

Jai Dee - Jai Sabai

Delivery
2019

Luang Por Gaṇhā Sukhakāmo

Jai dee - jai sabai

Delivery 2019

Luang Por Gaṇhā Sukhakāmo

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***Namo tassa bhagavato arahato
sammāsambuddhassa***

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

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Introduction

This book contains talks that Luang Por Gaṇhā gave between May and October 2019. It is compiled from two “Jai dee – jai sabai Delivery”-books and includes talks I found the most relevant for foreigners.

As you are reading, you may wonder why Luang Por is talking so much about drugs and the danger they pose for human beings. At the beginning of 2019 a Westerner in his late teens ordained at Wat Pah Subthawee. Despite his wholesome aspirations and best efforts he suffered a severe episode of mental illness a few months later, because his brain had been damaged by taking too much marijuana in his early teens. It took a psychiatrist and a fair amount of prescription drugs to stabilize him, because Dhamma alone could not help him in that condition.

The full meaning of some Pāli-words can't be translated into a single English word, therefore I have left them untranslated except at the first occurrence of the word. A comprehensive glossary can be found at the back of the introductory book “Delivery 42” that is (hopefully) available in print or for download from <https://tinyurl.com/y7p5oyx3>.

I am grateful to everyone who helped in the process of making this book; special thanks to the proofreaders from the Lotus Volunteers, UK. All remaining errors and shortcoming are entirely my responsibility.

Sāmaṇerī Viveka

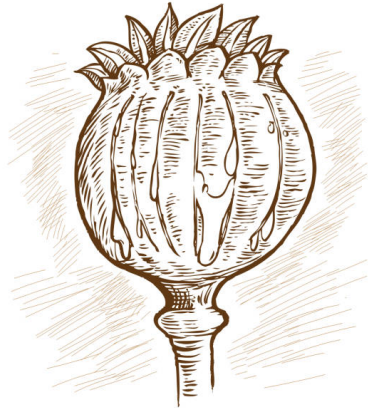
Wat Pah Subthawee Dhammārām

July 2020/2563



*We keep looking in the distance
at government officials and politicians
who rule the country.
We have to get back
to looking at ourselves.*





The Corruption¹ of Life

Humans are precious beings. They are born for making merit, performing wholesome deeds and for practising to reach the final goal of Nibbāna. We have eyes, ears, a nose, a tongue, a body and a mind for having Sati (mindfulness) and Paññā (wisdom). When we listen to the Dhamma (the Lord Buddha's teaching), it is for the arising of Sati and Paññā.

Once we have Paññā, we have to put it into practice and renounce to gain merit and act skilfully. All human beings have to use their existence for renunciation. We have to give importance to the Dhamma, establish ourselves in the Dhamma and make it our way of life so that our heart and mind are based on good conduct and honesty. Everyone has to be honest, of good character and has to lead one's life by letting go of selfishness.

¹ The English word "corruption" is frequently heard in Thailand and LP Gaṇhā uses it here.

The Lord Buddha wants us to be happy when we renounce. All of us have to renounce. If we don't, how are we going to be happy? If we are lazy, attached to happiness and comfort, not diligent and persistent and don't take responsibility for our duties, how are we going to be happy?

We have to be honest and of good character, be frugal and economical and show gratitude towards our parents, ancestors and benefactors. For us here the most important thing is the parents. If we don't have parents, we don't have the chance to do good and virtuous deeds. Therefore, our parents and ancestors are important.

The Lord Buddha is important. He developed the Pāramī (perfections) of a Buddha for many million lifetimes and taught and instructed us to make us practise the Dhamma, give importance to it and establish ourselves in it. If we don't practise the Dhamma, our lives will be on the same level as a Peta, Māra, Yakkha, Asura (beings from lower realms) or animal. Humans have to make the Dhamma their principle and way of life.

Our life has to go against the current of Avijjā (ignorance), namely delusion, which is the origin of our attachment to Ditṭhimāna (the conceit "I am"), to an I and a Self. It deludes us and makes us cling to and delight in things. It causes us to delight in carelessness and makes us carry on endlessly in the cycle of birth and death.

Our life has to begin in the present moment. The present is very important, it is of real and particular importance. Our future comes from the present; our future will be just like our present is now. The things of the past have passed, have been and are gone; nothing can be improved about them.

Our lives have to start in the present. When we think good thoughts in the present, our future will be good too. When we speak and act well, our future will be good too. Everything has to start in the present moment, because this is the current of heaven, Magga (path), Phala (fruit) and Nibbāna. All dhammas (things, phenomena) arise from causes and conditions. However, the cause is like; the effect will turn out accordingly. They are following the law of cause and effect, the laws of science, it can't be any other way.

What takes us beyond science are Sati and Paññā, that we are developing, and having right view and right understanding. We don't cling or get deluded because acting in accordance with cause and effect is also in accordance with the Path; the Fruit has to arise accordingly. When the effect arises, the Lord Buddha wants us to have Sati and Paññā. Don't get deluded, delight in it and rest in carelessness.

When we are deluded by happiness, we are someone without Paññā. When we are happy, we need to have Paññā at the same time. If the course of our life is entirely virtuous and beneficial, we will fulfil our potential as human beings, go to heaven and reach Nibbāna before we are dying.

Some people asked the Lord Buddha if there is rebirth or emptiness after death. The Lord Buddha said, that he doesn't answer this question, because it won't solve any problems – it won't end dukkha (suffering, anything unsatisfactory). Instead of dying again and again for a long time, those people must get down to focusing on the present. We have to become happy by renouncing in our work and by taking responsibility, being diligent and enduring.

We have to be happy and content in maintaining our lives. When we are happy, we will fulfil our human potential, go to heaven and reach Nibbāna before death. Before we die, we will get there.

When our body is old, before we really die, our heart will move beyond towards reaching the levels of Sotapanna (stream-enterer), Sakadāgāmi (once-returner) and Anāgāmi;(non-returner) and if we are ordained, towards the level of Arahant (awakened one) too.

We have to be happy and content in renouncing in the present moment while doing our work. When we are neurotic and have mental problems, are in debt and have all kinds of problems in the present, how can we go to Nibbāna when we die in the future? We need a basis for taking this step.

Nowadays there are many Thai people with mental problems and neuroses. The rich, materially highly developed countries have even more mental problems and neuroses than us. This is caused by not practising Dhamma. They are developing in terms of technology to be comfortable, but at the same time they don't develop their hearts and minds to gain happiness from renouncing, which leads to mental problems and neurosis. Even before the age of ten, some children get mental problems, because they inherit them from their parents who have mental problems and are neurotic.

There is very little happiness in this. It is just delusion and amusement on the material level. All families fall into debt, get mental problems and neuroses, quarrel, have problems with divorce and crime and solve the problem by drinking spirits and beer, gambling and selling drugs such as amphetamine, opium, heroin, marijuana, ecstasy and ice and through corruption.

These phenomena appear in Thailand nowadays, because we don't understand life. We have to practise Dhamma and be happy with working and renouncing.

Everyone who is like that has to solve this within him - or herself through renouncing, being diligent, taking responsibility and enduring. We have to rely on ourselves.

We depend on our parents; our parents become old. We depend on the government, but the government can't even help itself. We depend on our boss, but the boss himself is just skin and bones² because of the bad economy. All of us have to depend on ourselves. We have to be happy while doing our work and renouncing. There is nobody who can breathe or eat for us or go to the bathroom instead of us. "Yours truly" has to be your refuge.

We are not born to take anything from others, we are born to give to others. For instance, look at the Lord Buddha. He accumulated Buddha-Pāramī to renounce for the world, for the people, for all beings. Look at the example of His Majesty the King³. He has a lot of merit and was born to renounce for Thailand and all other nations.

In Thailand there were droughts during the dry season, because there was no dam. He built dams, barrages and reservoirs. When the rain didn't fall according to the rainy season the King researched artificial rain until he was able to make artificial rain to help the people. In the North the people were planting opium, heroin⁴ and marijuana.

2 Proverbial; lit.: "has a yellow chin"

3 Unless otherwise specified, all references are to King Rama IX, Bhumiphol Adulyadej (1927-2016.) I simplified the honorific titles, no offense intended.

4 Heroin can't be planted; it is chemically altered raw opium.

The King didn't allow them to plant opium or marijuana and started Royal projects, so that the people wouldn't plant opium and marijuana any more. These substances destroy the central nervous system of humans and their Sati and Paññā. When the brain, Sati and Paññā are destroyed, we can't solve any problems. For example, every year at New Year and Songkran hundreds of people are dying, many thousands are seriously injured and become crippled here in Thailand, because of the consumption of spirits, beer, opium, heroin and marijuana.

In Thailand every government built casinos, but the King did not. He encouraged people to be determined to make a living and to be happy with working and renouncing. We have to be happy in working and renouncing at the same time as being self-sufficient. Everyone has to be diligent and willing to renounce to gain one's necessities of life and something extra.

When poverty and hardship arose, the communists entered Thailand. His Majesty the King didn't fight with the leaders of the communists; instead he started battling against the difficulties and hardship the people faced.

Since the communists entered Thailand, the King did not leave the country conforming to the motto "The King does not leave the people, he will stay with them until his last breath."

We have to take the King as our role-model, who was happy with doing his work and renouncing, then we will be able to make our living and gain something extra. We will develop both in technology and on the spiritual level at the same time.

We keep looking in the distance at government officials and politicians who rule the country. We have to get back

to looking at ourselves. We are lazy, don't renounce, are not diligent, take responsibility, endure and show gratitude. We have Micchaditṭhi (wrong view), are selfish and not happy with renouncing and are driving ourselves into poverty.

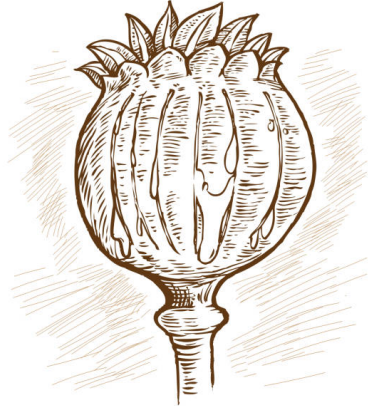
We have to turn inwards and look at ourselves. We can be happy, we can be happy in renouncing and in doing our business and performing our duties. We have to be diligent. If we are not diligent, renounce, take responsibility, endure, are frugal, honest and grateful, they will call us a corrupt person. It is the corruption of a precious life, of a human existence.

19th September 2019



When we have dukkha and are not at ease, we don't have to drink alcohol. We have to know it and restrain ourselves. Have an equanimous attitude and tell yourself, that you don't have to cause yourself suffering by thinking about things you cannot change. Drinking alcohol and gambling are not the path of the Buddha.





You are your own Refuge

All of us have to depend on our renunciation, diligence, responsibility and endurance. We have to be happy in practising. May you establish yourself in the Dhamma, the Teaching of the Lord Buddha. Everyone needs Paññā to become happy. May you keep the five precepts, pay respects to the Buddha and do chanting. Parents and children alike should learn the principal chants such as "Itipi so", "Svākkhāto", "Supaṭipanno" and so on. Your family must learn chanting as best as they can.

Do sitting-meditation to relax the heart and the brain. Keep reciting Bud-dho, Bud-dho internally without fail many hundred or thousand times and make the heart peaceful. Let go of everything to make the heart peaceful and cool. Your will become free from confusion and your heart and mind will be meritorious and skilful.

When you don't have a Buddha-Rupa at home, it doesn't matter; simply bow in the heart, because the Buddha, the Dhamma and the Noble Saṅgha (those with spiritual

attainments) are already dwelling in everyone's heart. Don't think that it is impossible, because you don't have a Buddha-Rupa, because the Buddha is already residing in your heart.

The parents are important in all families. The parents have to conduct themselves like role-models and examples for their children and grandchildren. The parents are the "domestic Arahants" for every family. Those who are fathers and mothers have to be particularly aware of this. They have to commit to not drinking spirits and beer and refraining from gambling. Don't follow your friends or the community on their bad track. When you practise well and correctly, your children and grandchildren will respect and revere you. When you say something, they will listen and believe you, because you are their "domestic monk" You have to give importance to the Dhamma.

The villagers of Baan Subthaweekhun, Baan Buchaokhun, Baan Klong Bplaagang and many other villages close to Wat Pah Subthawee were very poor in the past, because they were addicted to alcohol and gambled. Luang Por Gaṇhā had those who were addicted to alcohol make a commitment to stop. All the households where people stopped drinking and gambling and decided to work have a pick-up truck or another good car by now. Their status has changed from being in debt to having a surplus.

We do good deeds for our father and mother, for the Lord Buddha, to worship His Majesty the King and for our family and relatives.

Everybody needs a strong heart. Because you have drunk alcohol and gambled for many years, it takes a strong heart to be able to quit and stop. If you don't improve yourself there

will be someone who tells you to improve yourself. If you don't improve, you will get deeper in debt, have problems in the family and your life comes to a dead end. This can't be.

The Lord Buddha wants us to be aware and to have Sati-Sampajañña (mindfulness and clear comprehension). For instance, at funerals, ordinations and weddings, it is not appropriate to provide alcohol, drink and gamble, because these are bad ways of life; they are the path to decline and lower realms. They make us, our families and neighbourhood drop into bad states, that are not good at all.

When we have dukkha and are not at ease, we don't have to drink alcohol. We have to know it and restrain ourself. Have an equanimous attitude and tell yourself, that you don't have to cause yourself suffering by thinking about things you cannot change. Drinking alcohol and gambling are not the path of the Lord Buddha.

When someone in the village dies, you have to help each other. Take money and goods to help others. All households have to look after each other to give each other a sense of comfort. When you hear (bad) news, you should go there together without any need for an invitation. There is no need to get together to linger, drink alcohol and gamble, which is a lifestyle that is not beautiful.

When we live in a village together, we should share our happiness and sorrows with the nearby villages. Give importance to unity and harmony. We have to uphold the noble customs of the Lord Buddha, that are good.

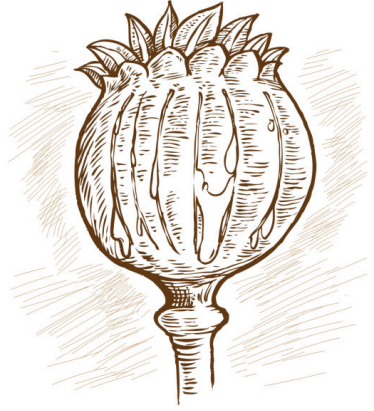
Don't get deluded by giving importance to material things and money only – seeking refuge in it. We have to take spiritual matters and virtue to lead us onward.

If we have a good heart, that is happy and at ease, Sati and Paññā of all kinds will come flowing to us. Wealth and fortune will come without exception. If the parents are good, the children and grandchildren will prosper and become rich and fortunate. If the parents have a good heart that is at ease, their offspring will be prosperous. When you do this, you will get to fulfil your human potential, go to heaven and reach Nibbāna before you die. Before you die, you will acquire the human treasure and be rich. Before you die, you will arrive in heaven, be comfortable and have a surplus. Before you die, you will enter Nibbāna, your heart will be happy, peaceful and cool and you will have Paññā around the clock.

This Dhamma has to be in everyone's heart. It is not for preserving it in books, in the Tipiṭaka (the monastic rules, the Buddha's sermons and the higher Buddhist philosophy). It has to be in our hearts. May your hearts be happy like this.

The Lord Buddha taught us to make us understand the word "letting go". Letting go means to let go of Diṭṭhimāna, I and Self. Letting go of laziness – we have to put forth diligent effort, take responsibility and endure more than we did before. Then we will have a good and easeful heart as well as Sati and Paññā.

31st August 2019



Unity and Harmony⁵

The life of everyone who was born as a human being can be regarded as precious. May all of you acknowledge and understand this.

We have a body to be able to perform good deeds, accumulate Pāramī and to develop the Indriyā (spiritual faculties). And for building up virtue in following the path of the Noble Sammāsambuddha (a Buddha who has the ability to teach others).

One day we have to start practising Dhamma; we have to give importance to the Dhamma and make it our point of reference. We don't follow our delusion, that is the origin of Avijjā that leads us to falling into lower states.

We have eyes to gain wisdom, we have ears to gain wisdom, we have a nose, a tongue, a body and a mind – the various sense-spheres – for gaining wisdom. We study for gaining wisdom. Paññā to know deeply, to see the truth, to

⁵ The compound noun kwām samak-samān-saamakkhī that LP uses throughout the talk combines the qualities of unity, harmony, being connected, holding together and willingness to cooperate with each other.

be clever, to be able to think and to be able to make plans. All of us have to depend on our wisdom. We need Paññā to become happy, Wise people have to renounce, be diligent, take responsibility, endure, be honest, frugal and grateful to become happy. They have to depend on themselves.

When we think good thoughts, we will get only good things, when we speak well, we will get nothing but good things and when we do good things, we will get good results. When we are diligent, have patience, are honest, frugal and grateful, we will only get good results, because this goodness is called merit. Cleverness is called skill. Our life has to run on merit and skill combined with being wise and happy throughout the day and night.

We have to begin in the present moment. The past is already gone, it is impossible to improve it. It is impossible to return to it. The future has not arrived yet. The Lord Buddha did not want us to worry about it. The present is important, because the future comes from the present. We have to apply the potential that comes with this precious human birth and put it to work. Our life needs wisdom. Once we have got it, we have to apply it and practice renunciation, being diligent, taking responsibility, being patient and being happy in doing our work and in practising Dhamma. Working and practising Dhamma has to be a unit, they have to be one, for being happy around the clock.

When we have dukkha and are stressed, we are not happy. This is stress, a neurosis, a mental problem. Whatever we do. we don't make progress; we are not rich and fortunate. The Lord Buddha wanted us to work in combination with practising Dhamma and be happy day and night. Then we will get both mundane and noble wealth, because

proceeding and practising like this is called developing our business affairs simultaneously with our heart and mind, so that it becomes a single unit.

Countries, that only develop in technology and on the material level for the comfort of the body, haven't developed on the spiritual level to have wisdom around renunciation paired with development on the material level. That lead them to get more mental problems and neuroses than us.

The Lord Buddha taught, that for those who were born here, the parents are most important, the Lord Buddha is the most important person and developing one's heart at the same time as developing one's business affairs is the most important thing.

Unity and harmony in our family is important. Husband and wife shouldn't quarrel with each other. Relatives, the family-clan and the neighbours have to be in harmony and not fight with each other. If husband and wife are fighting with each other, how can one stay in that family? When we quarrel with our neighbours, how can we live with them? Harmony and unity are important.

Families, villages, schools and temples have to be united. They have to be in harmony. The Lord Buddha does not want us to separate people and places and save only ourself. We have to give importance to unity and harmony, focus on it and make it our principle.

For example, when there is a funeral, an ordination or Wan Phra ("monk-day") on half-moon or full-moon, every family should take an interest in it and get together to make merit and perform good deeds for the sake of unity and harmony.

The head of every family should make a special effort to attend monthly activities for improving the village such as building roads, cutting the grass, collecting rubbish , planting trees and developing the school and temple for the sake of harmony and unity. When someone is not able to come, they should let the others know the reason. When they really can't come, they should do something such as offering money to buy fuel for the lawn-mower and food to express their generosity towards harmony and unity.

The Lord Buddha wants our family to be established in the Triple Gem (the three jewels of Buddha, Dhamma, Sangha), keep five precepts, pay respects to the Buddha, do chanting and sitting-meditation to rest the brain and get a break from greed, hatred and delusion by making the heart peaceful. Our heart will get peaceful and cool by making merit through offering food, performing good deeds, accumulating Pāraṃī, being virtuous and sharing the merit. When you offer food, it doesn't have to be a lot, just a little per person to express harmony and unity. Between the temple, the families, the village and the school there has to be harmony, it has to be a unit.

The Bhikkhus (fully ordained monks) and Sāmaṇeras (novices) chant, meditate and go on Piṇḍapat (almsround) every morning and allow time especially on the lunar observance days (Wan Phra) for the lay-people to assemble to make merit by offering food, keeping the precepts and receiving a blessing at the temple. If the Bhikkhus and Sāmaṇeras are not good, behave incorrectly regarding Dhamma-Vinaya (teaching and monastic rules) and their practice strays off the path, the lay-people can inform and warn them, so that our Bhikkhus and

Sāmaṇeras meet the standard This is for the sake of harmony and unity; to create goodness between the village, temple and school.

The Klong Sai village school here is a good school, where the pupils are good. The school is clean and even though it is a small school, the quality of the pupils and teachers is good.

There are dangers that everyone should be aware of. Namely these are gambling, drinking alcohol and consuming or selling opium, heroin, marijuana, amphetamine and ecstasy, because these things destroy the central nervous system and Sati and Paññā of humans.

We have eyes, ears, a nose, a tongue, a body and a mind to be clever, to have Sati and Paññā. When our brain, Sati and Paññā are damaged, we won't succeed in improving anything.

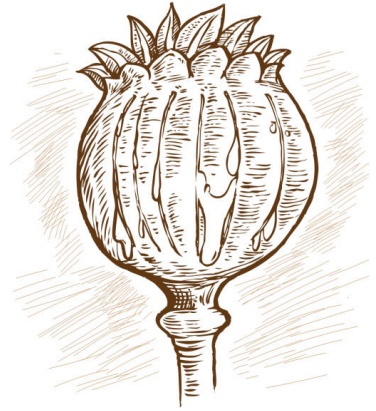
Especially when we are leaders, parents and grandparents, we need to be aware of the fact that we are regarded as respectable people who have been designated to be parents and grandparents and the "domestic Arahants" of the family. We must not drink alcohol and consume or sell drugs, so that we are an example and role-model for our offspring. Let things pass that have happened already and start following the path of the Buddha. The Lord Buddha is a renunciant. King Rama IX is a renunciant, an example and a role-model.

26th August 2019



*If we have wrong view and understanding,
whatever we do, will also be wrong,
because it comes from a foundation and an
origin of Avijjā – wrong view and not
knowing things as they really are. It is not
a process, not a current that will lead us to
Magga, Phala and Nibbāna.*





Right View and Understanding

Every human birth can be regarded as precious and truly excellent. It gives us time and opportunity and the good fortune to train ourselves to attain Path, Fruit and Nibbāna. The most important thing for us is to have right view and right understanding. Everyone who wants to achieve excellence has to practise in accordance with the Path, the Teaching of the Noble Sammāsambuddha.

Our day has 24 hours; we sleep seven or eight hours and are awake 17 or 18 hours. During these 17 or 18 hours of being awake, humans have to accumulate goodness, Pāramī and cultivate virtue, so that we are the happiest person in the world in our daily life. Be really and truly happy that we get to practise in accordance with the Dhamma, the Teaching of the Buddha. The Dhamma of the Lord Buddha will lead us to enter the Noble Path, namely Magga, Phala and Nibbāna.

The Lord Buddha had a lot of true spiritual happiness. Just after his enlightenment he experienced the happiness of liberation (Vimutti-sukha) for 49 days: seven days sitting,

seven days standing, seven days walking. He was happy all the time from his enlightenment until he left behind the Khandhas (the five groups that make up a being's (physical) existence) to enter Parinibbāna.

Out of loving kindness he taught and instructed us to give us a practice for reaching happiness and the ending of suffering while leading this precious life. He taught the Noble Eightfold Path for us to practise. The four kinds of Samaṇa (monastics, recluses) are in this Eightfold Path. The four kinds are Sotāpanna, Sakadāgāmi, Anāgāmi and Arahant.

We have to give importance to the Dhamma as we are leading our life and make it our foundation and way of life. We have to follow the Noble Path. If we follow our desires and needs and the instincts of delusion, such as selfishness and clinging to our ego, the selfishness will be the cause and condition for our rebirth in the cycle of Saṃsāra (the cycle of birth and death). We will be stuck endlessly in this or that existence in our daily life. It is as if the mind is going down to hell right here and now; we haven't died yet, but are falling into hell alive.

The Lord Buddha wants us to follow the Middle Way (of neither indulging in sensual pleasures nor tormenting ourselves) and develop our heart at the same time as making progress in business and technology for the happiness and comfort of body and mind. There are still wrong views and wrong opinions in what we have thought, seen and understood so far. It is not yet Sammādiṭṭhi.

Sammādiṭṭhi is right view, right understanding. We will get to practise correctly. If we have wrong view and understanding, whatever we do, will also be wrong,

because it comes from a foundation and an origin of Avijjā – wrong view and not knowing things as they really are. It is not a process, not a current that will lead us to Magga, Phala and Nibbāna.

Practising Dhamma means right view and right understanding. Practising for things to be correct, for being happy around the clock. If we are happy and at ease, have Chanda⁶ (satisfaction), our heart will be at ease and our body will also become relaxed. Our body will be strong and recover from being sick and unwell. We will have a long life; whatever we undertake will flourish and we will be happy in body and mind at the same time.

May you understand that we have to be mentally happy; happy in doing our work and in renouncing from early morning until going to bed when we lead our daily life. When we wake up, we practise in a way that working and practising Dhamma really become one and the same thing.

Doing morning- and evening-chanting, bowing to the Buddha, doing sitting-meditation and cultivating Vipassana (insight) are also good and correct, but this is not enough yet.

The Lord Buddha wants us to combine working and practising Dhamma continuously around the clock, except when we are sleeping. He wants us to have Chanda, satisfaction, in practising Dhamma and in doing our work. When we take the Noble Eightfold Path and apply it, put it into practice, our Indriyā will ripen. May you be happy when you are practising and working.

6 Chanda is the first of the four Iddhipādā (Bases of Power) and is sometimes also translated as wish, desire.

Dhamma will become something we can take in and consume. Our heart will be happy and with the practice comes both physical and mental happiness. We will fulfil our human potential, go to heaven and attain Nibbāna in our daily life before we die.

If our mind is not happy, the Dhamma, the Teaching of the Buddha is still in the books, in the Tipitaka. We have to take it, apply it and practise it to make our heart and mind happy. Dhamma has to be something that we can take in and use in our daily life.

Our mind has to be happy and at ease all day long so that the Dhamma becomes a continuous process, that doesn't stop flowing. It is like water that is dripping drop by drop, it is not yet equal to flowing water. If it is a continuous stream, the water will be able to flow to the ocean. Reflect on it. Assume that we breathe only in the morning and in the evening and during the day we don't breathe. Can we stay alive like this? No, we can't stay alive.

Practising Dhamma is the same. We have to practise day and night until we fall asleep. When we wake up, we continue to practise. The more we get into it and practise, the happier we become. If we stop as soon as we get just a little bit happy, it won't be useful. This is what the Lord Buddha calls still dwelling in amusing oneself and carelessness. Even when we are attached to happiness and comfort just a little bit, it is called dwelling in carelessness. It is like working one day and then taking several days off. Like this we are just living on old merit and old goods. This is called still dwelling in amusement and carelessness. The Lord Buddha taught that the majority of humans who enjoy happiness and comfort like this will be born in hell once they run out of merit, because of their dwelling in

amusement and carelessness. The majority of Devas (heavenly beings) who are attached to happiness and comfort will be born in hell once their lifespan has expired.

The Lord Buddha wants us to be practitioners, workers, producers, givers and create the causes and conditions to establish ourselves in continuous effort free from carelessness. We need a strong heart, Sati and Paññā and have to focus on practising. Don't be someone who dwells in amusements and delusion and is attached to consumerism.

When we are happy, we must also have wisdom. When we have Paññā, we will be happy too. As we lead our daily life, there will be a combination of wisdom and happiness.

Generally humans are deluded by and attached to physical and material happiness. This physical and material happiness is really and truly impermanent. It is born, ages, gets sick, dies and get separated. Even when we eat, sleep, maintain it, everything will leave us in the end without exception.

Look at developed, rich countries that are well organized and progress on the material level and in technology. Their development follows the principles of science and materialism. But they don't develop their happiness and wisdom at the same time. That leads them to having more mental problems and neuroses than our country.

These days children develop mental problems and neuroses before they are even ten years old, because their parents have these conditions. The children inherit these from their parents. Above the age of ten most of them have mental problems and neuroses and this is because people are short of mental happiness. We have only developed on the

material level in technology but not in combination with cultivating the mind to have Sati and Paññā. When we look at the general picture of the world across all countries, there is an increase of dukkha. Our development has to follow the Middle Way, there has to be a combination of developing technology and developing the heart at the same time. Our way of life will lead to happiness and the cessation of dukkha that is complete and made of Sammādiṭṭhi, right view and right understanding. Our practice will have both happiness and wisdom at the same time.

If we are pleased, at ease and happy with renouncing and doing our work as well as thinking, speaking and doing good things, this is called "Sugato". Regardless of whether we are staying or going, everything will be well, because our heart has Sammādiṭṭhi, right view and right understanding.

If our heart is good and at ease, we will be happy. The various kinds of bad Kamma that we have created in former times or any revenge or retribution because of these things will not be able to catch up with us, because our heart is happy, has power and an aura that protects us. The bad Kamma (results of intentional deeds in body, speech and mind) won't be able to stick hard on our heels, because our heart is good and at ease. When we reach Vimutti, liberation, the old Kamma that we have made in former times won't be able to push us towards doing new bad deeds.

Let's look at an example. Look for example at Venerable Angulimāla⁷. He had already killed 999 people and only one more person was missing to complete 1000. He heard the

7 His story is from MN 86, Angulimāla Sutta.

Dhamma of the Lord Buddha and reached happiness and the ending of dukkha and his heart was good, at ease and free from dukkha. He entered the Dhamma and became an Arahant.

Let's look at the example of the thief "red beard"⁸. His job was to be the king's executioner from young age until he retired. Venerable Sāriputta taught him the Dhamma so that he would understand, focus on the present and be happy and at ease. The bad past Karma he had made from youth to old age could not catch up with him, because he was happy and at ease. He attained Vimutti, liberation; the old Kamma and its consequences could not stick to him any longer, because he had reached the Dhamma; the Kamma had no chance.

When we become rich, clever and smart, all of us will develop mental problems and neuroses if we are not happy. We work and practise Dhamma simultaneously to be happy and wise. It is like eating delicious food; if we keep eating, we will soon get full. Reaching the Dhamma is the same: because we get into being happy and ending suffering, we will know for ourself, just like those who eat food.

The Dhamma of the Lord Buddha works according to the principle of cause and effect, which can be studied by scientists. The Dhamma goes beyond the scope of the scientists, because scientists only develop material goods for the comfort of the consumers. The Lord Buddha takes further steps than the scientists.

The Buddha developed his heart and mind for the arising of Paññā in combination with happiness. Because it is possible to train the human heart and mind, excellence is a

8 Pāli: Tambadāṭhiko (copper-beard). His story is from the commentary to Dhammapāda verse 100.

matter of training them in one's daily life. Train the heart to fully reach Buddhho - the Knower, the Awakened One, the Blessed One - while leading this precious life.

Scientists only develop on the material level until they get mental problems and neuroses; they are still full of greed, hatred and delusion and have wants and needs.

The Lord Buddha wanted all people to understand that they have to practise the Dhamma at home, at work, in the factory and at the market, in the fields and offices and in the family. We have to be happy wherever we are. When you go back home, may you be happy with your family and relatives. Be happy and at ease, keeping five precepts, bowing to the Buddha, chanting and doing sitting-meditation. If we don't keep the precepts, and do these practices to give our mind a break from greed, hatred, delusion and clinging, our heart will drop down to the level of an animal, elephant, horse, cow, buffalo, pig, dog, crow or chicken, who just lie down to rest after eating. We will have the same status as them and continue to drop into the cycle of birth and death. There will still be clinging, delusion and delighting in gain, fame and praise.

Whatever our work and profession is, we have to be happy with doing our work. Our profession should not cause other people or beings suffering. We have to give importance to Sīla (ethics, precepts) and Dhamma, the laws of our country and to society. We have to dwell in the Brahmavihāras⁹ and not take the way to hell by drinking alcohol, using opium, heroin, marijuana, amphetamine, ecstasy and ice. These intoxicants cause the stability of the

9 The four divine abidings of Metta (loving-kindness), Karuṇā (compassion), Muditā (unselfish joy) and Upekkhā (equanimity).

central nervous system, Sati and Paññā to be destroyed. These faculties are the constituent factors of a precious birth as a human being.

The Lord Buddha taught that even when we consume alcohol, opium, heroin, marijuana etc. unknowingly, it nevertheless is a transgression of the precepts for everyone. Why is this a transgression of the precepts for everyone? Because these things destroy the central nervous system, Sati and Paññā. They are destroying the security of the excellence of our human birth. We study for having Sati and Paññā, we have eyes, ears, a nose, a tongue, a body and a mind for getting Sati and Paññā.

May everyone understand this: Even when the whole world is consuming it democratically, but it is destroying the stability of the human brain, Sati and Paññā, every human being has to develop him/herself to reach a state of dhammocracy¹⁰.

Don't be a womanizer, because this causes problems for the family as an institution in the same way it causes problems for the big bosses and politicians who like to have playmates and young mistresses. When we have one wife this is sufficient. We are not going to be that foolish, because we are also parents for our children and grandchildren to look up to and respect. The Lord Buddha does not want us to become lustful and gamble. We have to be diligent, honest, frugal and make a plan for spending our money to avoid falling into debt. We have to become self-sufficient like his Majesty the King who was foremost

10 To paraphrase the play on democracy/dhammocracy: It means not to follow the majority of people, but to follow the principles of Dhamma.

in renouncing in this world. He practised for us to look at him as an example, a role-model, because being in debt is the worst dukkha in the world.

If we are diligent, honest, frugal and grateful, we will be rich and fortunate – for us the word “poor” will not exist.

Those who are parents are the examples for their children and offspring, because they regard us to be their “domestic family Arahant”. The parents are the Arahants for their children, so we have to be the domestic family Arahants. Then the children will respect and revere us for being role-models. If we are happy and at ease, and have Sīla and Dhamma, our children and grandchildren will follow this example. When the parents are good, have Sīla, Dhamma and virtue, the children and offspring will be rich, fortunate and prosperous.

The Dhamma, the Teaching of the Lord Buddha, is deathless, it is still with us all the time, even though he already left behind the Khandhas and entered Parinibbāna (liberation without remainder). After hearing the Dhamma we have to be inclined to take it up and take it to heart.

In practising the Dhamma the Lord Buddha wants us to focus on the present. He does not want us to think about the past that is gone, because it has passed and we can't improve anything about it. If we think about matters of the past, it can be compared to eating old, rancid, rotten food, that is not fit for consumption any more. If we think about the past, we will cause ourselves dukkha and will surely get mental problems and neuroses. The Lord Buddha also does not want us to think and worry about the future. He wants us to focus on the present. The present means practising Dhamma and working.

We have to be happy in the present moment when we practise Dhamma and work, because the present will be our future. However our present is like, this is what our future will be like, because it is one and the same.

At the time of the Lord Buddha there was a Brahmin (priest) who asked the Buddha if there will be rebirth or emptiness after death. The Lord Buddha said that the Buddha does not answer this question, because it has nothing to do with the ending of suffering. It can't solve our problems. We have to practise to realize our human potential, go to heaven and reach Nibbāna before we die.

Dhamma has to be something that we can take in. It means to be happy in leading our daily life so that we will be happy and at ease all the time. Then the Dhamma of the Lord Buddha becomes really, truly and utterly excellent. Even hearing the name of the Buddha will bring great fruit and merit. If we practise in accordance with him, we will attain even more happiness and an ending of suffering. There will only be happiness, Sati and Paññā in our life and everything will be profitable and beneficial. Our body is also beneficial, when we use it for developing Pāramī for Magga, Phala and Nibbāna. The food that we eat, our lodging, our vehicles and the comforts of our life will also have merit. We will get to reach Magga, Phala and Nibbāna before we die.

The Lord Buddha arose to lead us towards taking up the Dhamma and practising it. Thailand and many other countries haven't truly taken up the Noble Eightfold Path, that means complete happiness, in the way that the Lord Buddha taught it, and practised it in their daily life. They

are only paying respects to the Buddha, do chanting and sitting-meditation, contemplate Dhamma and attend meditation courses from time to time. We have to practise around the clock in all postures; we need to have wisdom and right view.

Wisdom is very important. We study for wisdom and happiness to arise. Everything we do is for getting wise and happy at the same time.

The Lord Buddha asked Venerable Sāriputta: "Sāriputta, do you believe the Dhamma that the Buddha is teaching?" Sāriputta replied: "I don't believe it yet, because I have only a little wisdom, unlike the Buddha. If I see it by using Sati and Paññā, I will believe it."

The Lord Buddha nominated Venerable Sāriputta as the foremost disciple in Sati and Paññā and made him his chief disciple on the right side; the best in wisdom. Everyone has to develop wisdom. There are no Arahants who are stupid, blurred and confused, they are all clever and smart both in their IQ and their EQ. The Lord Buddha nominated Venerable Moggallāna as the foremost disciple in psychic powers and made him his chief disciple on the left side.

There is the question: "If we practise Dhamma all the time, won't we get stressed and become neurotic?" The answer is, if we practise Dhamma day and night, we will only be happy, we won't get stressed. If we are just happy, how can we become crazy and neurotic?

Here is another approach to get wisdom: After the Buddha had left behind the Khandhas and entered Parinibbāna, the Arahants held a council on Dhamma-Vinaya. For joining the council only Arahants were selected. An important monk

was Venerable Ānanda. Ānanda was not an Arahant yet; he was merely a Sotapanna. The Arahants asked Venerable Ānanda to make an effort to become an Arahant.

Ānanda was determined to practise with full power. But no matter how hard he tried, he still was not able to reach Arahantship, because there was the desire, the need, to become an Arahant. Ānanda was incapable of reaching the Dhamma and becoming an Arahant until he made up his mind and said to himself: "Never mind that I can't get there; I had better lie down and rest." As he was in the process of lying down, he succeeded in becoming an Arahant before his back had touched the ground. Because he was not having any desire or need, he became an Arahant. After he had succeeded in becoming an Arahant he used his psychic powers to disappear and appear among the assembled Arahants who were waiting for Ānanda who was striving. Ānanda appeared in the midst of the assembly, raised his hands to pay respects to the Arahants and said: " Ānanda is here, the council can take place."

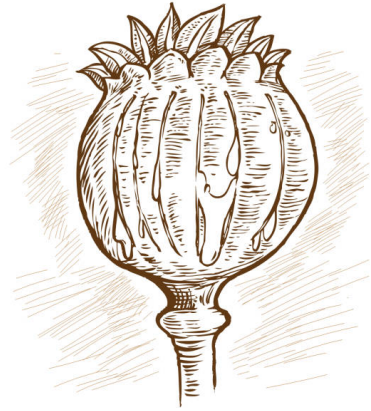
May you understand the practice. May you have right view and right understanding, then the practice will lead all of you to attain Magga, Phala and Nibbāna.

3rd August 2019



The word "letting go" means renunciation. Renunciants love other people more than themselves. If we practise and act like this, we will attain happiness and the ending of suffering both on the physical and the spiritual level.





The Stability of a Human Being

All humans are precious beings; may everyone understand this.

May we have right view and right understanding, then we will get to practise correctly and will follow the path of the Noble Sammāsambuddha. The Lord Buddha is a renunciant. He developed Buddha-Pāramī for a period of four Uncountables and 100,000 Great Kalpas¹¹, which is a very long time of many million years. He awakened to become an Arahant with the knowledge of a fully enlightened Sammāsambuddha and was the teacher of Devas and humans. Even when we only hear the name of the Buddha, it is of boundless and immeasurable merit. The more we get to practise, the more fruitful and meritorious it will be.

May you understand this: We have eyes for being clever. Likewise we have ears, a nose, a tongue, a body, a mind,

¹¹ According to my Thai Dictionary an Uncountable is a number with 140 digits. Knowing the exact duration won't lead to the ending of suffering, so don't think about it too much. ;-)

contact and sense-spheres for becoming clever. We learn and study both in school and elsewhere to become clever. All these things have advantages and benefits. Our view and understanding has to be right, then we will get to practise correctly. The Lord Buddha wants us to have Chanda, satisfaction. If we have Chanda, are satisfied, our heart will be happy.

The Lord Buddha wants us to combine practising Dhamma and working so that it becomes a single unit. Practising Dhamma means working. Working means practising Dhamma. Focus on the present. The present and the future are one thing. May you understand that this present moment is the future. The future comes from the present. We need right view and right understanding. If we have right knowledge and understanding, our practice will be right too.

Our Indriyā and Pāramī are not mature yet. May you understand it in this way: We have to use the principles of the Dhamma, the Teaching of the Lord Buddha, that he expounded well. Everyone has to renounce Diṭṭhimāna, I and Self. Our instincts, that make us cling and create an I and Self, a "me" a "mine" are rooted in Avijjā, which means wrong view and understanding, that leads us to carry on in the cycle of birth and death. We are falling into hell in our daily life, even though we haven't died yet.

Suffering and being uneasy means falling into hell alive in daily life. Our old Kamma and its results are the cause and condition that supports our endless wandering in Saṃsāra.

All of us need Sati, Paññā and right view, right understanding and right practice that starts in the present. We have to be happy with renouncing, being diligent,

working hard, enduring, taking responsibility and being steadfast and stable in the present moment all the time. Everyone needs happiness in order to have right view, practise correctly and lead one's life in the right way.

When we practise Dhamma, we will be happy. Our days and nights are a matter of practising Dhamma. When we do it day after day, we will become increasingly skilled in it. The past has gone; everyone has to move on through Sati and Paññā. All of us have to develop their work, their wisdom and their heart. We have to develop on the material level and the spiritual level at the same time and cultivate what the Lord Buddha called the "Middle Way".

The Lord Buddha does not want us to act out of desire. If we do something with desire, we will get mental problems and neuroses. If we have desire for good things, we will get stressed and nervous. We have to work for renouncing and be happy with renouncing. Then we will get both mundane wealth and noble wealth. For example, look at the Arahants. They are renouncing more than us. They don't want anything at all, therefore they are happy.

The Lord Buddha is a renunciant. If he had not renounced, he wouldn't have become a Buddha. People in general don't understand. They think that renouncing means to be someone who is neither diligent nor taking responsibility. Some people still don't understand this at all. They come to ordain and stay at the temple and think that they have to renounce and don't have to do any work. They come to ordain, eat, sleep and relax. Many temples are really changing into centres for lazy people. Thinking like this is called wrong view and understanding. The Lord Buddha was the most diligent person in the world. The Arahants are the most diligent people in the world. The word "letting

go" means renunciation. Renunciants love other people more than themselves. If we practise and act like this, we will attain happiness and the ending of suffering both on the physical and the spiritual level.

In our daily life we need right view, right understanding and right practice as well as happiness in doing our practice. Then our life will be full of happiness and wisdom. We will get both happiness and wisdom at the same time. This is called the supreme way of leading one's life with real and true happiness. We will get to fulfil our human potential, go to heaven and attain Nibbāna before we die. We don't have to wait until we die, until our time is up, because we all prefer death to be a long time away.

We need to be happy and free from suffering in the present all the time. Dhamma can be taken in and consumed. If we can get happiness and the ending of dukkha like this, it will be good, useful and beneficial. Dhamma is not in the books, not in the Tipiṭaka. For instance, if we stay with the body and mind as we are leading our life, we won't become crazy and neurotic. The Dhamma of the Lord Buddha will be really and truly excellent.

There is the question: "If we practise Dhamma at the same as doing everything else, won't we get stressed, neurotic and get mental problems, because we are not consuming, playing and going out?"

If we are happy all the time, how are we going to become neurotic? When we pursue eating, playing and going out, that is called being a person who has dukkha and stress. We go to relax, but relaxing in this way is not correct. We already have 50% dukkha and add dukkha to make it 100%, which makes us become crazy and neurotic. If we are happy around the clock, there is no stress. Take the Lord

Buddha or the Arahants for example; they have Paññā and happiness. They don't look glum as if they have a headache or bellyache. Because their heart is wise they become happy; they are happy, because they have wisdom.

We are falling into low places, have no Sati and no Paññā because of carelessness and delighting. For instance, we are careless in what we are thinking and so on. We think that it doesn't matter, but it has a result. When we think bad thoughts, we get defiled immediately. We think that our thinking is a private matter, that others don't know and see what we are thinking. With that our heart becomes defiled immediately; this is carelessness.

The things that will lead us downwards even more are alcohol, opium, heroin, marijuana, ecstasy, amphetamine, ice and cigarettes. These are substances that destroy the human central nervous system, Sati and Paññā. This is not a small matter; this is a very big issue! It is a matter of destroying stability. The Lord Buddha taught, that we transgress the precepts if we consume these substances, even if we do it unknowingly. When Bhikkhus and Sāmaṇeras do it, they break the Vinaya.

Why does this break the precepts and the Vinaya? This point in the Vinaya does not have a non-offence-clause based on knowing or not knowing; once the substance has been consumed it weakens and decays the human central nervous system. Even when people all over the world take and consume these drugs - legally in some countries – so that it is like a democracy, it is still destroying the stability of the human brain and nervous system, it causes great damage. The Lord Buddha wants everyone to develop themselves to become “dhammatic”.

When we look back at Thailand 60 years ago, opium and marijuana was grown and there were opium dens for consuming opium, heroin and marijuana in districts and provinces all over Thailand. Thailand could not develop, because this destroys the brain, Sati and Paññā. Then the government banned the planting of opium and marijuana and didn't allow opium dens anymore.

In the districts of North East Thailand (Isaan) there were native-people who spoke Laotian language, in the cities most of the shopkeepers were Chinese people, a minority was Vietnamese. The Vietnamese sold bits and pieces and food. They made noodles and soups and liked to spice them up with marijuana. As a result, the people who went there became addicted to it, because it was delicious, made them feel happy and got them in a good mood. Those who knew about it, organized a strike, prohibiting people to go and eat at the places that added marijuana, because it is addictive and destroys the central nervous system, Sati and Paññā.

In the past Thailand had a small population of less than 20 million people and the country was not developed. Most of it was still forest, mountains and woods. And it followed the course of villages with bad people who liked to keep planting marijuana to smoke it in secret. Everyone's children and grandchildren smoked marijuana and their brains, Sati, Paññā, EQ and IQ degenerated completely. This is called: No future!

Marijuana is a tranquillizer, that causes a good mood. It belongs to the same category as opium and heroin, that can only be used by doctors during operations.

When the communists had newly arrived in Laos, in the villages most households started planting marijuana, because the country needed to revive its economy. The

Laotian people said that the government had allowed them to plant marijuana to export it to countries all over the world. Marijuana is a substance that breaks the law of (almost) every country, so there were barriers and difficulties in exporting it. In the end they distilled marijuana oil and concealed it when they sent it abroad.

All in all, Laos continued to do this for more than 40 years and nobody has become rich yet and moreover their children and grandchildren are addicted to marijuana, which makes their central nervous system, Sati and Paññā, deteriorate. If Thailand were to use marijuana to develop the country, we should consider, that we would follow that same path that Laos took for more than 40 years.

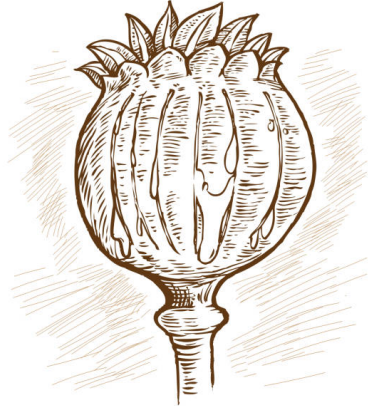
We can't follow the Laotian way. We have to follow the path of His Majesty the King and we have to follow the Dhamma of the Lord Buddha. If we were to proclaim marijuana as an industrial crop for generating an income for our country, it would ruin us.

If Thailand wished to limit the population of Thailand and allowed amphetamine to be sold for 10 or 20 Baht per pill and the reintroduction of marijuana to Thailand, there would be nothing left of Thailand.

Especially, if the children were to behave likewise. If they were to use marijuana orally for just three months, their central nervous system, Sati and Paññā would be destroyed, there would be nothing left. Their IQ and EQ would drop from 100 points, if there were 20 or 30 points left, that would still be quite good. The stability of human beings rests in the nervous system, Sati and Paññā. If these are destroyed, this is called the destruction of human stability.

These days there are many people in Thailand who have mental problems and neuroses – actually almost everyone. If they could just pop marijuana in their mouths, they would be happy; they would recover from their diseases and be in a good mood. May you understand what it is that makes them recover: It makes them depart from this world. The Lord Buddha taught, that in order to be a stable human being, we need right view, right understanding and right practice. Strictly do not get into drinking and consuming spirits, beer, opium, heroin, marijuana, amphetamine or ecstasy for the sake of saving everyone's children and grandchildren!

20th July 2019



Wisdom and Happiness

May all of you understand that we have eyes, ears, a nose, a tongue, a body and a mind to become clever. We study for being clever and we also practise Dhamma for becoming clever. When we are clever, we have to put this cleverness into practice and renounce. Then there will be goodness, that turns into merit and skill.

From now on, from this moment on, until our last breath, we have to use this life for practising Dhamma. We have to give importance to the Dhamma and establish ourself in it. We have to renounce when we work, have to be diligent and persistent, take responsibility, endure, be firm and stable and have Sati and Paññā. We have to depend on our practice instead of clinging to happiness and comfort or changing into being a lazy person who dwells in carelessness, happiness and entertainment.

When we are happy, we will have wisdom; when we have wisdom, we will be happy. Sīla, Samādhi and Paññā will merge into becoming one.

If we have wisdom but don't renounce, happiness can't arise. The way we lead our life day and night has to become a matter of practising Dhamma. We will get to practise Dhamma and look after our business and duties at the same time. We will develop both our body and our mind simultaneously.

Then we won't fight with other people, because we are fighting with ourself, our laziness and our drowsiness, that is attached to happiness, comfort and taking it easy.

We have to understand the word "renounce". The meaning of renouncing is to let go of laziness. The inner instance of laziness, that is dwelling in our heart, is avijjā, the root of delusion. This is the clinging that is dwelling in everyone's heart.

We have to apply wisdom, put it into practice, to let go of selfishness and develop our Indriyā and Pāramī to make them mature. Don't become deluded and attached to happiness and comfort, because we were born to cultivate our Pāramī, so that Magga, Phala and Nibbāna will arise. We will get to fulfil our human potential, go to heaven and attain Nibbāna and reach happiness and the ending of suffering before we die, instead of hoping that death will be far away and we will get to become a Noble One then.

An important part of the Noble Eightfold Path is Sammāsamādhī. Our heart has to be strong, firm and stable, not unstable and wobbly. We have to be determined and established in being heedful all the time.

The Lord Buddha wants us to focus on the present, because the present is the base and foundation for the future. The future will come from the present. When the causes are good, the results will be good. When we think good

thoughts, our mind will be good; when we speak nicely, our mind will be good. If we are diligent, take responsibility and are good at patient endurance, our mind will be good.

We have to establish ourself in goodness like this in the present moment. The past that has gone can't be retrieved. It is like broken goods that can't be used anymore.

If we make a good plan and we practise well in the present, the future will be good. The Lord Buddha wants us to be happy in practising well and correctly in the present as best as we can. When you are practising, don't expect anything in return. Otherwise you will get stressed and develop mental problems and neuroses, because there is hidden selfishness. We have to apply wisdom and make it work for us. Don't let wanting and Āvijjā sneak in, so that you start thinking and proliferating, and worries about the future arise in our heart. Whenever we worry, our mind immediately becomes confused. The Lord Buddha taught, that the formations arising from proliferation are the worst suffering. When we are stilling these formations, it is the greatest happiness.

The Dhamma must not get stuck in the books and remain limited to the Tipiṭaka. It has to be in our heart and mind as we lead our daily life. Dhamma is not a philosophy. We have to practise it and renounce and keep focussing on the present moment. Don't think that you are clever and smart. If we think that we are clever and smart, we are dwelling in carelessness and delighting already.

The Dhamma has to become a part of our every moment. Then there won't be any proliferation, but there will be Sati and Paññā in every present moment of our reality. Our Indriyā and Pāramī will develop and mature. This Dhamma does not belong to the monks. It belongs to everyone.

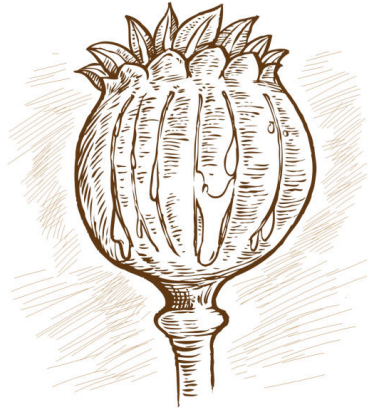
Monks and laypeople practise in one and the same way. For instance, we breathe regardless of whether we are a monk or a layperson, stay at home, at the temple or are at work. Everyone is breathing, wherever they are. We have to use Sīla, Sati and Samādhi to combine working and practising the Dhamma at the same time.

There isn't anybody who will breathe for us, eat for us or go to the bathroom and toilet for us. Every one of us has to practise for him/herself.

Reflect on this well. If we don't think good thoughts, how can our mind be good? If we don't speak well, how can our mind be good? If our manners are bad, how can our mind be good? if we are not diligent, patient, renouncing and taking responsibility, how can our mind be good?

We have to be determined to practise for ourself and focus on Sīla and arouse the intention to abstain from thinking, saying and doing anything that is not good. Sīla and good behaviour have to come first, then our Samādhi will turn into Sammāsamādhi and our Sīla, Samādhi and Paññā will become natural, pure and free from Diṭṭhimāna - I and Self. There will only be happiness and the ending of dukkha, Sīla, Samādhi and Paññā in every moment.

8th September 2019



Dhamma in the Morning of Entering the Vassa

Today is the day of entering the Vassa (rains retreat) for the Bhikkhus and Sāmaṇeras of the year 2562. This time is the rainy season. The Lord Buddha wanted the Bhikkhus and Sāmaṇeras to determine the Vassa at a temple. He didn't want them to wander around unless there was a necessity to travel. For instance, when one is sick or seriously ill and needs to go to hospital, for visiting sick parents or for carrying out Buddhist duties such as settling a dispute among Bhikkhus and Sāmaṇeras.

Bhikkhus and Sāmaṇeras have the opportunity to study together for understanding Dhamma-Vinaya in combination with practising Dhamma-Vinaya, the code of practice (Korwat) and the monastery duties (Kiccavatta). In order to become excellent beings, all humans have to understand the Dhamma of the Lord Buddha clearly and deeply and also apply the Dhamma-Vinaya, the Korwat and Kiccavatta for practising and training oneself.

The Lord Buddha wants the Bhikkhus and Sāmaṇeras to understand things correctly, so that they will practise correctly.

When we practise Dhamma, we must have Chanda (satisfaction) and Saddhā (faith) in the practice. When we have Saddhā and Chanda in our practice, we are called a person who has Sammādiṭṭhi – right view and understanding. Human beings are precious beings, who are born for accumulating Pāramī and goodness and for reaching Magga, Phala and Nibbāna.

Everyone's life has to lead to the fulfillment of one's human potential, to heaven and to Nibbāna before we die. It is not about waiting to go to heaven or to enter Nibbāna after death. If we think like that, we won't be able to solve our problems, because happiness and the ending of suffering have to happen in the present moment. The present is also our future, because the future comes from the present. The Lord Buddha wants everyone, who comes to ordain and practise, to know and understand this, because formerly we allowed ourselves to follow our instincts. These instincts are clinging and delusion; namely the root of Avijjā.

When we come to ordain and practise to follow the Lord Buddha, to adopt his manner and hold his Vinaya, we will become happy.

Everyone's body will become worn out and tired. Our mind has to be healthy, happy and strong, because we are going to use this body of flesh and blood for gaining virtue and benefit. But the important thing is to develop the heart. Our life has to progress by "Sugato": by being well and going well. This is the process and current of Magga, Phala and Nibbāna.

Everyone has a lot of experience with past events. The Lord Buddha wants us to cut them off and throw them out, because we can't improve them or take them back in.

When we focus on the present, we will be happy in practising the Dhamma and following the Middle Way. The Middle Way is this Dhamma-Vinaya.

The Lord Buddha wants us to think well and do good, establish ourself in not amusing ourself and not being careless, and to practise this every day.

We have to let go of the past in our heart. For instance, if we were angry at someone, hated, loved or liked someone, we have to let go of that completely. It can't work, if we don't let go. For instance, there is someone we haven't liked for many years. When we come face to face with him/her, we still feel angry and displeased. This is called not letting go; our heart is not in the present moment, not with the present object. This is a deterioration, not the development of one's heart.

May you understand that the word letting go does not mean letting go of one's business and duties and the code of practice. We should be a person who is happier, more diligent, takes more responsibility and has more patient endurance than before through Chanda, satisfaction, that is made up of Sati and Paññā.

The Bhikkhus and Sāmaṇeras are practising at the temple and will be fully determined. Those, who live at home, are also determined to practise. On Saturdays and Sundays there is the opportunity and time to come to the temple and practise the code of practice at the temple.

The laypeople, Upāsakas (lay-men) and Upāsikās (lay-women), who are staying at the temple, will get into practising Dhamma-Vinaya, the Korwat and Kiccavatta. Do not follow your Kilesas, your greed, hatred and delusion. Don't come and stay at the temple without practising Dhamma, because this temple is a place for training the heart and mind. It is for everyone to train their virtue. When you are weak and sluggish, don't come to stay at the temple undercover. This is not correct; it's useless.

We focus on keeping the precepts and the code of practice well. When you are staying at the temple, be careful with the belongings of the Saṅgha and community property. You have to inform someone and ask for everything. Don't be a person who lacks shame and fear of doing evil, who consumes and uses Saṅgha property without asking and getting permission first.

When you are staying at the temple, you have to practise. If you are not practising aiming at Magga, Phala and Nibbāna, it is not appropriate for you to stay here. May the Upāsakas and Upāsikās understand this: Things are not okay, just because you are staying here a long time. If you are not determined to practise, it becomes more detrimental the longer you stay. It damages the community and you will drop into hell alive. You are in hell even though you haven't yet died. Your heart is defiled and not serene.

This year Luang Por wants everyone to train themselves to utmost, except for those who are sick and unwell who will be looked after.

We can't follow our Kilesas, because we will become more crazy and neurotic by it. We are neurotic enough already. If we follow our desires, it will add to our mental problems and neuroses, because the heart is defiled.

If we are happy and have a code of practice, our mental problems and neuroses will disappear. A weak body will recover, because we are treating it with Dhamma-medicine. Being mentally happy will repair the impaired part of our brain.

When we come to stay at the temple, our mind has to be here and not wander outside to our children, grandchildren and external matters. Wanting to wander off is regarded as physically staying at the temple while the mind does not. This is not useful.

The Lord Buddha wants us to be happy in our work. We don't have to think about anything. He wants us to be happy with doing sitting-meditation, bowing to the Buddha and chanting. We don't have to think anything. Our heart will become happy and our mind will stay with the body. Our happiness and ending of dukkha are a matter of us practising in accordance with the Dhamma, the teachings of the Lord Buddha, that are for being happy. May you be happy, may you be wise. When you are happy, you will also be wise. When you have wisdom, you will also be happy. That is how it is going to be.

Maybe in three months' time, when we finish the Vassa we have progressed far, if we practise in accordance with the Lord Buddha's Teaching, because the Dhamma of the Lord Buddha is truly excellent. Even though he entered Parinibbāna a long time ago, his teachings are still excellent at every time and moment.

May you elevate your heart to enter Dhamma-Vinaya. Regardless of whether you are a Bhikkhu, Sāmaṇera, Mae Chee (a white-robed nun), Upāsaka or Upāsikā, you have to give yourself an overhaul.

There are also a few old Bhikkhus who are weak and feeble; may you make progress. It is not possible to stay here without developing yourself, because if you wait until you have many Vassas, you won't be able to get old in these ochre robes. In terms of the Buddhasāsanā ("Buddhism") you are a parasite plant and a parasite of society. This is not good, you are not upholding and passing on the Buddhasāsanā. May you be determined.

Luang Por says: there is no need to be afraid; if you die, we have a crematorium here. If you are weak and feeble-hearted, you will only get mental problems and neuroses. It comes from the mind that the body is weak and sick, because the mind has problems and neuroses, is selfish and attached. This is the root of Avijjā, delusion. May you know: If you don't practise to surpass this, you have to sink here and now.

May the old monks, who are not strong, start changing themselves. You can't hide from it, avoid it or fake it. May the new monks be fully determined and guard their reputation by doing their practice now that they have ordained, because you are disciples of the Lord Buddha. Don't think that you are ordained for resting, relaxing and taking it easy. Taking it easy like this is not regarded as real freedom, it is being a slave of the Kilesas (defilements), Taṇhā (craving) and clinging, being a slave of greed, hatred and delusion.

Thai people are saying that taking everything easy is real freedom¹³. Taking everything easy, following the Kilesas is called being a slave of greed, hatred and delusion.

13 The word Thai has both the meaning of Thai and freedom, independence, liberty.

We will liberate the slave in our heart and take up Dhamma-Vinaya to release and drive out the slave that has controlled our heart and mind for many lifetimes and existences. Training and practising means stopping our slavery just like someone who has no owner at all.

Take the time of being ordained for three or four months and receiving a Kaṭhina (robe-offering-ceremony) as an opportunity to train yourself. Don't miss the mark by even one point! Unite and wake each other up, advise and warn each other. May you arrive well in time. Then they will call you energetic. If you repeatedly come reluctantly, they won't. They will regard this as a symptom of being dispirited, as being close to your last breath.

We have to resist and endure and try to separate the mind and the body by all means. When the body is in pain, don't let the mind be in pain. When the body is tired, don't let the mind be tired too. If there were no tiredness, difficulties and hunger, we wouldn't have anything to practise with. We have to find happiness among suffering, we have to find peace in chaos.

We have eyes, ears, a nose, a tongue, a body to be clever. We have Sati and Paññā to become free from delusion and to accumulate virtue. When we do it every day, we will become experts in it. Today we can do this much, tomorrow we are more skilled. If we do it every day, it can't possibly be bad, because everything arises from causes. If the cause is good, it has to be good.

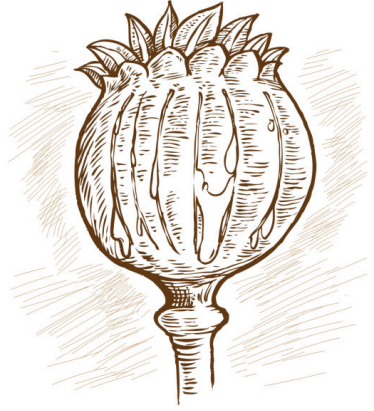
I rejoice with the new and the old Bhikkhus and the lay-people who have come to determine the Vassa. The Krooba Ājāhn wants you to be happy in practising the Dhamma, because this time is valuable, it is important. Once it has passed, we can't bring it back.

17th July 2019



*This temple is a place for
training good Bhikkhus and Sāmaṇeras
and for turning lay-practitioners,
who come to stay here, into good people.
Therefore, let go of deficits of the past.
In this Vassa you have to make
a fresh start.*





Dhamma in the Evening of Entering the Vassa

Today is the day of entering the Vassa of the year 2562. The Lord Buddha wanted the Bhikkhus and Sāmaṇeras to determine the Vassa in a monastery. He didn't let them wander around the country, because this time is the rainy season. He didn't let them go anywhere unless it was really necessary, for instance being unwell, having to enter hospital with a serious illness, visiting one's parents who are seriously ill or attending to monastic duties, such as settling a conflict between quarrelling Bhikkhus and Sāmaṇeras.

Those who go forth and ordain in the Buddha's Sāsanā have to hold the manner of the Lord Buddha who is the example and role-model.

The Lord Buddha was a renunciant. He cultivated Buddha-Pāramī for four Uncountables and 100,000 Great Kalpas. He continued until he attained the full enlightenment of a Sammāsambuddha and became the teacher of Devas and humans. The Lord Buddha left the Khandhas and entered Parinibbāna 2562 years ago and the Dhamma-Vinaya acts

as a substitute for him. Even though he left the Khandhas and entered Parinibbāna, the Dhamma, his Teaching, is deathless. Those who practise in accordance with it, will attain Magga and Phala just like at the Buddha's time.

At Wat Pah Subthaweedhammārām there is Luang Por Gaṇhā Sukhakāmo to lead everyone to hold the manner of the Noble Sammāsambuddha, follow the Middle Way and hold the principles of the Dhamma-Vinaya that the Lord Buddha proclaimed well and laid down for us to practise.

Dhamma means a natural phenomenon that has no I or Self and doesn't belong to me or you. May you have Sammādiṭṭhi, right view and right understanding. There is no "myself". We have an I, a Self, because we have wrong view and wrong understanding. We have to carry on endlessly in the cycle of birth and death because we have the wrong understanding and view that Rūpa (form), Vedanā (feeling), Saññā (memory and association), Saṅkhāra (thoughts) and Viññāṇa (consciousness) are us.

Rūpa, Vedanā, Saññā, Saṅkhāra and Viññāṇa are not us; they are earth, water, wind and fire. They came into being because of Avijjā, which is the root of delusion. When we are deluded, we are a slave of Avijjā. We like to say "take it easy" whatever we do, and that following our desires means true freedom. But in fact, we are not really free, we are a slave of Avijjā whenever we follow our desires. May you understand this.

Practising the Dhamma-Vinaya of the Noble Sammāsambuddha is a matter of developing our faculties and accumulating Pāramī for the arising of virtue. We have to use our body and the four requisites such as alms-food, medicine and lodgings.

The Lord Buddha wants us to let go of everything, just like someone who is setting down a heavy burden and doesn't want anything from this world. There is only letting go and happiness in laying things down.

The Lord Buddha brings us to let go of everything. May all Bhikkhus and Sāmaṇeras understand the word "letting go". It means letting go of the clinging that regards your body to be you and yours. May your heart let go of the mental attachment to physical happiness and comfort. When we have physical happiness, we need wisdom. When we have wisdom, we will be happy. As we lead our life, we need a combination of wisdom and happiness. Then we don't get lost in delighting and dwelling in carelessness.

The Lord Buddha doesn't want us to let go of Dhamma-Vinaya and the Korwat. Some people who ordain still don't understand. They think that ordaining as a Bhikkhu or Sāmaṇera is for letting go and not wanting anything and lie down to rest. The temples are turning into centres of collective laziness. Those who ordain in accordance with the Lord Buddha have to be happy with renunciation, being diligent, taking responsibility and enduring. They need to be happy like this around the clock and practise in this way until they have developed right view, right understanding and a correct practice.

The Lord Buddha wants those who ordain to be fully committed to practise and guard their reputation, because when you are ordained, your parents and grandparents and people from all walks of life will respect and revere you. Even His Majesty the King will greet you. You don't have to rent a house or buy any food, the people bring things to offer, pay respects and revere you. When you practise well and correctly, your parents and grandparents

will gain merit. The laypeople who offer food into your bowl will gain great merit. If you don't practise like this, you are not a Bhikkhu or a Sāmaṇera, you are just an ordinary beggar comparable to a monkey that got dressed up in robes.

The Buddhasāsanā is deteriorating a lot these days because there are only a few practising Noble Ones as examples and role-models. The Dhamma of the Lord Buddha gets stuck in the Dhammabooks such as Nak Thamm 1 – 3¹⁴ and the Tipiṭaka.

The Teaching of the Lord Buddha must be in the practice of every Bhikkhu and Sāmaṇera, because the Dhamma of the Buddha is excellent. If someone practises it, he/she will be happy and at ease all day long. Because the Dhamma can be used and taken in, one reaches happiness and the ending of suffering while being still alive. You don't go to heaven or attain Nibbāna after death; it is not like that. When you practise, you will fulfil your human potential, go to heaven and reach Nibbāna in your daily life. There are those who teach giving Dāna, keeping the precepts and practising Dhamma for going to heaven and reaching Nibbāna after death; it is not like that. You have to be happy and at ease continuously from now on until you reach complete Nibbāna.

It doesn't say anywhere in the scriptures that you will go to heaven or reach Nibbāna after death. There it only says that the Lord Buddha taught the Dhamma and many ten thousand people reached the levels of Sotāpanna,

14 Nak Thamm 3, 2 and 1 are basic exams on Buddhism and there are standard sets of books to prepare for each exam.

Sakadāgāmi, Anāgāmi and Arahant, nothing else. It doesn't say anything at all about dying before going to heaven and reaching Magga, Phala and Nibbāna.

If we have mental problems at present, they will become increasingly stronger in the future. If we think good thoughts, we will get better at it; if we think bad thoughts, we will get better at that. This is how it goes based on causes and conditions.

No training is more difficult than training oneself. Training oneself is difficult. Everyone has to be determined to the utmost. For instance, don't think certain thoughts if they are related to sensual desire and craving, because when you are ordained you strictly must not think about these things. Or for instance, we don't tell lies, bend the truth, deceive, use harsh words or divisive speech, boast, show off¹⁵ or extol oneself while disparaging others. You strictly must not use any speech like this.

All our actions have to be good. We will put forth diligent effort, endure and take responsibility to change oneself in a good direction by all means. We won't dwell in carelessness, delusion and delighting, being immersed in and absorbed by sensual-pleasures.

The Lord Buddha wants us to hold this manner and the Dhamma-Vinaya like this. Our practice needs Sammāsamādhi, right collection. We need this collectedness all the time and our ultimate reality must be unchanging. Today we practise as best as we can, tomorrow we continue to do our best.

15 lit.: "raise the head, lift the tail"; a posture snakes get into when they feel threatened.

The Lord Buddha does not want us to practise just for a few days. This is useless. If we stop whenever some happiness arises, we are like a worker who rests for two or three days after working one day. To get the best result we need to practise continuously. Then we will be an ascending practitioner, not a declining one. It is useless to take one step forward and three steps back; it is not right.

Don't think that the Bhikkhus and Sāmaṇeras in this or that temple are also still not practising like this. May you understand, that we are depending on the Lord Buddha and making him our refuge; we are holding his manner and Dhamma-Vinaya. We follow the principles of the Lord Buddha and use him as our example and role-model.

If we are happy in doing our practice, we won't have any problems. The more we get into the practice, the happier we become and our wisdom increases.

We have to practise continuously. The Lord Buddha compares it with rubbing bamboo-sticks against each other to light a fire. You have to do it continuously to get a fire. In the old days there was no modern technology; they used two bamboo-sticks and rubbed them against each other continuously until there was fire. Our practice is the same. Don't think that you surely will get crazy or become neurotic if you practise like this, because you don't get to consume, play and go out and about. Consuming, playing and going out is the mode that is crazy and neurotic. If you pursue it all the time you will become crazy and neurotic for sure.

The answer is, that if you are happy all the time, you won't have mental problems or neuroses. Those with mental problems and neuroses are the ones with mental dukkha; they haven't got the combination of happiness and wisdom.

Regarding our actions, may you understand this: When we do the Korwat or fulfil our monastery duties (Kiccavatta), we do it to renounce and for being happy in renouncing. When we do this, we don't need anything, because we will immediately become happy and gain wisdom by ourselves. What do we want to get from it? Because we have enough mental problems and neuroses already, we will just add to these if we want this or that.

For instance, when we do walking-meditation we walk back and forth to be happy through renunciation and because it strengthens the body. When we walk back and forth to be happy and without thinking about anything, we soon become peaceful. Don't get into wanting to be peaceful, because whenever you want to be peaceful, there will be problems there and then.

For instance, if we do sitting-meditation and want to be peaceful, there will surely be problems. Our duty is to be at ease while breathing in and out and to know when we breathe in and out comfortably. Don't expect anything! If you keep doing it, peace will soon arise by itself. If we do this kind of practice, we will be happy around the clock.

You probably wonder why doing this invariably leads to happiness. The Lord Buddha taught: A Noble One who is a Sotāpanna is happier than an ordinary person. If we are happy with doing our work, being diligent, taking responsibility and enduring, we will be happy all day. This characteristic of the heart and mind is the characteristic of a Noble One. It is pitiful to see someone who has dukkha whenever he is working, because he was born ignorant and hasn't heard the Dhamma of the Lord Buddha.

The mind and the heart are an important matter. May you keep this in mind: Don't think, that you can think whatever you like, because other people don't know and see what you are thinking. This attitude is the main culprit in your mind. Don't think about your home, food, entertainments, women or happiness and comfort, because if you do this, it is regarded as destroying yourself. You have to be committed. Don't think like that, it's not right. If you think like that, you become bleary-eyed and the Dhamma won't arise, because if you practise with a wrong state of mind, your practice will be wrong too. You have to be ashamed and afraid of making demerit instead of boldly thinking unwholesome thoughts.

Luang Por Chah said: Bhikkhus and Sāmaṇeras have to be honest to the Lord Buddha. Don't think unwholesome thoughts even though you want to think them. If we think them whenever we want to, where will our practice come to? If we think unwholesome thoughts it will undermine our goodness and virtue.

Bhikkhus and Sāmaṇeras have to be honest and not spoilt. Thinking unwholesome thoughts is called a corruption, being tainted. So how can you think like this when you are ordained as Bhikkhus and Sāmaṇeras?

When you are developing the Indriyā you must not think in an unwholesome way. Between honest and wise people, who are you going to choose? If the honest people clearly refrain from thinking, saying and doing things that are unwholesome, but the wise are not honest and are destroying the nation, the Sāsanā and the King, virtue will take the path of materialism.

Spoilt Bhikkhus and Sāmaṇeras have to adjust and improve themselves. May you be fully determined during this Vassa. For instance, not coming to the morning- and evening-chanting or the almsround, arriving late or being slow in doing your duties is called a corruption, being tainted.

All of the old Bhikkhus who are not going to morning- and evening-chanting or on alms-round have to commit to changing themselves. If you don't commit to changing yourself it would be appropriate to leave the training and return to lay-life. You shouldn't continue being ordained as a Bhikkhu or Sāmaṇera because it neither benefits yourself nor other people. If you dwell in carelessness, delusion and delighting, how are your Indriyā going to become strong and mature? You have very little patient endurance and sense of responsibility.

Bhikkhus and Sāmaṇeras are not competing with each other, they are fighting with themselves. Don't miss the chanting, the meditation-sessions. This temple is a place for training good Bhikkhus and Sāmaṇeras and for turning lay-practitioners, who come to stay here, into good people. Therefore, let go of deficits of the past. In this Vassa you have to make a fresh start.

Laymen and laywomen who are staying at the temple and still have deficits and weaknesses, that are neither useful nor meet the standard, have to adjust and improve themselves and get better in keeping the precepts and following the Korwat. You can't be idle and live like a parasite while staying at the temple. You have to be happy and at ease with keeping the precepts and working. Those who are cooking are regarded as good people; they are working for the Sāsanā and the community. Those who are idle have to adjust themselves. Don't shake your head and

stray from the path of practice of this temple! May you improve, adjust and develop your heart and mind a lot. Kind-hearted people are coming to this temple for practising the Dhamma. Those, who are idle should not solicit them and ask for anything.

May the Bhikkhus and Sāmaṇeras and lay-people take responsibility for the bathrooms and toilets in their dwellings and clean inside and around their building. May you understand that the word "letting go" doesn't mean letting your Kuṭi (hut, dwelling), bathroom and the surroundings of your dwelling become dirty and untidy. You have to take responsibility so that you are not a burden for anyone. The Lord Buddha taught that dwellings, monasteries and stupas have to be clean. He taught in this way.

You have to remove the garbage from around the dwelling and take your dustbin to the garbage bins every day. Don't let it pile up and get smelly. When your Kuṭi and bathroom are dirty, your Dhammapractice doesn't pass the test yet, because, if you can't see external things yet, how are you going to see things inside yourself? May you understand this.

The Krooba Ājāhn does not allow mobile phones or smoking in the monastery. This applies likewise to the old monks and the new monks. The new monks should commit themselves fully to the practice. If the old monks don't meet the standard, then surpass them. Luang Por wants you to practice well, regardless of who you are. Even if you are only ordained for a short time, it is better than old monks who are ordained for life, but don't practise in accordance with the Dhamma of the Lord Buddha.

May the new monks develop their manners. Your conduct has to be impeccable and modest. Don't talk to each other like householders making audible loud noises; you have to be composed. When you go on almsround, recite Bud-dho in your mind; you must not talk to each other. If you talk, you are not reciting Bud-dho. When you receive the bowl of the Krooba Ājāhns or talk to them, raise your hands respectfully. You are training to serve the Krooba Ājāhns. After you disrobe you can serve your mother and father. During the three months that you are ordained, you have to be fully determined to practise. It doesn't matter if you will get tired or die. Monks who are sick or unwell should tell Luang Por so that he can inform the Saṅgha and make up a special schedule for their practice.

New and old monks need team spirit, have to help and look after each other and arouse each other to go to chanting and fulfil the Korwat and the monastery duties. You have to unite to be able to succeed. Then there surely won't be any skipping of the morning chanting, that would occur if there wasn't any team spirit.

You have to look after yourself well, now that you have come to ordain. You are the children of many mothers and fathers. Some people have good manners, others don't and are selfish. Some people have mental problems and neuroses. May everyone try to care for and focus on yourself. If you start looking at other people and find fault with them, you will immediately become unpeaceful.

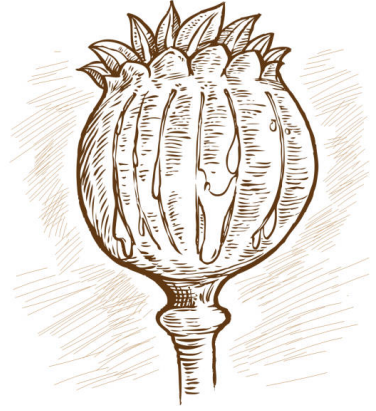
When you go on Piṇḍapat, you have to recite Bud-dho in your mind and make yourself happy. Don't go on almsround as if you are going out for entertainment or to a pub or bar. Keep the Bud-dho well in mind, so that there is nothing but happiness and wisdom in your mind. May you

be happy from the time you set out until you come back. Even when you want to talk, you have to abstain from it and keep up the Bud-dho first, okay?

Everyone is equally able to practise, not more or less than others. You have to use this precious ability and apply it for practising. Then the right time will come for you to become bright and radiant.

I rejoice with the new and old monks, the laymen and laywomen who are determined to practise and hold the manner and the Dhamma-Vinaya of the Lord Buddha. When you are practising the Dhamma in this Vassa you have to follow the intention of the Noble Sammāsambuddha who has expounded the Dhamma so well.

17th July 2019



The Highest Path

Tomorrow is Vesākh-Pūjā which is the day the Lord Buddha was born, awakened and entered Parinibbāna. Today is the day of shaving the head for all Bhikkhus and Sāmaṇeras and it is the day of shaving the head for those who are preparing to ordain. Tomorrow there will be a ceremony of Going Forth (Pabbajjā) and Full Ordination (Upasampada). The monks will ordain at 11AM, at 7 PM there will be a circumambulation to mark the day of Vesākh-Pūjā.

This group of good sons, children and grandchildren¹⁶ who are preparing to ordain are determined in a good way. Some of them may not be able to sleep because they are worried about the time, because they have to be prepared on time and fulfil the Korwat. Some may not be able to sleep and some will sleep and get up here as they normally would.

¹⁶ This is the literal translation. The candidates for ordination are mainly young men in their twenties and their parents, grandparents and the whole family-clan are present and beaming with joy that their son or grandson is becoming a monk, even if it is only for a short period of several weeks or a couple of months. I will shorten this expression to "sons".

The new monks will have to use their potential for excellence and put it into practice. They have to take up and apply diligence, being responsible, patient endurance and use them in their practice. Everyone has to be unified and be in charge of oneself, so that the heart reaches the Dhamma through having right view, right understanding and a correct practice.

In the past we used our parents. When we ordain and practice, we have to carry on and go beyond what we have received from our parents as best as we can. We have to be well determined. We will stop anything that is not good completely. We have to change our life from darkness to light, from wrong to right, from lazy to diligent, from being irresponsible to being responsible, from impatience to endurance.

In our life we have to follow the Highest Path; we have to focus and be determined to change ourself in every aspect. May your parents fulfill their human potential, go to heaven and reach Nibbāna and not suffer with you. If your parents already miss you, may they be happy and get by both on the material and on the spiritual level at the same time.

As human beings we have to train ourself to deserve this status. Don't believe yourself, don't believe your emotions. The Lord Buddha taught us not to be easy of belief. If you are naïve, you are deluded and gullible. If you believe that you are lazy, you'll be really bad.

The Lord Buddha once asked Venerable Sāriputtā: "Ven. Sāriputta, do you believe what the Lord Buddha is teaching here?" Ven. Sāriputta replied: "I don't believe it yet, Venerable Sir, because I have only little wisdom, it doesn't

match the wisdom of the Buddha. I have to contemplate with Sati and Paññā to see and understand this as it really is. Then I will believe it.” The Lord Buddha praised Ven Sāriputta as a person with wisdom who doesn't believe anything easily.

Our sons must have Sati and Paññā and take the principles of science as their principle. Don't be someone who is deluded easily believes in all kinds of things, because all these things naturally function based on cause and effect. Every kind of cause will have its corresponding effect.

The Lord Buddha taught that all things arise from a cause. Therefore, we develop our heart to become happy in combination with practising. Our sons have to understand the Buddha-Sāsanā like this.

The Lord Buddha taught us to have Sati and Paññā. He didn't let want us to be deluded and gullible regarding supernatural powers and miracles that are mystical and sacred, because even when there are mystical supernatural miracles, we will still have to continue ageing, getting sick and dying. Don't get deluded by auspicious times, good moments, good months or years or any particular year, because all these things work according to causes and conditions. If we think in a good way, everything will be fine. If we speak well, everything will be good. If we take responsibility and endure, everything will be fine.

The Lord Buddha wants us to believe in causes and conditions by not getting deluded and being gullible, so that we can reach the Triple Gem, the Buddha, the Dhamma and the Noble Saṅgha. We have to keep the Buddha, the Dhamma and the Noble Saṅgha in our heart

and mind by practising. By doing the practice the Sāsanā will become something we can take in and consume. The Dhamma is not for keeping it in scriptures and textbooks.

All our sons here have to be smart and dignified through Sīla, Dhamma and virtue. Then we don't have to be afraid of anything in this world, because the Lord Buddha is our highest refuge.

When the candidates chant or speak up during their ordination-ritual; may everyone do it in a loud voice, to be heard clearly, so that it is dignified and appropriate for your status. You have to practise like this yourself. When it is time to chant, hold the microphone closely, so that your voice is loud, so that it is louder than the voice of the other candidates. Do it like this, because your parents, siblings and family-clan are happily waiting to help everyone. Regardless of whether it is incorrect or right, keep up a loud voice.

May all candidates build up more happiness and self-confidence for themselves, saying: "Here I am walking the Highest Path, because nothing in the world is as good as ordaining, because we are doing everything to follow the footsteps of the Lord Buddha. Whatever the Lord Buddha did, that's what we are going to do. Whatever he thought, we will follow that. Whatever is not good, we shall not think, say or do." We have to be happy with practising, even when we are only ordained for a short period – that is not important.

The Lord Buddha taught that if we are able to practise only a single day, that is still better than being someone who is not able to practise for 100 years. We have to focus on entering the Dhamma, focus on the present moment.

The Krooba Ājāhn also wants the old monks to be fully committed to the practice so that they live up to the reputation of monks who are ordained for many years. You should change anything about you that is not good completely, because most of the new monks here are top already, they are fully determined. Over time the new monks will get a higher score than the old monks. Some old monks still lack Samādhi, some skip the chanting, but the new monks do it fully. Therefore, Luang Por wants the old monks to develop further to live up to their reputation. Because when you are an old monk, you walk ahead of them, you receive goods before them. Moreover, you let them greet you and attend to you; this is not appropriate if you can't practise.

We have to elevate our heart to meet Sīla and Dhamma. Don't say that your health is weak or your body is poorly. We think, if we are tired, we have to remain tired. We are already 100 % physically tired, if we are mentally tired we will add many more percent to this.

We have to make our heart strong and firm and need Sati and Paññā We have to elevate the heart to meet the Dhamma, to meet the supramundane (lokuttara) Dhamma, because on the worldly level they develop technologies, but we develop technology and the heart at the same time. The Dhamma is excellent; it will break and flow out like tears spring from an eye. The Lord Buddha wants us to focus like this. We have to take the Dhamma and put it into practice, so that we can take in the Dhamma, the Dhamma-Vinaya and the Korwat. Our heart will become happy and attain liberation from the instinct of selfishness, that has all

kinds of reservations. We have to know its face; don't become foolish and stupid. We have to be clever, we need Paññā; then everyone can do it, can practise.

Don't use the Buddha-Sāsanā for making ends meet, as a residence or as your livelihood. We have to use the Buddha-Sāsanā to practise for Magga, Phala and Nibbāna. We have to reach Magga, Phala and Nibbāna by all means. There are no problems, we have to be able to practise. Luang Pu Mun Bhuridatto was an Arahant and we have to be able to practise to become Arahants in the same way too. May you encourage yourself with Sati and Paññā. Don't be discouraged and feeble; add some happiness and ease to yourself.

We use our body to practise. Don't waste any time by letting the days pass by without gaining any benefit. May those, who are not strong become stronger. Because we will get to admire the virtue of the Sāsanā, we develop the Sāsanā and the human lineage to increase its excellence. Because we spend a lot of time together when we are ordained, spiritual friends are an encouragement for each other. Wherever we look, we will only see people who are practising well and correctly. During the chanting the platform for the Saṅgha is full. During the chores and other scheduled times, the monastery is also completely full. Thus, we get encouraged by each other. All monks can practise, so why is it that we can't practise? We are getting as much breath as them and are eating as much food as them. There are two kinds of illnesses: mental disease and physical disease. Most of them are mental diseases. When the mind is at ease, the body will be healthy too. You have to think like this.

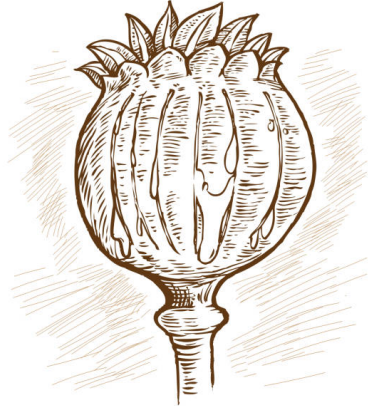
Luang Por Mun is guiding our practice. When it is time for Piṇḍapāt we have to come a little early. At the mealtime come a little early too. Whatever you do, always show up a little early. Not being there after the bell has rung for a long time is not okay, this is not right. Dwelling in delighting and carelessness is not the right way, you have to be prepared in time and be happy at all times. You have to rise; don't go down! You have to get better at practising to make progress. Don't waste the time as it is passing. The Lord Buddha taught: "The days and nights are passing, how are you spending your time?" Are you happy in doing your practice yet?

17th May 2019



*The aim of offering Kaṭhina-cloth
is to bring together all monks
who have gone forth and ordained
in the Buddha's dispensation
and unite them in helping each other
with making a robe
by weaving, cutting, sewing and dyeing
the cloth so that it becomes one piece.*





Dhamma on the Evening before Kaṭhina

May everyone sit comfortably, breathing in being at ease and breathing out being at ease. Relax the heart, rest the brain, then your heart will be peaceful and your brain will become rested.

Tomorrow is the day of the annual Kaṭhina-Ceremony of Wat Pah Subthawee. Bhikkhus, Sāmaṇeras, civil servants, soldiers, policemen, forest rangers, employees from various companies, teachers, pupils, students, merchants and the general public, doctors, nurses and the kitchen-crew have arranged and prepared everything to provide a pleasant Kaṭhina-Ceremony.

The Lord Buddha cultivated the Buddha-Pāramī for four Uncountables and 100,000 Great Kalpas, which amounts to a long time of many million lifetimes. He awakened to become a Buddha, an Arahant, a Fully Enlightened One. He was the teacher of Devas and humans; he taught and

spread the supreme Dhamma he had awakened to for 45 years to the four groups of followers, namely: Bhikkhus, Sāmaṇeras, Bhikkhuṇis, Sāmaṇerīs, Upāsakas and Upāsikās.

The Dhamma, that the Lord Buddha taught out of loving kindness is pure, compassionate and wise, it is a Dhamma, that is supreme, excellent and truly superb. It is a principle and doctrine for human beings to lead a happy life free from suffering in body and mind.

Everyone needs to have right view and understanding and has to practise correctly. Then our life will reach the peak of the potential inherent in this human birth. There has to be wisdom in the way we lead our life. Sammādiṭṭhi, as taught by the Lord Buddha, means right view and right understanding.

We have eyes for being clever, for being wise. We have ears, a nose, a tongue, a body and a mind for being clever, for being wise. They are tools for supporting our Sati and Paññā. We learn to gain wisdom, we study the Dhamma and develop ourself in accordance with the Dhamma, the Teaching of the Lord Buddha, in order to gain Sati and Paññā. The Buddha awakened through Paññā. In Thai the word Buddha means the Knower, the Awakened One, the Blessed One.

If we practise in accordance with the Dhamma, the Teaching of the Lord Buddha, there will be a Buddha in our heart at all times. The excellent Dhamma will be in our heart all the time. Our heart and mind will be a Noble Disciple of the Noble Sammāsambuddha. Regardless of whether we are a Bhikkhu, Sāmaṇera, Upāsaka, Upāsikā or a householder in any walk of life, the Dhamma of the Lord Buddha will be our principle as we are leading this precious life.

The Lord Buddha wanted us to begin leading this life in the present moment. The present is the foundation of the future; the future is based on the present. However, our present is like, this is how our future is going to be, because everything arises from causes and conditions. Whatever the cause is like, the result will be likewise. This is the overall mechanism.

The past is over, which means it is gone. It is not possible to improve it. We don't have to worry about the future, but should focus on the present. The Lord Buddha taught that when we are leading our life according to the Noble Eightfold Path in the present moment there will be right view, right understanding, right practice and so on.

The Dhamma of the Lord Buddha is a very precious thing. It makes us fulfil our human potential, go to heaven and reach Nibbāna while we are still alive. Moreover, when we cultivate Pāramī in accordance with the Dhamma of the Noble Sammāsambuddha, our Pāramī will surely ripen according to causes and conditions.

If we practise in accordance with the Teaching of the Lord Buddha we will experience nothing but happiness. When we practise the Buddha's Dhamma, namely: Sīla, Samādhi and Paññā and have right view and understanding, it is important that we enjoy practising Dhamma. Practising Dhamma while working means that they blend into one and the same thing. If we are happy working, this is practising Dhamma. May everyone understand this principle really well.

Most people are not happy doing their work. When we are unhappy working, we will get stressed and develop neuroses and mental problems. Because we are not happy

with our work, we turn towards delighting in money, gain, fame and praise elsewhere. We start rejoicing in far off end results. When we are not happy with working in the present, we are not practising correctly.

We need to be happy doing our work, we have to be happy being diligent, taking responsibility, enduring things patiently, keeping the precepts, practising Samādhi and developing Sati and Paññā. Don't allow your heart to become deluded and start delighting in beautiful forms, melodious sounds, pleasant fragrances, tasty flavours and mental objects or any other object of sensual pleasure that your heart is delighting in and becoming deluded and absorbed by so that it dwells in carelessness.

The Lord Buddha taught: This is Māra's (tempter, devil) bait. Māra has a bait that contains a hook. If we get hooked to the bait, namely: forms, sounds, flavours, gain, fame and praise, these are the bait of Māra, who tricks us into getting reborn in the cycle of birth and death. May you really understand this point, so that you can keep in mind: "This is Māra's bait, this is Māra's bait."

All of us have to sincerely focus on the Dhamma. the Teaching of the Lord Buddha:

Buddhaṃ saraṇaṃ gacchāmi – we make the Lord Buddha our refuge for leading our life.

Dhammaṃ saraṇaṃ gacchāmi – we make the Lord Buddha's Dhamma the focus of our life.

Sanḅhaṃ saraṇaṃ gacchāmi – we take the Noble Sanḅha, the disciples who practised well and correctly and followed the Path of the Noble Sammāsambuddha who were examples in leading a supreme life as our role-models.

If we don't practise the Dhamma of the Lord Buddha, our life will take the same course as those who were born as Petas, ghosts, Yakkhas , Māras, Asuras, animals or hell-beings. Our life will be on the same level. May everyone understand this well and clearly, then we will become afraid and start seeing the danger in Saṃsāra. We will gain confidence and the certainty that we have to practise the Dhamma and follow the path of the Lord Buddha.

We need to be happy while we are accumulating Pāramī, goodness and virtue. In Pāli this happiness is called "Chanda", which translates as satisfaction. When we are satisfied, we will be happy. When we are satisfied with practising in accordance with the Lord Buddha, we will be happy.

If we are happy and are diligent, how can we be poor?

If we are happy with renouncing, how can we have dukkha?

If we are happy with taking responsibility, how can we have dukkha?

If we are happy with enduring patiently, how can we have dukkha?

If we are happy with being clearly focused, how can we have dukkha?

If we are happy with developing Paññā, how can we have dukkha?

The Lord Buddha called it "Sugato" - being happy both in being where we are and in moving on. Because when we are wise, we will renounce and be happy. This is the mechanism and stream of Magga, Phala and Nibbāna.

The Lord Buddha wanted us to understand that we experience dukkha and hardship, debt and all kinds of problems because we are not truly practising in accordance

with the Dhamma. When we are practising in opposition to the Dhamma of the Lord Buddha our life will be nothing but trouble.

The Buddha taught that things of the past are gone. We are improving ourself in the present. We are our own refuge. Everyone has to depend on oneself. May everyone be happy in depending on oneself, depending on renunciation, diligence, taking responsibility, endurance and depending on being firm - not distracted and unstable. If we have Chanda, satisfaction and are happy, there won't be any dukkha.

Everyone has to train oneself. We eat food ourself, we enter the bathroom and go to the toilet ourself. We have to do everything by ourself. Have confidence and persistence in order to become focused. Being able to think, to plan and to practise is called being focused and dignified. What the Lord Buddha called "eko maggo" (the only path) means having to focus in this way.

When we are born, we depend on our parents at first. When we are two or three years old, we have to start relying on ourself. We have to train ourself from a young age onwards. Those who are parents have to understand this.

The Lord Buddha taught to pamper children for the first two or three years after their birth and focus on their bodies. After three years make them become disciplined in their behaviour. We have to train children in their ways, both in Sati and in Paññā. Once they are older than ten years, they will be attached to happiness and comfort and we won't be able to improve them anymore, because it is too late. Those who are attached to happiness and comfort don't have any Sati or Paññā.

When we raise children or grandchildren, we have to train them from the age of three. We explain to our children and grandchildren that it is necessary to train and develop themselves while they are still children. When they are more than ten years old, they can't train anymore. If we don't do this, the parents and grandparents will develop mental problems and neuroses, because their children and grandchildren don't obey or please them. We can't blame our children and grandchildren, because it is us who have spoiled the children and grandchildren. The Lord Buddha taught that the parents themselves spoil the children through not educating and training them.

The parents and grandparents have to be their children's and grandchildren's friends, and not be their parents or grandparents. If we are good people with *Sīla*, *Dhamma* and virtue our offspring will respect us, because we are in the position of being our children's *Arahant*. When they accept us as their domestic family *Arahant* in accordance with the true *Dhamma* of the Lord Buddha, they will be happy in their ways until their last breath.

If parents are rich, are millionaires, but their children are bad and not virtuous, their lives can't be regarded as successful. Our children and offspring have to be good, clever and virtuous in accordance with the teaching of the Lord Buddha. Those who are endowed with purity, compassion and wisdom will be successful in fulfilling their human potential.

Let's look for example at rich countries that are developed on the material level. They operate in accordance with the principle of cause and effect and the laws of science. They pursue a lifestyle that offers a comfortable life, but they are getting attached to happiness and comfort.

The Lord Buddha compared material happiness, comfort and well-being with the bark and the sapwood of a tree. It is not yet the real heartwood of the tree. The Lord Buddha wanted us to pursue reaching vimutti, liberation in our lives. This is the true heartwood, the fulfilment of our human life.

In those countries where they only develop on the material level, but don't develop on the mental level at the same time in order to be happy with renouncing, there will be more stress-related diseases, neuroses and mental problems than in our country.

If we practise correctly, every one of us will be happy. When we are happy, we won't get deluded and get attached to happiness. If we get attached to happiness, we don't have any wisdom. It is a matter of simultaneously developing on the technological level according to the principles of science to provide comfort on the material level and on the mental level to gain wisdom. Then we will be happy and reach liberation, which is the highest virtue in this human life.

These days nearly all children from the age of ten years onward are developing mental problems and neuroses, because their parents have stress and develop neuroses and mental diseases. Because we haven't created any causes and conditions, it is impossible to reap any fruit. We have to be happy when we are working. This is what the Lord Buddha wanted us to do.

There are four groups of Buddhist disciples, namely: Bhikkhus, Sāmaṇeras, Bhikkhunīs, Sāmaṇeris, Upāsaka and Upāsikās. Who is the Buddha? The Buddha is a person who renounced, let go of everything. He had the bare

necessities for leading his life, namely: the three robes for covering his body; he had just one bowl and went out to collect almsfood like other people begging for food. He ate only one meal a day in the morning, before midday. He didn't receive money or gold and didn't wear shoes or use an umbrella against sun and rain. He didn't really need anything. He had let go of everything, his heart had reached vimutti, liberation. He was happy – he experienced the happiness of liberation from the day of his awakening to the day he laid down the Khandhas and entered Parinibbāna.

The Lord Buddha was a Supreme Being. He was born on the full moon, the 15th day of the 6th month¹⁷, he got enlightened on the 15th day of the 6th month and he entered Parinibbāna on the 15th day of the 6th month.

Everyone who is practising in accordance with the Dhamma of the Lord Buddha will become a Noble One without exception. In regard to those of us with wrong view and understanding, who dwell in carelessness, delusion and delight, the Lord Buddha wanted us to become aware of it and gain wisdom in order to see the danger in Samsāra and the advantage and benefit of practising the Dhamma to reach Chanda, satisfaction. When we are satisfied, we will be happy in doing our practice. The Lord Buddha took care of us; before entering Parinibbāna, he gave the Pacchimāvāda in the end: "Appamādena sampādettha. All Saṅkhārā are of the nature to decline, strive on with diligence. These are the last words of the Tathāgata."

¹⁷ This corresponds to the full moon in May in our calendar.

Regardless of whether we are a Bhikkhu, Sāmaṇera, Bhikkhuṇī, Sāmaṇerī, Upāsaka, Upāsikā we have to be determined to practise, because we have to rely on ourself in the practice, there isn't anybody who can practise for us. The time is passing, we can't turn it back, we can't miss the opportunity by wasting time.

In the past Bhikkhus, Sāmaṇeras, Bhikkhuṇīs and Sāmaṇerīs pursued their practice in various places; they stayed at the root of a tree, in caves, forests, mountains and the woods. In the beginning there were no temples to reside in, unlike nowadays. When it rained in the rainy season it was not convenient to wander around practising in various places. Out of loving kindness the Lord Buddha made the Bhikkhus determine the Vassa in one place. The people understood the reason and the benefit and started building little Kuṭīs big enough to stay in. They were temporary constructions with grass roofs and bamboo floors that didn't last long and were three metres long and two metres wide. Small Kuṭīs like these and similar ones were good enough for spending the Vassa, the three months of the rainy season. Out of compassion the Buddha allowed the Bhikkhus, Sāmaṇeras, Bhikkhuṇīs and Sāmaṇerīs to gather after the Vassa and help each other with making new robes every year. between the day after the full moon of the 11th month¹⁸ and the full moon of the 12th month.

Wat Pah Subthawee has arranged this annual Kaṭhina-Ceremony to give everyone the opportunity to accumulate

¹⁸ That's October/November in our calendar.

Pāramī and offer Kaṭhina-cloth. The Lord Buddha didn't allow his followers to arrange Kaṭhina Ceremonies for making money or gaining requisites.

The aim of offering Kaṭhina cloth is to bring together all monks who have gone forth and ordained in the Buddha's dispensation and unite them in helping each other with making a robe by weaving, cutting, sewing and dyeing the cloth so that it becomes one piece. At the same time, it is for laypeople from all walks of life to make merit by offering the cloth that is turned into a robe. Every year each temple can only have one Kaṭhina during this one-month-period between the full moons of the 11th and the 12th month. Offering Kaṭhina is of great merit and will bring great fruit in endless, immeasurable quantity when it is arranged as a great Saṅghadāna. Therefore, on the part of the temple arrangements for a Kaṭhina should be made to open an opportunity for everyone to offer cloth together.

I rejoice with the resident Saṅgha and the visiting monastics from the various branches and the civil servants, householders, merchants, individuals, doctors, nurses, employees from various companies, teachers, pupils, students, policemen, soldiers and forest rangers who faithfully set up the food-stalls for the convenience of the guests arriving for Kaṭhina. I rejoice with those who came to make merit, to worship the Buddha's dispensation, to return the favours of this country¹⁹, uphold the fame of all the Great Kings and offer to His Majesty the King, Mahābhumiṃphol Adlyadej, who passed away and went to heaven in his quest for Magga, Phala, Nibbāna and the knowledge of Sammāsambuddha, to uphold the fame of

¹⁹ This passage is a simplified summary of Thai cultural nuances and Royal Honorifics beyond my limited understanding.

Her Majesty the Queen, Sirikit, and of His Majesty the King, Mahāvajiralongkorn, Rama X and for sharing merit with their parents, relatives and ancestors, their past life enemies, the Devas and all beings endlessly and boundlessly.

May you be successful in taking the virtue of the Triple Gem, namely the virtue of the Lord Buddha, the Dhamma and the Noble Saṅgha to reach the highest virtues, namely the fulfilment of your human potential, going to heaven and reaching Nibbāna on this occasion.

13th October 2019

