

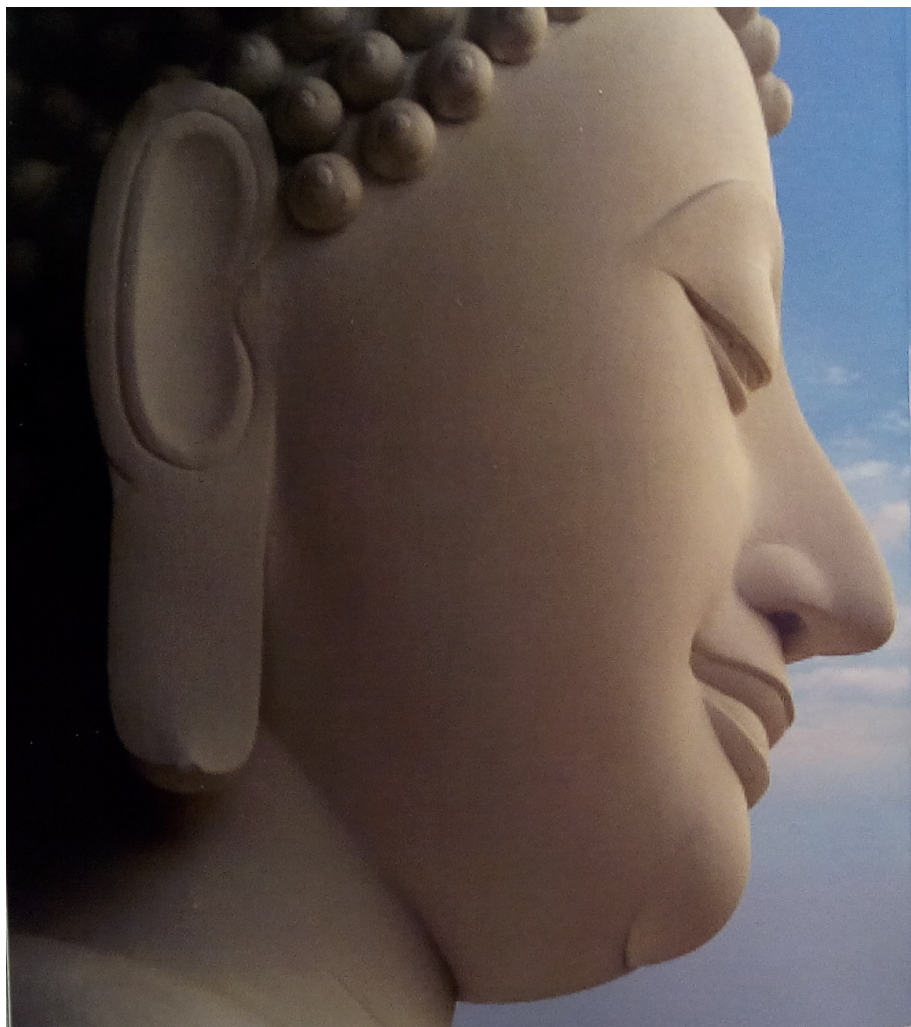
Manasikāradhamma – Dhamma for Reflection (2016)

Phra Ājāhn Guṇhā Sukhakāmo
Wat Phraedhammārām, A. Denchai, J. Phrae



*Manasikāradhamma –
Dhamma for Reflection (2016)*

Phra Ājāhn Guṇhā Sukhakāmo



Namo tassa
bhagavato
arāhato
sammāsambuddhassa

Homage to the
Blessed,
Noble and
Perfectly Enlightened One.

Manasikāradhamma – Dhamma for Reflection

Phra Ājāhn Guṇhā Sukhakāmo

Wat Phraedhammārām, Amphur Denchai, Jangwat Phrae

Dhamma-Pūja

First edition of the printed book: October 2016,
18,000 copies

Copyright notice: This text should not be distributed or copied in whole or in part without permission. If anyone would like to print this text as a Dhamma-Dāna, please contact the Sangha at Wat Phraedhammārām.

A good heart, a heart at ease

Introduction

“Manasikāradhamma” in accordance with its meaning, is taking Dhamma and keeping it in the heart. This book “Manasikāradhamma” takes bits of Dhamma from instructions that Luang Por Gunha Sukhakāmo gave to his disciples on various occasions.

“Manasikāradhamma” is a good opportunity for fulfilling the task of being a little light for people interested in Dhamma. It will provide points of Dhamma, points for contemplation, that can be applied in daily life for heading towards a path of practice that follows the path of the Great Teacher, the fully enlightened Buddha, and his Noble Disciples, those who arrived at the shore of Nibbāna for good.

May this merit unfold and turn into spiritual faculties and Pāramī of the best kind, arising as the power of Sati and Paññā to lead all of you to enter the stream of Magga, Phala and Nibbāna.

May you be blessed
Thāvaradhammo Bhikkhu

Translator's note

Luang Por Guṇhā Sukhakāmo gave his kind permission for this booklet to be translated into English and published on the Internet for people all over the world to read.

As I am not an English native-speaker myself, this translation is trying to meet the needs of Western readers who know English as a foreign language and are likely to be familiar with the vocabulary of Bhikkhu Bodhi's translations. Luang Por also has many guests from Korea and Malaysia who have to rely on translations of his teachings. I have left many Pāli-terms untranslated and explain them in the footnotes, so that Asian readers can mentally add their understanding of these terms. Apologies for any shortcomings of this approach.

Gratitude to Thāvaradhammo Bhikkhu and all people who helped in publishing the Thai edition. Special thanks to Hāsapañño Bhikkhu, who patiently edited my draft and added corrections and clarifications on the finer points of the Thai and the English language and offered his website for publication.

Sāmaṇeri Viveka
Wat Suphaweedhammāram
Vassa 2017/2560



Everything arises, everything stays, everything ceases.

There is no having, there is no being,
there is only Dhamma.

If we are not interested in grasping and holding them
these things then are nothing but Dhamma.

All of them are Nibbāna.

It is our spiritual faculties and perfections
that continually bring us maturity and confidence.

Practising has to take time
for it to become the Path, the Noble Path,
until it becomes the Fruit.

The matter of Magga, Phala and Nibbāna¹
is a matter of the course of practice.

It is neither a difficult matter nor an easy one,
but it's a matter that we have to pursue and practise
in order to make Magga, Phala and Nibbāna arise.



1 Path, Fruit and Nirvana: These are the goal of the practice.



“Time” is a valuable good,
it has value, it is the highest thing.
For us to come to attach to being happy and comfortable
without considering and reflecting — we can’t do that.

Making the heart peaceful is the best thing.
If our heart is peaceful, we don't have any problems.

The Lord Buddha wants us to practise letting go.
Whoever is rich or poor, we let go of that, it doesn't matter.
Whoever is good or bad, it's their business.
If we think like this,
our heart will be more peaceful and cooler,
because we are resolving things in our heart,
solving the primary cause of dukkha,
that is in our heart.





The Lord Buddha doesn't want us
to run looking for Dhamma-Vinaya²
— or, in other words:
goodness and merit outside of ourselves.

If we correct our heart and mind and let go of I and Self,
then we will know
that their source is Avijja³, which is “Delusion”.



2 Dhamma = the Teaching of the Lord Buddha, Vinaya = the monastic rules; both have to be applied together.

3 Avijja : Ignorance, not seeing things as they really are.



The Lord Buddha teaches us to be peaceful
in body, speech and mind,
to be self-sufficient enough, with just enough to be
sufficient.
Our king is like this too, he leads us to think like this.
Don't go and think about other people's affairs.
Give them warmth, love and Metta⁴
through practising the Dhamma,
by having Sīla⁵ and Dhamma as your path.

We train our heart to make it peaceful.
Regardless of what is arising, staying or ceasing,
we have to make the heart peaceful.
Don't go fussing over these things.
Making a fuss is suffering in vain, isn't it? It's for nothing.



4 Usually translated as “loving kindness”, a kind of unconditional, unattached good-will, that does not expect anything in return.

5 Sīla: Virtue, ethics; practised by taking and keeping precepts (rules of conduct), like not killing, not stealing, no sexual misconduct etc.



The Lord Buddha didn't want us to be overambitious
and infatuated
with possessions,
whether they are a house, a car,
belongings, money or anything like this.
Don't become deluded, don't get excited.
Otherwise it will reduce our goodness and Pāramī⁶.

The 5 precepts are the basis for us to practise,
so that we can conduct ourselves, and respect ourselves.
There is nothing complicated about the 5 precepts.
Illiterate people as well as
knowledgable people can practise,
children can practise, and adults even more so.

“Dhamma” is in our body and heart.
It is not in the books or scriptures.



6 Pāramī: Perfections. 10 qualities the Buddha perfected in 3 aspects,
like generosity, virtue, wisdom, determination, equanimity etc.



Mostly we go and sort out things outside,
sort out other people.
But truly, the various problems that are arising,
all derive from us, from our Selves,
from our own actions.

When we return to improving and adjusting ourselves,
we will be the descendants of the Lord Buddha,
will be heirs in the Dhamma.
This means to take the Dhamma as something important,
make it our code of practice,
to return to improving our heart and mind,
our behaviour and actions.
When there's something and we don't want to do it,
we still do it,
when we don't want to practise, we still have to practise,
because it is a good thing, the highest thing.

Choose to do only good things,
to practise only very good things.
We will get the reputation,
that we are becoming a “wise person”,
for developing into a “noble person”.





Happiness and the cessation of Dukkha⁷
are in a peaceful heart, one that knows what is enough.

The Lord Buddha teaches us
to make us stop being a slave of the Kilesas⁸.

If we die, then let us die, because we have done good.
Let us die, because we haven't followed the Kilesas.
If we practise like this, then Samādhi⁹ can begin to arise.

When the Lord Buddha taught us,
that it is only Dukkha that is arising, that is staying,
and that is ceasing, we have to listen to him.
We, who experience fear, trepidation
and pain, should remember this:
Don't just go following your moods and wants.



7 Dukkha: often translated as “suffering”, but it includes anything that is unsatisfactory, being in the way of happiness.

8 Defilements: they are manifold manifestations of the three unwholesome roots of greed, hatred and delusion.

9 Samādhi: Stillness, concentration



Our happiness and cessation of suffering lies in the heart
being peaceful,
in the heart not following the Kilesas and emotions.

All of us need to have strong Samādhī,
firmly established, not being shaken,
anxious or being unsteady.
Let not any proliferation come and affect our heart.

If we haven't trained and practised yet,
then we can't do it, we have no ability.
The Lord Buddha wanted us to be determined,
to take up and maintain things that are good;
to gain victory over our hearts, over our emotions.
The Dhamma of the Lord Buddha is a good thing, the
highest thing.
He didn't want it to go in at one ear and out at the other.
He wanted us to go and bring it into our practice.





Our lives are for doing good, for making sacrifices,
for not following our desires and emotions.

We will make goodness our foundation,
will take goodness as our course of practice.

We have to train to become a person who sacrifices a lot.
Regardless of how tired the body will become, never mind,
because we don't want happiness of the body.
We make sacrifices for happiness of the heart and mind.

We work like this:

We make the heart be with the work,
be happy, be satisfied doing the work,
because this “work”¹⁰ is good.

It gives us a chance to train the heart to stay with the body,
it gives us a chance to sacrifice something,
it gives us a chance to give up confusion,
to give up selfishness, to give up laziness.



¹⁰ In Thai the word “ngaan” also has the meaning “party, festivity, celebration”.



Because all of us know that
working means doing Samādhi, practising Dhamma,
making sacrifices, building up virtue,
the salary is a by-product.
It comes from our being a good person, someone who
makes sacrifices.

We have to turn important matters
into things that don't matter,
and not make small issues become matters.
Like a mirage that glimmers before dissolving,
or like a wind that comes blowing in and blows away.
No matter what is arising, staying and ceasing;
it's really nothing.

Everyone, don't run away from problems.
Let's improve our heart,
improve our actions and our speech.
That will be the correct method and the best of all.





Let go of everything,
whether it's good or bad, happiness or Dukkha.
Let go completely of liking and disliking,
throw them out of your heart altogether,
so that only the breath remains.

However rich we may be,
however powerful we may be,
if the heart is not peaceful,
there will be no happiness.

The Lord Buddha taught all of us,
that we have to go and practise.
All the various problems don't exist in this world.
That they exist is because our "heart" has problems.

We have to make our heart be well and at ease
to the utmost in the present moment.
We have to remove our "I" our "Self" completely,
having only "Dhamma".
Because all these things are not us, are not ours.





Desires and proliferation,
that we want things to be like this or like that,
that is a lot of Dukkha.
The Lord Buddha taught us
to breathe in comfortably and breathe out to be at ease.
There is no need to think a lot,
it's our job to breathe in to be at ease
and it's our job to breathe out to be at ease.

If we throw out the precepts,
throw out the course of practice,
we are not practitioners. We will be philosophers.
Philosophers are not able to help themselves.
They can't overcome Dukkha for themselves.
It is just knowledge. It's not Sīla, Samādhī and Paññā¹¹.
The thing that makes us penetrate the Dhamma is “Sīla”.
The thing that makes us attain
liberation and freedom is “Samādhī”.
It is not important whether we know a lot or a little,
the importance lies within having Sīla, having Samādhī.
Our “heart and mind” will become the important thing.



11 Sīla, Samādhī, Paññā: Virtue, concentration and wisdom, the three aspects of the practice.



The Lord Buddha wants us to “give up”,
don’t go and attach, grasp and cling
whether they’re good or bad things or however they are.
We have to try to firmly establish ourselves
in the present moment,
taking Sīla, Samādhi and Paññā to help us
to develop our life, our heart and mind.
Because there is nobody, apart from ourselves,
who can help our life, our heart and our virtue.

If someone is able to make his/her heart stay clear
of issues from the past,
that person, whoever they are, will arrive at peace.

Abstain and endure.
Even if tiredness and difficulties arise,
we have to endure them.
If we don't endure them, if we are not firm,
we won't have any Sīla, any Samādhi, any Paññā.
The best and highest things
are the things that go against the current of the world.





People these days are creating
problems and disaster for themselves
and then for their relatives, siblings and family,
through not having trained their heart and mind.

They have never kept the precepts,
practised Samādhi, developed Paññā
or improved their own heart and mind.

If Dhamma does not return,
the world will naturally be destroyed.

The world will be destroyed,
because we don't lead our heart
towards practising Dhamma.

Our problem is that we have to make the heart peaceful.

Try to be interested in Samādhi,
in making the heart peaceful. Leave wisdom for now.

First, make the heart peaceful,
we don't have to fear that Paññā won't arise.





Real beauty is in the heart.
If our heart is peaceful we will be a beautiful person.
With a peaceful heart,
everything we look at will also be good,
beautiful, pretty and agreeable.

For developing the four Foundations of Mindfulness¹²,
the Lord Buddha wanted our hearts to stay in the present.
He wanted us to throw out things from the past completely.
If we don't throw out the past,
we will be people without wisdom.
If we don't throw out the past we will be debtors,
we will be in debt all the time.

Making our heart peaceful is major work, an important job.
Making our heart enter Samādhi is a light job,
but is the most difficult to do.
Entering Samādhi,
the work of making our heart be peaceful,
is held to be difficult and challenging work.



12 Satipaṭṭhāna: Mindfulness of body, feeling, mind and mental objects.



The “past”, that has gone already,
can be compared to “death”,
like: we have died away from those things already.
Once we are dead, we can't do anything anymore,
we can't do anything to help anymore.

We have to still the ‘cycles of hostility’
by cutting off bad kamma and ill-will,
we don’t bind and bundle it in our heart.
We try to develop the Satipaṭṭhāna,
so that the heart stays with the body.
If it does not stay with the body,
then it can also stay with the feeling.
If it does not stay with the feeling,
then it can also stay with the heart.
If it does not stay with the heart,
then it can also stay with mental objects¹³.



13 Dhamma; in this context the word Dhamma has the meaning of “mental objects” (dhamma) in general, even though the objects mentioned in the Satipaṭṭhāna-Sutta are various sets from the Buddha's teaching (Dhamma).



“Dhamma” is everything that is not I, not Self,
that arises, stays and ceases.
Try to develop the foundations of mindfulness
to make our heart peaceful,
to make our heart cool.

All of you who practise Dhamma,
please don't understand it like this:
“It is incompatible with the world,
it is incompatible with society.”
This Dhamma-practice is what helps the world,
helps society;
it is an ideal form, a role-model.

We run around looking for peace. This is not right,
because peace is not elsewhere.
Peace is in the peaceful “heart”.
That we don't want to see forms, don't want to hear sounds,
don't want to have worldly dhammas, that is not correct.
That is being free from things that don't exist.
The Lord Buddha taught us
to be free from things that do exist.





Here we practise only a few days, months or years,
but all we want is to get a benefit.

If we want to get a benefit,
then the result will surely burn us,
because practising Dhamma is not for getting results,
it is “letting go”, “putting down”.

The Lord Buddha wants all of us to endure:

We will get tired, it doesn't matter;
we will die, it doesn't matter.

Straighten yourself out to see the Dhamma,
see time, see the principles and orderliness.
That will be able to straighten out our diṭṭhimāna,
our (self-)conceit.

Apart from Dhamma, the teaching,
the course of practice of the Lord Buddha,
there is nothing else that can solve
the problem of our conceit.





We have to correct our hearts like this,
correct our actions like this:
Wherever we are, we will practice there and everywhere.
There is no place where we don't practice,
we practice in all postures.
This is called walking the Noble Eightfold Path¹⁴
flawlessly, in body, speech and mind
as the regular mode of practice.

All of us understand ourselves,
regardless of being a monk or a lay-person.
How can we be free from flaws? Are we making sacrifices,
are we firm, are we taking responsibility enough already?
Because this is the beauty in the beginning,
beauty in the middle, beauty in the end.
The beauty in being a human-being,
is not physical beauty or facial beauty.
The beauty is in “Sīla, Samādhī, Paññā”,
which is taking responsibility,
being firm, making sacrifices.



14 The 8 factors of Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration



The Lord Buddha compares “Samādhi and Paññā”
with a cart that needs two oxen, left and right,
for pulling the cart.

The life of people who are born as human-beings,
is the highest life.
We are born to build up Pāramī, goodness and virtue.
If we haven't determined to practise yet,
those good things will dissappear in the course of time.

Dukkha is to be thoroughly known.
Knowing already,
have mindfulness and clear comprehension,
knowing oneself completely!
Everything will be peaceful and cool.
The faculties and perfections¹⁵
will begin to become more mature every day.
We don't have a lot of physical Dukkha,
but the mental dukkha here is important.



15 Indrīya and Pāramī



Why is there Dukkha? Because we have an “I”, a “Self”.

We haven't got a method or a principle yet
for practising in accordance with the Noble Path.

These days monks and laypeople
of all nationalities and religions
are going about solving things outside.

The Lord Buddha knew the problem,
he wanted us to solve the problem right within ourselves.

The various problems lie within us.

We probably still have wrong views,
then act and speak in the wrong way.

The heart still doesn't have the Buddha:
Buddho, the Knower, the Awakened One, the Blessed One.

Some people don't know that they are doing evil,
are creating bad Kamma for themselves.

Someone who is not being diligent, being lazy,
is a maker of bad Kamma, that is, doing evil...!
That time is important, our actions are important.
Laziness means building up a debt for ourselves.





The Lord Buddha, when teaching Ānanda, asked:

“What is the most important thing in life?”

Then the Lord taught like this:

“The most important thing in life is
to make friends and associate with good people.”

The people we meet and socialise with the most
are “our father and our mother”.

Our parents become important people in our lives.

If the parents are good,
then the children receive goodness
and become good people.

Out of compassion the Lord Buddha taught:

“Asevanā ca bālānam paṇḍitānañca sevanā”.

Associating with the wise is a blessing,
because the wise will lead us to do only good things,
giving us goodness and a path of practice.

Let's not go and look at other people,
whether they are good or bad.

We will just take up their bad stuff and fill our heart with it.

Let's try to make Dhamma fill our hearts.

Take the heart of the Lord Buddha to put in your heart.





This following our desires and emotions
means to create existence, to create birth.
Out of compassion the Lord Buddha wanted us
to direct Metta toward ourselves,
by being someone who makes sacrifices, who has Sīla.
Because other refuges can only protect us temporarily,
they are not like the refuge of the Triple Gem¹⁶,
that can lead us to heaven, Magga, Phala and Nibbāna.

No matter if we are a human or an animal,
we all follow the leader.
We follow an example, a model.
The “model” becomes a major thing, an important matter.
May all beings understand that everything
“starts with the father, begins with the mother.”
We have pity for our children
who suffer hardship and difficulties,
that they will continue to spin
in the cycle of birth and death.



16 The “Three Jewels” of Buddha, Dhamma, Saṅgha



We have happiness and no dukkha,
because we are not deluded and attached.
Because all things are are merely things to be known.
There is nobody who gains or loses,
there is nobody who gives up or lets go.
We are practising for developing our faculties,
like a hen incubating her eggs.
The temperature not too warm, not too cold,
she doesn't get up and leave the nest.
When the time has come,
the young chicks come out by themselves.
Our Dhamma-practice is also just like that.

All things come and manifest to teach us.
They are divine messengers,
directing us towards Nibbāna.

We are clever people who don't stop thinking.
Let's go and alternate between being peaceful and thinking,
so that “Samādhi” and “Paññā”
come together in a natural way.
So that peace and coolness can arise in our heart.





People who have Samādhi are people who are happy.
They have a mind and heart like having
air conditioning hooked up to their heart.

Our life, that which still remains for us,
can be regarded as the highest life.
It is a life for developing our faculties.
It is a life to train ourselves for Magga, Phala and Nibbāna.
We don't want heaven, we don't need heaven,
even though it's comfortable and pleasant
and full of entertainment.
But in heaven there's also a limited life-span,
it can't be better than developing the faculties
and going to Nibbāna.

A human being's happiness and cessation of Dukkha,
is a heart that enters Nibbāna.
A heart that is peaceful, a heart that has Buddho,
the Knower, the Awakened One, the Blessed One,
that does not follow the emotions, does not run after them.





After being born, we naturally have ageing, sickness,
death and separation, whether we want it or not.
This is a constant occurrence in the conventional world,
that we have to know and understand.
All things that we have met and come in contact with,
these are impermanent and not long-lasting.
Good things will naturally depart,
bad things will naturally depart.
Let's go and know and understand,
that there's nothing permanent and lasting.
Then our heart will arrive at having Sati and Paññā,
so that our heart is able will be able
to not suffer over anything.

Oil flows down to the lowest point.
If we are not determined to practise,
our heart prefers to be like that, too.
It likes to flow to the lowest point.
If we are not determined to practise,
we have little tolerance for being tired
or having difficulties.
Come on, we are not going to die!
We will get tired and thin at worst.





Do good regularly,
because goodness means to have a bright future.
The older we get, the holier and more sacred we become.

Where are we going to take our heart...?

“Have the heart to stay with the heart.”

Our heart is the Knower,
know your heart to make it become very clear.

Discard your moods and emotions;
make the heart know the heart clearly.

The heart will become peaceful,
we can develop the faculties regularly.

It is like planting trees.

We plant small trees and then give them water and fertilizer.

The trees will grow bigger continually.

Developing the faculties and building the Noble Path
are like this too.

We have to do it uninterruptedly every day.

Don't become sluggish and lazy,
don't forget it and become careless.





When we are happy, don't become deluded,
have good Sati-Sampajañña¹⁷.
When we have Dukkha, don't become deluded,
have good Sati-Sampajañña.
Let's return and find the Knower, which is our heart.

Work is a good thing, it is making sacrifices.
Work is letting go of selfishness.
Let's take responsibility as best as we can,
be determined in our work
and be happy in doing our work throughout the day
while we are awake.
If we don't work, it shows, that we have a flaw,
that we haven't let go of selfishness.
People, who are determined to work,
are good people, clever people,
who are letting go of selfishness.
The Lord Buddha didn't want us to get our happiness
from eating and resting.
He wanted us to get happiness and the cessation of Dukkha
from working and making sacrifices.





We have to build up the causes and conditions,
to become the Path, to become the Fruit.

The first virtue of being a monk is
letting go of Sakkāyadiṭṭhi, letting go of Self-conceit
and taking up Dhamma as something important,
making it our foundation.
Don't be sentimental, throw your Self out completely,
don't have any reservations whatsoever.
The words “tired”, “difficult” or “hard” don't exist.
Use the practice as your tool for holding on to,
use the lesser, minor and major points
of the Dhamma-Vinaya as your tool for training.

Our heart is like a seed that is growing in the earth.
It is not strong or adventurous yet.
We have to develop Sati-Sampajañña
and take the eight factors of the Noble Path to help us.





These feelings are Atta (Self), they are a fetter.
We have to rely on the Satipaṇṇā of the Lord Buddha.

It's not just philosophy,
we have to get into the principles of the practice.
We have to undertake it, we have to be determined.

Otherwise we are like a leaking bucket;
things go into the left ear and come out at the right ear.

The Dhamma of the Lord Buddha
goes against the emotions,
the Self and the world, that we love,
like and are deluded by.

There is nobody who agrees to give up and stop
except the Lord Buddha and the Arahants.

Because they developed Sati-Sampajaṇṇa,
mindfulness and clear comprehension,
knowing themselves thoroughly.

The Lord Buddha didn't want us to be careless
and amuse ourselves.

There is nobody like that who is smart,
nobody who is special.





Us here, we do not really have many problems,
but we are following our emotions.
We are following our thinking and our desires and
problems are beginning to arise.
In life, while we aren't dead yet,
we are already being burned alive.

When we do something, we know for ourselves.
Whether we do it in secret or in public,
to one's face or behind their back,
when we can't conceal it from ourselves,
the Lord Buddha wanted us to solve it in our heart.

The Lord Buddha wanted us to emphasize
looking at our body.
No matter how difficult it gets or how tired we are,
we still have to continue practising Dhamma.
He wanted us to practise “Indrīyasamvara”,
restraining the eyes, ears, nose, tongue, body and mind,
and to be determined in the Dhamma by not being careless.





“Indrīyaśamvara, right. We must also have restraint by Sīla.
Our Sīla, we use it for ourselves to lead us
to become a member of the Ariyaśaṅgha.
Each one of the precepts is more important than our life.
The Lord Buddha wanted us to hold the Sīla firmly,
not to reform the precepts to suit our Kilesas.

We don't know how to make the heart peaceful.
We don't know how to make the heart let go.
When our body is healthy, we forget ourselves.
When we have gain, honour and praise, we forget ourselves.
This is what's called “The cow forgetting its feet”¹⁸.
We can't be like this, can we?

We use our body and mind to develop our heart,
to make it be able to separate mind and body.
Because, us here, when we age, we age in the body
when it hurts, it hurts in the body,
when we die we die in the body.
But our heart is Nāmadhamma,
it has never aged...never hurt...never died.



¹⁸ This is a proverb, which means “forgetting about one's origin, one's roots”.



We are skilful externally, but it's of no use here.
We have to be skilful internally,
which means to return to correcting our heart,
improving ourselves,
so that we can respect ourselves,
that we can revere ourselves...until we become confident.

If we are not courageous in doing good,
then we will be like ghosts¹⁹.

The Lord Buddha said every day:
Don't be forgetful, don't be careless.
You have to go back to improving yourself,
changing yourself.
When we have any flaw,
we start blaming ourselves:
“I have little merit, not much luck, little Pāramī.”
This is not right, this is not fair,
because all people can do it, can practise.
May you believe the Lord Buddha.
May you follow the Lord Buddha. All people can do it.



¹⁹ This means that we will be only human in body, but the mind is on a level less than a human.



“Sīla”, the precepts, are points for controlling the mind,
to prevent evil, bad Kamma, hate and danger from arising.

“Sīla” is the foundation of all goodness that will arise.

Monks don't have to be talented and clever.
May you keep the precepts well in every way,
that's good enough.
Restraint through Sīla is a very important thing,
because it will become our foundation.

Newly ordained monks who want development,
who want Path, Fruit and Nibbāna.
They should not take monks as their role-models,
who have ordained a long time ago,
but whose quality has dropped,
who don't meet the standard.
If monks who live in the monastery with us can't respect us,
it shows, that we are “Low-quality-monks”.





New monks should be careful not to take bad monks,
who don't meet the standard, as their role-models.
If they are well-known, it doesn't matter.
If they become famous, it doesn't matter.
If they have money, gain, fame, praise
and many female disciples²⁰, that's their business.
See it like this: This is not Dhamma, this is not Vinaya,
this is not the Lord Buddha's teaching.
Any monk, any novice, who formerly had the views
of a monk outside this Dhamma-Vinaya
has to turn around and come back to the body.
The Lord Buddha taught like this.

The Saṅgha of the enlightened disciples of the Lord Buddha
is the meaning of “Ariyaśaṅgha” (Noble Saṅgha).
Anyone who practises well correctly
belongs in the Ariyaśaṅgha.
The Saṅgha, that we see assembled here,
that shaves the head and wears the brown robes
we call the “Conventional Saṅgha” (Sammutisaṅgha).
It's not the Ariyaśaṅgha yet, that the Lord Buddha wanted.
It is the “Sīla” that makes people become
a member of the Ariyaśaṅgha.



20 In Thailand women don't have the chance to ordain, but about 90% of the lay-disciples who come to stay at temples are women.



Monks who don't go on Pindapat although they are not sick,
are regarded as useless,
as monks whose quality has dropped.
These are monks who are destroying the religion²¹.
Don't take them as your role-model,
ignore it with equanimity.
“Whatever Kamma anybody is making, never mind them,
whoever is doing something bad, that's their business.”
The Lord Buddha taught like that,
because we have to create happiness
and the end of dukkha for ourselves.
Both Sati and Paññā are within us, ourselves.

We are smart and clever people.
Taking happiness and the end of suffering
from other people
is bound to be neither possible, nor right.
We have to get happiness and the end of suffering
from ourselves
by not following these Kilesas.
The Lord Buddha says: “Very good! That’s correct.”



21 Sāsanā; the Lord Buddha's dispensation



The Lord Buddha didn't want us
to be preoccupied with things outside,
that is external business.
Out of Metta and compassion he wanted us to emphasize
entering the course of practice,
because this way of practising is important
and allows the Buddhasāsanā to grow and flourish.
Being famous, having gain, fame and praise
are not important factors.
Then we will become monks, sāmaṇeras
and lay-people who are up to standard.

We have a lot of conceit.
If we haven't meditated and reflected on this,
and we have been ordained for many years,
our “Kilesas” will be equally experienced.





Monks who like to send their heart outside,
lay-people who like to send their heart outside:
you have to bring it back into the physical body,
both body and mind.
We call this moving on after a mistake. Don't do it again.
If we keep doing it, because we have no mindfulness,
we become crafty, deceitful people,
our Kilesas deceive us,
and then we go on and deceive others.

All of us have to respect ourselves without fail,
so that we can trust ourselves.
Other people close to us will honour us.
Respect for ourselves, able to trust ourselves like this,
things will be correct.





Let's regard this occasion, our time, like this:
“We are precious beings, who were born as humans.
We have the ability to do something really good,
which is building Magga, Phala and Nibbāna
for ourselves.”

Practising does not require any particular occasion,
a time or a place.

We can practise anywhere, wherever we are.
All of us have to improve ourselves in the heart.

The Lord Buddha taught:
“I don't want any of us to be careless!”



A good heart -
a heart at ease



Let us find out what “Nibbāna” is.
“Sīla” in all its points, is the way to Nibbāna.
“Samādhi” is the manifestation of non-greed,
non-hatred, non-delusion.
This is the way to Nibbāna.
“Paññā” is to understand thoroughly.
We cut through every kind of wanting
and remove it from the heart.
This is the way to Nibbāna.
Whoever has made an end
of the Kilesas and the Āsavas,
that person will know for him-/herself.
No one can give it to us,
as if it were a title, status or rank.