you'll be someone who falls under the sway of 'auspicious' things or excitement about news or reports.

The Lord Buddha wants you to train your heart to make it strong. Do not follow your emotions and your thinking. You do not really have any problems, but you follow your emotions, your thinking and your desires. What is a problem, is that you are still alive – not yet dead – but you are being burnt alive. What is burning you? It's your wanting: that you continue to be deluded by thinking and emotions. You have to train the heart so that you can be peaceful and 'cool'. The mind wants to think, to talk, to do something - yet you don't think, talk or do anything. And if it doesn't want to do something - you still do it.

If it is good, it is because of the Dhamma that the Lord Buddha taught. It is a Dhamma that goes against the world, against the current, against your heart and mind. Practitioners have to make an effort to correct things in their heart and improve their actions and behaviour. Try to withdraw from the notion of attā, Self, that something is 'I', something is 'mine'. You have a lot of ego.

If you haven't developed and reflected on this, and you have been ordained for many years, your Kilesas will be equally experienced. When you are clever Dhamma-talkers and smart teachers, your Kilesas will be equally clever and smart in this. Whatever you do, your Kilesas will stick to you and follow you around like a shadow. Investigate it; your Kilesas really are like this. If you can't be the leader of the chanting, you don't even want to enter the Saḷā, because you don't get to be the leader of the chanting. For instance, if you are not really a great Dhamma teacher, sometimes the *Krooba Ājāhn* doesn't ask or allow you to

give the Dhamma talk or teach, and you don't even want to go in the Saḷā. Can you see it? Can you see your Kilesas? You have a lot of Ditṭhimāna and want to show off with your good deeds, but don't want to do them, when nobody is looking.

Whatever it is, defilements get puffed up and exuberant. If someone doesn't act on them, they become despondent. These are symptoms of the heart and of the Kilesas. You have to try to improve yourself. Your heart or your course of practice, or good things belonging to you, will progress and develop. When you experience tiredness and difficulty, you still have to abstain and endure in order to make an effort to prevent evil that has not yet arisen from arising, to abandon the evil that lies in your heart, in your disposition here, so that it is gone.

Whatever you are doing or practising, the Lord Buddha wants you to bring up the Dhamma and not to bring up Attā, Self, which is something that is not good, not beautiful. It is not right and proper. Whatever you are doing, you have to be determined to do it well. This is in order to reach complete Sati-Sampajañña, so that you can do good to the highest degree by not being careless. Monks and lay-people who like to send their heart outside have to return to the body, both in body and mind. This is called "moving on after a mistake". Don't do it again. If you do it all the time, because you have no Sati, you become a crafty, deceitful person, your Kilesas deceive you, and you go on and deceive others.

The Lord Buddha doesn't want you to run errands and to fuss over external things. Out of loving-kindness and compassion he emphasized pursuing your path of practice, because this practice is important. It means progress in the Lord Buddha's dispensation. It is not about being famous,

material wealth, fame and praise. It is important that you meet the standard in being Bhikkhus, Sāmaṇeras and lay-people. Most of you can't meet the standard, and when you can't do that, there aren't any examples and role-models. There are just counterfeits and fakes. A decline and weakness like this is dangerous for you and others.

More than 40 years ago, someone published a book for lay-people to know what a real monk is. The weak and corrupt senior monks bought, burned and threw away as many books as were printed, because they were afraid people would recognize evil, recognize their behaviour: that these senior monks or those who train new monks have these characteristics, because their course of practice did not meet the standard. Their words and teachings would suggest incorrectly that: "Breaking the rules doesn't matter, one must not cling to them too much." This is Micchaditṭhi - wrong view - a grave danger for the behaviour and the practice, when you are still young and new to it.

The Lord Buddha wants you to practise seriously and whole-heartedly to acquire the manners, behaviour and character that make someone a disciple of the Lord Buddha. When you don't meet the standard, you don't reach the heart and mind. Thus we see senior monks having problems with women, with deceiving the people. This affects the Lord Buddha's dispensation, because your Dhamma-practice will not be continuous. When you have just a little gain, fame and reputation, you already forget yourself; you forget a lot. When you want to go on almsround, you go. On days when you don't want to go on almsround, you don't go. When you want to go to do chanting and sitting meditation, then you go. When you don't want to, you don't. The Kilesas are increasing all the time.

The Lord Buddha taught you, both new and old monks and the lay-people in society, not to forget your body. Your practice has to be whole-hearted and continuous all the time, never following your desires or your Kilesas.

The Lord Buddha taught that this is good, a precious thing. You are smart and clever people: obtaining happiness and the ending of suffering from other people is probably neither possible, nor right. You have to get happiness and the ending of suffering from yourself by not following these Kilesas. The Lord Buddha says that it is very good and correct when you set such priorities for yourself. He wants you to look for Dhamma and Vinaya and not engage in external things in body and mind. That's neither good nor beautiful. In the past and future you were controlled by the Kilesas. You have to be able to respect yourself and win the trust of people near you, so that they can love, respect and revere you; earning their trust until there is no doubt or suspicion.

What I have explained here is the Noble Dhamma of the Noble Sammaṁsambuddha, who has taught: "Bhikkhus, having warned you already, I shall warn you again", so that you can follow the correct path, follow the Dhamma-Vinaya. So that you don't make mistakes and lose the path, which is a stinging, burning danger to the Holy Life, to virtue and goodness. I think this is enough explanation of the Teaching of the Lord Buddha for today. Allow me to end with just this much.

*Teaching of the Lord Buddha that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Monday 8th July 2556 (2013)*



## How to Give and Renounce

**T**oday the group Chomrom Thian Jayapatana<sup>6</sup> made merit by offering food, candles, robes and other requisites. Yesterday, they also offered and dedicated a building to the public school. These are very good things; these things are right and excellent.

Our world will be happy, peaceful and pleasantly cool due to everyone *renouncing* and giving. Loving kindness is a support for the world. His Majesty the King of Thailand was born for doing good, to build Pāramī, to be a giver, someone who renounces. We are following the path of His Majesty the King and of the Noble Sammāsambuddha. We, who were born as humans, can be regarded as precious beings who have an exalted heart, as those who should only do virtuous, good things, and give things up. If you renounce in your family, there will be happiness in your family. If you renounce in the village and society, they will

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<sup>6</sup> A Buddhist Society in Thailand, the name translates as "Auspicious Candle Group".

be happy. When you are staying at a temple and in the Lord Buddha's dispensation, both will also be happy. Human society and all beings will progress and flourish.

The Lord Buddha taught you to be a person who renounces, who spreads and shares happiness with many others. There will be happiness while doing your duties and work. There has to be happiness in your work, because you renounce and help your family and your employees at the same time. The Lord Buddha wants you to be happy in doing your work, because all work is an act of renunciation.

You let go of selfishness, dukkha and difficulties in your work. The Lord Buddha only lets you have physical dukkha and difficulties, but no dukkha in the heart. The body is a tool and object that allows you to do good. Happiness and suffering are a matter of your heart. When you think there's no suffering, then there is no suffering. When you think it's dukkha, then there is dukkha, because there is clinging right in your own heart. The Lord Buddha wants you to solve this in the heart and put it right. Because those problems are in your heart, in your thinking and your attachment. There has to be peace and the ending of suffering in your heart every day in your daily life. If you practise correctly, everything will become peaceful and good all by itself. The Lord Buddha taught that you don't yet understand in your heart the path of practice that leads to the end of problems. You like to allow yourself to follow your usual habits, the way your parents or your friends did things. You still can't correct yourself in body, speech and mind in order to enter the Noble Path, that is the highest path.

The Lord Buddha wants you to change your body, speech and mind to become a person with a good foundation and with virtue, so that you gain wealth: both

the Noble wealth and gain, and the wordly fame and praise of the right sort, that is not malicious and full of bad Kamma. The Five Precepts are everyone's virtue and treasure. If everyone keeps the Five Precepts, we call this having both wealth and noble wealth. The Five Precepts are your virtue and wealth, not anybody else's. If you don't keep the Five Precepts, you are regarded as a deficient person, a person who is dangerous. On one hand you are dangerous to yourself, on the other hand, you are also dangerous to others. The Five Precepts are the Triple Gem, which comprises the Lord Buddha, the Noble Dhamma and the Noble Sangha.

The four kinds of Samaṇa will be in yourself in your daily life. If you are able to practise the Five Precepts, you will reach the first kind of Samaṇa, which means to reach peacefulness, the ending of suffering. Peacefulness translates as the ending of suffering. When you eat or do anything, you have to make the heart peaceful. When it is peaceful, suffering can cease. If you are rich, have rank, reputation and fame, have employees, followers and servants, but your heart is not peaceful, can you be without suffering? You can't stop suffering, because you have many issues and problems. Because you don't know how to make the heart peaceful, in your life you are dominated by greed, hatred and delusion and burnt alive by them. The heart is not 'cool', it has no air-conditioning, because there is no Samādhi.

The Lord Buddha wants you to keep the Five Precepts. If you keep them, they say: "you love the Lord Buddha, you revere the Lord Buddha." If someone does not see the importance of the Five Precepts, he also doesn't see the importance of the Lord Buddha. If someone does not see the importance of goodness and doing what is right, that is evil

and bad Kamma. Regardless of whether you are a ruler, a monastic or a layperson, you are bound to face problems. These Five Precepts are important, they are a noble treasure, a superb kind of wealth. Your actions are your Kamma. Regardless of what you are thinking - good or bad thoughts - it registers it like a computer, that saves everything you are doing. It is possible to hide your good and evil from other people, but you can't hide it from yourself.

Saccadhamma is truth. It's unforgiving and doesn't give discounts. Everything has to go according to the law of nature. If you are a good person, you must have got a good heart already. When you have developed your heart well, everything will be good. Everyone around you in your workplace and in your daily activities, needs love, pity, forgiveness and compassion from you. Everyone has dukkha in body and mind, has dukkha regarding their relatives and families. Everyone struggles for happiness and for ending suffering.

You have to turn inward and look at yourselves thus: are we givers, people who make sacrifices? Or do we add to other people's burden? If you are very selfish, it's likely that you don't see the suffering and hardship of other people. If your families are to be happy, if your companies, factories, society and your countrymen are to be happy, you have to improve things in the heart first. You have to improve your speech. Don't do as you like; you have to stop yourself. Because everyone has a lot of habitual tendencies, you have to stop yourself. If you have Samādhi, increase it further. Because people generally have little Samādhi, but have a lot of Paññā, they can't abstain and renounce. What most people are lacking is



Sammāsamādhi, Right Concentration. Make your Sati quick, develop your endurance. Persevere, even when it makes you feel really frustrated and indignant

When others are not skilled like you, and their ability doesn't match yours, you have to turn a blind eye towards it. If they are skilled, they may be high-and-mighty like you. Overlook whatever shortcomings they have, praise and encourage them for the things they are good at. That way they will be happy. The Lord Buddha taught that it is dry and barren to let good things go unnoticed and to only blame and scold people whenever they are not doing good. It makes things dry up, so that they will die in the end, like rice and animals without water.

Know how to praise your family, children, grandchildren, officers and employees at your workplace. If you are rich, with status and fame, but your family is not happy, then your life will not be happy, because there has to be happiness and peace in your home and your workplace.

The Chomrom Thian Jayapatana Group came together here to make merit and practise virtue. Very good, well done! The wise are rejoicing and praising you; even the fools are praising you. *Mettadhamma* is a support for the world. By the virtue of the Lord Buddha, the Dhamma, Sangha and all good things, may you be happy in body and mind. May you have gain and wealth, be in good health and may your family be safe. May your current affairs prosper and develop until you reach your full potential as human beings, go to heaven, and attain Nibbāna.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Sunday 14th July 2556 (2013)*



*“Saccadhamma is truth,  
it doesn't differentiate between  
“old monks” or “new monks”.  
When someone touches fire,  
it's equally hot both for the  
new and old monks. ”*





## Advice for Those who will Ordain

**M**ay all of you sit comfortably. This period is the time for preparing to enter the *Vassa*. There are lay-people preparing themselves to ordain as monks, who train as candidates. Practising the Dhamma and ordaining as a monk are regarded as great merits, a great blessing. May all of you understand, that ordaining as a monk, practising the Dhamma, are very good things, really superb. It means following the path of the Lord Buddha and the *Arahants*. It's of great fruit and benefit.

The Lord Buddha wants you to be determined, to practise Dhamma and to intend to keep all the precepts really well. Don't break them! Regard your daily routine as meritorious and wholesome. For example doing sitting-meditation together in the *Sālā* or in your *Kuti*. By all means, you have to do this every day. Don't break the routine under any circumstances, simply because you like to do things your way. Don't miss the chanting or going on alms-round either.

Try to be determined to develop yourself. Don't socialise and chat with others in the community. Simply because you are not able to be peaceful and be with yourselves. The things you manage to be with are working, talking and using various electronic devices like a phone or a computer. Most people, who pass through here, spend their time with these things. When you go to practise the Dhamma and ordain, the Lord Buddha wants you to cut off these things completely. All of you have to stop it completely, without any exception. Then ordaining and practising Dhamma will have great fruit and benefit. If you don't do that, staying in the temple or ordaining won't bear any fruit, but will also yield demerit and unwholesome things in their wake.

The Lord Buddha taught: May everyone practise without fail. Practising the Dhamma goes against the world, against the stream, against your disposition and your heart, which likes to drop and flow into low places. Try to ordain both with body and mind. If you only ordain in body, then you don't take the heart along to ordain. This is regarded as fruitless. Look at what is going on. It is difficult for people to get a good result if they are not determined and are weak-hearted. They take themselves and their needs as their foundation. They don't bring up the Dhamma or the Vinaya. They are deluded by physical pleasures and happiness through external objects. They don't concentrate on happiness and the end of suffering or making Nibbāna arise in their heart.

The Lord Buddha leads you to drop the way of the world and of material things completely. Since his ordination, and until the *Khandhas* ceased and brought about Parinibbāna, the Lord Buddha cut off the way of the

world and of material things completely. He didn't accept money or requisites<sup>7</sup>, didn't wear shoes and relied on staying in the woods at the root of trees, eating only one meal a day. He didn't cling to gain, fame and comforts. He didn't need any benefit from the world at all.

You are going to ordain, going to practise the Dhamma. Out of loving kindness, the Lord Buddha explained its meaning like this: You are determined to develop the *Indriyā*. When you get tired, it doesn't matter. When it gets difficult, you become thin and turn black; it doesn't matter. Because you put emphasis on the mind, not on the body. Try to remove the world from your heart. Even when you are not ordaining for life, you have to be determined. And when you ordain for life, you have to be determined too.

People are very lazy. When you are supposed to move, you don't want to move. Especially not at 3 AM; you don't want to get up. But you have to get up, resist and endure. When it comes to battling with various things, the Buddha said, that we still haven't fought against our heart yet. We don't have to look, to judge that that person is not practising well, or that this person is practising well, or that that person has many Kilesas and that someone else's path of practice is off-putting. We don't have to look.

If you are a clever and attentive person, you will mostly look and blame other people. As a result you lose your spirit and faith; amongst all the people who come to practise, there's nobody who is an Arahant yet. The majority of them are ordinary people like you. You may not be able to use

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<sup>7</sup>"Paccay" literally means requisites, but is also used as an euphemism for money in the monastic context.

them as examples and role-models. You have to take the Lord Buddha, the Arahants and the like as your role-models. If you don't do this, you end up thinking: That person is like that, this is like this and your mind becomes an offender.

You have to have a lot of Metta and compassion for other people. It doesn't matter if they have many or very few Kilesas. You have to get back to improving your heart, not go and change other people. In the world and society there are as many selfish people as there are hairs on a cow, but there are only two horns (i.e. unselfish people) and so on. Therefore you should try to keep the Lord Buddha as your principle, emulate his form. Those, who have been ordained many years include Majjhimā-monks or Theras; if they are not good, not correct, you should remain equanimous and regard it as other people's business.

The Lord Buddha doesn't want you to be weak, feeble and careless. If Theras who have ordained for a long time are not determined in their practice, they are only creating bad kamma for themselves, and are examples that their pupils can't follow. Saccadhamma is truth, it doesn't differentiate between "old monks" or "new monks". When someone touches fire, it's equally hot both for the new and old monks.

The Lord Buddha wants you to have complete Sati-Sampajañña. and to try to do good, and fulfil your duties to be happy. Wherever the body is, keep the mind there too. Have complete Sati-Sampajañña. Losing Sati for one minute means being crazy for one minute. Don't get deluded by material things. You have been deluded for many existences and births already. The Lord Buddha admonished us: "Don't be foolish and let material objects and sensual desires burn your heart and mind!" You have

to stop yourself, tolerate and endure. If you don't, the heart has no way of becoming peaceful and cool, when it falls under the influence of the dark powers of sensual desires. You are deluded by objects, and brand new goods delude you even more.

When you ordain and practise here, you have to restrain your passions, control yourself, resist the Kilesas, go against your will. You have to do and practise this every day. If you don't, you will drown in your knowledge and won't survive. Because your body and mind are not well trained. You have to train Sati-Sampajañña, to become aware of your body sitting, walking and eating. You have to make it peaceful, don't let it be busy! If your mind can't stop, it can't be peaceful. You have to control yourself to cool it down. What you call diligent, is not diligent yet. The fact that you fear difficulties, injuries and pain, indicates, that you are not diligent yet.

Firstly, he Lord Buddha wants you to cut off your individual world, the world of Self and Ego. He wants your mind to enter the Korwat. Everybody's father, mother and relatives will be glad, saying: our child and grandchild is practising the Dhamma. Maybe this will help you to become good and make progress. Everybody will think like this. You will ordain and everybody will bow to you. May you be determined to practise, so that you are worthy of being bowed to and receive other gestures of respect. You are going to ordain and are determined to practise. After you have disrobed, you will prosper in your work and duties and you will make progress in your daily lives too. In the end all will be well, because the Dhamma will help you. The merit that you will get to share with your father and mother will honour the favours done by these superb people.

I rejoice with all the candidates who are preparing to ordain as monks. I'd also like to rejoice with the grandfather and father who intend to ordain during this Vassa. Even though their bodies are not fit, they are going to put emphasis on the heart and ordain to make true merit. The path of practice has fruit and meaning, which we regard as a very good thing, as superb indeed.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Wednesday 17th July 2556 (2013)*





## Entering the Vassa

In just a few days there will be the day of entering the Vassa. Bhikkhus, Sāmaṇeras and lay-people are practising and getting ready for entering the Vassa and have decided to practise Dhamma. The first point: You have to make a determination beforehand. You have to intend to practise, to develop your body, speech and mind, because your body, speech and mind are important and it is necessary to practise Dhamma. Similarly to children who are born, it is necessary for them to study. Their parents put them into kindergarten, primary school, secondary school and university, until they don't want to study any more. You also have to study, so that you learn how to become happy and peaceful, how to do your work and duties and how to maintain your life.

Your Dhamma-practice is an important necessity. If you don't train, learn and practise, it may be difficult to create something for yourself. The Lord Buddha taught that all things arise from causes and conditions. If there are no causes and conditions, these things can't arise. It is truly necessary that you must practise.

Practising is a difficult and hard thing. When you only practise from time to time, it is easy, but your practice has to be a continuous effort until your last breath. Moreover it is necessary that you only undertake things that are good. If you are used to doing bad things, stop them, let go and make an end of them. If things are good already, keep resisting, enduring and practising.

The Lord Buddha doesn't want you to skip any steps of the practice as if you are children, who want to go to university. First they have to go to kindergarten, to primary school and so on. You have to start with paying respects to the Buddha, keeping the precepts and chanting. You can't be lazy around these things. You have to lay a good foundation. Keep each of the precepts in detail. You have to emphasize keeping your precepts, because keeping the precepts is the foundation of all goodness. If your Sīla is not good and your code of practice is bad, your mind will rarely be good either.

The Lord Buddha wants you to be determined to practise. Because other people don't know, don't see, but you know and see your own issues. You have to start with Sīla. And it is necessary to practise Samādhi. If the heart is not still, the Dhamma can't arise. You have to be determined to practise Samādhi by doing walking meditation or sitting meditation. When you are working, you have to practise Samādhi. By observing the breath, being with the body and the work you are doing; keep focusing on Samādhi a lot.

You have enough wisdom already for the time being. People's hearts seldom are peaceful. Don't be interested in wisdom! Get peace first, so that there is a firm base in the heart and mind. If your heart is not peaceful, it shows that

your foundation is not good, it is not firm. You have to practise Samādhi. In this Vassa may you practise Samādhi a lot. Be determined to train, to practise. Those, who are working, who live at home, may you be determined to practise at work or at home. When you have time and opportunity, come to train yourself at the temple. Outstanding human beings are superb because they train themselves. If you don't train, it's not possible to be brilliant.

The Lord Buddha doesn't want you to look for happiness and the ending of suffering outside yourself. You have to find happiness and the ending of suffering inside your body, speech and mind. Running after external things never stops; it has no end, it's just superstition and being crazy about new things. You have to train your heart, you have to practise Samādhi and you have to stay within the precepts. When your Samādhi is strong, then gradually develop wisdom. But in the beginning, take Sīla and Samādhi first. The problems that you are experiencing here, come from a heart that is not peaceful. If the heart is not yet peaceful, but you strive for wisdom to arise, it is not possible. You can't control your Kilesas. It is necessary to put emphasis on Sīla and Samādhi. Focus on stopping your brain, so that it becomes unoccupied.

The Lord Buddha wants everyone to develop goodness. May you be determined to take up good things, which are the Dhamma, the Teaching of the Lord Buddha and start to practise. If everyone practises according to the Dhamma of the Lord Buddha, everybody will achieve good results.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Friday, 19th July 2556 (2013)*



*"When there are things  
that you like or dislike,  
you have to make your heart  
peaceful, restrain it, make it  
stop and cool down.  
If you don't add fuel  
to a small fire,  
it will soon get extinguished."*





## **Hell is in the Heart of People who Worry**

**W**e have dukkha. Rich people have dukkha, poor people have dukkha. Bhikkhus and Sāmaṇeras have dukkha. The Lord Buddha calls this going to hell while being alive, because you get burnt by your attitude towards material goods. You are looking for happiness and the ending of suffering by relying on external objects. You have worries that are deep in your heart. You are concerned about your future and the future of your family and relatives. Like: will they live and eat well? How can they prosper, how can they become rich?

The Lord Buddha taught that by doing this you are falling into hell alive. Rich people have the dukkha of rich people, poor people have the dukkha of poor people. Because your heart is deluded, it gets burnt. Heaven is in your chest, hell is in your heart all the time. The Lord Buddha doesn't want you to look at heaven and hell as being far away. The big hole of hell is still far away from you. But the little hole of hell is here and bothering you.

The Lord Buddha wants you to know about problems. The real problem lies in your mind not having wisdom. It does not have right view. Your heart is not yet peaceful. You think about things over and over again. If you worry like this, what do you get? The Lord Buddha wants you to have Sati, Samādhi and Paññā and to know your thoughts and emotions. You must not let the *Lokadhammā* or sense-objects and moods control your heart. If you get dukkha through following them, you'll get worse accordingly. Because every day you are thinking a lot. If you think a lot, your heart swings between happiness and dukkha from moment to moment. The heart is the inner entity that can be peaceful; you have to make it peaceful.

If you love or like someone, everything has the potential to cause you dukkha. If you hate someone or are angry with someone, it may be impossible not to have any dukkha. It is difficult to solve external problems and to resolve other people's issues, because the biggest part of the problem is in the heart of the respective person. Generally you don't have many issues, but by thinking a lot and having a lot of needs you create a lot of problems for yourself. The *Lokadhammā* start dominating you and you need to have a family. If you already have a family, you will have dukkha because you are faced with new problems all the time. It is a process of having to search for wealth and material things for yourself and your family to be comfortable. Look at the majority of people; they are like that. Reflect again on the things that are difficult and hard: Who is the builder, the creator, the maker of all these problems? Really, truly it is you, who is creating these problems for yourself. You are digging a pit for yourself to fall into.

The Lord Buddha wants you to know your mind and your emotions. Don't think a lot. Thinking a lot is demeritorious. When you don't think, you don't have dukkha. People don't want to think, because from thinking comes dukkha. But they can't stop thinking, they can't make the heart peaceful. The Lord Buddha said that you like being busy, you don't like peace. Which means, you like to create problems instead of being someone who solves problems. You say, you don't have any time to do sitting-meditation or some chanting. But you have time to go to the theatre and watch television until late at night, refusing to go to bed. This is the meaning of 'someone not liking peace'.

At the moment we are close to entering the Vassa. The Lord Buddha wants the Bhikkhus to commit to staying at the temple to practise the Dhamma together with the lay-people, who are going to accumulate goodness and Pāramī. The Lord Buddha says that for training the mind it is not sufficient to do only sitting meditation and chanting. You have to practise the duties<sup>8</sup> in your daily life too. When there are things that you like or dislike, you have to make your heart peaceful, restrain it, make it stop and cool down. If you don't add fuel to a small fire, it will soon get extinguished.

The cycle of birth and death is a predicament. You must practise the Dhamma to reach Magga, Phala and Nibbāna. Your life can be regarded as precious, as a life that is valuable. If you are deluded by the world, by material objects, you are bound to have difficulties in the future.

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<sup>8</sup>Kiccavatta; e.g. looking after the needs of an Ājāhn or taking care of certain facilities.

The Lord Buddha taught to train the heart to be peaceful and cool and to focus on entering Samādhi to make the heart as good and bright as possible. When you practise entering Samādhi, it may not work every time; keep doing it regularly anyway. The Lord Buddha calls someone lazy if they are a careless person, who doesn't want to keep the precepts or develop Samādhi but only wants to gain wisdom. If you think like that, you may believe that your mind is unoccupied even though it is not. It is not true, because you are attached to happiness and comfort. You don't want to practise, yet you want to get, to have and to be. You have to make it your priority to stop yourself, become peaceful and cool down your heart.

Because all things arise, remain and cease, there will be a time when your parents and relatives pass away. On such an occasion it may be impossible for you not to suffer, because you are only seeking things you like. Anything that I<sup>9</sup> like, I will take, anything I don't like, I don't want. You have to accept things, so that the heart becomes peaceful and cools down. Pursuing pleasant things will get you into trouble, because you were born with a mortgage that consists of old age, sickness, death and separation. You have to be patient and remain peaceful. Then you will be free from dukkha in any situation. According to the Lord Buddha, this is what you must do and practise.

The Lord Buddha taught about cause and effect and gain and loss, but left it up to the individual to believe it or not. He didn't criticize people, but had compassion and loving kindness. Keeping the precepts will direct you towards Nibbāna. Practising meditation, developing Paññā

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<sup>9</sup> LP uses the slightly pompous pronoun “khaapajao” here to indicate that there is a big ego at work.



and renouncing everything will lead you towards entering Nibbāna. Because you have an Ego, a Self, there is a lot of dukkha. Whenever you become aware of your breath during this Vassa, regard it like this: I have a life that is precious. I have the chance to practise the Dhamma.

I have explained enough of the Dhamma of the Noble Sammāsambuddha for today. Through the Paññā-Pāramī of the Lord Buddha, the Dhamma and the *Noble Saṅgha*, may you reach the Dhamma and experience real peace.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Saturday 20th July 2556 (2013)*



*"If you are not determined  
to practise, you are  
wasting time and are  
consuming the four  
requisites in vain."*





## **Ovada at the Beginning of the Vassa 2556**

**T**oday is the day of entering the Vassa in the year 2556. Out of compassion the Lord Buddha wants you to observe the Vassa in a monastery and not go traveling. Bhikkhus and Sāmaṇeras are not supposed to travel anywhere at this time, because it is the rainy season. They will stay together as a group, as a community, that has a code of conduct (Vinaya). If there is a reason, a necessity, one can travel elsewhere for a maximum of seven days. In brief the reasons are as follows: when one is sick and needs to go to hospital, for visiting parents or patients. Going to an invitation, going to attend to religious duties; or when the monastery is destroyed by fire or floods and not suitable for staying any longer. These principal reasons are valid reasons for going elsewhere.

Your sons and relatives and other people have ordained as monks. They have come to take the precepts and practise the Dhamma according to the path of the Noble Sammāsambuddha, who got fully enlightened by himself.

We regard him as our role-model, our example. He is the teacher of *Devas* and humans. If someone practises accordingly, this person will reach the Dhamma, and so will everyone. There is no discrimination based on class, caste, nationality, language or being rich or poor. Everybody can reach and penetrate the Dhamma.

The Lord Buddha is the Knower, the Awakened One, the Blessed One. This means: A person, who doesn't have any dukkha in this world, who only has happiness and is free from suffering. Out of compassion the Lord Buddha taught the Noble Dhamma to everyone. He gave us the practice, namely the Noble Eightfold Path. The four kinds of Samāṇa are found in the Dhamma-Vinaya of the Noble Sammaṁsambuddha, who told and showed us the way and gave us the practice. If one steps outside the Noble Eightfold Path, it won't lead to real happiness and a true ending of suffering. Out of loving kindness the Lord Buddha taught about dukkha and the path of practice to make an end of dukkha.

Because we were born into this world, we have both physical and mental dukkha. We can't do much about the physical suffering; only relieve the symptoms. But we can solve the problem of mental suffering. People went to the Lord Buddha and asked: "After death, will we get reborn?" The Lord Buddha taught: "When this exists, that comes to be." He could neither teach "after death comes birth" nor "after death comes nothing". This means that when we have greed, hatred and delusion, there will also be existence. All things arise from a cause. If they cease, they cease at the cause.

The Lord Buddha taught that the most urgent problem is dukkha and the cause of dukkha. Imagine that a fire is burning you. It's not necessary to ask others about it and

wait to get away from the fire until they have discussed your problem. Your problem is obvious already: it's the problem of dukkha. We have dukkha; it is not really possible that there is anyone who doesn't have dukkha. Poor people have the dukkha of poor people, rich people have the dukkha of rich people. Devas, *Indra* and *Brahma* also have their respective dukkha. What is dukkha? Greed, hatred and delusion are dukkha. It is like a big pile of fire, that burns your mind and body all the time. But none of you can see it, or if you see it, you don't know how to get away from it.

The Lord Buddha taught that your dukkha is not really the issue, but you don't know dukkha, the cause of dukkha and the path leading to the cessation of dukkha. You are looking for issues and problems because of wrong view - you think and act in the wrong way. You think that the fulfillment of your wishes and emotions will lead to happiness and the ending of suffering. But whenever you get what you want, it creates problems for you there and then. Compare it to a small spark at present that you kindle with firewood, charcoal and oil. The more you add, the bigger the fire becomes. Humans are looking for the ending of suffering and do everything for it. But if they don't do it correctly, they are adding to their suffering and creating various problems for themselves.

The Lord Buddha knew about problems and solved them. He guides you towards solving problems and towards the practice. Your happiness or the ending of suffering are found in a peaceful heart. Imagine you are a rich person, a millionaire, someone who has power in society and the country including a large part of the world. If your heart is not peaceful, you will notice that you are

not happy, can't end suffering and can't solve your problems. It's a desire that can't be satisfied by conquering any number of countries. No matter how much you add, it won't become full. You take soil and fill up the seas and the great ocean, but your desire won't grant you a day of fulfillment. If you follow your wants and needs, you will never get full.

The Lord Buddha makes you stop; stop needs, stop greed, stop hatred and delusion. He wants you to have complete Sati-Sampajañña. He wants you to have a peaceful, cool heart and experience the body in all postures. You have to keep being aware of this instead of following your thoughts and emotions. Generally the mind is fast and agile. Just one second of thinking can take it abroad and around the world. This characteristic of the mind is burning you. If you don't have strong and complete Sati-Sampajañña you can't solve your problems.

But there is a role-model, an example; it is the Lord Buddha. With faith in the Lord Buddha, the Dhamma and the Noble Saṅgha, turn your focus towards experiencing your heart and mind, because your problems arise in the heart. Adjust and tune your heart like a TV-set or a radio. If the frequency is too high, it doesn't work, if it is too low, it doesn't work either. It has to be tuned into the middle way. This middle way is being free from greed, hatred and delusion. The precepts are the middle way. The precepts you are practising here, lead to Magga, Phala and Nibbāna. Sila can be translated as not having greed, hatred and delusion, as not having an 'I', a 'Self'. In order to follow the precepts, you have to adjust yourself to fulfill them.

Samādhi is another way of not having greed, hatred and delusion. It means peace, coolness. It is a state that is free from problems.

When you practise the Dhamma, you have to keep doing your daily duties. You simply adjust some aspects of your life to accommodate *Sīla, Samādhi and Paññā*. For instance, before you started practising, you sat here in the same way, but you allowed your mind to proliferate or to come up with various needs. Having thinking patterns like this is burning you. What does thinking and wanting lead to, except being burnt alive?

The Lord Buddha wants you to adjust yourself to make your heart happy, peaceful and cool. If you practise correctly, your heart won't have any dukkha. The function of the mind is to think. A living person is thinking. So there is thinking, but you can't allow yourself to follow your thinking and emotions.

The Lord Buddha wants you to be content with what is present. When you sit, be content with sitting. When you lie, be content with lying. When you walk, be content with walking. When you work, may you also be content with working. You have to be happy. You have to make your heart happy, make it free from suffering by all means by having *Sīla, Samādhi and Paññā* in the present moment. At first your heart may become impatient and agitated, but if you train it regularly by doing the practice, before long your *Indriyā* and *Pāramī* will improve and increase.

People's hearts are generally very coarse and hot-tempered, because of the centrifugal force of the Kilesas. When children are born, their hearts are still pure. As they grow up, they become dominated by the Kilesas. They

argue with their parents, are aggressive and start arguing with adults. The more they learn and know, the more Kilesas they have. The heart becomes coarser because the Kilesas are coarse; they are a bad thing. They are hot. Your heart is the same. It is a fireplace, that is burning you. May you know this about yourself : I have problems that I have to resolve in my heart. It is not too late to solve them, you are not yet old. Because you haven't died yet, it is your duty to practise the Dhamma in all postures.

The Lord Buddha wants you to take up these problems in your Dhamma-practice, narrow them down to the present moment, pinpoint and eradicate them. In the present moment, you must take care to speak and do only good things and think only good thoughts. You have to work simultaneously with the body and the mind to decrease your problems. To solve these problems you have to focus on the heart and mind.

The Lord Buddha does not want you to lose Sati. Losing your Sati for one minute equals being crazy for one minute. Practising Dhamma is not stressful. Once you have started, happiness and the cessation of dukkha will automatically arise in the body. There is no need to look far and wide; look at yourself in the present moment. Correct practice has to begin in your heart in your daily life and leads you to fulfill your human potential; it will lead to heaven and Nibbāna before you die. If you wait to enter Nibbāna after death, it is not certain. May you give importance to fulfilling your human potential, going to heaven, reaching Nibbāna and focussing on the heart and mind in the present moment.



It is certain, that someone who was born a human-being, came in contact with the Dhamma of the Noble Sammaṁsambuddha and practises accordingly to become free from all dukkha, will become happy and attain qualities like a Buddha. One's wife and children will be happy and free from suffering too. One's family will be homelike. While you earn your living, you will also be happy and your family will be comfortable. You have to commit to practising the Dhamma until you practise correctly and benefit from it.

If your heart is on fire, it will burn your wife and children. You have to be a bright light for yourself and for your family. You are a precious human being, that was born like this because of light conditions. You have to keep making your light shine brighter until it spreads to your family. Even though you feed, rest and look after your body, it still has to age, and eventually you will become a grandparent. In the end you have to cast off the body because it is a material object that arises one day, stays for a while and has to cease. Nobody has an 'I', a 'Self'. It is a natural process that arises, stays and then ceases. It's just you, who assumes that you are a woman, a man, a child, or an old person; - you are assuming and establishing a Self.

The Lord Buddha doesn't want you to be deluded by an 'I' or a 'Self', by belongings and money. These are things that are impermanent. Don't let an 'I' or a 'Self' control your heart. As time passes, you stop being a child, being a young man or woman until you reach old age like many people here already. There is nothing that is long-lasting.

The Lord Buddha doesn't want you to cling to anything. You have to part from good things, that you love and like, such as your parents and grandparents, who you love and

value highly; you will have to part from them too. All things that you hate, that you don't love, or wish for, will also disappear. Is there anything that won't get separated from you? All things just arise, stay and cease like this.

Don't let *Petas*, *Asuras*, *Yakkhas* or *Māra* burn your heart. When emotions arise, stay neutral. Your Samādhi has to be strong, so that you don't proliferate. Things such as forms, sounds, odours, flavours, praise or blame will inevitably arise in your daily life. Depending on what arises, try to know and see them clearly, and remain steady. Don't be shaken by them, don't proliferate anything! Just tolerate and endure everything. It will pass. Proliferation is the worst of suffering. When you become peaceful, still all formations and don't proliferate, it is the highest happiness. Don't be someone whose heart is weak in dealing with emotions, one who laughs or cries over things you are faced with. In your daily life these things will still be the same, but you don't take them personally any more. There is still good and bad, gain and loss, things you like and don't like but you don't acknowledge them as before. They have many ways and take many forms. If you practise, you will be peaceful regardless of whether you are a lay-person or a monk.

The Lord Buddha does not want you to overlook the good things that arise during this Vassa. During this Vassa he wants you to be determined, regardless of whether you are a monk or a lay-person, because ultimately it is all up to your body, speech and mind. You must set a strong intention. If you are not determined to practise, you are wasting time and are consuming the four requisites in vain. If you get confused and think: "Let's wait, because I am still young and strong, I will start practising in years to come" -

The Lord Buddha called such thinking "wrong view". Now is the present moment. Days to come are continuously turning into present moments. The sun and the moon give us a sense of time; they indicate that there is tomorrow or another day. But the heart is still in the present moment. If you don't determine to practise now, you will always put it off till tomorrow.

You have to undertake it and be determined. Throw out everything that is not good and turn towards the things that are good. When you cut down on food and don't follow the Kilesas, you will have mental dukkha, because previously you were following your desires and now you are not. So the Kilesas will have dukkha. Once dukkha has come up, you have to resolve it in your heart, to make it peaceful and let wisdom arise.

When you follow eight precepts the body will be hungry, and therefore the mind is not peaceful. Since you can't solve this on the physical level, you solve it in the mind by making it peaceful. You have to tell your mind: "You don't have to think a lot, because it won't get you any food, because I am keeping the eight precepts." Make the mind peaceful, practise Samādhi, make the heart cool down. When the heart is peaceful, you won't have any problems, because all problems arise in an unpeaceful heart. Being peaceful on the physical level is the first step, but you have to rise up to being peaceful on the mental level, because the body is not long-lasting.

The Lord Buddha wanted Bhikkhus and Sāmaṇeras to be determined in practising the Dhamma until they attain great fruit and benefit as their merit and Pāramī. Likewise, lay-people can determine to practise the Dhamma. Therefore everybody will gain merit and accumulate

Pāramī and goodness together. May you have love and a lot of Metta. Where there is Metta, there will also be happiness, peace and warmth.

Your individual Indriyā and Pāramī are diverse. Some people are tired and weak, that's their business. When you are clever and smart you start looking at other people, don't you? But looking at others is not as important as looking at yourself.

Today is the first day of the Vassa. The Bhikkhus and Sāmaṇeras as well as the lay-men and lay-women in the temple are making a determination to practise well without fail. Those who return home and go to work, will practise at home and at the workplace. On Saturday and Sunday or any free day there is opportunity and time to come to the temple. Use the respective places to practise; all places are places for practice.

The Lord Buddha does not want you to think that practising at home or at work is uncomfortable or that the surroundings are not conducive. It is wrong to think like this, because you have to improve your body, speech and mind wherever you are, until they are good and correct. The practice will become fulfilled as it becomes an integral part of your daily life. Good people are needed at home and in society, but there are wrong views and a wrong understanding like this: If we keep the precepts and practise Dhamma we are at a disadvantage and will be exploited by our friends. Our lifestyle won't allow us to become rich. You think like this.

If you are a good person, who renounces, is not selfish and has Sīla and Dhamma, blessings will naturally arise. These blessings are, that you can acquire both mundane

wealth and the Noble Treasure for yourself. In your daily life you will be happy and your family members and colleagues will be happy too. You can share this happiness to optimize everyone's well-being. Everyone says: I don't have time for that. That's not true. Dhamma-practice happens automatically, because it is in every cell of your body. Paying respects to the Buddha, chanting and sitting meditation are important things to do in your daily life. You will say: "I don't have time. I am tired from working." You can't say that. Think about the time you spend watching television, going to the cinema or theatre and listening to music. Why don't you have any time? Because you do not see the value of goodness and excellence. You have to make it happen, you must be able to practise.

This is enough explanation of the Dhamma of the Noble Sammaṁsambuddha on the day of entering the Vassa in the year 2556. May the power of the Lord Buddha, the Dhamma and the Noble Saṅgha be the cause and condition for all good people to attain happiness, fulfill their human potential, go to heaven and reach Nibbāna.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Tuesday 23th July 2556 (2013)*



*“Allow the body and the mind to be at ease. Lay aside the past and the future, release everything from your mind. Start being with your breath.”*





## The Foundation of Samādhi

**T**oday is the day of entering the Vassa. We start just like schoolchildren, who are beginning school. Their school started yesterday. Likewise, today is the day for us to start learning. Regard this as like being a child who is in kindergarten. The place is not yet familiar, the body is not used to it. Consider this a beginning of warming up the mind and the body. Normally you are independent and live in comfort. May everyone see it like this: We will practise for accumulating goodness and Pāramī. We will walk on the path of the Noble Sammāsambuddha.

How do you follow the path of the Lord Buddha? The precepts of your Sīla and the training rules are the path of the Noble Teacher. The precepts are like a piece of land that you received to live on. If you don't have land, you haven't got anywhere to stay. Sīla is a cause and condition for allowing the Dhamma to emerge. Hold the manner of the Lord Buddha and take the Noble Vinaya as your code

of practice. If you have Vinaya, the Dhamma will gradually arise. Use your good inclination and intention for arousing faith and renunciation. Worship by practising is difficult and troublesome. You will become tired, hungry and thirsty. You get deprived of authority and selfishness and can't follow your desires. Make the Vinaya your principle and hold the monastery-duties and the Korwat like this: At this time I will do this, at that time I will do that.

Everything you do is for making the heart peaceful and for developing complete Sati-Sampajañña. Happiness and the ending of suffering are in a peaceful heart, in having complete Sati-Sampajañña. A mass of Kilesas, namely greed, hatred and delusion, are burning your heart and mind, so that you have dukkha and feel hot. The heart is getting burnt while the body is still alive.

The Lord Buddha wants you to know your emotions and your thoughts. Running after emotions and thoughts is an endless matter. Practise making the heart peaceful, regardless of where you are. You have to make the heart peaceful in all postures. Don't let it follow emotions, lose yourself in distractions or follow your habits, that you have picked up over many existences and lifetimes. In the beginning you train to make the heart become peaceful and at ease. You don't have to get stressed. If you are stressed, it won't work. Samādhi is peace. You have to practise Samādhi. First train Samādhi and don't develop Paññā right now. Like primary-school children; they have to practise by reciting the letters "gor gai", "khor khai" or in a foreign language: "A B C D". You are still like children, you can't cast aside the basics, because it is important to have this foundation.



Train the heart to be at ease and peaceful. For instance, when you do sitting-meditation. Sit cross-legged, in polite posture<sup>10</sup> or on a chair. Sit in a comfortable position. Allow the body and the mind to be at ease. Lay aside the past and the future, release everything from your mind. Start being with your breath. Know, when you are breathing in and make it comfortable. Know, when you are breathing out and make it comfortable. Everyone's mind is like a monkey. When you take it and tie it down, it will jump around, but it can't go anywhere, because you have tied it. In the long run, the monkey will stop and become peaceful. You don't have to think anything. Your duty is to know the in- and out-breath and nothing else. Your heart will gradually become peaceful.

Practising Samādhi is a light job, it's a task of sitting quietly. But it is more difficult than any other work. Do it regularly. Know the characteristics of each breath: in, out, coarse, medium or refined. Regardless of whether you are peaceful or not, do it steadily, because this is the meaning of training oneself, this is the elementary practice. Normally you have wants and needs. After doing just a little bit you want to be peaceful. Practising Samādhi means letting go of your wants and your selfishness. Do your practice regardless of whether your friends are practising or not; that's their business. Training the heart to enter Samādhi is not like studying. It is a matter of training your heart and mind to become peaceful. You have to practise like this every day until the heart is peaceful and can enter and maintain Samādhi.

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<sup>10</sup> Sitting with both legs to one side.

The Lord Buddha wants you to cut off external things completely and train the mind, not to socialize and talk within the community. Make a determination: "When there is no need, I won't talk to or look at anyone. When there is a reason to talk, I will talk as little as necessary and as possible. I will try to stop myself, because normally I talk a lot. My duty is to practise Samādhi and to follow the schedule."

If you send the mind outside yourself, your Samādhi-practice will lose its continuity. Take a break from any issues regarding your friends, parents and duties, because this time is a time for you to practise Samādhi. When people are studying, they are learning at school together as a group, as a community. We will learn and practise Samādhi as a group, as a community, to inspire our practice to be firm and straight. When there is harmony whilst doing good, happiness will arise.

Try to see yourself; look at the deficits in your body, speech and mind, so you can really get into training Samādhi. May everyone try not to send the mind outside like you did before you ordained and came to stay at the temple. You had all kinds of thoughts. Here you are determined not to think about home and the affairs of the world and society. You will restrain your mind and make the heart peaceful. A well-known Pāli teaching says: "Natthi santi paraṃ sukhaṃ". There is no greater happiness than peace. Your happiness is down to having a peaceful heart. So do everything to make the heart peaceful.

If you chase after external things, such as material goods, forms, sounds, odours, flavours, tangible and mental objects, the Lord Buddha says that this is not happiness; this is dukkha and delusion; these things are

addictive. This is harming your own mind and other people's minds. Make your heart and mind let go of forms, sounds, odours, flavours, tangible and mental objects, because they are not long-lasting. They just come and go. Even good things will pass away. Your parents and relatives, superiors and grandparents will be parted from you too. Sometimes relatives who are still children have to pass away. Good or bad things are nothing but things that will disappear. Things in your daily life don't amount to anything. The only thing there is, is arising, staying and ceasing.

You have to make your heart peaceful. Don't be shaken by objects that affect your emotions in your daily life. Tolerate and endure them; they are simply objects that come and go like the wind that is blowing right now. The rainy season, the cold season, spring and the dry season – they will pass likewise. You have ordained as monks and come to practise Dhamma to make your heart cool down and become peaceful.

The Lord Buddha practised to be a role-model. He walked away from everything: wealth, utilities and comforts. He ate only one meal a day, didn't receive money, didn't wear shoes and experienced the greatest happiness in the world. You think that you are not happy, not peaceful. You do just five minutes of sitting-meditation to become peaceful and are not peaceful. The Lord Buddha entered a state of Samādhi called Nirodha-Samāpatti, in which he experienced the happiness of liberation (Vimutti) and peace continuously for seven days. After coming here to ordain and practise, you now have get down to training yourself. You have to see this time and occasion as a time to practise.

The Lord Buddha and the Krooba Ājāhn don't want you to think about tiredness, difficulties, your tongue and belly and drowsiness, clinging to happiness, comfort and your personal preferences as before. Being attached like that means that you don't resist and endure; you can be regarded as a bad person, who is not good. Out of loving kindness and compassion for yourself you have to lead yourself to practise, to seek the Dhamma, train the heart and practise Samādhi. Regard today as the beginning. Do a little bit at a time and practise bit by bit and you will gradually improve.

May you reduce your conceit and let go of views. Don't see yourself as: "I am rich, I am clever, I have a high level of education." May you reduce your conceit and let go of views and be without an 'I', without a 'Self'. Be respectful towards the Dhamma, the Teaching of the Noble Sammāsambuddha and humble towards the Krooba Ājāhn, those who ordained earlier and respect all your spiritual companions. The Lord Buddha wants you to practise like this.

For today this is enough explanation of the Dhamma, the Teaching of the Noble Sammāsambuddha. By the power of the Lord Buddha, the Dhamma and the Noble Saṅgha, may you have a peaceful heart and be able to enter Samādhi.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Wednesday 24th July 2556 (2013)*



## **Practising the Dhamma By Being Happy**

**P**ractising the Dhamma means to improve yourself in the heart. It means to improve your manner, practice, speech and behaviour. The Lord Buddha taught us to be renunciants, who don't follow their desires and emotions. Following your wishes and emotions is nothing but trouble. It is creating problems. You have to adjust your heart and mind to enter the Dhamma. In sum, the problems you have in this world arise in your own heart. Practising means developing the Indriyā.

When you practice and don't follow your wants and emotions, you feel frustrated, indignant and pressurized. You have to know and understand that practising Dhamma is about having Sati and stopping yourself and slowing yourself down. It is about resisting, enduring and understanding. Everyone must have Samādhi and be strong and firm in the heart. It is not about following your

wants, needs, instincts and habits. The human race is clever. We have the ability to do and practise only the good things.

The Lord Buddha wants you to know dukkha, the cause for the arising of dukkha and the path to the ending of dukkha. You have to adjust yourself and enter the Dhamma. Your life has not been successful yet, because you have been following your wishes. You haven't given any importance to what is good and right. If you follow your wishes, your heart will become increasingly hot and bothered:. "I want the things that I like, I don't want the things that I don't like!"

After being born, you have to accept the property of old age, sickness, death and separation. We don't like these things and don't need them, yet we get them. Because of this, it is necessary to direct the heart towards entering the Dhamma. You have to start liking old age, sickness, death and separation and have to concede that these are Saccadhamma; they are truth. Everyone will surely get these things. You don't want to be an old, sick or dead person, but these things will naturally arise for everyone.

The Lord Buddha doesn't want you to be interested in liking and disliking. Try to make your mind and heart peaceful. Your problems are a matter of liking and disliking that make your heart unpeaceful. The Lord Buddha taught and instructed us about renunciation. Which kind of renunciation? Renouncing having an 'I', having a 'Self'. If there is an 'I', a 'Self', there will also be dukkha. You have dukkha, because you have an 'I', a 'Self'. None of you has an 'I', a 'Self'. You are not a woman, a man, an old person

or a young person; you are not a monk or a lay-person. Everything merely arises, stays and ceases according to causes and conditions.

*Avijjā*, your delusion, makes your mind proliferate. It drives you to do evil and create bad Kamma; there is no end to it. Your heart only knows how to take. It wants happiness. It is a 'taker', that has wandered through many existences and lives already. Even being born comes down to this: You start taking while you are in your mother's womb. After coming out, you go on to take from your parents. As you grow up, learn and study, you continue to take. You take from neighbours and society, you take happiness from other people.

The Lord Buddha taught: May you be people who renounce and are givers; who are diligent and not lazy. May you stop and restrain yourself like this: "From now on I<sup>11</sup> will change the manner of my life. I will be extremely diligent and renounce to the utmost. I will let go of the ego, the 'I,' the 'Self'. I won't be a careless, self-indulgent freestyle-person, who lives in his own world. I won't be self-important and make myself the centre of the world. This is not right."

You have to contemplate yourself like this: Am I renouncing something and bringing happiness to my parents and family, to the community, society and country? You have to renounce. If you don't renounce anything, you won't be happy. The more people appear, the more bothered you will get. If you don't renounce, your family will be awful and everyone will be horrible. It's because you are selfish, because you don't renounce anything; there is only getting and wanting. You don't know how to make

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<sup>11</sup> Again the pronoun "khaapajao" is used, this time probably to indicate that this is a solemn declaration.

the heart peaceful. If you stop and motivate yourself, your heart will become more peaceful and cool down. Changing oneself is difficult, because in order to put the Dhamma into practice, you have to go against the current in every aspect. You can't go with the flow and follow your wants. No victory can be as good and precious as conquering your heart and emotions.

May you understand this: keeping the precepts also is an act of renunciation. It is not about getting something; you renounce. Practising Samādhi also is an act of renunciation. Samādhi can be translated as not having greed, hatred and delusion. It is letting go, putting down, not wanting, not having, not being, returning to nature and finding truth. There is no having and no being; it is something pure and flawless. There is happiness or suffering because you turn yourself into an agent, who wants things to be like this or like that.

The Lord Buddha wants you to understand this about Samādhi: it is about letting go of the hindrances (*Nivarana*), namely greed, hatred and delusion, which are in your heart. Your heart is not peaceful, it is hot-tempered. The mind is thinking a lot, because it is full of wanting and burning with worries and needs, with anger and hatred, with ill-will and envy. You are burning alive before you have died.

The Lord Buddha taught and instructed to look for happiness, the ending of suffering and peace in the present moment. Your issues are nothing but wants and needs burning you. He wants you to develop Sati-Sampajañña and heal your heart. You don't have to think much, you don't have to know much. Just know yourself in the present moment. Think good thoughts and don't think



bad thoughts. You don't even have to think the good thoughts too often, because good and bad things are impermanent. Everything has to disappear. Good things have to go, bad things have to go. Every molecule, every breath, every moment: everything arises, remains and ceases; there is nothing long-lasting.

You have to make the heart cool down and be peaceful. You don't have to chase external objects or follow the way of the world. If you follow external objects you keep asking : Why? Why? Why? Why do things have to be like this? Because these things are natural, they are the natural law. You have to take them as they are. You don't have to accept or reject them or judge them as right or wrong. Regard external things as things that bring the Dhamma to you. They are negligible, but they exist nevertheless.

If you think like this, your heart will stop and cool down. You return to improving yourself and don't think about and get involved with external things any more. May you seize the time and the opportunity to practise, to develop your faculties. May the Indriyā and Pāramī in your heart become stronger. You have to abstain and endure and use the monastery schedule. If that does not please you, you have to resolve this in your heart. Problematic things are such, because the heart has a problem. You have to make your heart peaceful by all means. The wisdom will gradually arise in your heart that this Dhamma is something that goes against the current. If you follow your desires and emotions, your life will be disappointing and the world will be full of selfishness. Discriminating against certain groups by caste or class, by birth or family; keeping good things and happiness for yourself while passing the dukkha on to others. This is wrong; it is really not fair.

Thinking about getting more, being more successful or getting more than others is exploiting others. This lacks Dhamma, this lacks justice. Some jobs are not rightful either. Selling alcohol, selling weapons, opening a casino, trading people, selling drugs and addictive substances. Why are people doing it? Because of selfishness. Some people think like this: When we renounce things, keep the precepts, live by the Dhamma, we will be exploited by others, it puts us at a disadvantage. These thoughts are not you. It's the Kilesas. There are Kilesas in your thought processes. This is not Dhamma.

You have to get happiness from being givers, from being renunciants. It arises from being peaceful. Look at the example of the Lord Buddha. He was a giver, a renunciant and gained only happiness. It is wrong to think, that you are not the Lord Buddha and can't practise like him. You have a lot of wrong views. Following your desires means to create problems. If you are a renunciant, a good person, your family will be happy. Your organization and your country will also be happy. All people have needs. The important factor is your selfishness. You are not renouncing, not reducing your conceit and letting go of your views. You are only concerned about your own interests and emotions.

To turn yourself into a monk, your initial Dhamma practice will be about reducing ego and letting go of views and selfishness. It is about not getting one's happiness from material objects or physical well-being or from gain, fame and praise. You will get your happiness from doing good and from having Sila and Dhamma. You will become happy by making the heart peaceful and through

renunciation. Any issues around money and comfort will be stilled by your goodness, by not wanting or needing anything.

They are making you study from kindergarten until you've received your PhD. This is in order to turn you into a good person, who renounces and lets go of selfishness and laziness. Making you study from Nak Dhamm Tri<sup>12</sup> up to the 9th level of Buddhist Theology is also in order to turn you into a good person who renounces and lets go of selfishness.

Our world is a hot spot. Why? Because you are selfish, you are creating problems for yourself. If you do good, you will be peaceful and cool-tempered. There won't be anyone exploiting you or you exploiting anyone. Being able to conquer your mind and heart means to win against all enemies. Out of loving kindness the Lord Buddha taught like this.

Regard this occasion as important, because you have the chance to practise disciplining your Kilesas and Āsavas. Regardless of whether you are staying in the temple or at home, you have to train yourself wherever you are. Just like everyone ages, gets sick and dies wherever they are. Saccadhamma - truth - does not spare anyone.

Happiness is addictive for us, we all like it and attach to it. It is necessary to make your heart equanimous and advance in your Dhamma-practice. Any dhamma, that is for getting addicted to happiness and comfort, is not Dhamma, the Teaching of the Lord Buddha. You already know that being "addicted" is not desirable. When you

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<sup>12</sup> A basic exam that is often taken by Monks and Sāmaṇeras after their first rains retreat.

start getting attached in the heart, it's necessary to move on and leave everything behind. Don't get entangled in regrets and nostalgia. You have to brace yourself and battle against these sentiments. You have to be happy in doing the practice, considering: "I am walking the Path of the Noble Sammāsambuddha, which is supreme. There is nothing higher than this." You have to be glad and proud of yourself while doing your practice, saying that you are traveling well and correctly. This is called "Sugato"; practising with happiness.

For today this is enough explanation of the Dhamma, the Teaching of the Noble Sammāsambuddha. By the power of the Noble Sammāsambuddha, the Dhamma and the Noble Saṅgha, may you be blessed. May you become strong and healthy in heart and mind. May you be happy in doing the practice for developing the Indriyā and the Pāramī to reach Magga, Phala and Nibbāna.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Sunday 28th July 2556 (2013)*



## The Five Khandhas

**M**ay you sit comfortably. May you be at ease while breathing in and may you be at ease while breathing out. Have Sati; know yourself clearly. Focus internally on your body, having Sati-Sampajañña, knowing yourself clearly. Be comfortable. Most of the time your heart is not peaceful. It is affected by emotions such as liking and disliking, that are dominating you all the time. You turn small matters into big issues. You create issues out of things that don't matter.

We have a body. This body is composed of the five Khandhas. What are the five Khandhas? The five Khandhas are: Form, which is this body; Feeling, which is happiness, suffering (dukkha) and neutral feeling, that arises in your body; Saññā is memory and association, remembering old stories; Sankhāra is thinking and proliferating; Viññāna<sup>13</sup> is the "One who knows", who tells you what is good and bad,

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<sup>13</sup> In the West usually translated as consciousness.

right and wrong. The five Khandhas are fulfilling their respective functions in a complete and straightforward way. If any of the Khandhas is not working, your physical and mental health is not normal; you are ill.

The Lord Buddha wants you to know what is going on in your body and mind, to know your thinking and proliferation. These things are working in accordance with nature. They arise, remain and cease in your daily life. He doesn't want you to get entangled in your emotions, thoughts and feelings or in whatever arises in your heart. If you start thinking and proliferating, it will be the cause and condition for becoming unpeaceful.

Buddho is the Knower, the Awakened One, the Blessed One. Because you are not dead, there will be things happening in your daily life. When you have Samādhi, are stable, and firmly established, everything will cease. In order to develop Sati-Sampajañña, the Lord Buddha taught to make the mind focus on the body. The past has gone, you can't do anything about it any more. Things in the future haven't arrived yet, so try to make the best of the present. Make the heart peaceful, make it cool down by all means. You don't have to get stressed about anything. Don't let good or bad things such as the Lokadhammā dominate your heart.

No one is a being, a person, an 'I', a 'Self'. You are Dhamma, you are a natural phenomenon, that arises, remains and ceases. We are characterized by old age, sickness, death and separation. Try to remove grasping good and bad, right and wrong from your heart. You have a lot of Sakkāyadiṭṭhi, views about yourself. Attachment is a heavy burden, it's something that weighs heavily in your heart. If you think, that you are a woman or a man, rich or poor,

handsome or beautiful, you will have dukkha. If you think you are too thin, too dark or that you are ugly because you have a few pimples on your face, you have dukkha.

The Lord Buddha does not want you to put too much attention on the body, he wants you to put emphasis on the heart and mind. Because happiness and suffering arise in an unpeaceful heart. When you are rich, poor or handicapped you will have dukkha according to being rich, poor or handicapped, because you are upholding Sakkāyadiṭṭhi, upholding an 'I' and a 'Self'. Dukkha is burning you.

When you ordain and start practising, the Lord Buddha taught to practise letting go and to train the heart to be peaceful and cool. Your mind is used to thinking and proliferating a lot. You have to stop yourself and not think and proliferate so much. Because thinking and proliferating a lot won't get you anything except stomach problems, neurosis, mental disorders and various diseases. They are caused by your heart not being peaceful. That's why the Lord Buddha doesn't want you to think and proliferate a lot.

Don't be afraid! Don't fear that when you don't think and ponder, wisdom won't arise and you won't reach the Dhamma. May you hold it like this: Now I am practising Dhamma, I am training to make the heart peaceful. Because so far you are rarely able to be with yourself; you like to be with friends, your mobile-phone and Facebook and like to watch TV. You are only occupied with external things. When you are peaceful, you can't stay there. Your mind is far from being a Knower, an Awakened One, a

Blessed One. You have to practise letting go of the external world for just five to ten minutes or for many hours like the Noble Ones.

Gain, fame and praise both have their advantages and disadvantages. If you get deluded and delight in them, they become detrimental for you. If you understand them clearly, your heart will develop wisdom.

The Lord Buddha wants you to see the things in our daily life like this: This is the world, this is Saṃsāra. These things will arise or cease; they simply exist like this. Floods, disasters and crime also exist like this. If you don't understand this clearly, your mind will get confused. It is not confident and won't be peaceful.

The Lord Buddha wants you to turn inward and look to see if your heart is peaceful. If it is not peaceful, then turn inward to find yourself. Have Sati; know yourself clearly. Breathe in calming yourself down, breathe out and be at ease. When you sit in Samādhi like this, you think, proliferate and don't know that you have wandered off to other subjects. Or you do know, but are deluded and keep proliferating for a long time.

When you have Sati and can keep track, you breathe in and out knowing and being at ease. It doesn't matter if you are peaceful or not. Train and develop the Indriyā, practise with the breath, so that it becomes refined. Know precisely when the in-breath is light and easy. Know, when the out-breath is light and easy. Practise with the breath to refine it, until only the Knower remains. Your heart moves while following the in- and out-breath, until only the Knower remains. Then your heart will be still and unified, light and at ease. Keep training your heart. The Lord Buddha taught



to know when you are breathing in long; to know when you are breathing out long - until your heart becomes peaceful and can enter Samādhi. You don't have to think anything, you don't have to proliferate anything.

When you train and practise, these things won't happen according to your wishes. You want the heart to be peaceful, but it is not peaceful. Wherever there are wants and needs, there will be issues burning our heart. Samādhi means not having greed, hatred and delusion, and absence of any pondering and proliferation. There is only renunciation, there is only letting go. Make use of the training and the practice very often. There is nothing as difficult as training yourself. Worshipping by practising can be regarded as great merit, great benefit. If you are renunciants who take responsibility and are skilled in keeping the precepts and following the code of practice, that's very good. Carry on developing yourself to become skilled in training the heart and practising Samādhi. The goal of Samādhi is to make the heart peaceful and unified. Don't be interested in colours, lights and miraculous phenomena; you don't have to know anything.

The Lord Buddha wants you to know your heart; to know, when it is peaceful and when it is not. Know the refined in- and out-breath. Know when the mind is still and doesn't proliferate. Keep training and practising, so that the heart knows what being peaceful is like and becomes an expert in it.

The Krooba Ājāhn teaches and instructs you, so that you get to know yourself. You don't have to read books, you don't have to talk to your friends. Try to be with being peaceful. Try to be by yourself a lot. The heart will get more peaceful and cooler. The mind will develop the four

*Satipaṭṭhāna*. You will know your body, feelings, mind and mental objects. You will have complete Sati-Sampajañña. Maybe you used to talk and think a lot and were distracted, now you are training to make the heart peaceful. When your mind has become peaceful and cool, your path of practice will change. Those who talked a lot will talk less; those who were lost in the woods, will be less so. Train in letting go in and getting to know yourself.

People ask: When we practise Dhamma, what do we get? You don't get anything by practising Dhamma; there is nothing to gain or to lose; it arises, stays and ceases. Train to make the heart peaceful, don't follow sense-objects or emotions and you will gain great merit and benefit. You have to train and practise yourself. Goodness is a good thing, but people don't want to do good. Greed, hatred and delusion and the Petas, Yakkhas and Asuras, that are dwelling in your heart, don't want to die. They don't want to leave your heart. Often they become an inborn trait of your Khandhas over many existences and lifetimes. You can't make liking and disliking, wanting and not wanting your foundation. The Lord Buddha doesn't want you to be like Petas, Yakkhas and Asuras. He wants you to turn towards Sīla, Dhamma and virtue. He leads you to behave and practise and to look for happiness and the ending of suffering, which is peace. Make the Lord Buddha, the Dhamma and the Sangha your foundation, your place of practice. Then your mind and heart will be able to reach Magga, Phala and Nibbāna.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Monday 5th August 2556 (2013)*



## **Dhamma on Mother's Day**

**T**oday is National Mother's Day. May everyone remember their mother. A mother is a precious person, a giver, who gives by body and heart. A mother is like an Arahant, a Brahma or a Deva for the child. This is the virtue of being a mother. She is a role-model both in body and mind. Some mothers are also grandmothers, some people are not mothers yet, some people will be mothers in the future. All goodness comes from the mother, if someone has a good mother, who dwells in the virtue of being a mother.

Today is National Mother's Day. It is for us to recall the good deeds of our mother. When we are born as children, we are mainly takers. We take when we are in our mother's womb. After leaving the womb, we continue to take from the mother. Even when we grow up to be a young man or woman, we still take from our parents.

The Lord Buddha wants you to recall the good deeds of your mother, because your mother is old. Some people are very old already, not like they were before. It is your burden, your duty to support and look after your mother. Both by looking after her body by making her comfortable and at ease and by looking after her mind. If you don't have a mother, then you don't have anything. Your wealth, belongings, money and everything including your standing in society – all this originates from your mother. You have duties, have work to do and a family. But it is important that you don't cast aside and forget your mother. Some mothers live in a different province or in the countryside, but they love you, worry about you and miss you.

On this National Mother's Day there are various events throughout the country to arouse awareness and to stimulate the arising of virtue. It is excellent that you have come to stay at the temple and make merit, it is the right thing to do. May you always recall: We shall do good for our mother. We arouse goodness and we give good things for our mother. Some people are still children, they are not mothers yet. Some people see the danger in Saṃsāra like this: Getting married is a burden, it is a way of creating more problems for myself. But may you see it also like this: I will have the chance to do good, be a role-model, an example for my family, society and the country. Because society and humankind need good people, need good role-models. A human being is precious. To be human means to have an elevated heart, that inclines and leans towards doing only good deeds for oneself and being a role-model, an example for the family and society.

The Lord Buddha is a supreme being, who was born as a human being. He determined to practise, to develop goodness and Pāramī and got enlightened by himself to be the teacher of Devas and humans. He took the Dhamma he had awakened to and taught us its essence and conventions<sup>14</sup>. The four kinds of Samaṇa are in the Dhamma-Vinaya of the Noble Sammāsambuddha, that was completely explained by him. Outside of this Dhamma-Vinaya, it may not be possible to reach true happiness and the ending of suffering.

You can practise it at all times in all eras; it is up-to-date and not old-fashioned. You can apply it in your daily life while doing your duties and work. The Lord Buddha wants you to adapt yourself to find the Dhamma. Don't adapt the Dhamma to suit yourself! You still have wrong view and understanding. Your thinking is not farseeing and not circumspect. You are weak hearted and feeble. Therefore it is necessary to make the Lord Buddha your refuge and example. You have to make the Dhamma your code of practice.

The five precepts are everyone's code of practice. The eight precepts are the next higher step. The ten or 227 precepts are the Sīla for the monastics, for those who are ordained, who must conform to shaving the head and wearing robes. These precepts are the principle that leads you toward becoming happy and making an end of suffering, namely Nibbāna. You don't love Sīla, don't like it, and don't want to keep the precepts, because you are following your desires. You are putting your wants and needs in charge. Your wants and needs are like a moth that

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<sup>14</sup> Alternative translation: principles and regulations

is flying into a fire. You are creating problems for yourself and for other people, because of your wants and needs. You even gain things by oppressing others and use your cleverness to make a living on other people's hardship. But you still see yourself as a good person of good conduct.

The Lord Buddha wants you to incline your heart towards *Sīla*. That makes you wonder: If I keep the precepts, how can I be happy? How can I become rich? People who keep the five precepts, who are honest and trustworthy, are not rich, they are poor. I can't practise like this. Only people who leave the world behind can do this. This way of thinking is not right yet.

The Lord Buddha taught that people who attain happiness and the ending of suffering, won't follow the *Kilesas*. They don't let the *Kilesas* burn their heart while they are still alive. You haven't yet died, but you are getting burnt alive by the *Kilesas*. Reflect on and contemplate this: If you are rich, a millionaire, but your heart is not peaceful, where are you going to find happiness and the ending of suffering? Because true happiness and the ending of suffering are in a peaceful heart that has *Sīla* and *Dhamma*. It's as if you have a family, that is complete in the sense of having money, a house, a car, gain, fame and praise, but your family is not peaceful, because these things are only material goods. The essence of peace is the absence of wants and needs in the depth of your heart. The Lord Buddha wants you to practise and develop the heart, so that you don't get burnt alive by the *Kilesas*. He wants you to be givers, renunciants, so don't take!

Your mothers have to be givers, who don't take. Then they will be happy. If mothers are takers and still want to be like this or like that, they will get burnt alive too, because they have desires. If there is wanting, it will attack you. If there is not-wanting, it will also attack you. You don't want to get old, sick or die. You don't want your offspring to be bad. There are many things you don't want.

The Lord Buddha came to make you let go of wanting and not-wanting. You don't have to want anything. Just be a giver. You are very selfish. If you can't be a taker, you don't want to do anything, because you won't get anything, don't have anything and aren't anybody. May you understand this: You have to practise and renounce; you have to increase diligence, endurance and renunciation in yourself to develop your Indriyā. Then wealth will come your way, because you like the Dhamma. Material goods will arise for you, but that is not all: the Noble Treasure will also appear, through Sila, Dhamma and virtue. You will gradually arrive at happiness and the ending of suffering. As a result your family will also be increasingly happy, because delusion is not burning you.

Use the physical body as a tool for the mind to accumulate goodness and Pāramī. It is necessary for you to develop Sati-Sampajañña. Losing Sati for one minute can be regarded as being crazy for one minute. The Arahants have complete Sati-Sampajañña. They don't lose Sati. They are here to lead you towards developing Sati. When you walk, make the mind stay with the walking. Take the various postures for training and practising Dhamma. Start using your work and duties as objects for practising Dhamma. Before, you were working to have and to be. Now you are working to renounce. You will both achieve

something in the Dhamma and in the work that earns you money. In your life there will be more happiness and less suffering. You don't have to look for Dhamma anywhere. You can find it in your duties and your daily life.

The Lord Buddha wants you improve your heart and adjust yourself to enter the Dhamma. Because your problems are in your heart, you have to resolve them in your heart, so that you don't have any dukkha. The Lord Buddha wants you to build up goodness and Pāramī like this.

The more you are a person of the new generation, the new age, the more you apply the Dhamma combined with technology, to make it better and make more of it. You can not abandon the Dhamma. If you abandon the Dhamma, it will lead to dukkha immediately. If you take the Dhamma, you will be at ease and happy. Why is a Sotapanna happier than a rich person who is a millionaire? Because his/her heart is only getting a little bit burnt by the Kilesas, and even less, if you are a Noble One of an increasingly higher stage. Your heart will be even happier.

The Lord Buddha doesn't want you to wait to enter Nibbāna until you are dead. He wants you to be happy in your daily life. Your heart is not peaceful. It is unfocused, has doubts, thinks and ponders all the time. You have to stop yourself, come to a halt. You have to lift the Dhamma into your heart. The Lord Buddha wants those who are attached, have preferences and are deluded, for example by watching a play on television, to stop themselves. When you stop, your wants and needs will get angry, confused and nervous. You want to watch, you want to listen. The Buddha wants you to abstain and endure. If you can't endure, your Indriyā and Pāramī won't ripen. May you



abstain and endure. After as little as seven days the wanting in your heart will become weaker and cool down, it will become equanimous. Then it doesn't matter if you watch something or not.

If you know that something is not good, then don't think, say or do it. When you practise the Dhamma, you must have resistance and endurance. Knowing and understanding is not enough, not sufficient. Your heart has to be in it too. Strictly don't let it follow its desires, because your heart is still a *worldling* (Puthujjana). It is not the heart of an Arahant. The Lord Buddha taught: When you use patient endurance, the issue may improve within seven days, or on average within seven months or within seven years at most. Your Indriyā and Pāramī have to be strong. When someone's Indriyā and Pāramī are immature, it's because they don't abstain and endure. You have to know for yourself, in which aspects you have to improve and adjust yourself.

The Lord Buddha wants you to improve yourself by having Sati-Sampajañña and endurance and seeing the danger in Saṃsāra. You have to improve and adjust your heart to enter the Dhamma. You don't have to improve anything far away; improve it internally. Then everything will be fine, because there is no greed, hatred and delusion in your heart. May you understand yourself in this way: I still have little and weak Sati-Sampajañña, my Samādhi is weak and unstable; it doesn't take much to become destabilized by problems. Your problems are mainly caused by weak Samādhi and your wisdom can't help you either.

Today is Mother's Day. We remember and make merit for our mothers. We will develop ourselves, and look for Magga, Phala and Nibbāna for our mother's sake. On the occasion of this Mother's Day, may you be blessed and take the Dhamma of the Noble Sammāsambuddha, that was explained here, as your principle. May you practise to turn your birth as a human being into a precious life. By the power of Lord Buddha, the Dhamma and the Noble Saṅgha, may you be blessed and may everyone who follows the Buddha experience only happiness both in body and mind and reach Magga, Phala and Nibbāna without exception.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Monday 12th August 2556 (2013)*



## **Mettadhamma Supports the Heart**

**O**ut of loving kindness the Lord Buddha taught that Dhamma-practice is the most precious thing and a necessity. May you practise for yourself and improve yourself. Don't improve others! Other people's business is their business. Don't judge other people in terms of good or bad, right or wrong. May you consider this as an opportunity for practising the Dhamma. See this occasion and time as a chance for using the things that are arising to improve and adjust your heart. Don't follow your heart, don't go along with it. When other people do bad or wrong things - don't do wrong too! When other people speak badly or unkindly, that's their business. When other people are neurotic, don't become like them. When other people are crazy, don't become like them.

Mind your business and let other people mind theirs. When you hear them speak words that are not nice, regard their behaviour as neurotic. See their actions as selfishness.

May all practitioners count themselves lucky, that they are able to resolve things in their heart. Our world is full of birth, aging, sickness, death, separation and not attaining one's wishes. See this as a treasure, a Noble Treasure, that makes you improve yourself in the heart like this: "I will be like this too, but these things haven't reached me yet. Nevertheless I am like this too."

Other people will make accusations and say that someone is not good in this or that way. The Lord Buddha taught that you listen because you have ears, and you watch because you have eyes. After listening, let it pass. Don't make an issue out of it and turn it into a tale, a long story. You listen to one person and it sounds as if this person is right. If you listen to the second person involved, that person also seems to be right. The Lord Buddha arose to make you turn big issues into small ones and small matters into nothing. Try to be still, try to stop and cool down. Don't become agitated and follow external matters. You have eyes, so you see good and bad things. You have ears, so you hear bad things. Regardless of whether they are good or bad, all things are impermanent. If you cling to them, it is dukkha, because everything is Anattā - it is not I, it is not Self.

The Lord Buddha wants you to adjust and improve yourself like this: Do not rush ahead. Try to improve, to end dukkha, to improve yourself with Satipaṇṇā in the present moment. Your mind likes to rush ahead, it does not want happiness and the ending of suffering in the present moment. You have to be happy and without suffering in the present moment. You have to create causes and conditions to know and see in the present moment so that heaven and Nibbāna will arise in your heart. Let there be

Nibbāna while you are working. Work for the sake of working, work for renunciation and to complete your Sati-Sampajañña. Your mind is not intent on money any longer. If you work for money, the mind will focus on money and your work really burns you. You throw away the present and wander off into the future. You think of the end of the month, when you get your monthly wage. For instance, your attitude towards sweeping your house is that you have to do it to get a clean house. If you think like that, the Kilesas will burn you. Do this work to renounce, to perfect your Sati-Sampajañña, to make your heart cool down. When you focus on being peaceful and cool, you will get both Sati-Sampajañña and a clean house.

The Lord Buddha wants you to practise in the present moment and develop the Indriyā, so that they become very strong and healthy. These days people are full of wants and needs. Wanting and delusion are burning you. You are getting burnt even though you haven't died yet. For instance, your heart gets deluded by what it likes, and starts thinking about it. Regardless of whether it is deluded by forms, sounds, gain, fame or praise, it will think about them. The Lord Buddha does not want you to think, he wants you to abstain and endure. He does not want you to think. When you don't think, but abstain and endure for one, two or three days, your heart will slowly cool down. After six or seven days it gets even cooler. When you are angry and annoyed with someone, you have to abstain and endure to improve your heart. Don't improve others! Think about giving yourself just seven days to become good-hearted before you criticize them. If your heart is not cool, you have to cool it down first. Then you gently criticize and scold them.

You don't abstain and endure. When you want to go, you go, because you don't have a brake. When you want to stay, you don't go, because you don't have an accelerator. You have to adjust your heart to find the Dhamma. Don't remake the Dhamma to suit yourself. Educated and clever people have many reasons for remaking the Dhamma to make it suit them, they don't adjust themselves to suit the Dhamma. Try to improve yourself, to make the heart peaceful and cool. When it is peaceful and cool, you don't have any problems. You have problems because your heart is not peaceful. Maybe you are stressed about your work, your children and offspring and other things and your heart is not peaceful. When you see something, it offends your eye. When someone smiles at you, you think they are laughing at you. When someone speaks loudly for you to hear clearly, you assume they are being sarcastic. This is because your heart is not peaceful and cool. Try to make it strong.

When you are strong and in good health, your mind is like this; when you are tired, exhausted, worn out and your health is not good, your mind is like that. Don't be interested in that! Try to adjust yourself to enter the Dhamma, because heaven and Nibbāna are already open. They are within you in everyday life. Try to improve and adjust your heart and mind. When you are happy, time is passing quickly, but when you have dukkha lying in bed sleeplessly, a single night seems very long. For heavenly beings 100 years of human life are like one day, because they are at ease. The more you adjust your heart and mind to enter Nibbāna, the better and cooler it becomes. Look at the Arahants for example; they are at ease. They enter Nirodha-Samāpatti for seven days and are still as fresh as if

they haven't sat in meditation at all, because being at ease and free from dukkha comes from a peaceful heart.

The Lord Buddha wants you to improve your heart and mind in a way that you don't become confused by being with your parents and relatives or your duties and occupations. You have to continue making the heart peaceful and cool to have Sati-Sampajañña in these things.

Now you are only concerned about your own benefit. For instance, when other people arrive, who don't know who you are, where you are from and if you are important or special in any way, your attitude is like this: They are not interested in me; they don't pay attention to me. You become really uncomfortable, because you are missing something. The Lord Buddha says that you have a spiritual disease, that makes other people ignore you and not look out for you. What is it caused by? It is caused by you being a taker. You are not a renunciant. You have to cast off attā, cast off I and Self. Cast off words like "me" and "you" and concepts like fame, rank, being a doctor, being rich or being an old person.

When young children talk to you impolitely in a disrespectful tone, in an inappropriate way, your heart suffers and gets angry. It becomes a Yakkha or Māra. May that make you be aware of Sakkāyadiṭṭhi, of you having a very high opinion of yourself. You have to cut off, give up and throw out being proud of yourself completely, because in Nibbāna there are no young or rich people, there is no I, there is no Self. These are just things, that you say or proliferate. Whenever you proliferate, immediately there will be dukkha; it is not Nibbāna. You have to train to make the heart peaceful. You have a lot of I and Self. Sometimes you agree to things that are not proper, that

you shouldn't do. The Dhamma of the Lord Buddha is beyond cause and effect. If you grasp at causes and effects, then you will start quarreling with others. Inevitably you will discriminate and destroy the harmony with others.

The Lord Buddha makes you go beyond cause and effect by explaining that everything is not I, not Self. You can't get attached to anything. You have to solve this in your heart. You have to practise for not having an I, a Self, for not having any trouble. When young people think their skin is too dark or they get just a few pimples, they have dukkha. When they are not beautiful or handsome, it's dukkha. This shows that you don't know Nibbāna and don't know peace. You don't know the ending of dukkha. You let the Lokadhammā devastate your heart, you let them close the door to Nibbāna.

You have to let go of I and Self. Wherever there is "me" and "you", there really isn't any me and you. There are only passing phenomena for you to practise with and get Sati and Paññā before they pass. They are an opportunity for you to understand the practice. They are passing all the time. You too are passing all the time. You have passed from being a child; after being a young adult you become middle-aged; then you change into an old person. From that you will pass away altogether and they will give you a nice cremation. There is nothing that is I or Self. Clinging is a lot of dukkha; it means great hardship. It is not appropriate for the followers of the Lord Buddha to have dukkha. Carrying around dukkha is not Buddho, the Knower, the Awakened One, the Blessed One. It's just dukkha, that is good for nothing.



The Lord Buddha wants you to end this mass of suffering by throwing out your Self completely, because there is no Self. There is only Dhamma, there are only natural phenomena; for instance birth, sickness, death. If you don't know this and take your wants as your yardstick and refuge there will be no end to the cycle of rebirth.

The Lord Buddha wants you to develop a lot of Metta and compassion. Compassion for ants, termites, mosquitoes and everyone. If you develop Metta and compassion like this, you will be a person who is rarely angry. Because Mettadhamma is a support for the world, you will live together in unity. Metta is important. Whenever you lack Metta, you immediately turn into a Yakkha. You have to develop Metta a lot. You can't only take your siblings, allies and useful people. You have to develop Metta and compassion for everyone. Like your Majesty the King of Thailand or like the Lord Buddha.

Everyone needs love, Metta, and sympathy such as encouragement and warmth, regardless of whether they are staying at the temple, at home or anywhere. Everyone has to practise. You have to support each other. Don't be sulky, that's not being a practitioner. When you get tense instead of being resolute, it creates a bad atmosphere for you and others. You have to abstain and endure. You can do it! Patient endurance is a tool for burning the Kilesas. If you don't abstain and tolerate like this, your heart won't stop and cool down.

Here we live together as a community. An important issue is the matter of speech. Sometimes you might think that you are speaking well and nicely, but sometimes, when you are unwell, have not slept and rested enough or other people are doing something wrong, you get

stressed. Without you being aware of it, your speech really comes out in a disrespectful tone or as sarcastic. The Lord Buddha wants you to be aware of yourself regarding these things. Your speech has to be a gift or something fragrant. Those who listen, have to develop Metta, thinking that the other person may be stressed, in a bad mood, working hard, without enough time to rest or renouncing a lot. That the other person's situation is stressful and that you have to have compassion for him/her. You have to be a giver. Don't ask for anything from them.

The Lord Buddha taught to be givers, to be renunciants. Are you renouncing yet? When other people's words hurt your ears, you don't renounce them, you hang on to them, don't you? When others are neurotic or have stress-related diseases, you don't let go of that either, you cling to their actions. Renunciation is a good thing. If all people become givers and renunciants, you will be happy. Your family will be happy and there will be happiness at the workplace. You have to start renouncing. When you stay at a temple, you renounce bad kamma. Whatever you used to burden yourself with, cling to and believed to be an I, a Self, will leave your heart and mind. You will undertake not being angry, and having Metta. You will undertake not blaming anyone or looking at other people's negative aspects. You will adjust your thinking, speech and manners without being afraid of losing your shape. Defeating others is not as good as renouncing, letting go and putting things down.

The Lord Buddha gave an Anupubbikatha (gradual discourse) to a person<sup>15</sup> who was mentally distressed, walking around muttering incoherent things like: "Here it's

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<sup>15</sup> This is a reference to the story of Yasa's Going Forth in the Mahavagga of the Vinaya-Pitaka.

busy, here is trouble, here it is not peaceful." Out of loving kindness the Lord Buddha responded: "Here it is peaceful, here it's free from trouble, here it's not busy. You have to come here." The Lord Buddha also taught about giving alms, about renunciation, about casting off I and Self. About being a giver, not being a taker and about turning inwards to improve and adjust oneself. All these things lead to peace, to a cooling down.

May you develop and contemplate yourself. You have a lot of I and Self. You only take and let other people look after and take care of you. It is as if you regard yourself as having privileges such as: I am a father, a mother. My children and offspring can't argue with me, because I raised them. People are not allowed to dispute me. Or you are a husband, who likes to bully his wife, who only pleases himself, until his wife gets gastritis, nervous diseases and develops cancer. These things happen. You cause difficulties for your wife and children and are not able to look at and see yourself at all, because you have a disease called "taking", a disease called "not renouncing".

You have to turn towards looking at your friends, your family or people in general and say: Everyone should receive love, Metta, warmth and benefit from my renunciation. Don't blame others or get angry with them. When you are angry, your heart wants to kill, your mouth explodes with words. In hindsight, when you are peaceful, you regret these things. You have to turn inward and find the Dhamma, get back to looking for precious things. You have to contemplate and reflect on yourself: Where should I improve myself? What should I do to become happy and reach the ending of suffering? From now on, there is no need to look for Nibbāna far and wide. If you want to get

it, you have to start right now. If you fall into hell, you also have to start suffering straightaway. It is a matter of accumulating Pāramī, developing the Indriyā and virtue. You will begin to understand that practising is not difficult, but one has to turn towards improving and adjusting oneself. Everybody can practise.

For today this is enough explanation of the Dhamma, the teaching of the Noble Sammāsambuddha. By the power of the Lord Buddha, the Dhamma and the Noble Saṅgha, may you be able to fulfill your potential as human beings, go to heaven and reach Nibbāna.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Sunday 18th August 2556 (2013)*



## Developing the Indriyā

**Y**ou are deluded. When you are deluded, you also have wants and needs. Then you try to create causes and conditions to reach the goals you have set for yourself. The Lord Buddha wants you to know yourself, so that you get complete Sati-Sampajañña. Arahants have complete Sati-Sampajañña. Kilesas such as wanting, can't interfere with their heart. Developing Sati-Sampajañña is a good thing and a necessity. The Lord Buddha wants you to have Sati-Sampajañña and make the mind stay with the body. Most of you rarely have Sati-Sampajañña. Your mind rarely stays with the body; you are not your own masters.

You are dominated and pressed by the Kilesas. They make you do things that are not suitable and proper. They create issues and problems for you out of nothing. The centrifugal force of the Kilesas and your desires pressurize you and make the beings of the world do evil and create bad Kamma through not being aware of themselves. You think that acting like this is alright, that it is normal,

because society agrees to it. It agrees to killing living beings, cutting short their lives. It agrees to jobs that derive happiness from other people's suffering. It agrees to consuming material goods, to possessions and money, comforts and conveniences, because everyone is doing the same, everyone is alike.

Out of loving kindness the Lord Buddha says that you are not doing things right. He wants you to develop good Sati-Sampajañña; to perfect it, because happiness, peace and the ending of suffering are in a heart that is not dominated by Kilesas, which make you follow them. If your body is here, but your mind is thinking of other things elsewhere, you are not happy, you are not peaceful.

The Lord Buddha wants you to develop your heart and to try to solve problems in your heart and mind by all means. Take your duties, work and the code of practice for practising Dhamma, for developing Sati-Sampajañña to make it complete. A mind that wanders off is a mind with dukkha. When your mind goes wandering a lot, your brain lacks oxygen and you can't control yourself. Doing sitting-meditation, walking-meditation or carrying out the monastery duties are for bringing you back to yourself, for making your Sati-Sampajañña complete. Because you rarely train and practise yourself, and follow your wants and needs instead. You consume things that fulfill your needs, and are deluded by these attractions and by Saṃsāra. It is necessary for you to train yourself, because you have to be able to solve your problems through training your heart.

Everyone is diligent, endures making a living, studies to acquire knowledge. Their goal is to experience happiness, to have a comfortable life, to get a good reputation in

society. They are reaching their goals this way. For them it is not enough that they are well, they want their children and relatives to be well too.

The Lord Buddha says that these strategies will not yet lead to the ending of suffering. A measure that will end suffering is practising the Dhamma and developing the Indriyā to make your Sati-Sampajañña complete. You must arouse energy to not get dictated to and directed by delusion. No power can compete with the power of Samādhi. If you have Samādhi, you are your own master. There is nothing that can dominate you. The things that you know and see in society, such as culture and traditions or forms, sounds, odours, flavours, tactile objects or mental objects are not able to dominate you either, because you have Samādhi and complete Sati-Sampajañña as your master. When you do good, you can be certain that the result will be good too. You can solve your problems, but you have to solve them in your heart and adjust yourself to enter the Dhamma.

If you don't enter the Dhamma, your Kilesas will lead you to do evil, to create bad Kamma. You will know immediately, but you can't stop them. You can't stop them, because you don't have enough energy and Samādhi. You have only a little Sati-Sampajañña, that is not complete. You have to abstain and endure. You want to think, but you abstain from thinking. This is how you have to practise. You don't have to think about things you want. After several days your heart will be able to cool down. If it is not cool and you don't think about these things, you are not leaving any holes for them to leak out. As Dhamma-practice the Lord Buddha taught not to do any evil in the mind at all. Your body, your speech and your conduct are

the manner of your mind. They are objects for supporting the workings of the mind. Your heart has many problems. If you are not determined to practise you won't be able to stop yourself. You have to abstain, endure, resist and practise.

The Lord Buddha doesn't want you to take laziness as letting go. You have weak Indriyā and mistake laziness for letting go, for not clinging. That's not it; it's not right, not correct. Letting go like that is a symptom of the mind not having energy. When it has no energy, it is weak and can't accelerate. Because you still have wrong views, you think that if you don't want anything, you are letting go. And you are not putting forth any effort at all. You are not resisting, abstaining and enduring.

You have to adjust your heart to enter the Vinaya that the Lord Buddha laid down. The Krooba Ājāhn established a code of practice for you to adjust your heart along these criteria. Use this course of practice to give your practice continuity. Try to use the present to achieve this. Don't look far. This here is the present. Even if the mind wanders many years into the future, it is still the present. The sun and the moon are telling the time, but the truth is: If your heart does not dwell on external things and stays with the practice, you will always be in the present. Your practice won't have any past and future or day and night. It will simply be a matter of doing your duty as best as you can. This is called developing the Indriyā.

Don't ignore your thinking! Your mind tends to think that small and trivial things don't matter. The Lord Buddha taught that ultimately these little things will prevent you from reaching Magga, Phala and Nibbāna. It is just a little dust, but if it enters your eyes, you will have problems



nevertheless. Try to stop and calm down, try to be with the body, so that your Sati becomes good and complete. Then you can change yourself in the right way. Otherwise you will get discouraged: "I have little merit and little luck, unlike others I don't have the merit and the ability to reach the Dhamma in this life."

All people are equal. It is up to everyone's thinking and practice. Practising is not difficult, but you have to attend to it all the time. Developing the Indriyā is like cultivating a tree. After planting a small tree we try to give it water, fertilizer and sunlight regularly, not too much and not too little. Soon it will grow by itself. We don't know when it grows, if it grows during night or day, but we know that it grows.

When you are practising, don't be interested in anybody else. If other people practise or not, that's their business; they have their issues, which are irrelevant for you. So leave other people's business up to them. When they do good or evil, that's their business. When they don't know and see us as someone who practises well, who practises correctly, it also doesn't matter. You don't have to wait for anyone to come and praise you, because there is nobody except yourself who really knows your heart.

Because you are practising the Dhamma aspiring to Magga, Phala and Nibbāna, you don't aim at the Lokadhammā and wait for someone to praise you. May you focus on finding yourself. Don't be interested in things that concern other people in daily life, such as whether they follow the code of practice or do not show up. Otherwise you will immediately start judging them and burn yourself again. Know how to let go like this: "I will grant other people the same as myself even though we

may not be the same. If we were all the same, everybody in this world would equally reach the Dhamma. It is not like this. We are different.”

Regarding getting happiness from eating, dwelling and sleeping, the Lord Buddha taught that these are for relieving suffering, supporting the Dhamma-practice and developing the Indriyā. You don't have get attached to and deluded by delicious flavours, they simply pass the tongue. Happiness and comfort from resting will also relieve suffering for just a few hours. Old things pass, new things come. There is nothing long-lasting.

The Lord Buddha wants you to reflect well and not get deluded. When you don't get to experience forms, sounds, odours, flavours, tactile objects and mental objects, it is as if this life has no flavour<sup>16</sup>. Understand this: When there is flavour, there is existence. There will be the cycle of birth and death and you keep relishing the flavour. It will make birth arise in your heart and mind. Make your Sati-Sampajañña become strong. Sati means being able to recollect. Sampajañña means wisdom. Sati and Paññā are always related to each other. Established in combination with Samādhi, Sati-Sampajañña will turn into the complex of Sīla, Samādhi and Paññā. Your understanding will drive your heart towards reaching virtue.

Some people don't know how to practise. They allow the opportunity and time to pass by through not developing Sati-Sampajañña. Their heart doesn't have Buddho, the Knower, the Awakened One, the Blessed One. When your heart is peaceful and your Sati-Sampajañña is complete, it is

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<sup>16</sup> There is a play on words in Thai: “rot” and “rotchaad” both mean “flavour/taste” but “chaad” on its own means “birth/existence”.

more precious and valuable than external wealth, because this is Noble wealth, internal wealth. This wealth will lead you to reach Magga, Phala and Nibbāna. It surpasses heaven, because heaven is part of the cycle of birth and death.

May you be in good spirit and satisfied. Don't think, that your life won't have any flavour if you let go of greed, hatred and delusion. Thinking like that means that you don't know dukkha, the cause of dukkha and the path that leads to the ending of dukkha. You will create problems, existence and birth for yourself. It's not right. This human life, will be a wasted existence. Everybody has to be able to practise. Your heart has to make Nibbāna its foundation. Nibbāna is the goal that means not to be reborn. Don't let money, gain, fame and praise buy your heart. Why make sure that they can't buy it? Because these things are the cycle of birth and death. You have to be your own master, you need to have complete Sati-Sampajañña. People, whose hearts can't be bought with money or with gain, fame and praise are hard to find.

The Lord Buddha is an example of someone with the highest happiness and ending of suffering in this world, and there was nothing that could buy his heart. "Buy" also means being rewarding. We consider gain, fame, praise, belongings and money to be a reward; they give us a pay-off to make us die and get reborn in Saṃsāra. Thus we become absorbed and deluded; the hearts of all living beings are getting tied to being deluded by Saṃsāra. Does this have any benefit? From childhood on you have been looking for shelter and food. Finally you get old, sick and die. You don't gain anything. Everything is difficult, because you become victims. When you reflect upon it, you will have compassion for yourself. The cycle of birth and death is a sorrowful affair.

You have to get separated from your siblings and parents. After getting lured into various situations, you get old, sick and die and don't get anything. You should consider this well and review yourself.

Before his enlightenment the Lord Buddha entered a Jhāna with Pubbenivāsānussatiñāṇa, where he could remember his past lives in the cycle of birth and death and see that all living beings are in a very sad, pitiful state. Those of you, who have taken the bait and are taking delight, have to stop, cut it off and adjust yourself to find the Dhamma. Do not follow your wants and needs until you can say: I am someone who has Sammādiṭṭhi, who has Right View. Then try developing the Indriyā. If you follow the Lord Buddha and don't think about things that you want, your heart will cool down within seven days, in the medium range within seven months or seven years at the most. Everyone will invariably attain Magga, Phala and Nibbāna if they are determined to practise. But if you just know passively and don't put it into practice, you will be regarded as a Moghapuriso, a useless person.

May you look at and ask yourself: "Am I a useless man, a useless woman?" If you are not determined to practise, may you definitely know: I am null and void. Even when you reach old age, you are useless; even when you have been ordained for a long time, you are useless. You know a lot, yet you are useless. In using the four requisites, you get nothing but evil and bad Kamma. The Lord Buddha taught<sup>17</sup>: Like a man who swallows hot iron. Not being determined to practise is even worse than swallowing hot iron!

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<sup>17</sup> Dhṣ V. 308: "It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled monk to eat the alms of the people."

For today this is enough explanation of the Dhamma, the Teaching of the Noble Sammāsambuddha. By the power of the virtue of the Lord Buddha, the Dhamma and the Noble Saṅgha, may you have complete Sati-Sampajañña and be established in Sīla, Samādhi and Paññā.

*Teaching of the Lord Buddha, that the Venerable Krooba Ajahn explained, out of loving kindness, at Wat Supthaweedhammārām in the morning of Monday 19th August 2556 (2013)*



*"Wherever you find a Krooba  
Ājāhn or a good temple,  
they won't be able to help you,  
because you are the one  
who is practising;  
there is nobody who can  
practise for you."*





## **Delighting is the Cause of Delusion**

**W**hen it comes to practising the Dhamma, the Lord Buddha wants everyone to understand the practice so that it becomes correct. The first point is to begin at the heart, because the heart is important. The body is only a material object; it is the equipment for doing work and serves the heart. Getting reborn into the cycle of birth and death is a matter of the heart. The Lord Buddha wants you to adjust your heart to enter the Dhamma. Dhamma is purity, being free from I and Self, free from greed, hatred and delusion. Initially you still have wrong view and wrong understanding.

Take up the Triple Gem as your foundation and principle for the practice. What is the Triple Gem? The Triple Gem is: the Lord Buddha, the truly Self-Awakened One, the Teacher of Devas and humans; the Dhamma, the Teaching of the Lord Buddha, that he taught out of compassion after his enlightenment and made us practise accordingly. Anyone who practises accordingly will reach

happiness and the ending of suffering and attain Nibbāna without exception; the Noble Saṅgha are the ones who practise in accordance with the Dhamma, the Teaching of the Noble Sammāsambuddha. They will attain Magga, Phala and Nibbāna and will become Noble Ones, free from the Āsavas. Take up the Triple Gem and make it your refuge. Because any other refuge can only provide temporary shelter, we don't regard them as true refuges.

The Lord Buddha taught: The four kinds of Samaṇa are within you, regardless of whether you are a layperson, a householder or a Bhikkhu, a Sāmaṇera or a Mae Chee, because the ending of suffering is in your heart that is peaceful and free from greed, hatred and delusion. The Lord Buddha wants you to put emphasis on looking for the heart and taking up the Dhamma-Vinaya, the precepts and the code of practice, because the Dhamma-Vinaya and the code of practice will enable you to become Noble Ones.

People's hearts keep falling into hell while alive as long as they haven't entered Nibbāna yet. The body has not yet died, but is burning already with your wants and needs. Originally your heart is pure, but when you have wants and needs your heart becomes defiled. The Lord Buddha taught you not to want, not to need. You have to be givers, be renunciants. May you keep this principle in mind: We have been born here to become givers, to become renunciants. We will make the five precepts our foundation and code of practice. This is the virtue of the Sotapanna. When you make the eight precepts your foundation, it is the virtue of the *Anāgāmi*. When you make 10 precepts or 227 precepts your foundation, it is the virtue of the Arahant, free from the Āsavas.



The Lord Buddha wants you to be determined to keep these things in mind, so that you have principles and a standpoint. The Vinaya has many hundred topics, the precepts have many points. Condense them in your mind to determination and unification. If you have Sati, you also have Sila and Samādhi. If you have Sampajañña, you also have wisdom. Have the intention to stop, to refrain. If you have doubts, then don't think it, don't say it and don't do it. Don't be a clever person and transform Dhamma-Vinaya to suit you. You have to adjust your heart to enter the Dhamma. If you don't want to keep the precepts, if you don't want to practise the Dhamma, it shows that you have Micchadiṭṭhi, wrong view. It is being someone who doesn't yet see the danger in Saṃsāra, because all the precepts and every aspect of the Vinaya are the criteria for reaching Magga, Phala and Nibbāna.

Most of you want to be rich, a millionaire, want to have status and good fortune. You want to get a lot of money. No matter how much you get, it's still not enough. But when it is time to keep even a single precept, you don't want to do it. Keep in mind that a heart like this does not love the Dhamma, it does not like the Dhamma. It is still considered to have Micchadiṭṭhi. You have a lot of habits, your selfishness is as strong as water that flushes down from a high mountain. Your heart is the same. When you accumulate Kilesas and Āsavas, they turn into a flood. They are not an inborn trait, but you have a lot of them.

The Lord Buddha wants you to develop complete Sati-Sampajañña in the present moment. When you walk, keep your mind with the walking. When you sit, keep your mind with the sitting. When you lie, keep your mind with the lying. When you think, keep your mind with the thinking. Know

what the mind is thinking. If it thinks in a bad way, then there's no need to think. If it thinks good thoughts but too many, then try to stop it. Because when you think too much you will have a lot of problems. When your Samādhi is not sufficient it will distract you. Whatever you are working with, make the mind stay fully and completely with the work. It is not about working here, but letting the mind wander off to other things: when you are talking, keep the mind with the talking. Then you can control the symptoms of your heart such as greed, hatred and delusion and you will be able to establish yourself in the Dhamma.

If your mind is not in the present moment and not with the body, you have dukkha. Even when it is just a little, it is regarded as not having complete Sati-Sampajañña. A mind that wanders off is regarded as bad. You need to train the mind to get complete Sati-Sampajañña. Then happiness and the ending of suffering can arise in you. Likewise with developing the Indriyā. Try to make the heart and mind be at ease. You don't have to get stressed. The Lord Buddha taught: Hold it like the man who has an egg in his hand. If he held it too loosely, it would drop down and break, if he held it too tightly it would also break.

Such as when you do sitting meditation and want the heart to be peaceful: thinking like that is evil. When you want it to be peaceful and not restless, it will still be restless. Wanting and not wanting like that are dukkha. The Buddha wants you try to develop your Sati-Sampajañña to make it complete. Then your heart will cool down. The problems in the world, that are arising, staying and ceasing, are simply wordly matters that exist. May you know and understand them deeply and become someone with Buddho, the Knower, the Awakened One, the Blessed One.

Because you are human beings, precious beings and disciples of the Lord Buddha, it is not appropriate for you to have any dukkha. When problems are causing you dukkha and stress, it is because you start clinging to them and burden yourself with them. You want everything to go your way. That is impossible. Even your body is not like you want it to be. You don't want to age, get sick and die; you don't want to part from things, but it still has to be like this, because these things are dhammas. They are not you, they are not other people; they are things that arise, remain and cease.

Some people understand it like this: "Since everything is not me and does not belong to me, I will let go completely, I don't have to do anything." You can't think like that, it is not right. For you, there is nothing but taking. When you take and think that it is not yours, that's not Dhamma, not renunciation; that is not correct. The more it is not you, not yours, the more diligent you have to be and increase your taking responsibility and renunciation. Because you are not free from defilements yet, this is merely trying to see, trying to understand. You have to get down to practising it. Practising is a difficult thing, that goes against the current. You have to abstain and endure, be diligent and steadfast in combination with making the heart be at ease at all times. Regardless of what arises, remains and ceases, you have to resolve it in your heart. You don't have to wait for the future, you have to end the suffering in your heart in the present.

The Lord Buddha taught how to reach Nibbāna in the heart and mind while being still alive. When you practise like this, the Indriyā and Pāramī will develop and become mature. You will be able to solve problems well and

correctly. It is important to stay with the heart. It is important to keep the heart free from dukkha and without problems. If you are looking for solutions in the outside, maybe you are able to solve some problems but not the others. It is not as certain as solving things in your heart. You continue to study for a doctorate and finish with many certificates. This won't enable you to end suffering or solve problems. It is not like improving the heart, mind and yourself. Practising is regarded as a major and principal task for everyone who wants to be able to solve problems and end dukkha.

The Lord Buddha does not want you to run around looking for a Krooba Ājāhn, a temple with a strict practice and this or that Ājāhn. May you understand this: Wherever you find a Krooba Ājāhn or a good temple, they won't be able to help you, because you are the one who is practising; there is nobody who can practise for you. May you raise your heart to the level of entering the practice and focus on your body. When you are staying at home, practise at home. When you go to work, practise at work, because practising is a matter of the heart and mind; it is not about an outer form. Don't delude yourself, don't forget yourself and don't be careless!

There is the issue of delighting and there are many other things that make us really careless. The Lord Buddha taught: Delight is the cause of delusion. You have happiness, fun, comfort and delicacies to delight in. You postpone things from day to day in your heart or put them off altogether, and in hindsight you will regret it. May you reflect on your life that is passing by. Is there anything true and certain? Even the best things will get separated from you, the bad things will also leave you.

When you have spare time, do a bit of homework. Suppose that your parents die. What will your heart be like? When your children or husband die, what will you think? When your hopes are not fulfilled and disappointed or you become disabled, what are you going to think? When you are poor without money, what are you going to be like? When you are injured or sick, what are you going to think? When you get criticized, scolded and blamed, what are you going to think? These problems will arise for you. You can't avoid, flee or pass them by. The Lord Buddha wants you to practise letting go even of events that haven't yet occurred. Because everything that arises will remain and cease, these things will come up for everyone. Find an opportunity, find the time to make the heart peaceful. Review your life and your heart, so that you don't spend the days being deluded and relishing things. Train Samādhi to get complete Sati-Sampajañña and get down to reaching Buddho, the Knower, the Awakened One, the Blessed One.

When something has come up and your heart feels sad, depressed and you have dukkha, it shows, that your Dhamma-practice is not useful yet. When there is wanting, naturally there will also be not-wanting. Wanting is attacking you and not-wanting is attacking you too. Sammādiṭṭhi and Sammāsamādhi mean being firm and being persistent, not being shaken. You should try to develop and preserve this, to attain it before it is too late. Practising the Dhamma is not stressful, it means happiness and the ending of suffering. It is about making an end of this whole mass of suffering. You still feel stressed because you don't want to practise. Stress arises, because you still don't see the value in practising the Dhamma, that it is a good thing, a precious thing. Out of loving kindness the

Lord Buddha wants you to enter the Dhamma, which is happiness and the ending of suffering, namely Nibbāna, while you are still alive.

Today the group of doctors and nurses will travel back home. You return home, go back to work. The Lord Buddha wants you to take the Dhamma that he taught out of compassion, and put it into practice. Your life is precious, because you were born as human beings and have the chance to walk the path of the Lord Buddha, which is good and correct.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Wednesday 21th August 2556 (2013)*



## Practising Means Improving Ourselves

**W**hen you are practising the Dhamma, the Lord Buddha wants you to improve in body (kāya), which means your actions. He won't let you do anything that is not good or correct. If you did bad things in the past, stop them. You have to improve your speech (vācā). Don't say anything that is not good. Change and adjust your speech. Because you can improve yourself, even when you speak well and correctly already. The Lord Buddha does not want you to talk too much. Change your thinking; don't think anything that is not good. You want to think, but you abstain from thinking it. Even when the thoughts are good, if there are too many of them, he does not want you to think them. He wants you to abstain and endure.

If you don't abstain and endure, then even though you are knowledgeable and clever, you may not be able to change yourself in a good direction. Your problems don't come from other people, they come from yourself. They

come from your actions. You have to change yourself to enter the Dhamma. You have to abstain and endure to make your heart peaceful and have complete Sati-Sampajañña. Reflect on which parts of your body, speech and mind are faulty, so that you can improve in that area.

May you regard other things as opportunities to train your heart and mind and for accumulating Pāramī, goodness and virtue. The first point is to make your heart peaceful and to have complete Sati-Sampajañña. Sati means Sīla and Samādhi. Sampajañña means knowing yourself, it is wisdom. If you don't have Sati and Samādhi you can't balance yourself, because your heart is not peaceful. You have wants that burn your heart and mind. They are a fire that is making you completely restless. You haven't died yet, but your wants and needs are burning you.

The Lord Buddha wants you to know your heart and your emotions, so that you can stop yourself, make your heart peaceful and cool and get complete Sati-Sampajañña. If your mind wanders into the future and aspirations, you will surely get dukkha. Try to improve your body, speech and mind in the present so that you don't follow your thoughts and emotions. The present is where you have to improve yourself. The Lord Buddha doesn't want you to be compelled by wants and needs. You have to be diligent and renounce.

If you think that your body is not yours and everything else is not yours either, then you may not want to do anything, because you still have wrong view. You still don't understand. When it is not you, it is not yours, then you really let go and put things down. Your laziness and drowsiness are overcoming you and making you not want



to do anything. You want to stay idle and passive, because everything is not you, is not yours. The Lord Buddha taught: When everything is not you, not yours, you have to be diligent, you have to renounce. You have to give to others. You don't want to give to others, because everything is yours or belongs to your parents, your siblings, your family. It all possesses you. Whenever it possesses you, you will immediately have dukkha.

Try to start renouncing. It is a big, important task. The task is to let go of attā, of I, of Self. It is letting go of Sakkāyadiṭṭhi; having personality view. The sentiment of being an I, a Self, causes you to get reborn in the cycle of birth and death without end. You have sentiments about resting in comfortable places, tasting delicious food, hearing pleasant sounds and seeing beautiful forms. The Lord Buddha calls this passion attā, Self. It makes you cling; you get deluded by enticement and happiness. It is the cause for getting absorbed, for delighting. The Lord Buddha taught that the majority of people are taking delight and getting deluded when they are among worldly beings, but on the level of the Knower none of it remains. It is the lure of the world that makes people attach to the world.

These things make you lose your Sati-Sampajañña, they are confusing you. You must have strong Sati-Sampajañña to stop yourself and slow yourself down. To develop the Indriyā and uphold them continuously without losing touch, you can't waste time letting your mind become absorbed in pondering and being infatuated, sinking into the cycle of birth and death. It is necessary and your duty, to cut things off, let go and put things down. Try to be with yourself increasingly and see the drawbacks and danger in Saṃsāra.

Don't let anything control your heart! For instance the sentiment that says that this is me, I am a father, a mother, a relative, a friend; this is the family, the culture and tradition. Don't let the things in the mass-media that exist these days control your heart and mind! If you keep up Sati-Sampajañña, everything will soon pass by itself.

An important point is, that your Samādhi has to be strong. Your heart has to be strong. You have to develop Sati, Samādhi and Paññā in every posture, because practising the Dhamma is not only a matter of sitting, walking and lying. It is in your heart wherever you are and manifests in your actions regardless of whether they follow a particular form or not. You have to be able to practise wherever you are. You must be able to do it. You don't have to wait for a time or a particular place.

When you are new to the practice, you might think, that it is difficult, because you have to resist your sentiments and your habits. It is your sentiment, your bad Kamma, that makes you cling to happiness and comfort so that your heart is flowing down into low places like water that is flushing down from a high mountain at a 90-degree-angle. You only please yourself, you are not improving yourself. You keep responding to your wants and needs until it becomes a habit. When your mind starts pondering, you have to stop it immediately. If you allow it to think two, three or four times, it will get into it more and more until there is nobody skilled enough to stop it.

The Lord Buddha taught: Sabba pāpassa akaraṇaṃ, not doing any evil by way of thinking. Look at the coarse things you are seeing, such as people who get addicted to cigarettes, alcohol, cannabis and ecstasy because their heart is weak. They are following their sentiments. Their

heart is not strong enough or they lack Sati, because they don't have Sati-Sampajañña. If they stop their thinking and pondering, they will be able to stop and let go. People are angry and start showing aggression such as criticizing, scolding, hitting and killing, because they can't stop, they can't restrain themselves until they have destroyed everything.

Thinking has both advantages and disadvantages. You have to know for yourself what makes you weaken, and use abstaining, enduring and resisting in order for the path and your practice to arise. Good results can emerge from this. If you know and understand passively but don't practise, abstain and endure, it is impossible for you to become a Noble One. You see clever and smart people, but they get ruined, because they can't solve their problems. They get wasted and controlled by the Kilesas and their heart is not peaceful and still. You have to count yourself lucky that you have the opportunity to train, practise and review your heart, so that you can enter Nibbāna. Because Nibbāna is not far away, it is in your heart and mind in your daily life.

Habits are called old Kamma. People notice them, but they have no way of changing their old habits and will remain as before, because they don't have a practice for changing themselves. Everyone has to start putting emphasis on the heart and mind until they benefit from it. Then they can be beneficial for others by not being careless. Don't search for a kind of happiness and ending of suffering that does not include improving yourself. It is a waste of time. For instance you maintain yourself day by day through working. If you don't improve and change

yourself, the Lord Buddha says that this is wasting time. Your heart keeps putting it off. It is always asking for another opportunity, another time. It is going into a womb again and again. You have been thinking like this as long as you can remember and continue to do so. You refuse to improve yourself, you refuse to practise.

Even though everyone has the opportunity and time to improve, some people say: "I don't have time, because I work a lot, I don't have time to stay at a temple." The Lord Buddha taught: It is not like that. When you are working or staying at home, in the family or in society, that is practising, that is improving yourself in heart and mind, so that Magga and Phala will arise in your heart. Let other people's issues be other people's issues. When they don't practise, it's their business. But you have to accumulate goodness and Pāramī wherever you are. Adjust your thoughts, speech and actions, to make your body, speech and mind become Sīla and Dhamma wherever you are. Don't think that you deviate from the world, that you practise differently than other people, and don't be afraid that they will scold you. Practising Dhamma does not oppose other people and they are not going to scold you, because this world needs good people.

They want you to study from kindergarten until you get a doctor's degree, so that you become a person who renounces and has virtue. They accept you to become their employee and supervisor so that you turn into a virtuous person who renounces and takes responsibility in your duties. They make you a manager, so that you renounce, have virtue and take responsibility. They appoint you to

become this or that. You don't know anything yet and say: They are bestowing these qualities on me. May you know this: Everyone needs you to be a good person.

You fear that you won't have enough to live and eat when you do good. You are afraid of disadvantages and that people will exploit you. This is a very wrong view. You don't know real goodness and what is correct yet. Don't let the Lokadhammā control your heart, so that you get depressed. Don't rely on other people, or establish yourself in a society that doesn't yet meet the standard. You have to make goodness, rightness and renunciation your foundation. You have to be free and self-confident and have complete Sati-Sampajañña, happiness, peace and coolness everywhere; no matter where you are or what you do; both at home and at work.

The Lord Buddha wants you to understand the practice like this so that you get to practise correctly and accumulate goodness, Pāramī and virtue. The Lord Buddha wants you to improve yourself through contemplating and studying so that you understand. Don't suit yourself, instead adapt yourself to enter the Dhamma. Make Sīla your foundation, make Dhamma your foundation. When you stay at home, keep the five precepts, pay respects to the Buddha, chant and do sitting-meditation.

When you do sitting-meditation, don't desire to be peaceful. If you want to be peaceful, you surely will get dukkha. Sitting-meditation is just sitting-meditation, it is not wanting to be peaceful. It is your duty to know when you breathe in, and to be at ease. It is your duty to know when you breathe out, and to be at ease. Peace arises and exists by itself when the time and place are suitable.

The Lord Buddha also wants you to come to the temple and do retreats to develop Nekkhamma-Pārami so that you become happy and free from suffering in the heart; to make your heart become free from the Nivaraṇa (hindrances).

I would like to express my appreciation for the doctors and nurses, who have come to stay at the temple to practise the Dhamma. Today they will return home and go back to work. Now that you know and understand, I want to invite you to take the Dhamma-teaching, practise it and make it the basis of your heart and mind. May you become completely free from decline and enter the stream to Nibbāna up to the end.

*Teaching of the Lord Buddha, that the Venerable Krooba Ajahn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Thursday 22th August 2556 (2013)*



## **Training to Make the Heart Peaceful**

**T**raining the heart to become peaceful is an important topic. Regardless of whether you are at the temple, at home, at work or anywhere else, you have to make your heart peaceful. If your heart is not peaceful and your Sati-Sampajañña is not complete, your mental balance is not robust and strong. Your mind will start wobbling over external things, worry about the past and invent ways to improve your life in the future. Because of this striving, dukkha increases.

The Lord Buddha wants you to return to Sati-Sampajañña and keep the mind with the body. When you walk, be with the walking, when you sit, be with the sitting, when you lie, be with the lying. "Being with" means not to send the mind elsewhere. When you lose Sati for a minute, you are crazy for a minute. Developing Sati-Sampajañña is a very good thing, it is precious. It is developing your heart and mind to become your own master. No happiness can

match the happiness of a peaceful, cool heart that makes you become your own master. Everyone has an agitated heart, that rarely stays with the body, that is unpeaceful and strays into the future. It is not able to be peaceful and to be with the body. You have to practise to develop the Indriyā. If your heart is not peaceful, cool, and not aware of the body, you won't be happy, without suffering and nicely warm in your heart and mind.

These days you take happiness and warmth from your parents and friends, from wealth, possessions and other external things. You don't find happiness, peace and the ending of suffering in turning towards the body, heart and mind. What to do? The Lord Buddha wants you to make Sati-Sampajañña the foundation of your life to find peace, the ending of suffering and to cut off the stream of bad Kamma, retaliation and Saṃsāra. You have to find internal peace and make your Sati-Sampajañña complete by all means. Then your heart cools down. If you follow your emotions or run after external things, there will be no end to it. There is this little defect, so no matter how much you get or fill in, it will never be enough or become full. Your life will be full of dukkha and difficulties and you won't have any principles and standpoint because your heart is not peaceful.

The Lord Buddha wants you to be aware of feeling. When you know it, don't follow it; you don't have to think and ponder about anything. When it is pleasant or unpleasant, simply let it be feeling. You don't have to strive or proliferate. It is not right to try to change what is pleasant or unpleasant. It is not possible, because it is Saccadhamma, it is truth. Pleasure is something that exists, dukkha also exists. The Lord Buddha does not want you to proliferate. Try to make the mind stop from proliferating.



Nature in itself is pure. You want everything to be according to your wishes. That is not possible and then your heart is not peaceful. You want to change Dhamma and nature, but can't do it. Your duty is to make the heart peaceful. Don't follow the emotions, because happiness and the ending of suffering are in a peaceful heart. Liking and disliking will bother you, when you follow the emotions.

The Lord Buddha wants you to know the two extremes of liking and disliking. When you become aware of them, bring up Sati and Paññā every time to develop your heart. He wants you to train your heart and mind by using these things. This training will make your heart become peaceful in your daily life. If there were no happiness or dukkha, no aging, sickness and, death, you wouldn't have opportunities for practising the Dhamma, for training the heart and mind, for developing the Indriyā, for letting go. Dukkha is something that exists. If you don't grasp it and think about it, you won't have any dukkha. Happiness exists. If you don't get deluded by it, your heart won't have any dukkha. Your mind will come in contact with and acknowledge happiness and dukkha and use them to develop the Indriyā. You need to develop the Indriyā, because otherwise no fruit will arise. The heavenly bliss you are looking for, is physical happiness: happiness that will lead to rebirth. This is not the Lord Buddha's goal in spreading Saccadhamma out of loving kindness, because it is still part of the cycle of birth and death.

The Lord Buddha wants you to keep being aware. You must have complete Sati-Sampajañña. Don't follow any external objects! Don't get attached to anything! Grasping something is a disadvantage for you. When you think and

proliferate a lot, you will get stressed, become neurotic and get stomach- and heart-diseases. Some people may even get mental disorders and won't be able to control themselves.

The Dhamma of the Lord Buddha is for you to practise. It is not about knowing it intellectually. You have to develop the Indriyā continuously. The Lord Buddha doesn't want you to dwell in carelessness or in amusing yourself. He wants you to know the lure of the world. What is the lure of the world? For instance forms, sounds, odours, flavours, gain, fame, praise, getting, having and being. These are external enticements. Internal enticements are happy, pleasant and comfortable feelings, that you keep getting attached to. When you cling to happiness and comfort and only want to be happy, you don't want to develop the Indriyā. You get dominated by laziness, that only wants to let go and put things down. When you mistake laziness for letting go, your heart will be dominated by the sentiment of being attached to happiness.

May you make an effort to have complete Sati-Sampajañña continuously. Because everything comes and goes, you can't maintain happiness for long. After a maximum of seven days it will have to pass. Dukkha is the same, it won't last long. After seven days at most it will have to pass. May you know, understand and try not to proliferate, elaborate and embellish, so that your Indriyā and Pāramī become strong and you get complete Sati-Sampajañña.

Everyone is thinking. You haven't yet died and are still breathing, so you are thinking all the time. If you don't think, it's called being handicapped; your brain is

paralyzed. The Lord Buddha does not want you to be occupied with following your thoughts. When you think something, never mind. Don't weave a story, don't spin a yarn, so that it becomes an epic. Don't become occupied with your thoughts. Don't encourage them and don't follow them! Train your Sati-Sampajañña, stop and slow yourself down. If you don't act upon your desires and thinking and develop goodness, your Indriyā will become mature and strong. Your heart will surely cool down. Whatever you think, it doesn't matter, you are equanimous. When you think good or bad thoughts, right or wrong thoughts, you will remain equanimous. You enjoy thinking and like to get deluded by it. You think and start acting upon your thinking. Thus it becomes a story, an I, a Self and becomes Saṃsāra.

When you are well and don't have dukkha, you go and find issues and dukkha for yourself, saying: Why is this life so difficult and hard? Who are you going to blame? When you think and act upon your thoughts, it sets off a whole string of problems. Then you blame yourself for having dukkha. That's dukkha and you start blaming external things, such as: : There is too much rain, not enough rain, it's too hot, it's too cold. You say that your children are not obeying you, your grandchildren don't please you. You want to be rich, but are not rich. You only have pains, diseases and all kinds of ailments. You carry on complaining that this or that person is not good. You are blaming the end results, but you don't blame yourself. It is because you are thinking and acting upon our thinking, that there is birth. Then there is aging, sickness, death and separation. It is dukkha, because you are thinking and acting upon your thinking.

The Lord Buddha wants you to understand and recognize thinking. Don't let your thinking have any authority to control you. May you have Sati and Sampajañña; this means to practise Dhamma. Regard thinking as something addictive. When you don't get to think, you are ready to die and start wriggling. The Lord Buddha wants you to abstain and endure, so that your heart becomes peaceful and cool. He wants you to train to get Sati-Sampajañña. Sati-Sampajañña means Sila, Samādhi, Paññā. These belong to Sati. If you have Sati-Sampajañña, it is called having Sila, Samādhi, Paññā, and developing Sati means developing Sila, Samādhi and Paññā. See your practice as the Noble Path; as developing the Indriyā and accumulating Pāramī and arousing effort. Improving your heart is better than improving and looking for things outside. Keep working and practising to end dukkha in your heart and mind in the present moment.

When you understand that the body is not yours, your parents are not yours your house and wealth are not yours, and everything else also is not yours. When you understand that there isn't anything that is yours, it makes your heart become disenchanted and discouraged. You don't want to live and don't know why you should carry on, because everything is not you, not yours. Because for you there is nothing but taking. When you can't take, you get discouraged and depressed and ask: What am I here for, what did I get born for? You don't want to work, you don't want to lift your arms and legs, because they are not you, they are not yours. This opinion is a wrong view, it is a selfish idea. This life is void of taste and flavour, isn't it? If you still have a taste for it, the flavour is birth, aging, sickness, death and separation. Since everything is not

yours, may you understand this: You were born to accumulate Pāramī for developing complete Sati-Sampajañña. You were born to be givers and renunciants, in order to have peace and happiness in renouncing, being a Knower, an Awakened One, a Blessed One. When you don't follow your emotions or your thinking any more, your heart will gain strength and become strong. It won't cling to happiness and comfort as before, because these are regarded as delusion. You haven't reached the stage of practising Dhamma yet, where you understand that things are not you, not yourself. For now, adjust your heart to start renouncing and to enter the Dhamma.

Nature is a pure thing, that is free from greed, hatred and delusion, free from I and Self. Return to nature in every aspect. Return to earth, water, wind and fire, return to nature. Everything is not you, it is only a phenomenon. When you don't follow your desires as before and take Sīla and Dhamma as your foundation, your heart will be free. It won't fall under the power of delusion. It will have Buddhō, the Knower, the Awakened One, the Blessed One. The Lord Buddha wants you to develop the Indriyā like this, because your knowledge alone is not enough. You have to develop the Indriyā as best as possible. What you know and see so far only makes you a philosopher. You still have to develop the Indriyā continuously. This is only preliminary Dhamma, that you have to understand.

The Dhamma of the Lord Buddha is a deep, refined and profound thing. If your heart is peaceful, you will get to know it for yourself. Your heart will become happy and warm. Everybody can practise. Everyone's ability is alike. May you be persistent and determined. There is nothing that can change you except practising, doing it yourself.

When you do good, you get a good result. If you have Sati-Sampajañña, your practice will be correct, because everything comes together in Sati-Sampajañña. Arahants have complete Sati-Sampajañña, that is immaculate. They turn into Noble Ones; a supreme person. An Arahant was a person in the past and is still a person in the present.

The Lord Buddha wants you to incline towards looking for yourself and develop Sati-Sampajañña and make Sīla and Dhamma your foundation by not being careless. He wants you to practise letting go, because your body is already indicating that it is not yours. You have already moved on from a child and a young man or woman. The time of being middle-aged will pass and finally you disappear altogether, because they will come and burn you neatly and completely. Adjust your heart to get happiness and the ending of dukkha on the mental level. You don't need physical happiness from a body that is not long-lasting. Consider the rest of your life to be very short. You have to practise letting go. When you arrive, you can't bring anything, when you depart, you can't take anything away. Why are you falling into hell while you are still alive,?

It doesn't matter if your children and grandchildren are rich or poor. If they have problems, never mind. You can't even save yourself yet, so you don't have to think anything that adds to your suffering. Your body will become sick, never mind. It will age, never mind. It will die, never mind. Whoever says that you are good or bad, rich or poor, it doesn't matter. You have to practise letting go. You don't have to know or think a lot. Return to perfecting your Sati-Sampajañña by reciting Buddhō, Buddhō - the Knower, the Awakened One, the Blessed One. You age and have to give in to aging. You get sick and have to accept the sickness.

When you die you have to give in to dying. If you make a stand against old age, sickness and death you will fall into hell while still alive.

The Lord Buddha says: You don't know the Dhamma. As before, you are like children, you make a living, are strong and pursue physical happiness. You find happiness in playing and going out. But now you have to cut off external things completely, because there is no happiness that can match finding internal peace. Regard the fruit as overripe, see your body as already old. The best thing you can do is to develop complete Sati-Sampajañña and the Indriyā. When your brain can't remember anything, it doesn't matter, because Saññā is not permanent, it is not I, not me. The Lord Buddha wants you to have complete Sati-Sampajañña to end suffering in your heart and mind in the present as best as you can.

Don't think that you will be getting stronger or younger. That is not possible. The more time is passing, the older you get. Don't improve your body, improve your heart and mind. When your heart is peaceful, your ailments will be peaceful too. If the heart is unpeaceful, your ailments will increase. Your body ages, gets sick and dies. If you use the aging, sickness and death of the body to develop your heart to attain Nibbāna, it is impossible to follow your wants, needs and emotions, because they make you continue in the cycle of birth and death. Pity yourself and have compassion for yourself for being in this cycle.

Becoming engaged with consuming happiness and comfort from forms, sounds, odours and flavours makes you continue in the cycle of birth and death. It is regrettable to send the mind outside a lot. It makes you break the precepts and go against the Dhamma. It makes

you harm other people and turns you into a person without Sīla and Dhamma. From now on establish yourself in the Lord Buddha, the Dhamma and the Noble Sangha. Don't take your Kilesas, wants and needs as your foundation. Abstain and endure in order to accumulate goodness and Pāramī.

Dear laypeople, the Lord Buddha says: "When you come to the temple to develop your Indriyā and Sati-Sampajañña and try to focus on the body, don't talk to each other a lot. Don't socialize!" There are endless topics to talk about; the matter of children and grandchildren and other issues have no end. You have to review yourself: Do I have any deficits? You have to undertake adjusting yourself. Then you will become a role-model for your children and grandchildren. Your offspring will be happy and say: Our parents have Sīla and Dhamma, they are peaceful and cool. Our parents have a good and cool heart, as if they've got air-conditioning in their heart. They are not deluded by matters of getting rich and going here and there. When your heart is peaceful, you are not interested in external things, because happiness and the ending of suffering are in a peaceful heart.

Some of you think that they soon will be too old to travel to foreign countries. This shows that you don't know Nibbāna. You only know external happiness. This means you are still evil and dark, not light and flourishing. Don't look for heaven and Nibbāna far away. Sometimes you look for merit in India far away. Heaven and Nibbāna are within you in the present, when your mind has complete Sati-Sampajañña.

*Teaching of the Lord Buddha, that the Venerable Krooba Ajahn explained, out of loving kindness, at Wat Subthaweedhammārām in the evening of Friday 30th August 2556 (2013)*





## **Developing Complete Sati-Sampajañña**

**T**oday you are practising the Dhamma and are accumulating virtue and goodness in order to adjust your heart and mind to enter the Dhamma; to become happy, peaceful and pleasantly cool; to become content in your family, at work and in your relation to other people. The Sāsanā is for improving yourself in your heart and mind; for improving your speech, manners and your views and opinions. Everyone has to improve both externally and internally. It is important to improve your heart and mind.

Problems begin in your heart. When your mind has no Sati-Sampajañña and does not know dukkha, the cause of dukkha and the path to the ending of dukkha, it will create problems for yourself and for others. The Lord Buddha wants you to make your heart peaceful and to have complete Sati-Sampajañña, so that you can improve yourself in the right direction. You will become free from big problems and you won't have any small problems.

Happiness and peace will arise in you, your family and at your workplace. The Lord Buddha is the teacher of Devas and humans, fully enlightened by himself. Out of loving kindness he taught the Noble Eightfold Path to tell you: The four kinds of Samaṇa are in the Dhamma-Vinaya of the Noble Sammāsambuddha. Outside of it there are none.

Samaṇa translates as “peaceful one”. You have to find this peace in your heart, mind and actions. You can't find it elsewhere. If you look for it in other places and improve these, you won't be able to find happiness and peace. The more you run after external things, the more they will escape you. Like someone who is trying to catch his shadow. Material objects, possessions, money and honour are not able to provide a true refuge for you. Even your body is not long-lasting. You were born and up to now there was nothing but change. The best things are passing and the worst things are passing too. In the future it will continue like this. Good things will leave you, bad things will leave you.

The Lord Buddha takes you back to looking for peace. He does not want you to run after your desires and aversions. He says that those who want to reach Nibbāna must throw out liking and disliking. Both wanting and not wanting are attacking you. According to the Lord Buddha, happiness and the ending of suffering are found in being peaceful, they are up to having Sati and Sampajañña and making your mind stay with the body. Things of the past and the future are burning you and making your heart unpeaceful.

You need to have Sati, Sampajañña and Paññā to develop the Indriyā continuously. Sati-Sampajañña means Sīla, Samādhi and Paññā merging into one in your heart. When you are practising, you have to find and improve yourself. If you don't improve, you will get caught up in

issues and stories. Your body is already old, but your Indriyā and Pāramī are not mature yet. Because you haven't developed your Indriyā you keep acting according to your wanting and thinking until it becomes a habit and you can't stop yourself. You know, but you can't stop yourself. Because you haven't practised, resisted, abstained and endured, you haven't yet developed your Indriyā at all, you act according to your wants until you are unable to stop. You keep running to catch your shadow and the more you run the more it escapes you.

You eat food, take rest and do other things to keep the body free from dukkha. These things are not for relishing or for delusion. The Lord Buddha does not want you to eat very spicy, salty or sweet foods while focussing on delicious taste as your main criterion. Because nowadays there are more fancy foods, he wants you to have Sati-Sampajañña around food, because you can't get deluded by food all the time. You need to have Sati-Sampajañña; you have to make your heart peaceful, abstain and endure. Otherwise you will have physical and mental problems. You are eating this food to make the body and the mind peaceful.

Let's assume that you are rich, a millionaire. If your heart is not peaceful, will you be happy? Because happiness and the ending of suffering are in a peaceful heart, you will still fall into hell alive when you get rich, which means, your heart still drops into hell. Regardless of whether you sit here or somewhere else, if your heart is not peaceful, you will have dukkha there and then. This means that a person is falling into hell alive. Greed, hatred and delusion are burning you alive. Sometimes you have wealth, possessions and money and are not short of anything, but your heart is not peaceful. It won't become peaceful. The reason is that you don't know

how to make the heart peaceful. Your mind doesn't stay with the body. It goes into the future or dwells in the past, going back to things you did wrong, that were not correct. Your heart is really unpeaceful.

You can be peaceful. You must have Sati-Sampajañña and make your mind stay with the body. When you are not peaceful, it means that you don't have real Sati-Sampajañña. When you don't have Sati-Sampajañña, your heart is not peaceful. You get burnt by the fire of hell, created by wants and needs. Wanting things to be like this or like that is burning your heart. You haven't died yet, but the touch of hellfire is already burning you.

When you are practising, you have to put emphasis on your body and mind. Then you will develop the Indriyā and build a complete Noble Path. The Lord Buddha wants you to reach happiness and the ending of suffering while you are still alive and haven't cast off the body yet. Dukkha is like a heap of fire, that is burning and roasting you. Don't look at matters far away or in the future. You have to let go of wanting and not-wanting that are burning you in the present moment.

Don't be interested in topics such as this birth and the next, whether heaven and hell are real or if you will just be dead and gone. May you understand heaven and hell. If you think: Is there really a next life? Is hell real? Is heaven real? This is called not knowing the real hell, that is burning your heart and mind right now. It is burning you, you are falling into hell. This is called the small or big hole of hell in the heart, that is prepared for you in daily life. May you understand hell. Then you will get to develop the Indriyā and improve your heart and mind.

Out of compassion the Lord Buddha taught to improve yourself in heart and mind, in your thinking, views and actions. To stop and adjust yourself to enter the Dhamma. Because everything is Dhamma and not I, not me. You have a lot of selfishness. You are selfish, but you don't see yourself as having desires. You have desires to a disgusting extent. You want to be rich, a millionaire. You want good health, you want your offspring and your employees to be good. These desires are manifestations of a Peta, that is dwelling in your heart.

The Lord Buddha taught not to have desires. He wants you to have Sati-Sampajañña and create skillful causes and conditions by being a renunciant. Because being rich, gain, fame and praise arise from renunciation, he wants you to be a renunciant who offers Dāna. He wants you to be a giver, because you are very selfish. You are taking from your parents, friends and society. This is regarded as earning one's livelihood by causing other people suffering. The Lord Buddha taught to be givers, renunciants. May you turn inside and look at yourself like this: Right now, am I giving anything to someone? Am I giving happiness to my parents and to my family? If you continue to be takers, you will surely get dukkha and those related to you will also get affected. At present you are not really renouncing yet.

Others make you study from kindergarten until you receive a doctorate, for you to become a good person, a renunciant, a giver, for being a responsible person in your duties. They use a bait to tempt you to do good. They even bait the Bhikkhus and Sāmaṇeras, so that they do good and take exams in Dhamma<sup>18</sup> until they receive a

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<sup>18</sup> The three levels of Nak Dhamm and a degree in Buddhist Doctrine.

doctorate, so that they know the meaning. In reality they are turning you into a good person who renounces. It's impossible not to be a renunciant. Good people to continue a lineage with are hard to find in this world and society. Role-models are equally hard to find. If you can't find any or if it is difficult, you don't have to go looking for them. The Lord Buddha wants you to look inside yourself, because the four kinds of Samaṇa are within yourself. If you think good thoughts, have good wishes, speak nicely, do good, have complete Sati-Sampajañña and establish yourself in goodness and live a life free from carelessness, then everything will fall into place on its own, because when this exists, that comes to be. Your daily practice will be delicate, careful and prudent and established in not being careless.

The Lord Buddha does not want you to be careless, not even in small and trivial things. Everything is important. He does not want you to leave out any step. Everything you are doing is Kamma, that gets recorded within yourself. Other people don't know, but you know well enough. When you develop complete Sati-Sampajañña, your knowing will become increasingly refined. If your mind is wandering off to external things, it will become coarse and dirty. It will be anxious, uncertain or indecisive. You are really smart, but you are smart in external matters such as making a living. You are only skilled in a particular way. You are not smart in matters of the heart and mind, in developing the Indriyā and making the heart peaceful. The spin of the Kilesas is very strong in each of you. If something does not please you, you get stressed. You feel cramped and are indignant. You want it so much that you

are ready to die for it. This is called old Kamma. It spins you and throws you around like water that is flushing down from a mountain at a 90 degree angle. Your heart and mind are not strong enough. It is not sufficient.

You begin to establish yourself in the Triple Gem, which is the Lord Buddha, the Dhamma; the Teaching of the Buddha, and the Noble Saṅgha; those who practised in accordance with the Buddha, who inherited and continued the Buddhasāsanā so that one can still practise nowadays. The word "monk" does not refer to the body. The word monk means the heart. If someone's heart is peaceful and collected, established in the Buddha, the Dhamma and the Noble Saṅgha, not self-centred, values the Dhamma-Vinaya and does not revise the precepts and the code of practice, then one's heart is a monk. Because the Dhamma was well proclaimed by the Lord Buddha.

You are selfish. When you observe many precepts, you don't want to keep them. But when it comes to money you don't like getting just a little. This shows that your mind has problems and that you still have wrong view and understanding. This is called not liking the Buddha, the Dhamma and the Noble Saṅgha. But you keep thinking about attaining Nibbāna. That is impossible. Sila is the essence of the Buddha, the Dhamma is the essence of the Buddha. When you are practising in accordance with the Dhamma, you can become a member of the Noble Saṅgha. The Dhamma of the Lord Buddha is supreme. Those who are practising will be able to reach Magga, Phala and Nibbāna without exception. There is no obstacle, no selection by birth or religion. Regardless of who you are, your heart will be a monk. For instance, the Lord Buddha taught about me, the Saṅgha that is sitting here,

or monks elsewhere, that this is still the conventional Saṅgha; it is not the Noble Saṅgha. The Noble Saṅgha consists of the hearts of those who make Sila and Dhamma their foundation. When you practise the Dhamma, the Lord Buddha wants you to focus on the heart and mind. Because happiness and the ending of suffering are not a matter of the body, they are a matter of the heart.

Your body is like a car. You use it a lot, there is wear and tear and finally it falls into disrepair. But your heart has ended suffering, has reached happiness and has managed to solve its problems. You were born as human being, as precious beings. You have the ability to do only good things. "Human being" translates as "one with an elevated heart, who does nothing but good". The Lord Buddha says that if you are still doing both good and bad things, you have to commit yourself to doing good. If you don't, you won't succeed, your level of commitment is insufficient. You have to resort to patient endurance, being tired and having a hard time, because you are not seeking the ending of suffering on the physical level. You are developing the Indriyā on the mental and spiritual level.

Most of you are like moths flying into a fire. You are stilling your suffering on the physical level. When you are hungry, you eat, when you are tired, you rest. You are coming under the influence of wanting and are not developing the mind and the heart. When you live at home, in society and every time you come to the temple, the Lord Buddha wants you to undertake keeping the five precepts, eight precepts or to ordain and undertake ten or 227 precepts. After taking them, you have to be determined to practise and adjust yourself in body, speech, mind and manners. You have to adjust yourself to enter the Dhamma



through being committed and determined. You are afraid of goodness. Even when you are observing only a few precepts, you fear it. When your heart is afraid like that, it is called the heart of an Asura. The Lord Buddha taught: It doesn't matter, if you die, if it is because you are doing good or are accumulating Pāramī and are renouncing.

When you follow your Kilesas, your wants and needs, there is no end to it. You will always wait for tomorrow. Nowadays the small and the big hole of hell are increasingly erupting. This means: You get deluded by consuming material goods in your daily life. When you delight in nice food, in pleasant sounds and sight-seeing, you are falling down from heavenly states. You want to make money and depart from your home-town and live in a certain region for consuming material goods, for experiencing forms, sounds, odours and flavours. Consuming and being deluded like this are comparable to a moth that is flying into a fire.

Your body can't keep up with time. It will get old. No matter what you do, you can't stop it. When you get a little bit older, you think that your health is not good. You are carrying a big burden. The burden of your parents, children, grandchildren, colleagues and bosses. But practising Sīla and Dhamma can be integrated into all your activities and work. There is nothing you can't practise with if you know and understand how to do it. If you wait for your work to finish and not having anything to do, it is as if you are waiting for your breath to stop.

All kinds of work are an act of renunciation, they are an act of developing Sati-Sampajañña. These days, when you are working, you are not thinking of renouncing. You are only thinking about money and being rich. You work to get

money to become rich. If you are working to renounce, you will be happy. The work will make you richer, simultaneously you will get rich with Noble Wealth and your heart won't suffer from getting burnt by the Kilesas every day. You will only be happy. May you understand that happiness means having a peaceful heart and a wise mind that it is not controlled by the Kilesas. You have to be happy and free from dukkha all the time, regardless of whether you are working or not.

Happiness and peace are *Sīla*, *Samādhi* and *Paññā*. May you know this. Don't get into wanting and needing! If you renounce, your heart will reach happiness and the ending of suffering and won't get burnt by the Kilesas. You will be the one who burns the Kilesas. If your heart is peaceful and cool, it shows that you have *Samādhi* in your daily life. You will be happy and the free from suffering. It is called having *Pīti*, *Sukha* and *Ekaggatā*<sup>19</sup> in every moment of your daily life. To get it right, don't get excited over news and involved with external matters. Your ears are not deaf and your eyes are not blind for these external matters. You know and you see them, but after seeing you let go and put them down. Don't start worrying about external things or your mind will be a fool. The more clever and smart you are, the more you burden yourselves with judging other people. The Lord Buddha says, if you do like that, it is not correct, because your life relies on external things. It does not rely on *Buddho*, the *Knower*, the *Awakened One*, the *Blessed One*.

The world is as it is. When you are born, live and die, the world is always as it is. You say: I am born to become

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<sup>19</sup> Rapture, happiness and unification. The three factors present in the meditative state of the second *Jhāna*.

Buddho, the Knower, the Awakened One, the Blessed One, to be free from all kinds of dukkha. You are a person, a human-being, who has the Lord Buddha as your refuge. You will be free from all kinds of suffering. You will be happy and free from suffering within yourself and will attain Nibbāna. Your family and offspring will be happy and feel warm. It is important that you keep staying with yourself. Your Kamma is created by yourself. When you do good and practise well, your life is full of wealth and Noble Wealth. You have to focus on finding yourself, because it is important for you to stay with the heart. You have to give importance to your heart, it has to be the leader, the boss. In this world it is important to maintain a peaceful heart. You are happy and peaceful, but you don't attach to peace. You are happy, but you don't get attached to happiness. You are comfortable, but you don't cling to comfort.

When you cling, it is not working, which means, it won't work for your heart, because everything is changing all the time, in every moment of your heart. If you attach, it means that you are deluded, you have Avijjā. Avijjā means blindness. When you keep training and practising, your Indriyā and Pāramī will gradually become mature. When you have practised you will know for yourself. You don't have to ask anyone, if you are free from Kilesas yet. You will know for yourself. In this practice, you can't award prizes to each other. You will be able to know for yourself. May you understand the practice as the Lord Buddha taught it. Then you will focus on entering your heart. You will truly get to understand the Sāsanā. You won't get deluded any more and will improve and train in a path of practice that is following the footsteps of the Lord Buddha.

May you focus on making your heart strong. Most people who are still in the cycle of birth and death have a heart that is not strong. The heart is still a child. It is discouraged, worried and looking for shelter. The Lord Buddha spoke about cutting the first three *fetters* for reaching the virtue of a Sotapanna, cutting the five fetters is the virtue of an Anāgāmī and cutting all ten fetters is the virtue of an Arahant. If you are not strong, sharp and really firm, you can't cut them and let go of them.

On the Noble Eightfold Path, you have to move towards focussing on the final step, which is Sammā-Samādhi. Sammā-Samādhi means developing the Indriyā, having Khantī, effort and endurance for developing the Indriyā and cleaning up your heart completely. Focus on virtue and don't make material objects your foundation. This is called being beyond the control of material temptations. You have to be firm and strong, you have to cut off, let go and throw things out. You will get to follow the path of the Lord Buddha and the Arahants, because you see the cycle of birth and death as a heavy and big burden. You have to cut off the delicacies and comforts, that offer only little gratification and make you carry on in Saṃsāra, the cycle of birth and death. You are born alone; when you leave the world, you go on alone.

Use this opportunity, this lifetime, to accumulate goodness, Pāramī and virtue. By the power of the Lord Buddha, the Dhamma and the Noble Saṅgha, may you be blessed, reach Magga, Phala and Nibbāna and attain peace and the ending of suffering.

*Teaching of the Lord Buddha, that the Venerable Krooba Ājāhn explained, out of loving kindness, at Wat Subthaweedhammārām in the morning of Saturday 31th August 2556 (2013).*



*"You don't get anything  
by practising Dhamma;  
there is nothing  
to gain or to lose;  
it arises, stays and ceases."*



# Glossary

**Introductory note:** The following explanations mainly serve to explain the Pāli-terms that were left untranslated in the text and to offer some background and alternative translations for some frequently used words. See for yourself what makes sense and resonates with you. Some of the definitions were inspired by (or simply copied & pasted from) Hāsapañño Bhikkhu's LP Waen Biography and from Ājāhn Dick Silaratano's "Uncommon Wisdom".

**Anāgāmi:** A "Non-Returner" who has overcome the five lower fetters and will not take birth in a physical body again. After laying down the body they appear spontaneously in the heavenly realms of the "Pure abodes" and become Arahants from there.

**Arahant:** An Arahant is fully enlightened, has destroyed the ten fetters and has overcome the Āsavas. When Arahants lay down the body they enter Parinibbāna and can't be found anymore just like an extinguished fire can't be found anymore.

**Ariyaṅgha:** The assembly of the Noble Ones, i.e. those who have seen the Dhamma and entered at least the first of the four Paths. One does not have to be ordained to be a member of the Ariyaṅgha. Luang Por distinguishes between the Ariyaṅgha and the Conventional Saṅgha of those, who have taken up the outer form, but haven't attained anything yet.

**Āsavas:** Kāmāsava, Bhavāsava, Avijjāsava: The taints or effluents of Sensuality, Becoming and Ignorance.

**Asura:** A being from one of the lower realms. Often translated as demon or titan. Luang Por ascribes the quality of being afraid of doing good to them.

**Avijjā:** Ignorance, not seeing things as they really are. The tenth of the ten fetters.

**Beings from other realms:** We have the body of a human being, but our heart/mind can get into states, that match the dominant characteristics of beings in other realms like Petas, Yakkhas, Asuras etc. Luang Por often warns us not to let the mind get into these states, because they are not only unworthy of a human being in the here and now, but may also lead us to take birth in that realm in a future existence.

**Brahma:** A god from a heavenly realm.

**Dāna:** Dāna means generosity, a gift. It is the first of the ten Pāramī.

**Devas:** Celestial beings from one of the heavenly realms above the human realm.

**Dhamma:** The Buddha's teaching; a universal truth, a natural law, that exists whether there is a Buddha in the world to declare it or not. In a broader sense a dhamma is a thing, an idea, a natural phenomenon.

**Dhamma-Vinaya:** The combination of the two aspects of the teaching that deal with the outer form and conduct and the inner development. Together they form a complete teaching for monastics to follow.

**Diṭṭhimāna:** Conceit, obstinacy, the notion "I am". For example it manifests as an inner voice that says: "But what about me? I need time for myself!"

**Dukkha:** Often translated as “suffering”, but it includes anything that is unsatisfactory, being in the way of happiness. Dukkha is the first of the Four Noble Truth and has to be understood. Dukkha is also one of the three characteristics, the other two being Anicca (Impermanence) and Anattā (Not Self).

**Fetters:** The ten fetters that bind us to the cycle of birth and death (Saṃsāra). They are Sakkāyadiṭṭhi (Personality View), Vicikicchā (doubt), Sīlabbataparāmāso (s. below), Kāmacchando (sensual desire), Byāpādo (ill-will), Rūparāgo (lust for form), Arūparāgo (lust for the formless), Māno (conceit), Uddhaccaṃ (restlessness) and Avijjā (ignorance).

**Four kinds of Samaṇa:** Stream-Enterer (Sotāpanna), Once-Returner (Sakadāgāmi), Non-Returner (Anāgāmi) and Arahant.

**Heart/mind:** In Thai the words jit, jai and jitjai are used almost interchangeably to refer to the heart and the mind. Depending on the context either heart or mind or both are used in the translation.

**Indra:** A god from a heavenly realm.

**Indriyā:** The five Spiritual Faculties of Saddhā (faith), Viriyā (energy), Sati (mindfulness/recollection), Samādhi (concentration/composure), and Paññā (wisdom).

**Jai dee, jai sabai:** Luang Por's slogan. It means “A good heart, a heart at ease”

**Kamma:** Intentional actions of body speech or mind. Such actions carry with them a specific moral content—good, bad or neutral.



**Khandhas:** Literally, “group” or “aggregate.” In the plural, khandhas refer to the five physical and mental components of personality. They are rūpa (body), vedanā (feelings), saññā (memory and association), saṅkhārā (thoughts) and viññāna (consciousness). Also known as “aggregates of attachment” because they are the objects of a craving for personal existence, they are, in fact, simply classes of natural phenomena that continuously arise and cease and are devoid of any enduring self-identity.

**Khantī:** One of the ten Pāramī, often translated as “patient endurance” and highly praised by the Lord Buddha. The Thai word “ot ton” is a combination of ot = abstaining and ton = enduring. Luang Por generally teaches Khantī in combination with diligence, because we have to endure the things we cannot change, but need diligence to change the things we can. And we need wisdom to know the difference.

**Kilesas:** Mental defilements. Kilesas are negative psychological and emotional forces existing within the hearts and minds of all living beings. These defilements are of three basic types: greed, hatred and delusion. Their manifestations are many and varied. They include passion, jealousy, envy, conceit, vanity, pride, stinginess, arrogance, anger, resentment and so on; plus other more subtle variations that produce the unwholesome and harmful states of mind which are responsible for so much human misery.

**Krooba Ājāhn:** A term referring to very senior and respected monks, also often indicating that they are able to teach the true Dhamma from experience.

**Lokadhammā:** The 8 worldly dhammas: gain/loss, fame/disrepute, praise/blame, pleasure/pain.

**Magga, Phala, Nibbāna:** There are four stages of enlightenment. In this context Magga refers to the path preceding the fruit (Phala) of these respective stages. They are: Sotapanna (Stream-Enterer), Sakadāgāmi (Once-Returner), Anāgāmi (Non-Returner) and the Arahant (Fully Enlightened One) who has attained Nibbāna.

**Māra:** A being from a different realm that tempts people and leads them astray.

**Metta:** Usually translated as “loving kindness”, a kind of unconditional, unattached love, does not expect anything in return.

**Nāmadhamma:** As opposed to rūpadhamma: the body (rūpa) is physical, the other four Khandhas are mental (nāma), non-material.

**Nivarāṇa:** The five hindrances for spiritual practice and progress are sensual desire (kāmacchanda), ill-will (vyapada), sloth and drowsiness (thina-middha), restlessness and worry (uddhacca-kukkucca) and doubt (vicikiccha).

**Noble Eightfold Path:** The eight factors of Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Sati and Right Samādhi. This Path is the fourth Noble Truth, the Path to the cessation of dukkha.

**Noble One:** In Thai Ariyajao. It means that qualities and characteristics belonging to Magga and Phala or the four kinds of Samaṇa are present in the heart of this person.

**Pāramī:** The ten Perfections, that the Lord Buddha developed in three aspects. They are Dāna (generosity), Sīla (virtue), Nekkhamma (renunciation), Paññā (wisdom), Viriya (energy, effort) Khantī (patient endurance), Sacca (truthfulness), Adhiṭṭhāna (determination), Metta (loving kindness), Upekkha (equanimity).

**Peta:** A hungry ghost from a lower realm. They are characterized by having greed and need that can't be fulfilled.

**Practise/Practice:** One of Luang Por Gaṇhā's main points is to use every waking moment for practising the Dhamma. So there is practising, but there is no "practice" as a static entity that is separate from the rest of one's life. To reflect this, I considered using the form "practise" both for the activity and for situations that would normally require the noun "practice" like Ajahn Hāsapañño did in his Luang Por Waen Biography. Out of compassion for non-native-readers I didn't, but I recommend keeping this in mind.

**Renunciant/renounce:** Thai: (phu) sia sala. The translation of this word is debated a lot in our community. The spectrum ranges from "giving up" and "relinquishing" to "sacrificing". "Giving up" is a simple, neutral translation, but since Luang Por also talks about giving and being a giver, I use "renounce" to get a clearer distinction. I like a neutral term, because the act of stopping something or letting go of something either out of faith or out of wisdom can be both difficult and painful or a relief and a true blessing. "Renunciant" is used in the sense of "one who renounces", not as a synonym for a monastic. Luang Por puts strong emphasis on renunciation as a vital part of everyone's daily life and gradually includes everything from renouncing simple material goods up to refined levels of giving up views and opinions and ultimately I and Self.

**Responsibility:** When Luang Por talks about taking responsibility and being a responsible person, he does not only mean external affairs like one's work or in one's family. It is also important to take responsibility for one's thoughts, emotions, speech and actions, by noticing unwholesome states that are arising and working on removing them from one's heart instead of blaming outer circumstances or other people.

**Saccadhamma:** Truth. Sacca is one of the ten Pāramī and means truthfulness, honesty, sincerity, integrity.

**Sakadāgāmi:** A "Once-Returner" has overcome the first three fetters and weakened the fourth and the fifth fetter significantly. They take birth one more time.

**Sakkāyadiṭṭhi:** The first of the ten fetters that bind beings to the cycle of birth and death. Usually translated as Personality View. It is the view, that there is a fixed Self, a personality, instead of individual processes of thinking, speaking and doing that arise and cease.

**Samādhi:** In the West often translated as concentration. In Thailand "nang Samādhi" simply means doing sitting-meditation. Luang Por distinguishes between Samādhi as a result of meditation, where the heart becomes temporarily peaceful and cool and "natural Samādhi", where the heart is peaceful in daily life, because the wisdom and Dhamma are so strong, that unwholesome states can't take root in the heart. In the context of Luang Por's teaching "being collected" or "being unified" seem suitable to describe this state.

**Samsāra:** The cycle of birth and death all beings are caught in as long as they don't make an effort and succeed in attaining Nibbāna.

**San̄gha:** The followers of the Lord Buddha. The San̄gha is fourfold, it consists of Bhikkhus (monks), Bhikkhunis (nuns), Upasakas (laymen) and Upasikās (laywomen). See above for the distinction between the Ariyasān̄gha and the Conventional San̄gha.

**Sāsanā:** I left it untranslated to avoid the words “religion” or “Buddhism” as an umbrella term for the teaching of the Lord Buddha and people's activities related to it. Sometimes it is translated as the Buddha's dispensation.

**Satipaṭṭhānā:** Usually translated as “foundations of mindfulness”. Literally they are “the places where recollection is established”. Developing the Satipaṭṭhānā means training in keeping track of what is happening at any of the four levels of body (kāya), feeling (vedanā), mind (citta) and mental objects (dhamma).

**Sati-Sampajañña:** Usually translated as mindfulness and clear comprehension. Luang Por defines Sati as the ability to recollect and Sampajañña as (a form of) wisdom. Together they form our internal navigation-system (Sati-Nav?): Sati keeps track of what we are doing, saying and thinking, Sampajañña knows what is the right thing to do, say or think in the context of our current route. The sooner we become aware of having taken a wrong turn, the less effort it takes to get back on the right track. Complete Sati-Sampajañña means naturally staying on the route without fail.

**Sīla:** Virtue, ethics; practised by taking and keeping precepts (rules of conduct). The basic set of precepts, that every human being should follow includes: not harming any living being, not taking that, which is not given, no sexual misconduct, no unwholesome speech and not

taking intoxicants that cause carelessness. The eight, ten, 227 or 311 precepts that are followed by lay-people and monks/nuns in the temple refine the ethics, but include also aspects of renunciation, general behaviour and sense-restraint.

**Sīla, Samādhi, Paññā:** Virtue, mental development and wisdom. Together they form the threefold training. In the Noble Eightfold Path the first two factors are aspects of Paññā, the next three deal with Sīla and the last three deal with mental development that includes Samādhi.

**Sīlabbataparāmāsa:** The second of the first three fetters to be overcome by a stream-enterer. Often translated as "Clinging to or overestimating rites and rituals". It has a quality of not knowing what leads to Nibbāna and what doesn't.

**Stream-Enterer:** Pāli: **Sotapanna;** one who has abandoned the first three fetters that bind the heart to the cycle of rebirth and has thus entered the stream leading to Nibbāna.

**Tanhā-rāga:** Craving for sensuality

**Triple Gem:** The "Three Jewels" of Buddha, Dhamma, Saṅgha

**Vassa:** The rainy season between July and October. Monastics have to "observe the Vassa" which means, they have to spend a period of three months in one place without travelling. This period normally begins at the full moon in July and ends with the full moon in October. Monastics count the time they have spent in robes in terms of the number of Vassas they have observed.

**Vinaya:** The monastic rules and way of life that the Lord Buddha laid down for the monks and nuns. The Vinaya is the first of the "Three Baskets" that contain the teaching of the Lord Buddha.

**Worldling:** Pāli: **Puthujjana.** A person who is not a Noble One yet, who hasn't reached Magga or Phala of the first stage of enlightenment yet.

**Yakkha:** A class of beings from a different realm. In the Buddha's teaching they don't necessarily appear as evil, but they do seem to like a bit of anarchy.

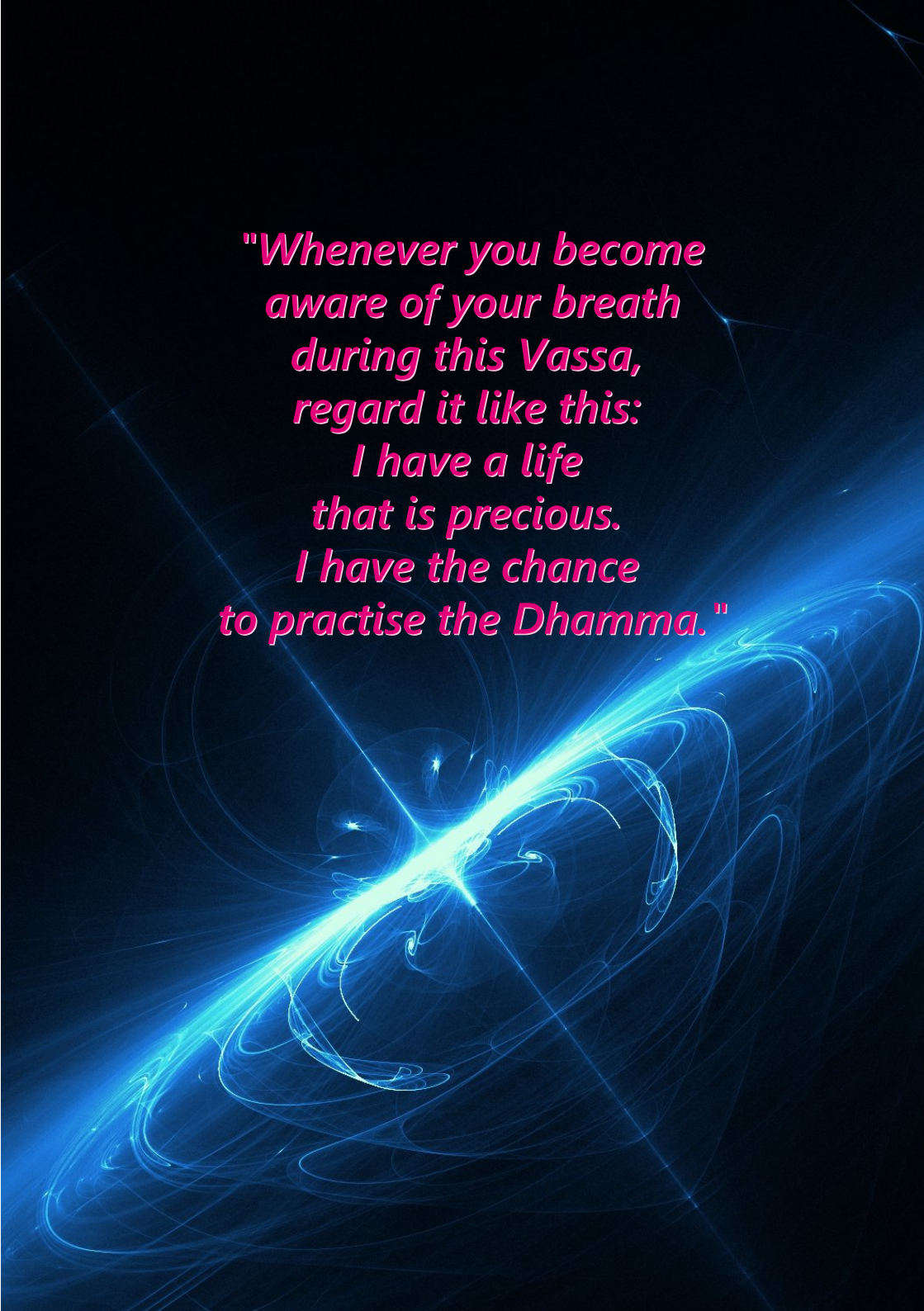










The background is a deep, dark blue. It features several glowing, ethereal light trails that swirl and curve across the frame. A prominent, bright blue beam of light enters from the left, moving towards the center and slightly upwards. This beam is surrounded by a complex, web-like structure of thinner, glowing lines that create a sense of dynamic movement and energy. The overall effect is reminiscent of a digital or cosmic visualization.

*"Whenever you become  
aware of your breath  
during this Vassa,  
regard it like this:  
I have a life  
that is precious.  
I have the chance  
to practise the Dhamma."*