

Manasikāradhamma – Dhamma for Reflection

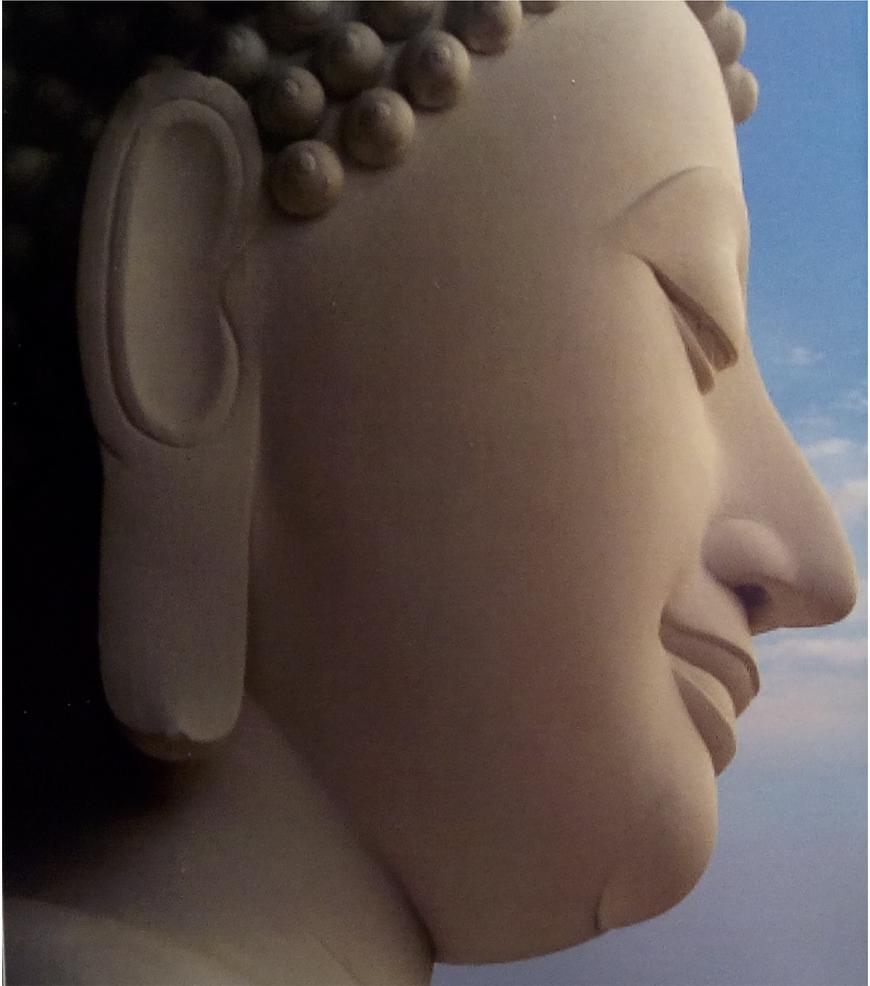
Phra Ājāhn Guṇhā Sukhakāmo

Wat Phraedhammārām, A. Denchai, J. Phrae



Manasik radhamma –
Dhamma for Reflection

Phra j hn Gu h Sukhak mo



Namo tassa
bhagavato
arahato
samm sambuddhassa

Homage to the
Blessed,
Noble and
Perfectly Enlightened One.

Manasikāradhamma – Dhamma for Reflection

Phra Ajahn Guh Sukhako
Wat Phraedhammarām, Amphur Denchai, Jangwat Phrae

Dhamma-Paja

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Introduction

The Gift of Dhamma surpasses all other gifts. The more the giver gave with a heart that makes sacrifices in order to overcome selfishness, that is able to abstain, endure and cope with difficulties, the higher the grade of this act of giving. This is because the act of giving is regarded as having practised Dhamma, worshipping the Lord Buddha, the Dhamma, the Noble Saṅgha and the Kṛoobā j hñ, in a way the Lord Buddha regards as the highest form of worship.

I'd like to express my Anumodanā for the merit and goodness made by all people involved in preparing the Dhamma-Dāna printed in this book "Manasikāradhamma".

May the Saccadhamma of the Noble Sammāsambuddha prosper and grow in your hearts and minds. May you reach real happiness and attain final Nibbāna.

May you be blessed
Thāvaradhammo
9th October 2558

Translator's note

Although Luang Por Gu h Sukhak mo is a very open-minded teacher, who warmly welcomes people from all over the world at Wat Supthaweedhamm ram, where he usually resides, his teachings have not been published in a European language yet. The booklet “Manasik radhamma – Dhamma for Reflection” contains quotes by Luang Por, that cover the main points of his teaching, which he elaborates on in his (almost) daily talks and informal meetings with residents and guests at the monastery.

Many of Luang Por's monks and lay-disciples are putting his teaching into practice by giving a lot of time and energy for publishing books and CDs of his talks. I am very grateful to all people involved with these publications, because they provided the necessary material for me to gain a good enough understanding of Luang Por's teachings to feel confident to try a translation.

Special thanks to H sapañño Bhikkhu, who sparked my interest in translating Krooba Ajahns by sharing his translations on his website. He kindly accompanied me through all stages of this project by providing advice on the general approach, feedback, corrections and offering a space for publication.

And, saving the best for the last: Deep respect and gratitude to Luang Por Gu h Sukhak mo for being a full-flavoured embodiment of his teachings. Thank you for your kind permission to publish this booklet.

S ma eri Viveka
Wat Supthaweedhamm ram
February 2017/2560



All people are very important and have a lot of potential.

One wish: May you follow the Lord Buddha
without any doubt regarding the course of practice.

Here we proceed correctly already,
trying to believe in goodness,
believing in the course of practice.

Everything about practice and meditation is important;
The four kinds of Samanas¹ exist within this practice.

Let us come and do good.

May happiness arise in doing good.

For us here there is no failure
like allowing ourselves to be freestyle-people,
who aren't determined all the time.



¹The four kinds of Samanas are: Stream-Enterer, Once-Returner, Non-Returner and Arahant.



How to follow the path of the Lord Buddha?
By keeping the 227 precepts and doing the 14 duties,
by chanting, going Pindapat, looking after one's lodging
and attending to the Krooba Ajahn.

Do this to sacrifice, to let go of selfishness.
Don't be a freestyle-person,
don't amuse yourselves with all kinds of things.

We are going to make the present complete
not by staying in the temple with the body,
while the mind is staying at home,
not by being in one place with the body,
while the mind is elsewhere.
When our mind stays with the physical body,
it is called "someone with Sam dhi".
People who have Sam dhi also have happiness,
their heart has air-conditioning, they are cool,
wherever they are.





When we send our Citta outside a lot,
the Citta becomes very coarse, it becomes very dirty,
it will have a lot of problems.

It is the builder of castles and heavenly mansions
making itself suffer in vain and empty
and the so-called "castle" will turn into a "neurosis"².

"The Dhamma" that the Lord Buddha
taught back then is deathless.

However he taught it, that is how it is.

We here will use the old roots and old things,
that the Lord Buddha prepared for us to have.

Merely practising in accordance with this,
will bring fruit for each person.

Just walking on the Noble Eightfold Path -
we don't have to think about a lot.

Just practise accordingly.



²In the Thai there is a pun: "praasaat" and "prasaat": literally "castle" and "nerves/neurosis".



Don't be a person who lives in his own world,
who lives his life after his own heart.

One who is a freestyle-person, thinking:

If I do this, I will feel good;

having done that, I will be happy.

But the truth is: If you follow your heart,

the heart will be very bad,

with many problems and lots of suffering,

all kinds of suffering.

The future will surely be dukkha.

This is for us to know:

If we know these things that we shouldn't do, we can't do,
if we still do them, they will create problems in their wake.

The task of the monastic³

is to make an end of suffering.

Don't let matters of your mobile phone compete with it.

Or having a Benz, an Uposatha-Hall or a S I .

The task of the monastic is the code of practice.

We must pay attention to the course of practice

as our priority.



³ In the original: Phra = monk; but this text applies to all ordained people.



Don't work just a little, wanting to be rich
or practise just a little, wanting to succeed
or speak badly to make others respect you.

Don't look outside.

Stay with your path of practice.

If you cannot respect yourself yet,
how are you going to make others respect you?

“Samm di hi”, this view is important.

We have to know, what our mind is thinking.

If it is thinking in a bad way, we have to pull the brake.

The Buddha called this “Right Intention”.

It is a process. If thoughts are good, think of them often.

Don't make a mountain out of a molehill⁴.

Don't think, that other people don't know, don't see.

Because keeping the Vinaya is the foundation of
Right Concentration, is the foundation of goodness,
to reach the Dhamma, we have to accept it to the letter,
that is the “Noble Vinaya”, the manner of the Lord Buddha.



⁴This is a proverb, lit.: make a hair shade a mountain.



Supatipanno – one who practises well.
Ujupatipanno – one who practises straight.
Ñayapatipanno – one who practises correctly.
If you can act like this, it is not important
whether you ordain early or late.
May our hearts be a “Venerable”.
Our ordination will thus have much merit and benefit.

Good and evil don't dwell in the body,
they are in the system of thinking.
The body is not, what is good or bad,
it is just earth, water, wind and fire.

We are born only once, we die only once.
The Lord Buddha wants all of us to look after each other.





If our life will be happy, it is because we do good,
because we sacrifice something, we are givers.
Because we have S la, Dhamma and virtue.
May we have happiness and peace while doing good deeds.
From the morning till bedtime,
on waking up, we continue to do good.
If we don't do good, we are a "Moghapurisa".⁵

Sick and injured people need looking after and support.
Uplift their spirit, give them energy in body and mind.
Don't regard it as none of your business.
If we let go in this way, it's not the correct way of letting go.
It's letting go in a selfish style.
The Lord Buddha taught:
"If we act like this, even in those long ordained,
there's a lot of conceit,
they are turning their backs on the Lord Buddha."



⁵Moghapurisa: lit.: "empty man", a word the Lord Buddha often uses to scold monks acting stupid.



The longer one is ordained,
the more one is well-mannered and modest.
The longer one has practised,
the more one is being well-mannered and modest.
Not being stubborn, rigid and boasting.
If we want to reach Nibbāna,
we have to be modest – without I and self.

The Lord Buddha is a person who is at ease.
He doesn't have problems.
His heart does not have problems.
The dukkha in his heart is extinguished,
his heart has air-conditioning.
Dwelling at the root of a tree, he is at ease,
living in the forest or the city, he is at ease.
How is he at ease?
It is because he doesn't have Sakkāyadihi or Dīhimāna⁶.



⁶Personality View or the conceit "I am".



We want things fast, although they are not fast,
want things slowly, although they are not slow.
We want things cold, although they are not cold,
want things to be, although they are not.

Wanting is burning us.

We don't need to want, we are givers.

Because all problems are in the heart,
they will be measured in the (physical) heart.
The four kinds of Samana are in our hearts,
they are not in the form.

Things like shaving the hair, robes,
the clothes of an upasika
we call "the conventional presentation".

If our heart is happy and at ease,
if there is peace in the heart,
the four Samanas will arise in our heart.





Why are we controlling ourselves to keep the precepts,
to do chanting and monastery duties?
So that we don't have di him na.
Because this guy here has a lot of di him na.
He has to have something,
has to have an occasion has to have status
to do something good, to sacrifice something,
like they make him a village headman or a director.
It is for making us a good person,
someone, who makes sacrifices.
Having others make something special of us like this
means we don't really understand yet.

Don't be someone with s labbatapar m sa⁷,
groping and fumbling with the course of practice.
If we are not really determined,
we won't go beyond the philosophers and psychologists,
who only have the seeds,
but have never planted them, never nurtured them.



⁷ The third of the ten fetters, often translated as “grasping at precepts and practices”.



This life of ours is very important,
very important for the practice.

This breath is very important,
it lets us do good, it lets us be happy while doing good.

For us there is no loss, no waste,
like allowing yourself to be a freestyle-person,
who does not persist all the time.

Whether it is heat or cold,
lacking of the four requisites,
the state of the environment around us
gives us an opportunity to train our heart and mind.





There is a puzzle we have to answer,
we have to solve this puzzle.
We have to take this exam at once and will know
whether we failed or did it at once.
Set your intention well,
set the compass in the right direction.
Don't get deluded, don't go amuse yourself.
Forms come along and we're deluded and amused,
laughing and crying.
Sounds, tastes, smells and praise are the same,
these amusements will make us waste time.

Goodness is deathless.
Even when we don't show off with our good deeds⁸,
this goodness will surely bring fruit.

Only goodness will lead us out of suffering,
out of poverty, out of the cycle of existence.



⁸ Proverb, lit.: "Stick gold-leaf on the back of the Buddha-R pa".



The "value" of all people
lies in the fruit of goodness, of sacrificing something.

Let us do good like the sun.
When it is time to rise each day,
there is no grumbling or stalling.
Do good regularly, until you become an expert,
until it becomes a habit,
until you are over the turning point.
Make it become regular like day and night.

We are like a car going fast at 100 or 200.
We can't stop and be still at all.
If we can't do as we please, our hearts will break.
If we are a speeding car, there is no stopping,
because the break has broken.





May all of us be firm and gentle,
be above liking and disliking,
be beyond retreating.

We have to make our heart be well,
so that happiness increases.
No matter, if we are ordained or a layperson,
we have to make the heart be well, be happy.
Because we are sending our heart outside,
it's desperately searching around for happiness.
It's like a person running to catch his own shadow:
the more he runs, the more tired he gets.
However much he runs, he won't get it.

Once there were people who asked the Lord Buddha:
"What is Nibbāna like? Is it like a very beautiful castle,
is it like the stars and the moon?"

The Lord Buddha said:
"Those, who will know Nibbāna,
are those who are not selfish,
who have overcome the āsavas."⁹



⁹ āsavas: Kāma sava, Bhava sava, Avijjā sava: The taints or effluents of Sensuality, Becoming and Ignorance.



If we don't have various things, then we don't have them.
Here "Don't have" has a meaning in terms of heart and mind.
It shows, that developing oneself
has to happen in the heart and the mind,
because the body itself can't do any evil.

Set your intention up well:
I am here to sacrifice something, to let go of selfishness,
not to follow my own desires.
I will follow the Buddha, Dhamma and Sangha,
following the monastery rules and the course of practice.
I will follow the 5 or 8 or 227 precepts.
All the bad things from the past –
let's throw them out completely.
Any weakness – let's leave it behind.

Sometimes this thinking is deluded.
It forgets ageing, it forgets sickness, it forgets death.
It does not see, but ageing is assembling,
sickness is gathering,
separation is arriving.





The God of Death is coming to warn us:
There is ageing, sickness and death
you are not interested in,
because you are absorbed in enjoying forms,
sounds, aromas, tastes, gain and fame.
“In no time you will fall into these terminal processes!”

We are like in a jail.
We have to try to find the way out by ourselves.
In this life we also have to age, get sick and die.
Therefore we take this body and make it useful
and start thinking about escaping becoming and birth,
getting out of Saṁsāra.





“Peace” is a necessity and very important.
A mind that is not peaceful
is a mind without happiness, without Sam dhi.
It has no foundation or principles.
The mind suffers difficulty, with no protector.
Nothing amounts to anything.
It likes to wander aimlessly, following forms, sounds,
odours, tastes, praise and blame.
Forms and sounds come and we just go with them.

We amuse ourselves until we become careless.
It's small and little things that we overlook,
but in fact, the little and small things, that we neglect,
become a danger for us.
The Lord Buddha had only one fear:
he feared that we are careless, that we create problems for
ourselves.





The Lord Buddha sat in perfect meditation on a great seat,
to tell us this:

“ For someone to encounter
the secure happiness called “Nibbāna”,
they have to be above the Lokadhamm ”¹⁰.

If we allow the emotions of the Lokadhamm
to enter our heart,
it will be difficult to be peaceful.
The moment one issue ends, new ones will arrive.
We have to know the Lokadhamm ,
that come up in our daily lives,
to make our heart firm, so that it is not shaken,
stirred and affected. For having equanimity,
indifferent to things that come to assail our heart and mind.



¹⁰ The 8 worldly Dhammas: gain/loss, fame/disrepute, praise/blame,
pleasure/pain



When something has arisen already, don't be shaken by it,
don't proliferate, develop Upekkha P ram .

If we proliferate or are shaken, it will be dukkha.

This is difficult to do, nevertheless we have to do it.

We have to do it, have to practise it, have to build P ram .

If we don't have these things,
what would we have to practise with?

The various things that arise,
if we don't let them enter our heart,
they are no problem.

Don't be a naïve or easily influenced person,
who gets excited and fearful.

We train to make the in- and out-breath appear clearly.

To make the in- and out-breath clear,
we don't just watch the breath.

Make the breath really long,
the long breath will be clear.

When we pull the heart and mind
away from the Lokadhamm ,
it will be clear.





The Lord Buddha didn't tell us
to escape our problems using our body.
He made us use our heart and mind
to escape our problems.
He wants us to make the heart clever,
using it to make it firm and strong,
to bring happiness into the heart,
so that it rises above the Lokadhamm .

We are people with merit and goodness.
Who are still alive, who have practised,
for removing and destroying the Lokadhamm
from our heart and mind.
We accept that we have been foolish for a long time;
we have to solve this.
Be a Knower, an Awakened One, a Blessed One
through the Dhamma well proclaimed by the Lord Buddha.





Keeping the precepts depends on intention.
We make this "intention" good and pure.
Don't be deceitful and cheat yourself,
changing and adjusting the Dhamma-Vinaya
to suit your Kilesas.
We have to adjust ourselves to meet the Dhamma.
Don't adapt it to suit yourself;
the heart and mind won't have any power.
Because our aim is coolness and cessation
without remainder – Nibb na,
and the happiness lying within Nibb na.

Feebleness, being shaken, no continuity,
they call this the failure of life.
Do something, that is without hesitating and gazing.
If you are not firm, you can't be trusted.
When they are not firm and sincere,
people don't have Samm sam dhi.
Without Sam dhi, where is Paññ coming from?
Not knowing, not understanding,
there is no proper letting go.





When we let go of the precepts, the course of practice,
they call it "improper letting go".

Sometimes there's fear of clinging,
travelling far on the path afraid of clinging to the path,
one flees the path.

This is called "improper letting go".

Crossing the ocean one is afraid of clinging to the boat
and gets out of the boat.

That is called "improper letting go".

We do the best, but don't hope for a reward.

That reward – we don't want to get it, but we still get it.

We don't want to have it, but still have it.

It's like our shadow, that's already there.

Wherever we go, our shadow will have to come along.





Those who practise the Dhamma
don't need to have an I or Me.
Like the Lord Buddha,
who didn't need anybody to respect and admire him,
to praise and try to please him.
You just need to be a giver, someone who sacrifices.

The Lord Buddha practised until he could respect himself,
and let other people know afterwards.
We try to watch ourselves a great deal.
Don't start watching other people, finding fault with them,
this is for our demerit.
But if you watch other people to help them,
that's meritorious.

For Bhikkhus it's an offence
to find fault with other people, it's evil.
But if they watch to help and teach them,
that's meritorious and skilful.





You say: All other people are bad.
Since we were born
we haven't remained friends with many people,
because we enjoy setting things on fire.
Burning friends, burning younger siblings,
burning until it's ruined and destroyed.

If we think there are women, there are men,
our hearts are still quite degenerate.
The heart of an ordained person has to cut this off,
let go, put it down.
Then the heart becomes one,
it becomes unified.





Contemplate our body here:
Take the hair off, peel the skin off completely,
take the flesh off,
in order to destroy the (body-) image.
Throw out any thoughts of it being I, being me,
being a man, being a woman.
This is the way we have to practise,
which will draw out the roots, the base,
will draw out Sakk yadi hi,
that which understands "I " and "me",
he is a man, she is a woman.

If we contemplate too much, our brain gets stressed.
If we don't think at all, not contemplate at all,
Pañña and Dhamma won't arise.
It will only lead to Sam dhi.
After coming out of Sam dhi,
you are like someone who hasn't practised at all.
As the course of our practice,
the Lord Buddha wants us to alternate these regularly.





All people can practise,
independent of their nationality or family.
If they are determined to practise,
the world won't be empty of Arahants
or people who have made an end of their Kilesas.

“Nibb na” is not a distant thing for us,
if we are really determined in the course of practice.

If we emphasise “the heart” and “intentions”,
we will really know, whether our S la is pure or not.
We can conceal things from others or deceive others,
but we can't conceal things from ourselves
or deceive ourselves.

Keeping our precepts allows us
to bow to ourselves, to pay respect to ourselves,
because the true substance of the Lord Buddha is “S la”.





Practitioners, whether they are monks or laypeople,
are sometimes negligent.

When their precepts are not good,
natural Sam dhi, that does not come and go,
which is the basis of Sam dhi, does not arise.
When our S la is good, Sam dhi will also naturally arise.
Sam dhi means there is no greed, hatred and delusion,
it's a mind that is free from the hindrances (N vara a).
If we practise correctly "S la, Sam dhi and Paññ "
will always come together as one.

The Lord Buddha did not want us to grope and fumble,
that's "S labbatapar m sa".

He added at the end of the P imokkha:
"Men pulling out spear-grass have to hold it tightly,
then decide to uproot it, and then it will come up.
If we don't hold it tightly, the grass will cut the hand."





We have to apply ourselves in the practice.
Most monks and lay-people are weak-hearted.
"You can't be weak-hearted!"
Samm sam dhi is Right Concentration or, literally,
'right establishment of the heart'
Our practice is not a matter of going in and withdrawing
like a turtle sticking its head out one moment,
pulling it back in the shell the next.

When we haven't destroyed the Kilesas,
made an end of the savas yet,
how are we going to help other people?
We can't even rescue ourselves yet.
We go and give Metta and compassion to other people.
"This prevents us from reaching Nibb na."





That we have problems, is because we were born.
We will continue to take birth,
because we act out of delusion.
We are deluded by body and self, by objects outside.
At present I believe
everyone is still turned away from the Lord Buddha.
If they haven't abandoned the 3 fetters yet,
they are still turning their backs on the Lord Buddha.

If we know already, but don't practise.
Sila, Samadhi, Paññā don't really arise.
Because the knowledge we got from reading books
or listening to other people
is only knowledge, only Pariyatti (book knowledge).
It is not at the level of practice yet.
Practice has to come before enlightenment,
but that is no small thing.
The Lord Buddha taught:
"All Dhammas arise from causes,
we have to build causes and conditions to reach the goal."





When the mind is thinking about
and considering bad things,
that is a mind, that will lead us to deterioration.
Practising, taking one step forward
and then one step back: this is called,
“a practice that’s neither coming nor going.”

The mind that considers bad things and thinks,
what is not good,
other people don't know it, don't see it.
We know and see it,
it is this kind of thinking,
that prevents us from going to Nibb na.





Magga is the path of practice
we have to walk to make progress.
Know: this is wrong; know: this is thinking,
but don't keep doing it.
Develop Sati by bringing it frequently inwards.
To send the mind outside a lot,
that's the mind that leads us to birth in Saṁsāra.
A unified mind, that is singular,
is a mind that knows emotions and thinking.
Let us all be very determined and firm.
Those of us who think a lot, will have lots of Dukkha,
those who think less, will have less Dukkha.

Train to make your heart unified.
People upholding the Holy Life
have to make their heart unified.
While practising the Dhamma
when we walk, sit or lie,
we have to make the heart unified.





A unified heart does not proliferate.
It's a heart that is Magga,
is the monastery rules, is the course of practice.
The eyes see a form, the ears hear a sound,
that comes and makes contact. It's only that much.
Don't make it into a being, a person, a self, me, you.
Keep training and practising
to make the heart be unified, be singular.
Eko maggo¹¹ is the course of practice, the only path
We have to unify the heart, make it firmly established.
The Lord Buddha taught:
"This is our only way."

Gain, fame, praise don't belong to us here.
They are not things for us.
We judge and value by gain, fame or praise,
by food, goods, money and gold, but that can't be.
We didn't come here intent on the human treasure,
or the heavenly treasure. If you are "a monk",
you have to be intent Magga, Phala and Nibbāna.



¹¹ "Eko maggo" – the only path – is a reference to the 4 foundations of mindfulness.



Being a lay-person, one might think,
that one cannot aspire to Magga, Phala and Nibb na.
“It is possible”, being a lay-person, we have to aspire to
Magga, Phala and Nibb na,
because it is not a matter of the body being ordained or not.
If we practise accordingly, we can also absolutely attain
Magga, Phala and Nibb na.
The course of practice, that is suitable for “monks”,
we can also practise like a monk.
The “assumed monk” can result in being a “real monk”.

We come empty-handed, we go empty-handed.
We have to leave behind external wealth.
In the end you will also have honorable guests
come to discard Pa sukula-cloth for you.
Therefore let's determine to follow the practice.
All of us: monks and lay-people; at the temple or at home.





Practising like this,
they call "Pa ipatti-Puja", it is not misa-Puja¹²
The substance of S la is the Lord Buddha,
being free from greed, hatred and delusion
is the Lord Buddha.

If the heart still needs a place
with a telephone and a computer,
it shows, that our heart is going outside.
It is still delighted and satisfied with the ways of the world.
The heart is still dark, it is still crushed and obstructed.
It's crushed, obstructed and dark,
until it doesn't shy away from evil,
or have shame towards evil.
It mistreats what the Lord Buddha so kindly taught;
it destroys Magga and Phala it destroys Nibb na.



¹²Pa ipatti-Puja: worship through practice; misa-Puja: worship through material offerings.



The Kilesas are clever, Avijjā is clever,
they sharpen us up and teach us.
If we do not have a firm grasp of our foundation
and are not really following Dhamma-Vinaya,
the heart can't fight against the Kilesas and Avijjā .
Our heart is used to old issues,
it likes to go back to old situations,
it longs and yearns for houses where it ate,
places it stayed at and states of being.

Meditators have to have a firm, strong mind,
that doesn't think about, ponder or
consider bad, unwholesome things.
The Lord Buddha proclaimed when he was enlightened:
"This kind of thinking, pondering, considering –
I know you now.
You won't build a house or a home for me again."¹³
The meaning is: The cycle of Saṁsāra
which arises in our heart and mind,
is for us to know, to cut off, to stop.
We have to stop delighting and rejoicing in various things.



¹³ Cf. Dhammapada, Verses 153/54



We release, we let go, we become still,
we set up our hearts to enter Nibb na.

We enter the path to Nibb na,
You don't stress, you don't get flustered
like when we think about things.

We stop the stress, stop being busy,
because being born in a physical sense,
we live many decades, then die,
but birth by way of the mind takes on
many pathways in a single day.
After birth, there comes death,
after birth, there comes death,
it is burning us all the time.





Practitioners who follow the path of the Lord Buddha,
don't have to be afraid of Dukkha, of problems,
of difficulties or of stress.

Because we practice for stopping, for cooling down,
for releasing, for putting down.

For not having an I or having a Self,
we do it for not wanting, for not having, for not being.

The things that give us a problem,
are because we want them,

because we have them, because we are them,
because we get them, because we lose them.

Avijjā is the "Kilesas" that really burn us.

The Lord Buddha wanted us to have Nibbāna in our hearts.

Don't take on an I, a Self, a me,
don't take on being a woman or a man.

Only realize: It arises, it stays, it ceases.

Some things cease quickly, some cease slowly.

It arises, then it will cease,
because everything is not I, not Self.





Make your heart be unified.
Make your heart absorbed in a single theme¹⁴.
Make your heart be liberation.
Make your heart be released and beyond.
Make your practice and your effort steady and regular.

Krooba Ajahns, whose hearts are “Nibb na”,
don't rejoice in worldly matters.
In having a huge Uposatha-Hall, a big S la,
in having anything huge, beautiful and pretty,
because, this is not a part of the religion¹⁵.
It is not, why the Lord Buddha with Metta
built up P rami for Aeons to teach us and help us.

Telling somebody something,
teaching the Dhamma to somebody,
many hundred, many thousand times,
cannot compete with following the practice
to see (for oneself).



¹⁴ Ekaggat rammana; ¹⁵ Lit.: Phra S san : The Lord Buddha's dispensation



You still don't have, you still are not,
the task of practising, still gives you stress,
because your hearts are not Nibbāna.

They only have Lokadhammā .

The physical heart has only pain, bruises
and a trail of wounds.

The Lord Buddha made us shake off the "Lokadhammā "
from our hearts.

Before we can know ourselves,
we're neurotic and crazy, again and again;
we don't recollect and we haven't yet seen.

The Lord Buddha wants everybody to see the Dukkha,

see the danger in Saṁsāra,
he wants us to see the cause of Dukkha
and the cessation of Dukkha.

Be determined to practice.

Nobody can help us, do the practice for us
unless we practise ourselves.





There is no place without practice.
When we get up in the morning in our lives,
we start practising.

The in- and out-breath at ease,
we also have to practise when we do our work and duties.
We have to make S la and Dhamma
our place of establishment.

We have to be determined to practise, to train ourselves.

Make the practice consist of thing that are good,
that are right and beautiful.

We have to continue practising until the day we die,
not just for a day or two.

We have to do it until we are experts,
this is called the course of practice,
the duty of our daily lives.





May all of you keep this well in mind,
try to have S I , Sam dhi and Pañña for yourself.

There is no other refuge for us
apart from the Lord Buddha,
the Dhamma-Vinaya and the Noble Sangha.

Try to encourage yourself like this:
The Lord Buddha and the Krooba Ajahns
are not forcing us.

They are showing us kindness,
pointing out our hidden treasure,
giving us the noble treasures.
The external Buddha, the brass Buddha,
the golden Buddha,
they are easier to build
than the Buddha in the heart and mind
we are practising for.



**A good heart,
a heart at ease.**



**If it dies, let it die, because we have practised.
We keep the precepts and hold the Dhamma-Vinaya
and are upholding the true Buddhasāsanā.
Making up our mind like this, one is called:
a Tudong-Monk, a Tudong-Sāmaṇera
or a Tudong-Layperson.**

