

Vatta Paṭipatti

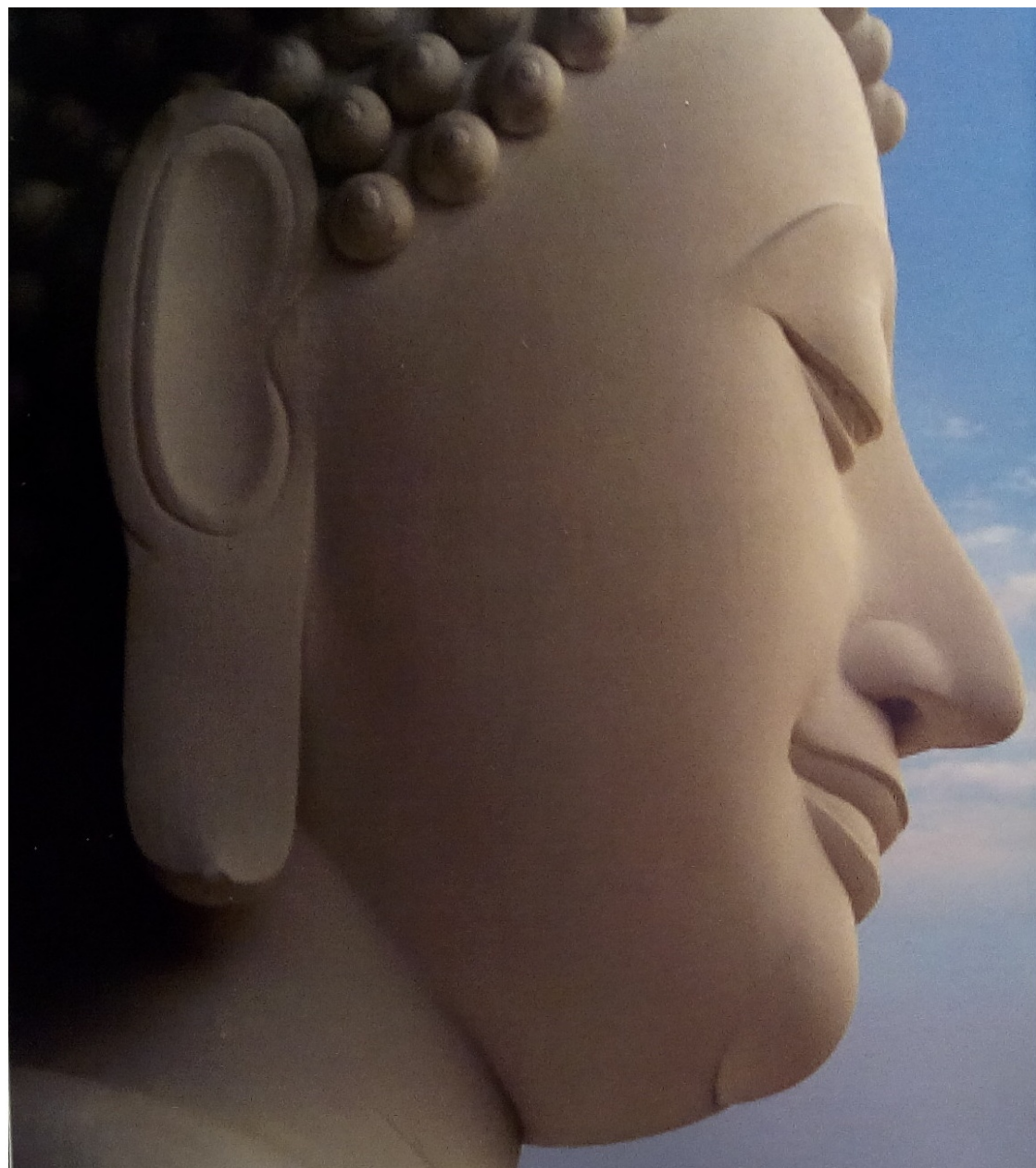
– Teachings on Monastery Etiquette –


Luang Por Gaṇhā Sukhakāmo

Vatta Paṭipatti

*Teachings on
Monastery Etiquette*

Luang Por Gaṇhā Sukhakāmo





Namo tassa
bhagavato
arahato
sammāsambuddhassa

Homage to the
Blessed,
Noble and
Perfectly
Enlightened One.

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For other books by Luang Por in English or German visit:

<https://tinyurl.com/y7p5oyx3> (leads to Google Drive)



Contents

Introduction.....	9
Intro: What wat is what.....	11
The highest refuge.....	13
How to benefit ourselves and others.....	21
A character based on delusion.....	29
The duties of a being a Bhikkhu.....	37
The practical part of Dhamma.....	45
Focus on taking responsibility.....	55
Instructions on Korwat.....	65
Advice for those who will ordain.....	69
Restraint by Sīla	75
Restraining the faculties.....	87
People in Training.....	95
The merit of bowing and chanting.....	105
Nekkhammapāramī.....	109
Life is short, don't be careless.....	115
Instructions for new monks.....	121
Right respect.....	137
The Dangers in the Sāsanā.....	145
The dangers of the Holy Life.....	149
Duties related to lodgings.....	155
Practising Samādhi a lot.....	161
May you practise happily.....	169
Sakkāyadiṭṭhi.....	173
Glossary.....	175

Introduction by the translator

This book contains a compilation of talks on Monastery-Etiquette that Luang Por Gaṇhā Sukhakāmo gave at Wat Pah Subthawee Dhammārām over the course of several years. Some talks are instructions to newly ordained monks, others were given when Luang Por felt the need to put his foot down and throw his (spiritual) weight around a bit after monastics and/or lay-people were going overboard in certain areas.

Luang Por has an unusual style of teaching. A monk writes down what Luang Por is saying, and then goes to the Sālā to read it out to the monks and the general public. The talks in this book were compiled and read again by a monk from a different branch monastery for a CD. Therefore it is difficult to tell what the atmosphere was like at the time the talks were originally delivered. The choice of words often suggests that there must have been a range from kind, encouraging and supportive up to spicy, stern and thundering.

These talks address many issues that foreigners are often particularly confused about. In daily life at the temple, it is difficult to discuss these matters because many Thai people know little about Western culture, and the time at Luang Por's Kutī is too precious to discuss points not directly relevant to one's practice. I hope that this book will help people get a better understanding of the interplay between Vinaya, Thai culture and Luang Por's individual style. For more teachings on Dhamma, please refer to the previously released book "Jai Dee, Jai Sabai Delivery 42".

Luang Por kindly gave his permission for this translation and I would like to express my gratitude to him and to all the people who helped in the process of creating this book. I am particularly grateful to the Western Forest monks and nuns of the first and second generation, who had to start from scratch and paved the road for later generations by passing on their knowledge and understanding in countless books and talks. I would also like to thank everyone who provided free resources such as dictionaries, glossaries and translations of the Pāli Canon. Special thanks to the members of the Lotus Volunteer Group, UK for proofreading the English.

I am neither a Bhikkhu nor Thai, so please beware of the shortcomings this translation inevitably has. If something feels wrong or doesn't make sense to you, leave it aside or ask Luang Por, when you get the chance.

Sāmaṇerī Viveka
Wat Pah Subthawee Dhammārām
January 2019/2562

Intro: What *wat* is what

To help ease understanding of the topics that Luang Por Ganhā is going to discuss in the following talks, here is a definition of some key terms that will appear throughout the talks.

Vinaya: The monastic rules and way of life that the Lord Buddha laid down for the monks and nuns. The Vinaya is the first of the “Three Baskets” that contain the teaching of the Lord Buddha. This term is always left untranslated.

Kiccavatta: This word is usually translated as “duties”, Ājāhn Thanissaro translates it as “protocols”. In the narrow sense it refers to the 14 sets of duties that the Lord Buddha laid down in the Vinaya to organize the following matters: arriving monastics, monastics as hosts for guest monastics, departing monastics, blessings at the mealtime, behaviour in the eating-hall, going on alms-round, living in the wilderness, lodgings, sauna, toilets, looking after one's preceptor or teacher, the preceptor/teacher looking after the pupil.

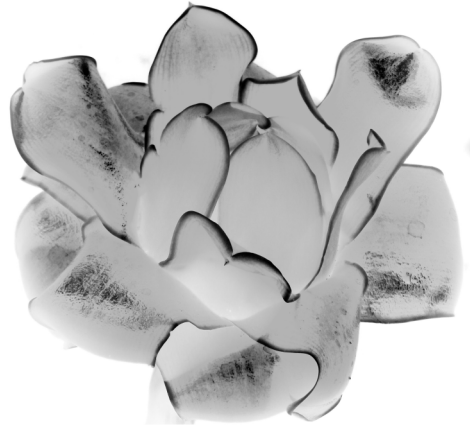
In a broader sense this term includes all kinds of duties that monastics and lay-people perform in a temple. These can be Saṅgha offices such as being the work-monk or individual tasks like making brooms. Among the lay-people there are duties like kitchen-manager, gardener, driver or being responsible for certain lodgings. Common duties of short-term lay-people include sweeping the temple, helping with the alms-round, preparing the meal and keeping the bathrooms clean. This term is left untranslated or translated as “**monastery duties**”.

Korwat or Korwat-Paṭipatti: This term covers the aspects of how the Vinaya is applied in a particular temple or lineage and the way the daily practice is organized. It

includes the daily schedule and guidelines on how to use the requisites and facilities of the temple and how to relate to each other. It deals with the more external aspects of the practice and tells you what you are supposed to do, how and when. An example of a very elaborate Korwat that Ājāhn Chandako wrote for the community of Wat Pah Nanachat can be found here: <https://tinyurl.com/yb57u9hz>. This term is either left untranslated or translated as “**code of practice**”.

Paṭipadā: This term refers to the content of the practice, the aspect of applying the Dhamma in practising the teaching of the Lord Buddha. It refers to the internal development of the individual. In the Suttas, a gradual training that includes restraining the senses, being mindful in one's actions and settling down to enter formal meditation is explained. Common themes in the Thai forest tradition are developing Pāramī, contemplating the body and developing loving-kindness in all postures in daily life. This term is left untranslated or translated as “**path of practice**”.

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



The highest refuge

Your refuges are the Vinaya, *Sīla*¹ and the Korwat that the Lord Buddha laid down for you as a principle and standpoint. No matter where you are, at any place the *Dhamma* and the Vinaya will take care of you and protect you from danger and there will be the highest prosperity and beauty possible. The Lord Buddha taught, that the Noble Dhamma, the *Dhamma-Vinaya* will be the substitute for the Noble Sammāsambuddha.

Your method of thinking, speech and actions has to be within the Dhamma-Vinaya. Don't become weak and feeble! A clock is always advancing, neither slow nor fast. Your *heart* also has to adjust itself to meet the rules, to get into the Vinaya and the timing. The Lord Buddha does not want you to give importance to your I and Self and put it in charge. He wants you to give importance to the Vinaya, make it your basis and put it in charge. Then you will experience peace and progress all the time, wherever you

1 Word in italics are explained in the glossary.

are staying, in any place or district. You will be your refuge and you will be a refuge for others, because you are following the way of the Lord Buddha.

The Lord Buddha does not want you to lose the way and miss the point. He wants you to get a grip of the principles of practice by using all means available to you. Then you will put forth effort, help society and look after the people. When you are born, you depend on your parents. You use the goodness and *Pāramī* of your parents. When you ordain you depend on the Lord Buddha and use the *Pāramī* of the Buddha. The people revere you and pay respect to you because of the *Pāramī* of the Lord Buddha. Your *Pāramī* is that you are following the path of the Buddha.

The theme of material goods and comforts is not your goal, it is not your focus. Your aim is to keep the Vinaya as best as possible in all aspects and to keep all the precepts. Having *Paññā* means renunciation, not to follow your desires and emotions. These are evil things, these things will keep you in the cycle of birth and death. When you want to do something, don't do it. When you want to speak, don't speak. When you want to think, don't think.

There is no other thing that is more precious than the *Triple Gem*. You have to depend on goodness and what is right, depend on the Vinaya and all the precepts. Don't lose the plot and depend on food, a house, a *Kuṭī*, a *Sālā*, a splendid car. These things are not a true refuge, they are not a lasting refuge. These things are only for relieving *dukkha*. You will need a healthier and stronger *Samādhi* than that to proceed and take the next step. If you know that you are weak and feeble, you have to pull your mind away from that mood. Dispel the thought, that not getting to follow your desires, emotions and *Kilesas*, is something you are not able to do. It is something good, something precious.

Sīla and Dhamma-Vinaya are things the Buddha proclaimed for you to attain real happiness and the ending of dukkha. It is not temporary happiness for a short period, that arises, stays and disappears. It is the real ending of dukkha. Your life will be free from issues and problems. Because you are able to hold the principles and the code of practice you will get some "Oh"-moments like: Oh, I am merely practising according to the Dhamma, according to the Vinaya. I will reach spiritual powers and the Kilesas won't be able to cause me any danger.

The Lord Buddha does not want you to put emphasis on material things. He wants you to focus on practising Sīla, keeping the precepts, follow the Korwat, do walking- and sitting-meditation and train the heart. The Lord Buddha compares money to a poisonous snake. It makes everyone in the world quarrel with each other. Husband and wife are arguing with each other because of money and wealth. Parents and their offspring are quarrelling with each other over property and heritage. Heads of the Saṅgha are quarrelling with laypeople and among the community because of money and material things. Material things are a kind of happiness you are falling and craving for. They inevitably make you become unpeaceful. You want to get a big, nice Kuṭi, you want to get a nice, big Sālā. Wherever you have any wanting, there and then you will have dukkha too.

You ordained as monks. The monk will disappear more and more, there will only be a *Peta*, a *Yakkha*, *Māra* or an *Asura* arising in your heart and mind, because you have lost the point and are deluded by material goods. There is a new age coming up again, the Kilesas are developing all the time. The sons of the *Saṅgha* are getting deluded by cars and vehicles, fall in debt and break the precepts, both

directly and indirectly to acquire these goods. Material goods are things that exist, but you are losing our focus, are getting deluded and start liking and delighting. The Lord Buddha taught us to be peaceful and to have *Sati* and *Sampajañña* and not to believe in and listen to that. When you start following your desires and thinking, that will really be a problem.

The Lord Buddha taught that happiness and peace are in being wise. Wisdom means that you have to *renounce* and not want, not have, not be. When someone's heart is peaceful and cool and does not have Attā, I and Self, then, according to the Lord Buddha, that person will reach happiness and the end of suffering. If you practise well and correctly, all kinds of material goods, possessions and money will also come flowing and pouring in, because relatives and society will start to respect and revere you. They will come to make merit because you are a suitable person for them to make merit, revere and pay respect to. They will say that you are truly good and precious, worthy of respect and admirable. You are following the Buddha, following the *Sīla* and the *Vinaya*, you are not deluded by the world and *Samāsāra*. You are a *Pūjanīyapuggala* (person to be honoured), an example. You have to be an example in body, speech and mind, in accordance with what the Lord Buddha taught out of compassion.

Practising is a difficult thing to do, it is hard. It is something that goes against the world, against the current, against the *Kilesas*, *Taṇhā*, conceit and grasping, all of which are more enormous than the Sumero mountain. Whatever you perceive as big in the physical world, is still not as big as your *Kilesas*, your Attā, I and Self.

In order to reach Nibbāna, to reach real happiness and the end of dukkha, you have to worship by practising and not just be philosophers, talkers and teachers. The Lord Buddha wants you to adjust your body, speech and mind through practising. You don't have to be interested in when you will get to reach happiness and the ending of dukkha, because this interest means thinking. If our thinking is full of selfishness, it is micchadit̄ṭhi (wrong view). A way of thinking that lets go of selfishness is Sammādit̄ṭhi (right view). Happiness and dukkha are *Saccadhamma*, they exist naturally and if your heart does not go into wanting them to be like this or like that, happiness and suffering is to be found here.

The Lord Buddha wants you to settle down to practise. When you are at a temple and there is only one or two or three monks – never mind. It doesn't matter if there are laypeople or not. The important point is: May you be determined in taking the heart towards renunciation and removing greed, hate and delusion. Make the heart firm and take *responsibility*. Don't start thinking in a way that discourages yourself and drags you down. When it is hot, you adjust to it in the mind, when it is cold, you adjust to it in the mind. When people are good or bad, you adjust to it in the mind. You have to adjust to everything in the mind.

Don't go finding faith by looking at lay-people like this: How are those lay-people? Are they making merit by offering food into the bowls? Are they good supporters? Don't start thinking like that, because all these things arise from yourself, your actions, your (bad) karmic results and your merit. It is all up to you. Whatever bad *Kamma* a person makes, he/she will naturally receive just that. When you improve in your heart, speech and actions, then everything will become good by itself, exist by itself.

Pāramī is like planting a seed of a species of plant. It is easy to plant, but to nurture and look after it, give it water and fertilizer and protect it from weeds and insects is difficult. Don't let your path of practice relating to your thinking, speech and actions stray off the way, the goal and the Dhamma of the Lord Buddha. Breaking the precepts, breaking the Vinaya, even a little, means to damage yourself. It means to damage society. It means to be in the dark, thinking: "Dhamma-Vinaya was taught by the Lord Buddha for us to build communities, for us to have proper rules and regulations." The goal is *Magga, Phala and Nibbāna*. It is not harmony on the outside. Harmony on the outside will come from a result which is: the heart. If you throw out the Vinaya and break it, it is detrimental to you and the public.

The public is important. Everyone is selfish and only care for their relatives and friends, their village, area and country. They don't keep the broader picture in mind - the happiness and the end of suffering of humankind and all beings in the whole world. In whatever you do, there is always some concealed selfishness. For example giving *Dāna* hoping for something in return - a better existence and rebirth or a promotion in rank. Similarly keeping the precepts for a better existence, for a higher rank; not doing it for renunciation and letting go.

A *Sanḥadāna* will bring great merit and fruit, because it is a *Dāna* that is void of any hopes for getting something in return but is for destroying *Diṭṭhimāna*, I and Self. When you are in a group, among subordinates and followers, you have an I, a Self – you have dukkha. You are famous, which is dukkha. You have peers and partisans, which is dukkha.

When you have an I, a Self, how are you going to reach the Dhamma and Nibbāna? Because Nibbāna is something that is free from greed, hatred and delusion, it doesn't have any I and Self.

The system of I and Self, subordinates and followers is a system of rules that discriminates, that believes in status. It is not Nibbāna. You look at people in terms of this or that group, this or that religion, this or that part of the country. You are dividing into groups. I and Self are not pure. There is something hidden within, concealed by I and Self. In your life, your Sati and Paññā will be contaminated by stress all the time. The Lord Buddha wants you take a good look at your way of thinking: It is all just for Nibbāna, your actions are just for Nibbāna, your speech is only for entering Nibbāna, for goodness and what is right, only for Dhamma-Vinaya. It will be your refuge, regardless of where you live nor what you are doing.

Sila means to take responsibility. Samādhi is firmness. Paññā is insight, letting go, renouncing, developing the *Indriyā*, developing yourself all the time.

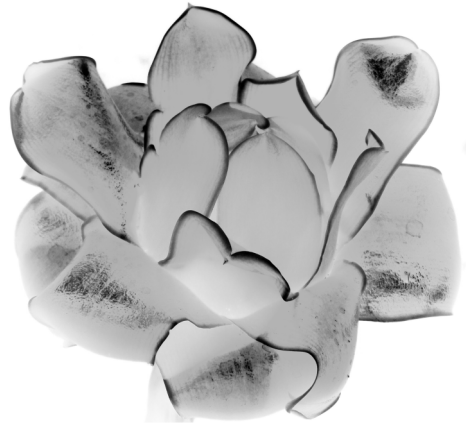
Today I have brought you the Dhamma, the Teaching of the Noble Sammāsambuddha, which is a pure Dhamma free from greed, hatred and delusion, for attaining Magga, Phala and Nibbāna. For today this is enough explanation of the Dhamma, so I would like to end with this much. May the power of the virtue of the Lord Buddha, the Dhamma and the *Ariyasangha* be the cause and condition that all of you will reach the goal, namely Nibbāna.

Instructions that Luang Por Gaṇhā Sukhakāmo gave out of loving kindness on Monday, the 26th January 2558 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*But the modern
Kammaṭṭhana-monks have changed
from being peaceful into being busy.
They have a telephone, internet,
Facebook and a computer.
They have everything in the world.
The only thing still missing
is a pair of trousers.*





How to benefit yourself and others

How can you use your life to make it beneficial for yourselves and for others? The Lord Buddha, out of compassion, taught, that the thing that benefits yourself and others is not to do any evil and to make merit and accumulate goodness and Pāramī. Establish yourself in not being careless. The foundation of doing good is: keeping the precepts, observing the Vinaya, doing the monastery duties and the Korwat. These things protect you from doing any evil – small, medium and big evil. The precepts close off unhappy existences, because the Lord Buddha laid down these rules and regulations for your thoughts, speech and actions.

Look at examples from the time of the Buddha. The Arahants, the Noble Disciples - there was no one who broke the precepts or went against the Vinaya. They were able to practise the small and minor points of the Vinaya clearly - apart from a few shameless monks who ordained with hidden motives and exploited the Sāsanā and the faith and devotion of the people.

Look at the example of Luang Pu Mun, Luang Por Chah, Luang Ta Mahā Boowa and others. They were able to practise the precepts and the Vinaya in all its points and aspects. They knew: Whatever is wrong, that I won't think, say or do. The monks at the time of the Buddha or Luang Pu Mun, Luang Por Chah, Luang Ta Mahā Boowa and others, they ordained, they practised, hoping for Magga, Phala and Nibbāna only. They didn't take delight in eating and resting, they didn't take happiness from socialising. They focused on peace and seclusion in their practice. The monks of the older generations, the Kammaṭṭhāna-monks from 50 or 60 years ago, had sacred practices, every temple was peaceful. At night, when it was dark, one could only hear the sound of cicadas moving around singing.

Forty or fifty monks lived together for two or three years, yet they didn't know: What is that monk's name? Where does he come from? What kind of duties does he have? They didn't know, individually they attended to peace and seclusion. They didn't talk and chat. There were some monks, that the majority of monks never saw talking. To behave and practice in accordance with the Dhamma, the Teachings of the Lord Buddha, you must use peace and seclusion; you need Sati-Sampajañña within yourself. Even when there is a community of many monks, you will have peace within yourself. You have to use the right amount of Samādhi for contemplating yourself. Does my current life have any defects and deficits that I have to resolve? Is there anything I need to add?

You do some walking-meditation, some sitting-meditation, some chanting, you clean the Kuṭi, the bathroom and toilet. You do everything to gain good virtue, for renunciation. Not for wanting, having or being.

Any dhamma, that is for accumulating Kilesas, that dhamma is not the Dhamma, the Teaching of the Lord Buddha². You do everything for Pāramī, for renunciation. Whereas previously, you did things out of grasping, out of desire for things, to gain happiness and fame. There is just wanting. May you do things to renounce, to let go, to be free from Diṭṭhimāna.

The Lord Buddha doesn't want you to grasp. If you are grasping, you have to confess it. If you keep the precepts, do sitting-meditation and walking-meditation merely to be agreeable to other people, this is wrong Sīla. If you clean the temple, so that others will respect and revere you, this is also wrong. If you don't do chanting, walking- and sitting-meditation, that is also wrong. If you don't sweep the temple and keep your Kuti clean – again, that is wrong. The Lord Buddha blocks the Kilesas from all sides and angles. When you eat food, he wants you to have Sati-Sampajañña, because the Buddha wants you to eat that food as medicine to prevent sickness. It shouldn't be too spicy, too salty, too sweet. Enough to maintain the material body, as a medicine to treat sickness. He does not want you to attach to food. "Attached" means liking it. "Attached" also means: not being able to move. Like a car that is stuck in mud or people who are paralysed or blind. They can't move.

Whether it is food, clothes or the dwelling, the Lord Buddha taught, that they are just requisites to be used for developing ourselves and making an end of this heap of dukkha. For developing ourselves to enter Nibbāna.

2 Cf. Anguttara Nikāya 8.53 (Gotami-Sutta)

These days the world and society are developing technologies, delicious things, nice forms, lovely sounds and all kinds of conveniences to make your mind go to heaven while you are still alive. It is the cause and condition for monks and lay-people to get deluded. You don't see the importance of keeping the precepts, practising the Dhamma and developing yourselves to seek Magga, Phala and Nibbāna.

The mind takes the path of the world. It is coarse and distracted. Your heart becomes really absorbed in the topics of dwelling, eating, gain, fame and praise. You start delighting in earning a living and happiness. You forget to develop Sīla, Samādhi and Paññā. Spiritual leaders, the Saṅgha, Sāmaṇeras and Dhamma-practitioners are getting on the wrong path, they wander off in all directions. They have to turn around and return to following the Lord Buddha. When you believe in yourself a lot, you will have a lot of problems. When you believe in yourself just a little, you will have few problems.

Happiness, comfort and delighting have no end. No matter how much you give in, it won't get full. It is like a burning fire, no matter how much fuel you add, it won't go out. It will only get bigger. Over the course of a day, you fall into hell in one moment and go to heaven another moment. Overall, there is more falling into hell.

The Lord Buddha wants you to follow the Middle Path. Don't be interested in liking and disliking. Make Dhamma-Vinaya your principle. Your life is like a clock. It always runs in accordance with time. Your lives have to run in accordance with Sīla and Vinaya all the time. There are no exceptions at all. When the time comes to do something, you do it. However many days, months or years – you do it. Practising like this is called following the manner of the

Lord Buddha, upholding the path of practice of the Buddha. People who develop wisdom, clever people, have to practise letting go and renouncing. Don't cling to eating, resting and being comfortable. That makes you not clever. Your Samādhi has to be strong. You must not depend on forms, sounds, odours, flavours, gain, fame and praise. You have to rely on Dhamma-Vinaya and the Korwat.

If you don't practise like this, you don't have any principles and no standpoint. The longer you are ordained and staying at the temple, the more stupid you get, because you are not following the Lord Buddha. When you miss going on Piṇḍapāt and doing the chanting, your Sīla is stained and blemished. When you don't come at 3 AM, your Sīla is blemished. When you break the Sīla, you are selfish. You are not earnest and are not letting go of Self. Then your ordination will be regarded as a counterfeit. Even though you have faith in ordaining, your Samādhi is not strong, it is feeble.

The Lord Buddha taught us to have strong Samādhi. He does not want you to be deluded by the ways of the world and material things. Even though you shave your head and put on robes, your heart is not a monk yet. Because your heart is still attached and deluded, it still has a lot of Diṭṭhimāna. Your behaviour is not quite useful yet, it is not correct. If you are not determined to practise for Magga, Phala and Nibbāna, your path of practice will be weak. Your Dhamma-talks, the teaching, that is pure, will turn into Āmisapūjā (worship through material things). It won't be Paṭipattipūjā (worship through practice). As monks, as Samaṇas, the Lord Buddha wants you to do Paṭipattipūjā and not take up Āmisapūjā. He does not want you to worship material things.

When you have been ordained for many Vassas, you have to walk in front of others when going on Piṇḍapāt. Whatever you do, you will be in front. When you are someone with bad Sīla, with blemished Sīla, then those who walk behind you and sit down to eat behind you, won't be happy. They will resist bowing to you and greeting you.

The Lord Buddha wants you to reflect like this: My life has to be beneficial for me, which means Nibbāna. It is not for accumulating material things. Everyone's heart wants to go out, you all want to go on trips here and there and go to see lay-people here and there. You can't go. You want to make phone-calls. The Kilesas are burning you all the time. You are not able to be with Samādhi, because your mind can't come back and find itself, because it stays outside.

The Lord Buddha wants you to stop your mind. When it wants to think, to talk, to do something, you won't think, talk or do anything. It wants to go, you don't let it go. When you let your mind wander a lot, there will be a lot of evil and the Kilesas will be enormous. There won't be any virtue. When weeds are still small, they can be pulled out easily. When they are big with many shoots, you can't uproot them at all. You have to use Sīla, Samādhi and Paññā. If you only escape to the left and right, hide in front or in the back, if you are in debt, the debt won't go away. When you still have Kilesas hiding somewhere, they won't disappear.

You have to reflect on this. The more you postpone things, the more time you lose. When you have been ordained for a long time and your Paṭipadā does not meet the standard the Lord Buddha laid down, both you and the public will get damaged.

The Lord Buddha wants you to turn around and reflect: I have to behave such, that my life is beneficial for myself and for others. To practise the Dhamma I have to invest capital and effort through difficulties and hardship. If no difficulties arise for myself, it is considered that I have not practised.

The Sāsanā of the Lord Buddha has temples in almost every village. But they are lacking personnel, meaning: monks who practise well, who practise correctly. You are Kammaṭṭhana-monks of the new age. You see the old generation wear old, tarnished cloth, holding a big alms-bowl. You only follow them a little bit, you don't take up everything. Kammaṭṭhana-monks emphasise chanting, walking-meditation, sitting-meditation and putting forth effort. They live together peacefully. But the modern Kammaṭṭhana-monks have changed from being peaceful into being busy. They have a telephone, internet, Facebook and a computer. They have everything in the world. The only thing still missing is a pair of trousers.

Ordaining with the goal of Nibbāna is a difficult thing. Lay-people use monks to do funeral chanting, house-blessings and all kinds of rituals. Some monks are good, others are not, lay-people are going to let us down – never mind. The Sāsanā does not deteriorate, temples and Viharas don't decline, but you are gradually declining from the Sāsanā.

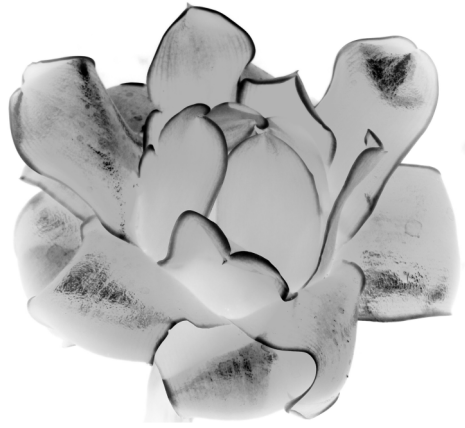
The Lord Buddha wants you to think about it well. He does not want you to do things that are not in line with the teachings of the Buddha. Monks get a lot of reverence from the people. Parents and old people bow to you, everybody has to bow to you. When they are bowing to you, the Lord Buddha wants you to examine: Am I worthy of being bowed to yet? Am I a disciple of the Lord Buddha yet? If

you already know the Eightfold Path, know everything, but are not doing it, are not letting go, are not practising, then your heart is merely a Peta, a Yakkha, a Māra. You are doing everything, your heart is bold and you are shameless, not ashamed of doing evil.

That, what makes your parents bow to you, makes old people, Bhikkhus and Sāmaṇeras bow to you, you can settle into all this. You merely have to adopt the manner of the Lord Buddha and follow him in a direct way. When it spreads in the heart, it will gradually get better and awaken. The state of being paralysed in the heart will begin to lift and the heart will become stronger. There will also be progress in the temple, it will be peaceful and nicely cool as if the Lord Buddha is still with you. If you are thoughtless and let this pass by, it's like a bear eating honey. There is little Samādhi, the Sīla is blemished and you sit impassively while your Paññā is fluctuating. You can't improve it.

Wherever you are, you have to be determined to practise. If being with friends makes you weaker, then not having friends is alright, otherwise it becomes a deadly embrace. You cannot go by quantity alone, that is not correct. Because in a temple like that there are no monks, there are only people. There is only a crowd. There is just a group, a gang. Where are these people? They are dwelling in your heart. If you are not contemplating well like this: "Is it appropriate for me to stay in robes or should I be a good lay-supporter?" you should take this for your reflection.

Instructions that Luang Por Gaṇhā Sukhakāmo gave with loving kindness on Sunday, 28th January 2558 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



A character based on delusion

People's lives differ in their accumulations. Some people build a character based on delusion (mohacarita), some people's character is based on hatred (dosacarita) or greed (lobhacarita). Some people create a character based on faith (saddhācarita) or on wisdom (paññācarita). These accumulations come from previous existences. They are not the same. Whatever appears in your mind a lot, what you think about often, that is your old Kamma, what you have collected.

The Lord Buddha wants you to examine yourself: What kind of person am I, what is my manner? Then you will be able to improve yourself in the right way. It is as if you are ill. If you know the cause of the disease, then you can cure it easily. If you don't know what your sickness is caused by, then it will be difficult to treat.

The manner of the delusion-type of person is a lazy manner. They are attached to happiness and comfort, only interested in eating and resting, in their tongue and belly, in consuming, playing and going out. They don't know how to plan their work and how to make a plan for their expenses and goods. They don't like to think and are lazy in

studying. They don't like cleanliness, their clothes are dirty. They like to use workers and don't like being leaders. They lead their lives one day at a time. They like to drink spirits and beer, like gambling and drugs and so on.

If you are like this, you have to improve these things, you have to oppose them. If you don't practise opposing them, your life will remain as before, because your habits and your nature will be just like that, it can't be any other way. Taking ordination can't improve it. Taking up studies also can't improve it. In order to do it, you have to practise opposing the things mentioned above.

You don't want to learn, but you have to learn. You don't want to study, yet you have to study. You don't want to think, you still have to think. When you are lazy, you have to resist and endure it. When you are not clever and don't understand, you have to study and seek knowledge from people who are more clever and skilled than you. For you it is easy to move house or change your car, but to change your mind is difficult, because you have to change your mind through practising. Likewise the habits and the nature that you normally have. May you be determined like this: It is necessary that I change my life in a good way. To achieve this, you can not use thinking alone. You have to use your behaviour and practice. You need resistance and endurance, need to take responsibility and make effort in renouncing to the utmost.

You ordain and stay in the temple to practise. This means you are going to train, practise and change yourselves. If you don't change yourselves, it is equal to wearing the yellow robes for fun, or putting on the white clothes for fun. It is the same as with a monkey. It grabs a set of clothes to put on and wears it. Wearing them won't change his behaviour and practice. That monkey it is still the same old monkey.

The Lord Buddha wants you to think, so that you learn how to think and get to practise. Because practising means going against the world, going against the current. It is going against moods, tiredness, difficulties and hardship. It is worship by practising. It is a matter of heart, mind and sentiments, which are going to remove greed, hatred and delusion from your heart and mind. Doing this is not a matter of a single day. Like when you keep the Uposatha-precepts at the temple only on the 8th day and the 15th day and on the other six or seven days you let them go. It is not like that. In your practice you have to practise every day until your last breath.

Like people who keep the five precepts. They keep them every day. Don't let the five precepts become blemished! There is no exception whatsoever. The various duties, which you are taking up as part of your worship by practising, you have to do them every day. You can't make up any excuses for health reasons or because of tiredness. If you have a lot of excuses, then you can't train and practise yourself. You have to use a Paṭipadā that is continuous.

Look at some people, they are not able to be lazy, other people are not able to be diligent. This is meant by old Kamma, this is an old Paṭipadā. People who are able to change themselves are not ordinary. One has to be special. Worship through practising is something difficult. It is more difficult than giving material things. Because it is difficult, you will get tired, hot and cold. Around this heat and cold and tiredness you will get to accumulate goodness, Pāramī and virtue. This kind of taking responsibility is a good thing. Persistence like this is a good thing. Renouncing like this is a good thing.

When you are ordaining and going to practise, the Lord Buddha wants you to train and practise yourselves to the fullest. If it makes you extremely tired – never mind! Many children of the lay-people who come to stay at the temple, have a foundation of laziness, they are of the delusion-type. Their parents bring them to ordain and stay at the temple, because they hope that they will become good children and change. If you come to ordain and practise, but you haven't practised yet, this change for the better can't arise and manifest. You can even get worse than before, comparable to a patient who is ill, who refuses to take the medicine.

May you turn around and look at yourselves. Am I turning myself into a person who takes full responsibility yet? Am I renouncing to the utmost already? Am I unflinching in my persistence yet? You know that is still not very much, not complete yet, it is only enough not to cause offence. Changing oneself in a good way is not an easy thing. You have to take responsibility and renounce. You have to be really persistent. This morning it is 3 AM, 4 AM, 5 AM. This is a time for sleeping. If someone is not truly renouncing, not really taking responsibility, not being truly persistent, you can't do it. This is worshipping by practising.

At 6 PM when the bell sounds, you come to do sitting-meditation. If you don't renounce and take responsibility and are not firm, then you can't do it. When you can do it, and you do just enough to pass the time and not to look bad, this is still regarded as improper. It still regarded as failing the exam, not passing it.

Because you naturally know your own heart, you scold yourself: I am still one who is not earnest, I don't take responsibility yet, I am not renouncing, I am not persistent yet. You accumulate evil, accumulate Kilesas. They increase

and in the end there is big evil, enormous evil. The heart is not peaceful, it can't stay and can't carry on getting or being ordained. Or those who can ordain and can stay, do so because they are bold and shameless, not ashamed and afraid of doing evil. They take the excellent Lord Buddha as a disguise to make a living, for being a parasite plant of society and the Buddhasāsanā.

The Lord Buddha want you to examine yourself: Am I worshipping by practising yet? Because worship through practice is a very good thing, it is a very precious thing. Accumulating goodness and Pāramī like that is a good possession, a precious possession, but it is something that is difficult to do. It doesn't matter if your head is unwise and disapproving, as long as you are using the Dhamma, the Teaching, for practising and training yourselves, for changing yourselves and for improving and elevating the state of your mind.

The Lord Buddha taught: Wherever there is practice, there won't be a lack of Magga, Phala and Nibbāna. You are staying in this temple and the *Krooba Ājāhn* is looking at which Bhikkhu or Sāmaṇera is renouncing and who is taking responsibility. And the lay-people who live at home are also looking at which Bhikkhu and Sāmaṇera renounces and takes responsibility. If you don't renounce, don't take responsibility and are not persistent, this is called not being a disciple of the Lord Buddha and just being a parasite of the Buddhasāsanā. You listen to a Dhamma-talk, hard words. You are shocked. When you are shocked, you have to determine to practise. But if you are shocked and remain indifferent, it becomes even more serious. It can't be like this. You can't apply your old habits, the habits of the delusion-type. You have to change yourself.

There are many temples in Thailand. To use them to hide in this or that temple to pass the days and the years is a possibility, but your character won't change for the better at all like this. The longer you are ordained, the more we will have to walk in front leading the Piṇḍapāt. Whatever you do, you will be the leader. When the leaders are monks of the delusion-type, how are they going to lead their companions and the community? They can't even keep up themselves, so how will they be able to lead others?

For those who are ordaining without disrobing, you have to reflect on this well: You can only escape the Korwat and the Kiccavatta on a day-to-day basis, but you can't escape the time that is passing. You don't want to age, but still age. You don't want to get sick, but still get sick. You don't want to die, but you still die.

When you are ordained for a long time, you become leaders. You have to be the head of the Saṅgha, be the abbot. Think about this well: The good sons and grandchildren who are going to come, what are they supposed to do? Because their parents, who are blind, deaf and handicapped are landing in a dead end, they will end up in a dead end all the same.

Training and practising yourself will turn into something precious, a model, an example, a field of merit for the world, for the village, the country and society. The Lord Buddha wants you to practise. When you are practising, you won't die. What will die are greed, hatred and delusion, these things will die away in you. I have never seen anyone who practised well, who practised correctly, die of it. It is only greed, hatred and delusion, namely moha dying in them. You don't really want the moha in your heart and character to die.

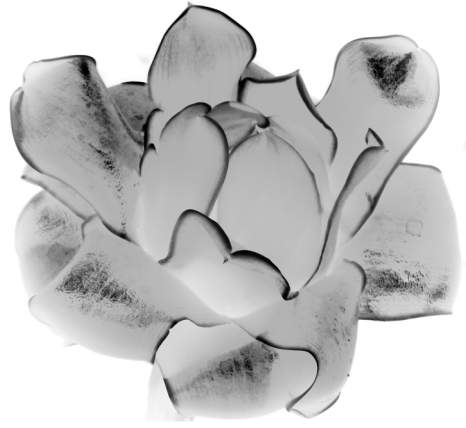
The Lord Buddha wants you to abstain and endure. To take this body, eat the food of the people, use the dwellings and medicine provided by the people and be determined to practise. Then you will gain merit and become most skilful. This merit will reach your relatives and the people. As long as there was only evil in you, your heart was in debt. You will take any merit and skill and give it to relatives and the lay-people. The lay-people in the kitchen, they prepare food for you to eat. They also get tired; have to get up at two or three AM hoping that you are going to practise well and correctly. During the day they still prepare food and afternoon drinks of all kinds. And yet preparing food to offer to you is not all, they also bow and pay respect to you. Whether you are a Bhikkhu or a Sāmaṇera, reflect on yourself.

The Lord Buddha wants you to examine yourself like this: Do I deserve it, that they bow and pay their respects and that they worship me? If that's not the case yet, today you have to reflect on yourself well: I need a new take, I have to find a new way. Good people have to improve, have to develop until they reach their best. When you go on Piṇḍapāt in the morning, both young and old people care for you. They make merit by filling your bowls and greeting you. It makes you think, that you are something. If you don't know your own thinking, your character gets wrapped up in delusion, and you can't see anything. You shave your head, you wear the yellow cloth and it is just like a blanket for the monkey, as I mentioned at the beginning. This is the Dhamma, the Teachings of the Lord Buddha. It is straightforward. If your practice does not match this Dhamma, the Teachings of the Lord Buddha, you will get scolded, blamed and hit. Because there is a parallel path already, you like to stray off the (right) track and path. The

Lord Buddha has already laid down all the principles. You cannot be naughty and shameless and stray off the path again. You start from a curve, but the middle has to be straight. It has to be straightened out to become useful. Making an enormous, endless mountain fall apart is a difficult task. Scooping the water out of a great ocean to make it run dry is also difficult. But people who put forth effort don't think like that. They think: This is a good chance to renounce and follow the path of the Lord Buddha and the Arahants.

This is enough explanation of the Dhamma, the Teachings of the Noble Sammāsambuddha for now. By the power and Pāramī of the Noble Sammāsambuddha may all of you be free from being the delusion-type, which has become deeply rooted in your heart and mind, at the heart of your character over the course of many lives and existences. May Pāramī and Sati-Sampajañña arise for all of you.

Instructions that Luang Por Gaṇhā Sukhakāmo gave out of loving kindness on Tuesday, the 20th March 2558 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



The duties of a being a Bhikkhu, a Sāmaṇera, an excellent person

You are a Bhikkhu, a Sāmaṇera, a lay-disciple or a *Mae Chee*, who has been given an opportunity by society to ordain or to observe the eight precepts. This means you were appointed by your preceptor, who gave you the duty to train yourselves and undertake keeping the 227 rules or keeping the ten or eight precepts. You were appointed by society on the conventional level. If you don't fulfil your duties completely after having been appointed, shortcomings will manifest in you.

The Lord Buddha wants you to be a person who renounces, who takes responsibility and whose mind is firmly set on the things you were appointed and assigned for. The Buddhasāsanā and the Lord Buddha have set a good basis and foundation. There are people who respect, revere and greet you, who offer the four requisites and facilities to the Bhikkhus, Sāmaṇeras and Nuns. If anyone of you practises insufficiently, these people will call you a crafty person, a parasite plant of the country and society. Your duty is to

keep all the precepts pure, do walking-meditation, sitting-meditation and arouse effort to lead to the end of the *Āsavas*.

The Lord Buddha does not want you to get happiness from eating or resting, to get happiness from consuming and using the four requisites. The Buddha regards these things as useless, as vicious, they are not appropriate for people who are intent on Magga, Phala and Nibbāna. The *Buddhasāsanā* is something lofty and precious, but yet most people who ordain use the *Buddhasāsanā* to make a living, because they have no skill to make a living. They are easygoing-monks, who chant just a little bit, straighten out their manners just well enough for lay-people to respect them and do enough just to receive the four requisites to be able to maintain their lives. The Lord Buddha says: This way of thinking is not correct, it is selfish.

Every grain of rice, the goods that the lay-people bring, the money that they offer for building dwellings – they obtain these through difficulty and hardship. They hope to get good Kamma and merit and hope that the monastics become heirs who strengthen the *Buddhasāsanā*.

A temple is a place of practice; a temple is a place for training. This temple is no sanctuary for handicapped people, it is not a shelter for people who are unable to make a living, to be their home-base to use and lean on. This temple is a training place for people who are not good, to become good. For people who don't renounce to renounce, for people who don't take responsibility to take responsibility, for people who are not firm and persistent in what is good and right, to become people who are persistent. This temple thus becomes a place for training everyone who comes to stay here.

The Lord Buddha wants you to train yourselves to the highest level. Don't just get into the routine of eating, sleeping and resting and passing the days here. The Buddhasāsanā is very good, but you, who come to stay and use it, are not determined to practise. It is beautiful in the beginning, which means taking responsibility for all the precepts and the Korwat. When the time comes to do something, you are like a clock that runs in accordance with time. Your habit is to be lazy and selfish, following your desires and emotions. These are habits you need to train with, improve and practise with. It is not about accumulating dukkha and Kilesas by not training, not resisting and not practising.

The Lord Buddha taught, that it doesn't matter if you get thin, that it doesn't matter if you get tired. If it gets difficult – never mind. If you are not determined to practise, how are you going to be able to change from not being good into being good? Or to change from being good to becoming excellent? Practising is a good thing, it is a precious thing. The Lord Buddha wants everyone who enters this way and ground to practise, so that you get to respect and revere yourself.

If you have the habits of a person of evil character, who does not shy away from evil and is shameless, remember what the Lord Buddha taught: Sentiments like that are those of a shameless Bhikkhu, a shameless Sāmaṇera, and shameless Dtah *Pha Khao* or Mae Chee. You are a person who is not ashamed of evil. You are making yourself decline and deteriorate and are also making other people decline and deteriorate too. Clever and smart people are not difficult to find, but there are not many people who are determined to renounce, to take responsibility and who are persistent. In the first monastery that was established, the

Lord Buddha was gloomy, the Arahants were sad, the Krooba Ājāhn was sad and they commented: Are there only a few people, who are willing to take responsibility, who have some persistence and are willing to renounce? People like that are people who are beautiful in the beginning, beautiful in the middle and beautiful in the end.

You get to train and practise accumulating Pāramī for yourselves. Even if you don't ordain for long, you should still be determined to practise to the fullest, to the limit, like the Lord Buddha taught. The longer you are ordained, the more earnest you are and you get to be an example in body, speech and mind. Old people become worse, old monks also become worse. Those old monks don't sweep the temple, rarely do the chanting and are increasingly unwilling to do walking- and sitting-meditation. The Lord Buddha did not call them monks. They are just Temple-Petas. Let's take a look: This single temple here, how many Petas does it have? How many male Petas and female Petas? If you don't adjust yourselves and pursue the Vinaya, the Korwat and Samādhi, but follow your desires, you will also be a Temple-Peta.

Bhikkhus, Sāmaṇeras and Dhamma-practitioners, the thing that will not enable you to become peaceful is breaking the precepts. For the lay-people it is the same. If you have broken the precepts, you will get uneasy for sure. Even when you are happy, it's the style of happiness of people with a "gangster-mind". It is not a mind that is free from Kilesas.

The morning chanting is something that generates a lot of merit and skill. The Lord Buddha wants you to resist tiredness, difficulties and hardship. When you are tired, it doesn't matter, when it is difficult and you are sleepy – never mind. The Lord Buddha wants you to get happiness

from renunciation. To get happiness from letting go of selfishness. If you are ordaining and staying in the temple in this state, how is your mind going to become serene? How will it become noble?

Because you are exploiting the people, exploiting the villagers, you are shameless. You don't have any shame, do you? That all the villagers bow to you, pay respect and raise their hands to their head after filling your bowls. It makes you bold, doesn't it, that they raise their hands to their head. You can't accuse the laypeople of not being respectful, if you are not worthy of that respect and reverence. If you are giving importance to yourself, it is not possible to progress. It will get worse every day.

The Lord Buddha taught: Any dhamma, that increases desires, that is for accumulating Kilesas, that is for being crazy about sensual pleasures, not for abstaining, not for resisting, not for enduring, these dhammas are not the Dhamma, the Teachings of the Lord Buddha.

You are looking at things too far away, like corrupt politicians, corrupt government officials. If you look closer to home, you yourself are a central part, you are a corrupt person. You are not a monk, yet you claim to be a monk. You are not a Samaṇa, still you claim to be a Samaṇa. You are crafty people, you are not performing the duties of being a monk, being a Samaṇa, of being a noble being.

To practise, you don't have to run off to anywhere. You don't have to escape to the forest, to a mountain, a cave, or to go anywhere. The Lord Buddha taught: May you hold the manner of the Lord Buddha and establish yourselves in the Dhamma. May you be able to keep to the Vinaya in all aspects. May you be someone who practises well, practises correctly, practises in the appropriate way. Then it can work

out by itself and go according to your wishes, which is to be a person who does not decline.

Now you are a Bhikkhu who deteriorates, a Sāmaṇera who deteriorates, a nun who deteriorates. The Lord Buddha wants you to contemplate this reflection every day: The days are relentlessly passing, what am I doing? Can you blame yourself regarding the precepts? Are you renouncing sufficiently yet? Do you have persistence, are not unstable, are not deluded by Kilesas, Attā, Self and I already? The Lord Buddha wants you to contemplate yourselves and you will get to improve.

You can't return to the past that has gone already. The future is (made of) the goodness that you are creating right now. The Lord Buddha taught: All these things have causes and conditions, they have a result, they don't arise spontaneously. It is difficult to give up drugs. All kinds of Kilesas are even more difficult to let go of. If your mind is not strong and you don't put your life at stake at all, then you won't be able to reach Magga, Phala and Nibbāna. When you have been ordained for a month or two, for one year or many years and you haven't changed for the better, it shows that you are useless. It shows that you are renouncing and taking responsibility just a little. You are not determined in the Dhamma.

Look at examples like Luang Por Mun, what kind of monk was he? He was an earnest monk, he was determined. Luang Por Chah Subhaddo of Wat Nong Pa Pong was the same. Luang Ta Maha Boowa and Chao Khun Buddhādāsa Bhikkhu were the same. Those Venerables, when you look at them, they were exemplary. They didn't give importance to themselves, they took the Dhamma and the Vinaya of the Lord Buddha only.

On any of those days that you are practising well and correctly in accordance with Dhamma-Vinaya, your heart will be a monk. If you allow yourself to follow the way of the world, and whatever you are thinking is also worldly, this is called being a lay-person. One the days that you are afraid of difficulties and hardship, of being tired, of doing the morning- and evening-chanting, that is called: Your heart is an Asura. A swamp of Petas, Yakkhas and Asuras are dwelling in your heart in your daily life. The Lord Buddha wants you to take a look: Am I a monk or am I a Mister or a Mrs.? You won't be able to continue wearing the yellow robe and shaving your head for deception. Reflect on this! Like a monkey, that wants to a human, it starts wearing a shirt and puts on trousers and looks the part, but its behaviour is like a monkey's as before.

If you are not determined to practise, you surely won't be good. You will be bad for sure. Some people will have pity. That person has disrobed, this person has disrobed. But the Krooba Ājāhn does not see it like that. The Krooba Ājāhn is looking at it like this: It's good that this fellow has disrobed. He is ashamed of doing evil, shies away from doing evil. He asked Luang Por for permission to disrobe. But there are still many more guys who still don't have any shame of doing evil and do not shy away from it. Know this: When you are bad, but are not going to disrobe, this it will make Luang Por heavy hearted.

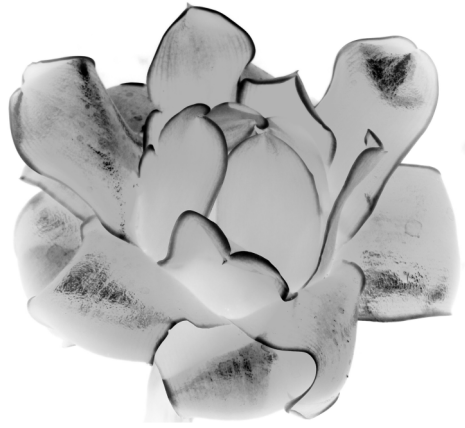
The Lord Buddha does not want you to go by quantity. He wants you to go by quality. He specified it like this: Disciples of the Lord Buddha are those who practise well, practise straight, who practise overcoming dukkha. Who practise appropriately and are to be revered and respected. They are like branded goods, the brand is behaviour. If

people who come to ordain and stay at the temple are not determined like that, they are called soulless people. The meaning of soulless: Poor people, people without relatives and family, they can be compared to our Bhikkhus, Sāmaṇeras and nuns who have ordained to practise, but then don't practise. They are called: soulless monks. They allow themselves to follow their bad Kamma, their misfortune, and don't have any roots and origin in the Lord Buddha. Who are not established in the Dhamma, who don't follow the path of the Noble Saṅgha

The subject of Diṭṭhimāna, of I and Self, is a very big one. Bigger than the Sumeru Mountain. It's difficult for people to wear it out, if they are not established in the Triple Gem, not established in the Lord Buddha and not determined in worship through practising. You have to take this body and this precious life, practise, and agree to cut off and let go of liking and disliking. Try asking yourselves why you don't want to practise things that you know to be good. When you don't practise, how are you going to get any fruit?

Today I have explained the Dhamma, the Teaching of the Noble Sammāsambuddha. Through the loving kindness of the Lord Buddha and the Krooba Ājāhn, may all of you understand this about the practice: We have to practise like this for penetrating the meaning, the Dhamma, Saccadhamma, to reach Magga and Phala. It is a matter of truly following the path of the Lord Buddha.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Friday, 9th January 2558 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



The practical part of Dhamma

Renouncing and taking responsibility have persistence as their practical side, it is worshipping through practising. This worship through practising is something difficult. One has to renounce, take responsibility and have persistence. One has to spend energy to train oneself. Nobody wants to renounce, take responsibility and be really persistent. In your daily life you want to partake in happiness and comfort from eating, living, playing and going out, getting physical happiness every day, day by day.

Today you practise like this, tomorrow you also practise like this. There is no improvement or progress. You allow the time to pass by being established in carelessness. You know that good things are good but don't practise them. You know that bad things are bad and you still practise them. This is being a person who loses. In your daily life, renouncing is the code of practice that you get to train and practise yourself with.

Doing sitting- and walking-meditation and chanting are difficult things. These are things for all people who are renouncing laziness and drowsiness. Doing sitting-

meditation on time and doing the chanting on time are the code of practice that you have to practise to train yourselves. Most of you like to come when it is nearly time for the chanting. When you do that, you get to sit in meditation very little. Shortly after you have sat down, it is time to do the chanting. Why do you do this? Because you are afraid of goodness, afraid of what is right, afraid of Samādhi.

Sitting-meditation in the morning and morning-chanting will yield a lot of merit and fruit, more than in the evening, because you get to resist and endure. You get to put forth effort and persistence in renouncing and taking responsibility for goodness. You will have a heart that is firm in practising.

Doing sitting-meditation at 3 AM and chanting at 4 AM will give more merit and skill than the evening-chanting and sitting-meditation in the evening, because the evening is an easy matter. It is an easy matter, but you will still avoid it and arrive near the beginning of the chanting. This is called being someone who renounces little and takes little responsibility, who has Samādhi, that is not strong. Avoiding sitting-meditation and chanting in the morning and in the evening is a deterioration in people, it is a waste of time. Missing an opportunity, missing out on goodness and Pāramī, losing virtue.

It is good to have a life-philosophy based on learning, knowing and studying, but it still is not as good as taking oneself to practise.

The future of someone who renounces, is responsible and persistent will be happy and free from dukkha for sure. It is called being a person who has principles in life.

In any temple, you have to look: which Krooba Ājāhn, which Bhikkhu, which Sāmaṇera, which Mae Chee, which lay-

person is a responsible person, is someone who renounces and is persistent in Dhamma. Because what is beautiful in the beginning is renunciation. Beauty in the beginning is (taking) responsibility. Beauty in the middle is being someone who is firm and persistent in practising. Beauty at the end is someone who does not follow his desires and emotions, who gives importance to Dhamma and makes it his/her foundation.

Your heart is afraid of the goodness, the Sīla, the Samādhi and the Paññā of the Lord Buddha. You are afraid of following the five precepts, even more afraid of following eight precepts and still more afraid of following ten or 227 rules.

Most people can't keep and practise the precepts. When you can't practise with Sīla, how can the Dhamma arise? Because there is no responsibility. When there is little responsibility and little renunciation, how is Samādhi going to arise? It is impossible, it is beyond your capability to make it happen.

The Lord Buddha taught, that he does not want you to get physical happiness, not to get happiness from the body, not to get happiness from eating, sleeping, playing and going out. He wants you to get happiness from renouncing and taking responsibility and from being persistent in the Dhamma and virtue.

When you are tired, it doesn't matter, when it is difficult, it doesn't matter. Dhamma needs practising. If there is no practising, there are no causes and conditions for it to arise and so it is impossible to progress.

In financial matters, you use the Pāramī of your parents while you are learning and studying to live and eat comfortably. You use the Pāramī of the Lord Buddha to ordain and stay in a temple. But if you are not determined to practise, you can be compared to a parasite of society

on the level of a Temple-Peta, that is dressed in clothes. You act like a *Noble One*, but in your heart, mind and practice you are not. This is being a true Temple-Peta. The Lord Buddha wants you to reflect on yourselves: Am I a Temple-Peta? Or am I one who is determined to practise with faith for accumulating goodness, Pāramī and virtue?

The Lord Buddha is the supreme being with goodness, Pāramī and virtue. Lay-people respect and revere him and offer the four requisites. You use his Pāramī to follow him. If you are not determined to practise, you are established in carelessness. Your very being is a Temple-Peta. A Peta is afraid of doing the chanting and of sitting- and walking-meditation. A Peta likes to send its heart outside right from the start and enjoys sensual pleasures by practising things that are not Dhamma and not the Holy Life.

The Lord Buddha does not want you to consume the merit of the Lord Buddha by not accumulating Pāramī. Kamma is any action that we perform for our benefit or for the benefit of the public, either for progress or for deterioration.

Wherever there is delusion and selfishness, there will be deterioration. It eats up houses and cities. Wherever delusion and wrong understanding are present, they will only bring deterioration; regardless of whether it is a country, a family or a temple.

Goodness and excellence are things that all people have to take responsibility for. It is necessary to renounce anything that is not good in your heart. You can't blame the Lord Buddha, the Krooba Ājāhn, the place or outsiders. Any bad Kamma, that one is creating, comes from your own practice.

This life is something where you have to practise; it is something that has to go against the stream. When you get up for sitting-meditation in the morning, don't think only of sleeping. When you get up for chanting in the morning, don't think only of sleeping. Offer yourself wholeheartedly to the Lord Buddha and the Dhamma so that your heart becomes (a member of) the Noble Saṅgha.

When you are in a position, a form, you have to practise to match that format. The Lord Buddha wants you to practise to be able to respect and revere yourself. If you are fat, but your heart is a Peta, is that good? If you are physically well and happy and your heart is a Peta or an Asura, is that good?

When you are still shameless, don't have any shame regularly and every day, then the Lord Buddha regards you as someone who is not ashamed and afraid of evil. Being ashamed and afraid of evil are dhammas that protect you from falling into low, evil states. In the beginning, when you think of something bad, you are ashamed, but if you think about it often, the shame disappears. Likewise with actions. When you do wrong for the first time, you are ashamed and afraid, but after doing it many times there is no shame at all.

Shame and fear of doing evil is good and important, because you start from the heart, from thinking. Evil begins with thinking. Your selfishness is locking you up every time. You have to use the Dhamma of the Lord Buddha to know how to renounce, take responsibility and be persistent.

When you come to the temple, you practise. You come to a place where you have to train; train by all means, train to be skilled and be able to meet the standard to uphold and continue the Buddhasāsanā. Good role-models are rare,

because most people, who stay in the temple and practise are only *worldlings* or ordinary people. They are not Noble Ones. The Lord Buddha wants you to make the Triple Gem your refuge. This means to make the Buddha, the Dhamma and the Saṅgha your principle. Don't look at your friends who are lazy, irresponsible, don't let go and are not persistent and make them your examples and role-models. That will cause you to miss out and waste effort and the time you get to spend at the temple being ordained.

Obtaining a human birth is a difficult thing. Having the chance to ordain is a difficult thing and getting to practise is difficult too. The Lord Buddha wants you to follow the path of the Buddha, you can't follow any other path, it is not right. The heart has to be firm and strong. Don't take your emotions as your point of reference, you have to take the Dhamma as your reference point, because your emotions equate to attachment, they mean being a person who lives in his/her own world.

You are not interested in who is practising and who isn't, you are not concerned. You try to practise, train yourself and focus on yourself, because the Krooba Ājāhn has made this point many times already. The Dhamma-Vinaya has been established by the Lord Buddha as a tool, an instrument, a technology for you to train. The heart is something without I and Self. You have to use the Korwat to train the heart, for letting go of selfishness.

Avijjā is delusion. If you are not truly smart, it may lead you to rebirth for many lives and existences. It is deceiving and deluding you in your daily lives. You are still pleased with being deceived all the time and rejoice that the Kilesas are betraying you. You are fascinated by faring on in the cycle of birth and death. You like wanting to be born, you want to go to your favourite places. Your favourite place is

dukkha, the more you follow it, the more dukkha you have. There is nowhere to go that is more superb than the Triple Gem. The Buddha wants you to carry on and to understand this.

The Lord Buddha taught the monks to do sitting-meditation after the meal either at the root of a tree, in an empty hut, in one's Kuti or in the Vihāra. Why does he want you to do sitting-meditation? Because at that time you are drowsy, just after eating you are sleepy, you want to rest. The Lord Buddha taught, that by being drowsy you get to train the mind. Sit upright, establish Sati, put the right leg on top of the left thigh and know the in- and out-breath. Focus your Sati on battling with the *Nivaraṇa*, namely drowsiness, and not getting happiness from lying down, sleeping and resting. May you get happiness from not following your desires and emotions, so that your heart becomes firm and strong. Don't wish for physical happiness, use the body to train yourself to be someone who renounces, is persistent and takes responsibility. You will become increasingly vigorous all the time. Now you eat food and rest, or you go here and there, or you chat with others. You miss an opportunity, miss a time for training your mind, your Samādhi and making progress with Paññā. This will make you practise and develop yourself as best as possible.

Those who work, may you be happy in doing your work. May you be happy in renouncing. May you be happy in taking responsibility. Don't think that you are only working and don't have time to practise Dhamma. Working is practising Dhamma, it is renunciation, it is persistence. You are working for the public, don't go to work to make it a personal thing. Work to make the public move in a good

direction. Because working is paired with goodness and with the breath. Don't think that it is too heavy, too difficult and too tiring. Don't think like that! May you think that working is renunciation. This is happiness and the end of suffering, this means accumulating Pāramī and goodness. Don't think that you are only working and don't get to put forth effort like other people!

May you understand it like this: They do walking-meditation to make the mind peaceful, they do sitting-meditation to make the mind peaceful, they do everything to make the mind peaceful, to establish Samādhi. When you work, it is for renouncing, for persisting and for making the mind peaceful. The outcome will be the same. It is like people who eat fruit and vegetables, which results in a strong body, and people eating rice and desserts, which leads to a strong body all the same. Whatever you do, you do it for Dhamma, for practising Dhamma. You don't do it for yourself or for your family, you do it for the Dhamma, for renouncing. The Lord Buddha wants you to understand it like this. You will get a view that is good and correct. Doing good will be doing sitting-meditation, paying respect to the Buddha, chanting, doing walking-meditation carrying out various community duties.

The Lord Buddha does not want you to be discouraged. Being discouraged is a symptom of selfishness. Even a ghost, whether it is a hungry ghost (Peta) or a zombie, does not want to die. For example there is a Peta and we transfer merit to it. It will weep, it does not want to rise up and be born. Avijjā, your delusion, is like this too. When you do good, you will also get discouraged, lose willpower and spirit.

When the Lord Buddha speaks like this, it is called "locking up the tiger". When the tiger is starving, it becomes thin. Before the tiger is dying it has to become thin. The discouraged heart is called "the heart of the thin tiger, the heart of the tiger close to death". Don't be interested in it. This effort has to carry on all the time to be a path of practice, to be an effort that is continuous every day and paired with your breath. Whenever you are breathing, you also have to put forth effort to renounce, take responsibility and be persistent all the time. By following the path of the Lord Buddha and the Arahants, all people will get to attain Magga, Phala and Nibbāna.

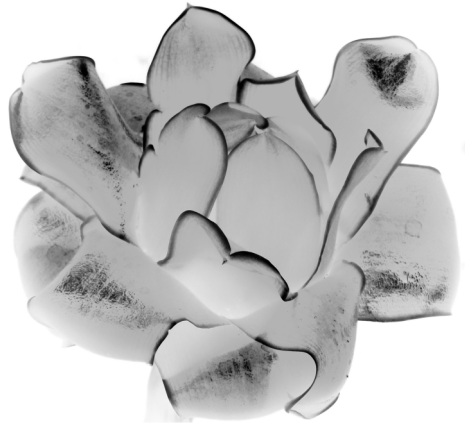
Instructions that Luang Por Gaṇhā Sukhakāmo gave on Tuesday, 6th January 2558 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



You don't see the disadvantages and dangers in being careless.

You think, it doesn't matter and pray that there won't be any problems. It is impossible that there won't be any problems.





Focus on taking responsibility by not being careless

The past is gone already, the future has not come, you are in the present moment. Compare it with a person driving a car safely or causing an accident. This is up to that person. He has to dwell in being not careless. Accidents occur because of carelessness. The same applies to you. The Lord Buddha wants you not to be careless. The fact that you have problems and are unwell in body and mind, all comes from being careless.

The Lord Buddha laid down the precepts and the Vinaya for people with weak faculties and Pāramī; those who don't yet understand and are still dwelling in carelessness. It refrains you from violating the rules of the Vinaya - from the lesser rules up to the medium and heavy ones. The Lord Buddha didn't lay down the rules and the Vinaya for the Arahants. He gave them to the ordinary people.

Being a Bhikkhu or a Sāmaṇera, a layman or laywoman, or being a policeman, a soldier or a government officer to the fullest in body and heart has to come from our behaviour and practice in body, speech and mind. We can appoint

these titles to each other, but these are only assignments in convention, but when it comes to your behaviour, there is nobody who can appoint you except yourself.

Taking responsibility is a quality that leads you to become a good person who practises well, correctly and in a direct and appropriate way. To have virtue, you have to be a person who is responsible. It is not enough to have only knowledge and understanding, you have to take responsibility too. If someone takes responsibility, we call this person a good person. When someone is irresponsible we call this person a person who is not good. Responsible people are people who are able to sustain themselves in a good way. People who don't take responsibility are people who can't sustain themselves, they are not able to govern themselves. Because of this, you have to take the fullest and utmost responsibility for whatever duties you are assigned with. You have to see the importance of the things you are assigned with and have to manage and clear them up. Don't be careless!

People look at each other in terms of those who takes responsibility and those who don't. Being responsible is a matter of being useful for oneself and others at the same time through not being careless. At any temple, people also have to look if there are any Bhikkhus, Sāmaṇeras or lay-people who are good at taking responsibility, because this creates confidence in one's friends in the spiritual life. At home and in families, people also look at who is responsible among the parents, the children and grandchildren. When working in a factory or a government office, people are also looking to see who is taking responsibility or not. It is considered a type of Sīla. If someone takes little responsibility, this person is called one

with little Sīla. People with little sense of responsibility then lack the prerequisites for reaching the Dhamma. This (lack of) responsibility is a symptom of having a blemished and broken Sīla.

The Lord Buddha does not want you to blame this or that person for being the cause of your broken Sīla. The cause is in your behaviour, without any exception at all. For example, when it comes to the inevitabilities of ageing, falling sick and dying you have reservations that the time is not right yet because you are not rich and your offspring is unmarried. You beg old age, sickness and death to grant you the opportunity to fulfil those things, but this is impossible. All these things naturally have their causes and conditions. The Lord Buddha has laid down the *Khandhas* and entered Parinibbāna more than 2500 years ago. Why are lay-people and people in general still respecting and revering him? There must be reasons for that. It is not possible that there are dhammas without causes and conditions.

You don't see the disadvantages and dangers in being careless. You think, it doesn't matter and pray that there won't be any problems. It is impossible that there won't be any problems. No matter what you are thinking, saying or doing, all of you have to be responsible for your behaviour. You go and scold your children and wife for not respecting you. This is unfair. You don't consider, that you are the cause for your wife, children and other people having a lack of respect for you. Because all these people would like to respect you, but you are not behaving in an appropriate way. You don't take responsibility and dwell in carelessness. When you want to think something, you think it. When you want to say something, you say it and when you want to do

something you just do it. Like people who don't have Sati, you can't refrain from thinking, if you want to think something. If you want to say something, you can't refrain from it, when you want to go, you can't refrain from leaving. This is called the habit of a careless person, it is a neurosis caused by not knowing oneself.

Your body survives on food, your heart survives on Dhamma. There is only one way to enter the Dhamma and that is by taking responsibility. The sun is moving all the time, a fine watch, that is very expensive is also running all the time. Your life needs a good path of practice that stems from taking responsibility. The Lord Buddha wants you to adjust your mind, speech and actions while performing your usual activities, because this will train your heart. There can't be any training merely on the level of the heart, because it does not have a body. You have to use the body, speech and actions as tools for training.*

If you love happiness and hate dukkha this is not right, because that happiness is the cause and condition for you to be pleased and satisfied, and that dukkha causes you suffering, dissatisfaction and indignation. For the most part you don't contemplate that happiness. When dukkha arises, you grasp it completely. These two modes can be compared to the breath, breathing in and out. If you breathe in, but don't breathe out, you will die. When you have liking, you must also have disliking. This is the cause and condition for people to accumulate Pāramī. These two things, happiness and dukkha, arise because you are clinging and resisting.

* In Thai this passage is a bit obscure. This rendering is based on what Luang Por has been teaching in other situations.

The Lord Buddha wants you to make the heart peaceful. He wants you to make wisdom arise in the heart like this: These things are only phenomena that are arising, remaining and ceasing. There is nothing permanent. Like when you do sitting meditation like this and so forth and your legs hurt. You don't move and you don't pay attention to it and after a while the pain disappears. Having disappeared it will start hurting again, it alternates like this. If you get confused and seek happiness in sleeping, eating, playing and going out, it just makes you waste your time. You don't get to practise the Dhamma, you won't make the heart peaceful and there won't be any wisdom arising in your heart. Not taking responsibility will thus become the cause for deterioration and decline.

When you are living with your family it will also cause dukkha for your family. If you are at work in your company, it will ruin the company. If you are a government official, it will make your country decline and not prosper. If you ordain as a monk, it will make your temple deteriorate. If you stay on for many years, that temple will be badly damaged, because you don't become role-models and examples for your successors and future generations. People who greet and respect you will get problems because you are monks who don't take responsibility.

The Lord Buddha says that taking responsibility is an approximation, a matter of the physical body that you experience through the naked eye, through hearing sounds and physical contact. People who don't take responsibility are people who don't have Samādhi, they are not established in goodness and what's correct. When people don't have Samādhi, how is Paññā going to arise in practice? You look at clever and smart people who are

learned and claim to be doctors. Some people have many certificates, but their sense of responsibility is not complete yet. In order to become better doctors they have to take an appropriate amount of responsibility. They can be regarded as good, but to improve, they have to take responsibility to the utmost to reach excellence. You are born as human beings for renouncing, for taking responsibility for standing firm in Sila, Dhamma and good virtue, that is not evil.

The old year has passed, the new year has arrived. The Lord Buddha wants you to throw away the past. Everyone wants you to let go of the past and make new determinations. People in debt will get to settle their debt. People who are not yet rich, will develop themselves to be rich through being people who renounce and are responsible. Your heart becomes focused on goodness. If you look around, you can't take the majority of people who are not taking responsibility as a reference. You have to take the Lord Buddha as your role-model. Don't think that his era was different to our time today. In any era people will have the same dukkha and lack of being peaceful all the same. Fire is still as hot as before, chilli is still as spicy as ever and sugar is still as sweet as in the old days.

The Lord Buddha wants everyone to establish themselves in the Triple Gem – the Lord Buddha, the Noble Dhamma and the Ariyaṅgha. The Ariyaṅgha also includes you, who are practising, to become the Ariyaṅgha. In the heart of these people there exist no old people or young people, no men or women, it is a heart that is pure. Men and women differ from each other in their hairstyle, accessories and skincare. Monks and laypeople can be distinguished by their clothes and the shaved head, but their respective bodies still stand for old age, sickness and death all the same.

If you practise well, practise correctly, practise directly, practise appropriately and take responsibility and renounce, then your heart can become a Noble One, just like everybody else's, there is no obstruction. May you concentrate on the Triple Gem, increase your level of taking responsibility and make everything more refined. May you see the value in renouncing, the value in being a person who takes responsibility.

If you only consider yourself and ignore others, ignore your parents, ignore your relatives and are unconcerned about whatever happens to others, this is called one who does not take responsibility. Because you think like this, you get your happiness from other people's suffering. How can you keep the five precepts? You may even be unable to keep a single precept.

This can be likened to paying respect to the Lord Buddha. No matter how tired you are, you still have to pay your respects. Paying respects, chanting and doing sitting meditation are regarded as things you can't tire of, as things you can't make complicated. This is taking responsibility. It is the same with your speech. When you haven't spoken yet, you are the master of your words, after you have spoken, your speech becomes your master. You have to take responsibility. You have to take responsibility for all your actions. If you don't take responsibility, your bedroom will become dirty, your bathroom and toilet will become dirty. Your workplace will become dirty. The car you use every day for going to work will become dirty.

The first stage in life is to take responsibility, namely *Sīla*. Your practice will lead you to reach *Samādhi* and you can proceed to *Paññā*. If there is a lack of a sense of

responsibility, and yet you want to reach Nibbāna – how is that going to be possible? The Lord Buddha taught, that there is no cause and condition for you to go there.

It's as if you have your monthly wage. You have to take responsibility in using and spending it. The Lord Buddha teaches you to take responsibility, to save one part, to spend one part, to give one part to one's parents and to Samaṇas and to invest one part. He wants you to practise according to this rule. Now you are still using money in an irresponsible way. You don't know what to buy. You will fall into debt through not having made a determination. You will fall into debt through not knowing yourself. Being in debt is the biggest dukkha in the world.

The Lord Buddha taught us not to be stingy, but he also encourages us to have a savings plan. When old age dawns, you will become old and may not be able to work. When the time comes and if you behave in accordance to these teachings, your children will look at you and will preserve things well. Whatever our parents make you do and practise will make you become parents in body and heart and become complete role-models. Therefore, by practising in this way you will bring merit in all aspects of life to your children. But as it stands, your behaviour is not worthy of reverence and respect.

The matter of Sīla and of taking responsibility has to be an important one. Look at the example of Luang Por Mun, Ājāhn Chah and Luang Ta Maha Boowa and so on. They strictly adhered to Sīla and Vinaya, both in the minor and major points like people who cling a lot, because they are people who take responsibility for the duties they were given. They developed responsibility and behaviour that is

honest and straight. They are not parasites, they are nothing but givers and renunciants, people who take responsibility and are persistent.

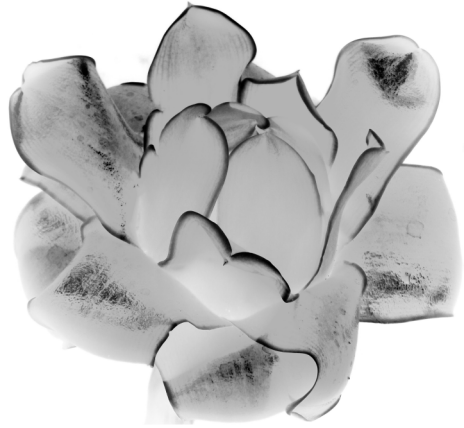
At the time of this New Year's night, I wish you success and blessings for the New Year. Through the teaching of the Noble Sammāsambuddha, which is the highest thing and will lead to happiness and peace, through the power the Lord Buddha, the Noble Dhamma and the Ariyaṅgha, may you be blessed. May all of you enjoy prosperity, beauty and abundance, may your heart reach the highest happiness and peace and reach the shore of Nibbāna.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Thursday, 1st January 2558 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*Your life consists of working
for renunciation
from getting up until going to bed
and not expecting anything in return.
Your life consists of practising the Dhamma
through renunciation
without expecting anything in return.*





Instructions on Korwat for Bhikkhus and Sāmaṇeras

- Hold the manner of the Lord Buddha. Remove and discard your sentiments³.
- Be someone with faith who is established in the Dhamma-Vinaya, who has shame and fear towards doing evil.
- Go on Piṇḍapāt, do the chanting and carry out the monastery duties every day.
- Before going anywhere or when coming from anywhere outside the temple, you must tell the abbot or the head of the Saṅgha every time.
- You should not have a mobile phone, computer or notebook. If there is really necessary business, ask to use the phone of a lay-person or let them deal with it in your stead.

³ Thai: khwaam ruseuk neuk khit; I chose this word to get a clearer distinction from feeling = vedana and emotions = arom.

- When you didn't go on Piṇḍapāt or didn't go to the chanting, it is inappropriate to eat the meal or take the afternoon drink. You should punish yourself by drinking only plain water.
- Try not to socialize or talk to each other to be with yourself a lot. Train to be by yourself by all means through doing walking- and sitting-meditation, reciting texts and reading books.
- In your practice, whether you are working, doing walking- or sitting- meditation, may all of you put forth effort to do these things through renouncing without expecting any benefit in return. Both on the material level and in regard to Magga, Phala and Nibbāna, go and do it for renouncing and letting go. Then no stress will arise through practising.
- Your life consists of working for renunciation from getting up until going to bed and not expecting anything in return. Your life consists of practising the Dhamma through renunciation without expecting anything in return. Your life will then be called: Practising the Holy Life, which is making an end of the heap of suffering.
- All monastics are practising the Dhamma. The Lord Buddha does not want you to have any expectations regarding gain, fame and praise. He wants you to focus on renunciation only. Renunciation is the key to us becoming a monk. It is up to us to overcome *Sakkāyadiṭṭhi* and to practise in accordance with the eight factors of the Noble Path. This achievement will only arise by practising through developing your faculties. The Lord Buddha taught: Because this is, this arises.

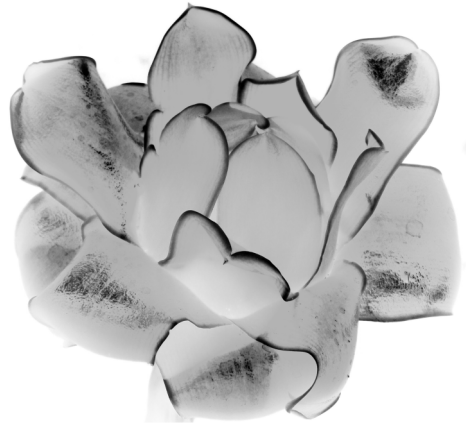
May all of you take the instructions on the Noble Dhamma that the Lord Buddha taught and make it your course of practice. Then everyone will reach happiness and the end of dukkha.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Tuesday, 5th July 2557 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*You will ordain and
everybody will bow to you.
May you be determined to practise,
so that you are
worthy of being bowed to
and other gestures of respect.*





Advice for those who will ordain

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

The Lord Buddha wants you to be determined, to practise Dhamma and to intend to keep all the precepts really well. Don't break them! Regard your daily routine as meritorious and wholesome. For example doing sitting-meditation together in the Sālā or in your Kutī. By all means, you have to do this every day. Don't break the routine under any circumstances, simply because you like to do things your way. Don't miss the chanting or going on alms-round either. Try to be determined to develop yourself. Don't socialise and chat with others in the community. Simply because you are not able to be peaceful and be with yourselves. The things you manage to be with are working, talking and using

various electronic devices like a phone or a computer. Most people who pass through here spend their time with these things. When you go to practise the Dhamma and ordain, the Lord Buddha wants you to cut off these things completely. All of you have to stop it completely, without any exception. Then ordaining and practising Dhamma will have great fruit and benefit. If you don't do that, staying in the temple or ordaining won't bear any fruit, but will also yield demerit and unwholesome things in their wake.

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

The Lord Buddha leads you to drop the way of the world and of material things completely. Since his ordination, and until the Khandhas ceased and brought about Parinibbāna, the Lord Buddha cut off the way of the world and of material things completely. He didn't accept money or requisites, didn't wear shoes and relied on staying in the woods at the root of trees, eating only one meal a day. He didn't cling to gain, fame and comforts. He didn't need any benefit from the world at all.

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

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

If you are a clever and attentive person, you will look and blame other people. As a result you lose your spirit and faith; amongst all the people, who come to practise, there's nobody who is an Arahant yet. The majority of them are ordinary people like you. You may not be able to use them as examples and role-models. You have to take the Lord Buddha, the Arahants and the like as your role-models. If you don't do this, you end up thinking: That person is like that, this is like this and your mind becomes an offender.

You have to have a lot of *Metta* and compassion for other people. It doesn't matter if they have many or very few Kilesas. You have to get back to improving your heart, not go and change other people. In the world and society there are as many selfish people as there are hairs on a cow, but there are only two horns (i.e. unselfish people) and so on.

Therefore you should try to keep the Lord Buddha as your principle, emulate his form. Those who have been ordained many years include Majjhimā-monks or Theras; if they are not good, not correct, you should remain equanimous and regard it as other people's business.

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

The Lord Buddha wants you to have complete Sati-Sampajañña. and to try to do good, and fulfil your duties to be happy. Wherever the body is, keep the mind there too. Have complete Sati-Sampajañña. Losing Sati for one minute means being crazy for one minute. Don't get deluded by material things. You have been deluded for many existences and births already. The Lord Buddha admonished us: "Don't be foolish and let material objects and sensual desires burn your heart and mind!" You have to stop yourself, tolerate and endure. If you don't, the heart has no way of becoming peaceful and cool; when it falls under the influence of the dark powers of sensual desires. You are deluded by objects, and brand new goods delude you even more.

When you ordain and practise here, you have to restrain your passions, control yourself, resist the Kilesas, go against your will. You have to do and practise this every day. If you don't, you will drown in your knowledge and won't survive.

Because your body and mind are not well trained. You have to train Sati-Sampajañña, to become aware of your body sitting, walking and eating. You have to make it peaceful, don't let it be busy! If your mind can't stop, it can't be peaceful. You have to control yourself to cool it down. What you call diligent, is not diligent yet. The fact that you fear difficulties, injuries and pain, indicates, that you are not diligent yet.

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

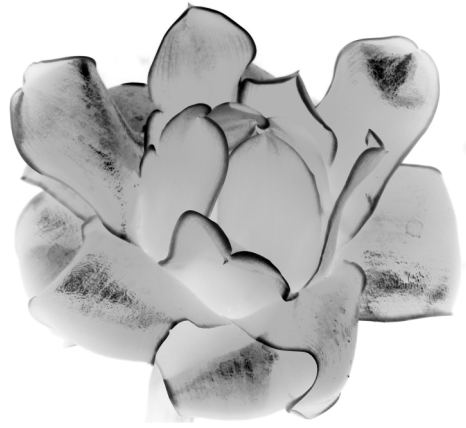
I rejoice with all the candidates who are preparing to ordain as monks. I'd also like to rejoice with the grandfather and father who intend to ordain during this Vassa. Even though their bodies are not fit, they are going to put emphasis on the heart and ordain to make true merit. The path of practice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

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Wednesday 17th July 2556



*Even though other people don't know,
don't see or can't hear it,
the bad Kamma you have made,
won't forgive you.
Your bad Kamma will reach you for sure.
Not only in this life,
but also in the next life,
that's 100% for sure.
Whatever you do, at least you will know.*





Restraint by Sīla

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

The Lord Buddha wants you to put emphasis on finding yourself. When things get difficult and hard, no matter how tiring it is, you still have to pursue your Dhamma-practice. Restraining the sense-faculties, controlling the eyes, ears, nose, tongue, body and mind to establish yourself in the Dhamma by not being careless. Clever people have to do it too, because, despite your cleverness, regardless of the knowledge and skills you have, you will still die if you don't

give importance to the Dhamma and make it your principle and code of practice. Things don't happen according to your wishes.

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

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

The Lord Buddha wants you to improve everything that is not good or correct in your heart. The Lord Buddha strictly forbade you to think. If you think, you will have problems for sure. The fact that you can't practise or can't reach the path and fruit, is because of your thinking. It obstructs you from entering Nibbāna. How can you enter Nibbāna? It's the essence of the heart and mind that enters Nibbāna. Your heart is not yet pure, it is still dirty, it is still dwelling in the past and future, it is delighting in forms, sounds, odours, flavours, gain, fame and praise, not cutting them off, throwing them away. It still likes the world better than the Dhamma. How can it enter Nibbāna?

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

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

*"Khantī paramaṃ tapo tītikkhā"*⁴ Khantī means endurance. It is the foremost tool for burning the Kilesas. Try to abstain, try to endure, try to go against the current to develop the heart. You can't dwell in carelessness! Even being ordained for a long time is useless, if you haven't practised and solved your problems in an appropriate way.

4 Line from the Ovāda Pāṭimokkha (Dhp Verse 184): "Patient forbearance is the foremost austerity."

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

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

If you practise, the Lord Buddha says: That's good, because the happiness in your heart is a Noble One. The *Stream-Enterer* has more happiness than a rich person, one who might be a millionaire, but has the heart of a worldling. No matter how much wealth you have, you still can't end your dukkha. When your heart is not peaceful but you practise the Dhamma, your heart will become happy. Your family will be warm and happy. You have a house, but are not deluded by it, you have a car, but are not deluded by it. You have gain, fame and praise, but don't get deluded by it. Because these things are external, they are temporary utensils. You have a body, but you aren't deluded by the body.

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

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

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

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

It is said that donating the body as Dāna will bring great merit. Donating the body means letting go of Sakkāyadiṭṭhi, letting go of the wrong view "the body is me,

it is mine". People are very selfish. When the body is white, with delicate skin, you are glad, but one day you will lose the cosmetics or the jewellery that decorates you. You are deluded like this. Someone says, that you are beautiful or handsome, you are deluded by it. Or they say that you are white and pretty, you are deluded by it.

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

Develop your heart. True happiness lies in a peaceful heart. Everyone has to develop Samādhi. External matters, such as who understands and who doesn't; who is rich or poor; which problems will arise in politics; earth and heaven, weather and everything else doesn't matter. Train the heart to be peaceful. When you practise like this in your daily life, your heart will become peaceful and good qualities will arise. Adjust yourself according to what the Lord Buddha taught as a fixed principle: "Sabba-pāpassa akaraṇaṃ"⁵, which means "not doing any evil", leads to the deathless. It has to be taken up and firmly integrated into your practice. If you are lagging behind, you allow time for making mistakes. You don't accomplish the wholesome.

The Lord Buddha wants you to make your house the place of practice. For those, who live in a monastery, that is their place of practice. Don't go wandering off far and wide to

5 Another line from the Ovāda-Pāṭimokkha.

look for the Dhamma, it is in your daily life already. The Lord Buddha advised us to remember every day: Don't be forgetful, don't be careless. You have to go back to improving yourself, changing yourself. When you have any flaws, you tend to start blaming yourself: "I have little merit, not much luck, little Pāramī." This is not right, this is not fair, because everyone can do it, everyone can practise. May you believe the Lord Buddha. May you follow the Lord Buddha. Everyone can do it. It can be done by everyone. There is a lot of old Kamma, old habits and Ditṭhimāna. You have to improve this.

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

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

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

If someone has thrown away Sīla, it means that their life as a monastic is merely an outer form. What is this form? It's shaving the head and wearing the robe. It leads to nothing but deterioration. There is no benefit for oneself and one only creates bad Kamma. Other people don't benefit from your actions, because you are not a real monk. You are just another person who lives in the form, using the Buddha's

dispensation to make a living. The Lord Buddha taught: There is no benefit in this at all. You have to practise keeping Sīla strictly. It is not going to kill you. You have to abstain – never mind. When you get hungry or are struggling, it doesn't matter. You have to keep the Sīla first. Don't fiddle with it in matters regarding the dwelling, food, money, women, family and relatives: The Lord Buddha wants you to give Sīla importance, make it your principle and put it in charge. Then your practice will be beneficial.

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

The Lord Buddha taught restraint through Sīla, he doesn't want you to be careless. Newly ordained monks who want to develop, who want to follow the Path, its Fruit and Nibbāna. Don't take monks who have ordained for a long time as your role-models, but consider whose quality has dropped, who doesn't meet the standard. If monks who live in the monastery with you can't respect you, it shows, that you are within the category of "Low-quality-monks". Monks, who are revered a lot by lay-people, but are not respected by the monks in the temple, are "Low-quality-monks".

Being a good monk means one is revered and respected by one's companions in the Holy Life who live in the temple. It's like this. Even when you are a good monk, but the

monks in the temple disapprove, and only lay-people and outsiders approve, this is useless. You burn yourself, because you break the precepts. You are weak in Dhamma-Vinaya, are deluded by greed and things that are not the Holy Life. Monks don't have to be clever and smart. May you be able to keep the precepts well, and then everything will be well.

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

The matter of using food and the requisites is important, says the Lord Buddha. May you know moderation in consuming them. Do not just think about your tongue and belly, only looking for delicious things until you throw away *Sīla*, Dhamma and Vinaya. That is not putting emphasis on the mind and improving your heart. The Lord Buddha wants you to be a person with "*bhojane mattaññutā*" (moderation in eating). Do not become crazy about material things; things that don't allow to you make progress in developing the mind. Abstain from and resist delicious things, that you want and desire a lot and stay equanimous. The Lord Buddha taught: In the future *Bhikkhus* and *Sāmaṇeras* will be deluded by dwellings, food, nice requisites and delicious food and will forget themselves. They won't have *Sati-Sampajañña*, no self-

control. The heart will get burnt and afflicted by the fire of the Kilesas such as tanhā-rāga and all sorts. You have to stop yourself. What other people do, doesn't matter to you. If they become infatuated, it doesn't matter. You need to have Sati. It doesn't matter, if you are not fat like them, or don't get to use nice things like them, never mind. Being fat or thin or famous, you are still dying nevertheless. These things can't be better than developing your mind, and making the heart quiet and peaceful. You are wasting your time, when you let yourself be deluded by garbage. You can't let yourself be deluded by the repulsive things of the Holy Life. You have to know bhojane mattaññutā.

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

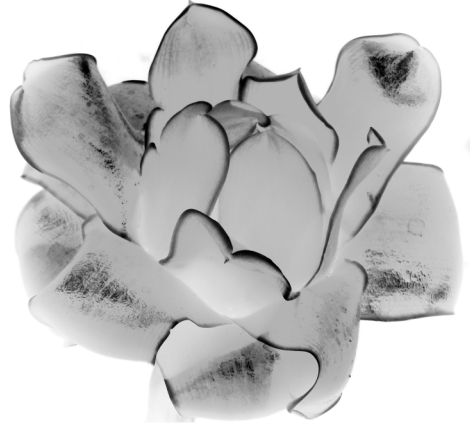
When you take up bad things and take them to heart, you will be discouraged in your practice. Whoever is doing bad, that's their business. You should do good to increase the level of your Dhamma-practice. You should be determined, because when you live at home with your family, you only

need to study and work. When you go to the temple, you should be determined to follow the Korwat, sticking to the times for walking-meditation, chanting and going on Piṇḍapāt.

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

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

Instructions that Luang Por Gaṇhā Sukhakāmo gave on the 3rd July 2556 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



Restraining the faculties⁶

The Lord Buddha wants you to train yourself. If you don't train, progress is not possible, it can't be. Normally you are clueless and don't know anything at all. Now he wants you to train yourself. Everything has to begin with training yourself. Do you see? When you are still little and haven't learnt anything, you must go and study to be able to train yourself. When you are ordaining and start practising, you also have to train yourself.

Restraining the faculties means to restrain the eyes, ears, nose, tongue, body and mind to dwell in peace. For example, when you go on Piṇḍapāt in the morning, before you set off, you restrain the body by deciding to put the robe on nicely, so that it meets the standard, or in other words: it is "parimaṇḍala", even all around. Make your three robes, the Sabong, the Cīvara and the Saṅghāṭi meet the standard of physical composure. When you go out for Piṇḍapāt like this, you compose yourself in body, speech and mind. You walk while reciting the Parikamma "Bud-dho

⁶ This talk was given during the school holidays in the hot season, when many boys ordain temporarily as Sāmaṇeras.

Bud-dho" in your heart. You want to talk and chat with your friends, but abstain from it, and keep reciting Bud-dho Bud-dho. Normally, when you see someone's face, you want to talk, you need to talk.

The Lord Buddha wants you to look ahead just enough, not too far and not too near, looking ahead of you just a few metres. He doesn't want you to look left or right. Try to make the mind be with the body, there is no need to think about anything else. Because at this time, the Lord Buddha is making you train the mind to stay with the physical body, to be with Sila to stay with the code of practice. If you turn left and right, you won't get a chance to train and practise. You will be like ordinary people, like the village people in general. If the mind won't stay, then train using Ānāpānasati. Train the in-breath to make it comfortable, know the in-breath, make it comfortable, know the out-breath, breathe out comfortably or recite Bud-dho Bud-dho.

The Lord Buddha taught that you should not look at the houses of the lay-people when you go on Piṇḍapāt, to see what they are doing. When lay-people put food into your bowl, don't look at their faces, look only at your bowl and lid. The Lord Buddha wants you to train like this. It results in the arising of merit and skill and a code of practice. If you don't do this, don't practise like this, no merit arises and no skill is gained.

Like, when you are a little Sāmaṇera, you are children; you want to run, want to play, want to do everything you like. When you ordain here, you have to start restraining yourself. Compose yourself well to be modest and tidy. Don't fidget! When the evening chanting or the morning chanting is finished, don't just run out of the Sālā. You have

to do sitting-meditation to make the heart become peaceful. You want to leave, but you don't leave. The entity that makes you want to leave is the manifestation of evil. Evil is persuading you to leave. The thing that makes you endure and not leave is the recitation of Bud-dho Bud-dho. Making the heart peaceful is the manifestation of merit, the manifestation of skill.

No victory can compare to conquering your own heart. You have to conquer your own heart at all cost. If your belly hurts, go to the toilet quickly, then rush back and continue with the sitting-meditation. When you act and practise like this, things are correct. When you meditate, you want to fidget, but just endure it. At the beginning, keep up the sitting-meditation first. Stop the body from fidgeting. Sitting with one's eyes closed is better than running off, but if you are going to train yourself vigorously, you have to try to maintain an upright posture.

When you want to droop, try to stay energetic. Otherwise you are going to be feeble hearted. When you droop, it shows that your heart has begun to weaken already. You have to make the heart strong. Strong like a Bhikkhu or an eminent elder. All eminent elders sit straight and firm. Firm like a Bhikkhu. A monk must not struggle. He really has to be strong like a Buddha-Rupa, keeping his posture straight like a Buddha-Rupa. A Buddha-Rupa represents the Lord Buddha. A Buddha-Rupa is not able to sit drooped. It sits straight. Even when you are not really sleepy, you want to be sleepy. All of you want to droop, but you have to endure to make merit and sharpen your skills. When you do good, it will become good. You have to create things you haven't got yet. You have to make things possible that you are not able to do yet.

The Lord Buddha makes you build up causes and conditions to the fullest. These things can turn into merit, into skill. If you are ordaining and don't train and practise, then you don't get any merit at all apart from getting demerit for yourself.

Because you are Bhikkhus, you are Sāmaṇeras, you have to consume the goods, the four requisites donated by relatives and society. You have to practise well, to turn yourself into a person with merit and skill – you have to do it for yourselves, your parents, society and the people who make merit by putting food into your bowl.

When you come back from Piṇḍapāt, after leaving the village, you have to be composed all the same. Restrain your body, speech and mind. It's not, that you refrain from things whilst in the village and on leaving the village want nothing more than to arrive back at the temple, just waiting to take off the robe. You have to restrain your body, speech and mind. Don't leave the village and start talking about cartoons. You want to talk, but there is no need to talk. Immediately, those who bring up a cartoon superhero, will become cartoon superheroes themselves.

You have to abstain and endure. Each instance, that one is able to abstain and endure, is a manifestation of merit, of skill. It makes you have Sati, brings up Sati. You have to train and practise. It will change your manner in a way that is good. If you are a person with a short attention span⁷, who can't stay with anything for long, after staying with this method and the Vinaya for a long time, you will have become people with Samādhi, you can concentrate for a long time.

7 Literally “short Samādhi”, in Thai this is also used to describe children with Attention Deficit Disorder.

When you get back to the temple, you still have to restrain yourself inside the temple. Whatever you do, be peaceful. You have to be proper: sit properly, walk properly, eat properly and fill your bowl at the servery properly. You have to train your mind, because this is regarded as a good and precious opportunity, that you get to train your body, speech and mind. If you say: I am a child, I am too little, this is not true. At the time of the Lord Buddha even Sāmaṇeras aged 7 years old managed to attain Arahantship in really large numbers, because the Dhamma of the Lord Buddha is the highest thing. If anybody is practising, they all will get the same good result. There is nothing that can improve you, that can change you apart from practising like this.

Your parents are concerned for you; they love you and they know that ordaining is difficult and hard. One has to abstain and endure and stay within the regulations and the Vinaya, because this is a good thing. It is something, that will be able train and develop your manner in a good way. You know. You know, but if you don't train and practise, it can't happen. You have to start training and practising in your daily life. If you don't train and don't practise, it may not be possible to get a good result.

When it is time to follow the Korwat duties, may all of you take good care, because the Korwat and the monastery duties are meritorious and skilful and makes you practise. It is not another matter, it is your business to make merit, do something wholesome, to build up merit and skill. When it is time to sweep the road, then join in no matter what. When it is time to mop the Sālā, join in by all means. When it is time to chant, make sure to join in. When somebody else is not doing it, let it be their business. You still have to be determined to do your bit, to practise your bit.

When you don't ordain for a long time, when it is only for a short period of time, you have to be particularly determined. It doesn't matter if you get tired or thin. You have to resist and endure, because the Lord Buddha wants us to resist and endure. You have to be firm and persistent. Within a few days you have to change your life and course of practice in a good way.

Your parents have compassion for you. They see their child and offspring in trouble. These difficulties will give you a good result. You have to know that. Don't see them as things that you don't like. Don't think like that! Whether you like it or not, you still have to train and practise. Some things are easy to master, but training yourself is more difficult than other things. Yourself, you are the most difficult thing to train.

However, don't regard it as something difficult. See it as something good. It is like studying. Nobody likes it, but you have to resist, abstain and endure, because it is something good. You have to become familiar with it and learn to think while you are still children. You have to do good to defeat the bad things in your heart and mind. Your heart only likes to do things that are not good. You have to defeat that. You don't have to improve other people, you have to improve yourself and train yourself by all means. You are a human being, an excellent being. In which respect are you excellent? You are excellent in training and practising yourself.

Your life is like an empty plain. Right now the plain is barren, there is no vegetation. You need some kind of grass and some types of trees that you have to plant. Then you will get grass and trees as you wish. Whatever bad Kamma someone creates, he/she will receive the fruit of that Kamma in the future. You can't blame other people. You

can't blame your father, your mother or your grandparents. It is up to you to train and practise yourself to do good, to create things you haven't got yet.

We are all on the same level. We are not born with clothes, a car or a house. Everyone has to accumulate and practise bringing, giving and taking. May you regard it like this: That way we are going to do a lot of good and everything will fall into place by itself. Unlike some people who can't do any good. They only have thoughts about taking. When they think them a lot, that will be a real problem.

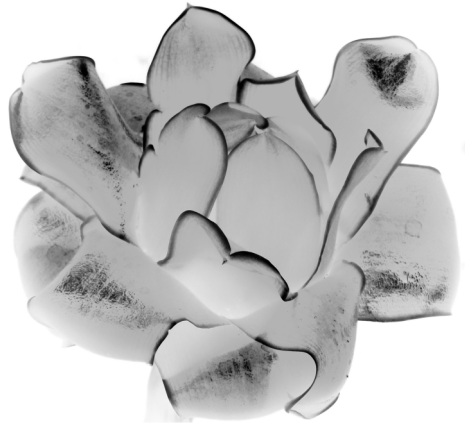
I rejoice with all the little Sāmaṇeras who have ordained and are practising well and making merit. May you continue to endure. When you practise like this, it's correct. Train yourself even more and with time it will bring you benefit.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Friday, 26th April 2556 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*You don't have to think:
How many days can I stay?
Because the Krooba Ājāhn says
that you can stay until you die,
if you practise well and correctly.
But if you don't practise well,
you must leave in a hurry.*





People in Training

All of you are trainees. You have to study and apply it in your practice. Sometimes you want to practise, but you don't know how to do it, how to practise.

The danger for new Bhikkhus and new Sāmaṇeras, but also including the old Bhikkhus and old Sāmaṇeras is the issue of socialising with women. When practising the Dhamma, the first precept in practising the Dhamma, regardless of being an old or a new Bhikkhu is the problem of not talking with a woman in private without another person being present.

Lay-people should not associate with Bhikkhus, Bhikkhus should not associate with lay-people. It is regarded as a deterioration in their practice. In the temple, if there is no necessity for a woman to enter the monks' area, strictly don't go there at all. Monks have a lot of Metta for lay-people, lay-people have a lot of problems and ask the monks. Most of you are very careless already.

The Lord Buddha taught: If you take green wood to build a fire, it won't light. When it is dry, it still lights with difficulty. You have to take good things and good emotions. Those who know a lot already, are those, who have no shame

towards evil and are not afraid of evil. When you receive food in the kitchen, whether you are a monk or a lay-person, you have to be careful. The women's side also have to be careful. The majority of women like to chat with the monks, because monks speak nicely, politely and are encouraging. You have to raise awareness in all women regarding this matter (because otherwise) the holy and sacred things will disappear.

Venerable Ānanda paid respect to the Lord Buddha and asked him: How should I practise regarding the opposite sex? The Lord Buddha replied: It is better not to look at them at all. When you see them, you don't have to speak. When you do speak, you must have Sati.

In the whole monks' area, the monks are responsible for the cleanliness. In the whole women's area, the lay-women are responsible. Bhikkhus, Sāmaṇeras and lay-men must not go there to sweep the roads. Let that be the duty of the residents. If there is an overlap, it shows, that something is irregular.

If there is any reason to go into the women's area, the Lord Buddha and the Krooba Ājāhn do not want you to go alone. Another Bhikkhu or a man has to come along. For the women it is the same. If there is necessary business, a female friend has to come along. You can't just go whenever you like. That's not correct, that is flawed. Don't be fickle and make compromises about it! If you are not ashamed of evil, not afraid of evil, you think: It doesn't matter, it is not a problem. It is all up to the mind. When you talk like that, it is not true. Let assumptions be assumptions and Dhamma-Vinaya be Dhamma-Vinaya. When you say: It's up to the mind, then why do you eat food? Why don't you just let it be in the mind?

The Lord Buddha taught: If you see a woman, contemplate her in terms of Anicca, Dukkha, Anattā from the moment she appears until she disappears. With the exception of the Arahants and the Anāgāmis, why does he encourage you see her as Anicca, Dukkha, Anattā? It is for you to destroy your image of I and Self, because your mind is made up of delusion. The Krooba Ājāhn may say the same thing, but you may not listen, because you think: This monk here is still doing it, that Krooba Ājāhn there is still doing it.

The Lord Buddha wants you to keep the Dhamma-Vinaya. Your parents love you, the Krooba Ājāhn loves you, everybody loves you. They hope for you to be Supaṭipanno-monks, those who practise well, who practise correctly. May all of you remember this well and try to give yourself Sīla, try to give yourself Samādhi and try to give yourself Paññā. There is no other refuge for you except the Lord Buddha, the Dhamma-Vinaya and the Ariyaśaṅgha. Try to encourage yourself like this: The Lord Buddha and the Krooba Ājāhn are not forcing us, they have Metta towards us and give us a treasure, a Noble Treasure.

It is easier to build Buddha-Statues made of brass and gold than to raise the qualities of a monk inside the heart and mind. The Lord Buddha taught: Do not be “Thaludong-monks”⁸ who break through the jungle here and there. You'll just end up outside, without having practised in the heart and mind.

When this is, that will arise. This means: When you have an I, a Self, Saṃsāra and Mānadiṭṭhi (the conceit “I am”) must be there too. These are states of a mind that have a Self,

8 A play on words between Thudong (special ascetic practices) and thalu (pierce through) + dong (jungle thicket).

that manifest as existence, as life. All of you have a special opportunity, because society assumes, that all of you practise well and correctly. You don't have to rent a house, you don't have to buy food and all comforts are provided for. All of you can't break the Dhamma-Vinaya of the Lord Buddha.

When you do this and practise without stopping, there's no doubt that Magga, Phala and Nibbāna will be able to arise for you. When you keep having doubts about what you are doing, it shows that your heart is not firm. If your heart is not firm in the Dhamma-Vinaya, your conduct is not good yet. You have to practise to be able to respect and revere yourself. It is not about making other people respect and revere you. Thinking in that way is evil, because the Lord Buddha doesn't want us to compete over having much gain or Pāramī. He wants you to focus on the heart and mind to overcome the Kilesas and eradicate the ego.

Practising the Dhamma and the code of practice are very important things. The Lord Buddha repeated this over and over again. Some people are still skipping and escaping the monastery duties and the code of practice. Sometimes, when they are just a little bit ill or have some little business to do, they use that as an excuse to escape the monastery duties and throw out the code of practice. The code of practice, Sīla and Samādhi will be filters that lead your heart and mind to enter the Dhamma. You may like to escape the monastery duties and the code of practice, you flee from sitting-meditation and doing the chanting. You are not comfortable with it, because you are eating the rice, consuming the food of the villagers, you use the four requisites of the villagers. You look at the faces of your friends, the faces of the Bhikkhus and Sāmaṇeras, the faces of the lay-people and they may not be trustworthy.

You are consuming the four requisites. If you practise well, practise correctly, you will get merit and skill, the lay-people, who help and support you, will also gain merit. The Lord Buddha admonishes you, not to escape the monastery duties and the code of practice. He wants you to be firm. It doesn't matter if the heart is not peaceful. The more you practise following your heart and desires the more you will have a broken heart⁹, Bhikkhus with a broken heart, Sāmaṇeras, Mae Chees or lay-people with a broken heart. Figuratively speaking, your heart will fall apart.

Luang Por Chah held the Vinaya in detail. He commanded the Bhikkhus who didn't have five Vassa yet. When they wanted to go anywhere, even if they had a reason to go, they needed to take along a Krooba Ājāhn. For instance, if they went to do some business or their parents were unwell – he made them hold the manner, the Vinaya. He took care of the Bhikkhus and Sāmaṇeras, so that the Bhikkhus and Sāmaṇeras didn't get a broken heart. You want to go, yet you don't go. You want to travel, yet you don't travel. You have to keep the Vinaya strictly to become good Bhikkhus, one who meets the standard.

The Lord Buddha does not want you to follow your desires and to have privileges being a Bhikkhu, a Sāmaṇera or a Mae Chee or a lay-practitioner. You have to go against your desires. There are people who come to pay respect to the Krooba Ājāhn and ask to stay and practise the Dhamma. Then they ask, how many days are we allowed to stay? The Krooba Ājāhn answers: You can stay until you die, if you practise well and correctly. The good qualities of a person will lead them to achieve contentment and peace. If you

⁹ It's not a broken heart in the Western sense (unrequited love), but a heart that can't find peace, can't become unified.

practise well, practise correctly, everyone will want you to stay until you die and when you die, they will miss you.

Most of you like to create problems for yourself and get yourself into trouble. Wherever you go, they don't love you, wherever you go, they don't respect you, wherever you go, there is no place for you. You are close to being a wandering Bhikkhu, a wandering Sāmaṇera or Mae Chee or a wandering lay-person. All of you have to adjust yourselves and improve your hearts. Don't favour and reject other people or external things. What you are familiar with is your manner, it is what you are characterised by. Even after practising the Dhamma just a little bit, you want other people to agree with you. But you are not even able to agree with yourself yet. So who is going to agree with you? After being ordained for just a few days or Vassas, you want to give Dhamma-talks, want to teach. When you see Mae Chees or lay-people you want to talk and chat.

The Lord Buddha taught: "True people keep silent, chatty people are not true." The Krooba Ājāhn wants you to be careful. Otherwise it will be "Dhamm mau"¹⁰, not Dhamma, it will be completely intoxicated.

Dhamma-Vinaya is a big bank. It is the bank of Sīla, the bank of Dhamma. If you desire something, you will get it. If you get a surplus by practising, you can distribute it amongst the others. When you are a poor Bhikkhu or Sāmaṇera or a poor Mae Chee, where are you going to get your merit from? You will give it to the people who offer you the four requisites. Therefore you have to be diligent in following the code of practice.

10 A play on words. "mau" means drunk, intoxicated. "Dhamm mau" is not pure, sober Dhamma, but contaminated with the Kilesas of the speaker.

People have knowledge and faith. On Saturdays, Sundays or on other occasions they come to the monastery to practise. But if they encounter the collected parasites of the temple during their visit, they will chase them away. The Dhamma protects those who practise the Dhamma. You don't have to think: How many days can I stay? The Krooba Ājāhn had already said that you can stay until you die - if you practise well and correctly. But if you don't practise well, you must leave in a hurry. He won't let you stay for many days. This point of Dhamma-doctrine is regarded as something good. It inspires you and is your refuge. If you practise well, practise correctly, your various problems and those of the visiting and wandering monks can disappear. When you work in the kitchen, preparing food, may you be happy in preparing the food. Keep your mind with the body. You don't have to think anything much, because that is practice. If you are not helping to prepare food or helping in the kitchen, may you do sitting-meditation or walking-meditation, developing yourself all day. Don't turn yourself into a parasite, who neither does the work nor does walking- or sitting-meditation. Someone, who arrives late for the chanting or sometimes does not turn up at all. It's not correct to do that. This is not being a practitioner, that's close to being a "destructioner"¹¹. You have to uproot it from your heart and mind, because you have kept it in your hearts for a long time. You can count yourself lucky, that the Krooba Ājāhn and the Lord Buddha spoke and taught like this, because it will help you find yourself.

11 There is a pun in Thai: "nak patibat" (person who practises) and nak vibat (person who destroys, destructs).

A topic that the Lord Buddha did not teach is "straying off the line and path". When you see a rich person coming or a good person with a lot of money, you make a noise and act strangely. However, when you are with friends, who are practising Dhamma together, with the Bhikkhus, Sāmaṇeras or Mae Chees you live with, you act indifferently, as if you don't know them. Practitioners shouldn't lose the path like this.

The Lord Buddha forbids you from asking for things from people who are neither relatives nor have made an invitation (Pavāranā), except when you are ill and unwell. Don't say: The Krooba Ājāhn likes this or that. The Bhikkhus like to eat this or that. A true Bhikkhu wouldn't have preferences, right?

In the past you have wasted time, wasted opportunities for many years. Sometimes you were diligent, sometimes not, your path of practice was not strong, you didn't make any progress. Taking one step forward, one step back, back and forth. The time has come for all of you to improve yourselves. Our practitioners have to take steps forward. If you do good today, this will become the ground you walk on tomorrow. A path of practice is a good thing, a precious thing. All of you have to change for the better.

When you look at how the Lord Buddha practised, there was nothing but progress from the time he developed his Pāramī as a Bodhisattva until he became the awakened Buddha. Arahants were also consistently making progress. They don't stop, they don't go back. Luang Pu Mun, Luang Pu Chah and Luang Ta Maha Boowa proceeded on a path of practice that was vigorous, resolute and beautiful. You don't have to worry about the future, if you do good and practise well everything will become easy.

The Lord Buddha could practise, the Arahants, those without Āsavas, could practise. People, who practised well and correctly, could practise and you must be able to practise too, because you are just like them.

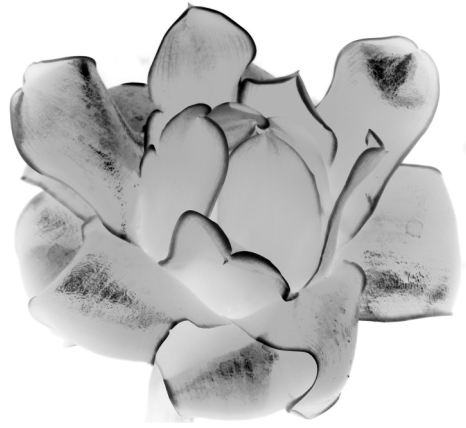
You have to throw out emotions about heaven and happiness and the path of eating, sleeping and carnal things completely. The Lord Buddha forbade practitioners, people who hope for Magga, Phala and Nibbāna, to seek happiness from eating and sleeping. This is wasting the practitioner's time. These things are not important, they are not the goal. It is your wish to end suffering, to be free from Āsavas, but if you don't give things up, cut them off, throw them out, how are you going to be without Kilesas and Āsavas? For you there will be nothing but grudges, worries and clinging. You have to manage yourself to fulfil the Korwat and the monastery duties. If you keep doing them every day, they will become familiar to you.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Monday, 22nd April 2556 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*Wherever you are,
when you chant,
the Devas will love it
and praise you.*





The merit of bowing and chanting

Doing sitting-meditation, paying respects to the Buddha and chanting are very important things, regardless of whether you are staying in a temple or at home. The Lord Buddha also advised us that these are important things. He wants you to put emphasis on entering the heart and the mind through reverence and respect, so that your heart becomes peaceful, cools down and becomes skilful.

Bowing to the Buddha and chanting will make your heart become happy. While you are chanting, keep the heart with the body. Don't let it wander off elsewhere. Some people are lazy, they don't want to bow to the Buddha, they don't want to chant. They only want to do sitting-meditation. They think that chanting is not important. You can't think like that. It is not right to think like that. The Lord Buddha categorized people who think like that as lazy.

Doing the chanting is also a kind of Samādhi practice. When your mind stays with the chant, you pronounce it clearly and make it melodious, then it grips the heart. Piti and Sukha¹² will arise, your heart will become unified. Stay with all the chanting to adjust the mind. Adjust your heart to be happy during every chant. It's not the case that the leader chants this verse, you are not satisfied, don't want to chant it and then don't chant it. It is up to the leader to choose any chant and you are going to chant it to make the heart happy.

When you are sleepy, you don't want to chant. Chant loudly to dispel the sleepiness. The Lord Buddha wants you to chant aloud to join in with the community. Don't drown out anyone, try to adjust your voice to tune in with the others. If the sound is too hard and strong, adjust it to resound with others. If chanting does not make you happy, then you don't want to chant. Some Krooba Ājāhns make people chant for a long time so that monks and laypeople will gain Samādhi. If your heart stays with the chanting, it will get Samādhi for sure.

Some people ask: What merit do we get from chanting? The first thing is that you get Samādhi, Samādhi will arise. The second point is, that you will get established in the Triple Gem. The third aspect is, that you become responsible in building up goodness, accumulating Pāramī and renouncing. These are causes and conditions for reaching Magga, Phala and Nibbāna. It is a good thing to chant every day. You have both the Pāli and the Thai translations, which enables you understand its meaning really well.

12 Rapture and happiness

The Lord Buddha advised laypeople, who stay at a temple, or Bhikkhus and Sāmaṇeras in the temple, that doing the duties like bowing to the Buddha and chanting is an important matter. When somethings crops up, he wants you to stop and do the chanting, because it is an important thing to do. Sometimes you have all kinds of business and work, which affects your goodness and Pāramī and causes you to skip the Korwat and skip doing your duties well. Sometimes you like to make excuses not to go to the chanting sessions.

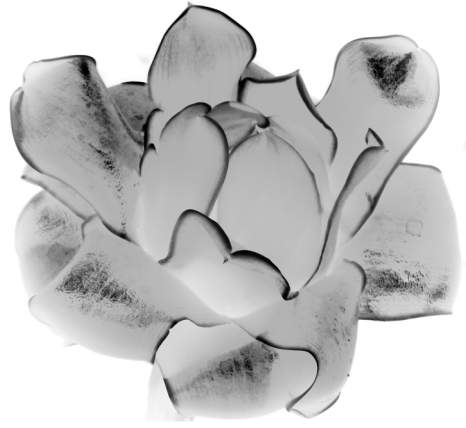
When the Krooba Ājāhn went to stay in the forest and the mountains, he chanted on his own. However, there were sounds of other voices chanting too. Most likely these were the voices of *Devas* who came to chant too. Wherever you are, when you chant, the Devas will love it and praise you.

Bowing to the Buddha is a good thing and brings you merit and wholesome qualities. Luang Por Chah Subhaddo taught his disciples at Wat Nong Pa Pong to bow to the Buddha. To bow to the Buddha, when being in the Kuṭi, and to bow to the Buddha when being in the Sālā too. When going on Thudong into the forests and mountains they should also bow to the Buddha.

The Buddha is in our hearts and minds, you don't need a Buddha-Rūpa. May you bow from your heart and mind. May you not be negligent, may you not be lazy. Set your heart on bowing to make it meritorious and skilful and for Sati-Sampajañña to arise. Luang Por does not want you to think that there is no Buddha-Rūpa in the Kuṭi or in the forest. The true Buddha is in everyone's hearts already. It will make you see the Triple Gem and draw closer to good

things. When you leave the Kuṭi, you bow to the Buddha, when you go to the Sālā you bow to the Buddha. The Krooba Ājāhn wants you to build up a Korwat for yourself, so that you become a good person with as much Pāramī as possible.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Thursday, the 7th March 2556 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



Nekkhammapāramī

Nekkhammapāramī is an affair of accumulating Pāramī for ordained people and hermits. It is the virtue of an Anāgāmi. No new images of being a woman or being a man arise in the heart and mind.

Here you have come to ordain and stay at the temple. This is regarded as developing Nekkhammapāramī through abstaining from listening to songs and dancing, refraining from amusement through movies, plays and all novels - classic, modern or contemporary. A mobile phone, the internet and Facebook are regarded here as enemies in the process of developing Nekkhamma. The Lord Buddha taught that if Bhikkhus, Sāmaṇeras or Dhamma-practitioners are still getting in touch through using these things, Dhamma won't arise, Paññā won't arise. The heart will decline and be defiled.

All Dhamma-practitioners have to be rigorous and strict with themselves. The heart and mind have to be strong, not feeble. The path of practice has to be certain and persistent, without fiddling and fumbling. When you reflect on situations that are occurring, some people have faith to

focus on practising Nekkhammapāramī, but get lost in their emotions, which undermines them and makes them decline. Their heart is discouraged and has lost faith in the practice.

The Lord Buddha taught: This is a danger for new monks as well as for monks who have ordained longer but are not Noble Ones yet. The Lord Buddha wants you to investigate your heart like this: How is my heart? Have I developed Nekkhammapāramī like the Lord Buddha told us to do? Or have I not really practised at all?

When it comes to mundane happiness, pleasures and comfort through material objects, the Lord Buddha taught and instructed us as follows: These are not long-lasting. They are mixed with defilements. Just like Bhikkhus and Sāmaṇeras with a feeble mind, who only think about worldly happiness and comfort, missing their parents, thinking about lodgings, food and going out and missing the opposite sex. Even though your body is celibate¹³, you shave your head, wear the robes with the Saṅghāṭi on top, your mind still associates and socializes with worldly matters and material objects. If you are like that, the Lord Buddha taught, that you are still in danger. No matter how many years you have been ordained, your ordination will be futile, there is no benefit in it. Dhamma and Paññā can't arise.

The Lord Buddha has Metta for you and is concerned about you, he is afraid, that you will become deluded by these things. You may think I am doing everything to let go of clinging, but that may not be the case. In reality, you can't do it and the teachings of the Lord Buddha may highlight

13 In Thailand ordained people are sometimes regarded as a separate gender (phet nak buat).

areas where you are still clinging. When it comes to Sīla, the Lord Buddha advised us not to do any of the things mentioned above as it leads to a deteriorating Sāsanā. This Sāsanā has not deteriorated, but because everyone's heart has deteriorated, it is like a democracy, it spreads to all the temples. It is common for Forest-temples to have telephones, and for village-temples to have telephones. Anyone who does not have a telephone is considered strange.

The Lord Buddha advised Bhikkhus and Sāmaṇeras to reflect. If you don't practise well, there won't be benefit in being ordained, it will be empty. It will lead to the deterioration of temples and society. When you do bad things, you may feel ashamed at the beginning, you may even try to hide and conceal your actions. In the long run, your thinking may change such that you stop feeling ashamed and afraid of doing evil. From then on you may no longer feel shame at all. Whereas previously, you would have concealed having a mobile phone, were cautious, using the vibration-alarm. In front of lay-people you would hide using the phone. As time passes, you start using the phone in public places or in front of people or even during the chanting.

Developing Nekkhammapāramī is very important. Look at people who come to ordain, irrespective of being a Bhikkhu, Sāmaṇera or Mae Chee, how their heart does not throw out the way of the world and the household. Behaving in this way, Paññā does not arise, Dhamma does not arise. They do the duties every day, do sitting-meditation for many hours, but Paññā does not arise. Why? Because they don't throw out the part about the family, relatives, siblings and offspring. They worry about the children, are afraid the children won't be rich, that they

won't be able to maintain themselves. They worry about the grandchildren, that there won't be anybody looking after them, when the children go to work.

When they sit in meditation, the body is sitting, but the mind is looking after the grandchildren. The mind goes and attends to business and duties out there. As monks or Mae Chees it still wants to be rich. The mind still wants to win the lottery, have the right lottery-numbers. When you reflect on it, it is shameful to still want to be rich when one is a Bhikkhu, Sāmaṇera or Mae Chee. If you don't practise letting go and putting things down, your heart and mind won't be able to enter Nekkhamma. Because your heart is defiled, it prevents Paññā from arising.

After being ordained for many years, you are discouraged, thinking: Why is Dhamma not arising? If you consider it carefully: How can it arise, when I haven't practised Nekkhammapāramī at all, haven't given up, let go or thrown out anything?

When your relatives come to pay respect to you, you are embarrassed, because you haven't got any qualities worthy of reverence, to make them bow to you and greet you. You only have Kilesas, craving and clinging. You are very bad. You have stayed here and have been ordained for many years and are still going to disrobe, because you are not developing Nekkhammapāramī. You are accustomed to staying at home, to watching movies and listening to music. You are used to going out. Your mind is an expert in these things.

The Lord Buddha truly wants you to stop and throw these things out and to see the danger and disadvantage in these things. When the heart is going into liking and delighting, it is necessary to let it go and put it down. The majority of you are not able to improve yourselves yet. You start

thinking: In that temple they practise well, the Krooba Ājāhn is very strict. I have to go to this temple or that temple. Sometimes you get a good result from some of them.

Wherever you go to stay, the Krooba Ājāhn can't practise for you. All of you have to be determined to take it up and practise yourselves. You have to take up abstaining, enduring and training. Endurance makes Sīla, Samādhi and Paññā arise. Don't say: It is because of the Krooba Ājāhn, your spiritual companions, because of forms and sounds that come and disturb you. These things can't disturb you. It is because you haven't practised with these things, that they come up in your heart.

The Lord Buddha wants you to be determined to practise and get down to fight. In the practice, don't be someone with a short attention span who does everything half-heartedly not firmly.

Lay-people who are parents consider themselves close (to their children) all their lives. The Lord Buddha wants you to train purifying your heart completely. He wants you to train cutting off sorrows about children and offspring, about being and dying, about being rich. Go and reflect: Turn your real children into not being your children. They were only born for you to accumulate goodness and virtue. How can they become yours? You don't even own yourself, so you don't own your children either.

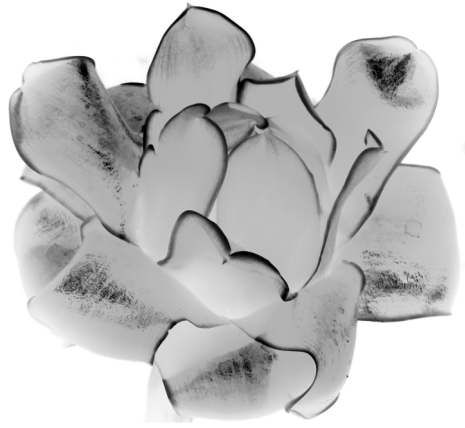
Every moment there is ageing, getting sick, dying and turning into something empty. Previously our grandparents and ancestors were present, but now they are not, because they are non-existent, they are a temporary phenomena. You have to practise letting go. If you don't practise that,

you are wasting your life. You don't get to accumulate goodness and virtue, you are only going to be deluded by possessions and your offspring.

Try reflecting on this: Dying people, are they going to take anything with them? When you are born, you don't come with anything except a naked body. When others are praising you, telling you that you are good and smart, have merit and good luck, you get deluded, puffed up and cheerful and immediately everything is fine. When others scold you for not being good, not being clever, tell you that you are poor, foolish and stupid, your mind gets depressed. Reflect well. If you don't know how to think and contemplate the things that others are praising and blaming you for, Paññā won't arise. This is the way of the world, it is not the Dhamma, the world is affecting you, because you are ignorant.

The Lord Buddha taught us to develop ourselves. He does not want the *Lokadhammā* to dominate your heart, because these things arise temporarily, they don't last long, not longer than seven days. If it is longer than seven days, you will immediately become neurotic. Try to train letting go in your daily life. If you are going to wander around with your offspring in your mind and still think about issues of being poor or rich, Paññā won't arise for you. You don't know how to purify your heart.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Tuesday, 4th March 2556 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



Life is short, don't be careless

Old Monks who have been ordained for many years are important people. If old Monks don't meet the standard, it will cause the community to deteriorate. Therefore training oneself is a very important thing. When you are a new monk, the Krooba Ājāhn and the Lord Buddha advised for you to be determined to train. The Lord Buddha laid down that old monks, who don't yet meet the standard, should train like the new monks.

Luang Por Chah trained monks in their first few years and he also had many guest monks over the years who would come to learn the Korwat. If guest monks were Theras already, but had not yet undergone training, Luang Por Chah would train them like new monks. They had to carry and wash their bowls themselves to learn how to do it. He didn't give them a young monk as an Upathak. They had many Vassas, had ordained for a long time, but hadn't trained and practised yet. Sometimes they wore the robe in a simple way, carelessly. They didn't know how to look after the bowl and robes. They only knew their instincts, they hadn't undergone any practice.

The Lord Buddha taught everything: Wearing the robe evenly all around (Parimaṇḍala), carrying the bowl, storing the bowl and how to raise the hands to pay respects. You must train.

For instance in the lineage of Luang Ta Maha Boowa, most monks who have many Vassas don't let junior Bhikkhus or Sāmaṇeras receive their bowls. They are afraid that the Theras and Senior Monks will delude themselves. According to the Vinaya it goes like this: Monks with even one or two Vassas less have to receive the bowl and robe. Luang Por Chah taught the matter of receiving the bowl and robe in detail. He kept the Vinaya in great detail.

The matter of offering and receiving food: If things haven't been offered yet, when a Bhikkhu takes the item or just moves it, it means that the Bhikkhu shouldn't eat it or even the Bhikkhus outside the monastery shouldn't eat it. The issue of receiving food is an important matter. Even if a food item has been offered and therefore would be appropriate to eat, it's against the Vinaya rules to eat it after mind-day.

The Krooba Ājāhn wants you to be determined to train, the Lord Buddha wants you to be determined to train to develop your heart and mind, so that the Dhamma-Vinaya becomes your mainstay. Otherwise you won't be able to be with yourself, your mind will only stay with external things. You will only go into talking and socialising. When you can't remain peaceful, your mind can't stay with the Dhamma-Vinaya, you will socialize and talk about other people's business or external things. You will like talking about other people's affairs and commenting on other people. Talking about other people's matters and making comments is regarded as something that is not good, not correct.

For you as monks it is not appropriate to talk about other people's matters. It is called liking to gossip about others. Especially the older monks here have to restrain themselves and be careful. If you don't improve yourself, your problems will be endless. You will be like this, a monk who doesn't have a mainstay, a monk, who likes to talk about other people's affairs and gossips about others. According to the Vinaya this is something, that is not correct. It creates issues out of nothing. Small matters will turn into big issues. Pointless topics without substance are blown up out of proportion.

The Lord Buddha said, that this is worldly talk, it makes your heart deteriorate and turns you into animals. Whoever likes to judge other people, gossip about others and likes to talk about external things, the Krooba Ājāhn and the Lord Buddha want you improve and adjust yourselves to become monks with Sati, Samādhi and Paññā. For the Mae Chees it is the same.

The long-term lay-people in the kitchen should mind their speech and watch their mouths. Don't gossip about others. Don't start talking about other people's matters. That is trivial. Small matters will turn into big issues. Train to become calm and prudent, know how to stop, let go and put things down. If others are good or bad, that is their business. You have to strive to make yourself to become a lovable person, worthy of respect. Don't turn the gossip and judgements about others and their issues into a mountain, while you can't see your own faults at all.

May you be happy in doing your work, because duties and work are also a way of developing Samādhi and Paññā. The Lord Buddha does not want you to make an uproar and a racket like fishermen catching fish or a commotion like at a

cock-fighting-ring. When people are cheerful and happy, they will have a long life. But if they make thundering noises like at a concert, they won't keep up.

Working in the kitchen and taking responsibility for keeping things clean are regarded as heavy responsibilities, an important duty. If you start talking and chatting while cooking and lack in restraint and care, making too much of a racket, then you will get both merit and demerit. Kitchen-work is regarded as hard work. If someone has enough energy to be able to help, the Krooba Ājāhn wants you to help, because it is a meritorious task. Sometimes there are people who cook and those who don't and also don't wash the dishes. The rule in the Western temples is, that those whose duty it is to cook, will cook, and those who don't cook will wash the dishes.

Older people, who stay in the monastery long-term, should consider the Dhamma-Vinaya. Don't ask for things from laypeople. It is not good to ask them, not correct. It breaks the Dhamma, the Vinaya. If they haven't made an invitation (Pavāraṇā) and are not happy to give, their faith will decrease. Don't go and say anything.

The Lord Buddha does not want you to ask for donations, the Krooba Ājāhn does not want you to ask for donations. Don't think that it doesn't matter. That they have faith and are rich. Indeed, they are rich, but you can't arouse faith in them by talking to them. The faith has to arise from within them. Goods that you persuaded them to bring to make merit, to bring for the monks to eat - these goods are regarded as acquired by impure means.

Let's look at the example of Sārīputta. When he was ill, a Deva heard that he was talking to Venerable Mahāmoggallāna. It went to direct lay-people to come and offer rice porridge with galangal. Sārīputta considered it

like this: This food has come by impure means. He didn't eat it. He made Ven. Mahāmogallāna take it away and pour it out. When the food hit the ground his stomach-disease disappeared. Ven. Sārīputta, the Arahant, he had consulted the Dhamma, the Vinaya, he knew and saw through direct knowledge. He didn't agree to eat it, because it was food acquired through persuasion.

When you stay at the temple, don't persuade lay-people to come and make merit. Sometimes they get angry. Thao Gae¹⁴ Moo came to visit and cried out: This temple is soliciting donations! This shows that there are people in this temple, who ask for donations, prompting people to come and make merit. Our temple does not have a donation-box, it adheres strictly to the Dhamma-Vinaya. Asking for things from lay-people who come to the temple – if anyone is doing it, you have to stop.

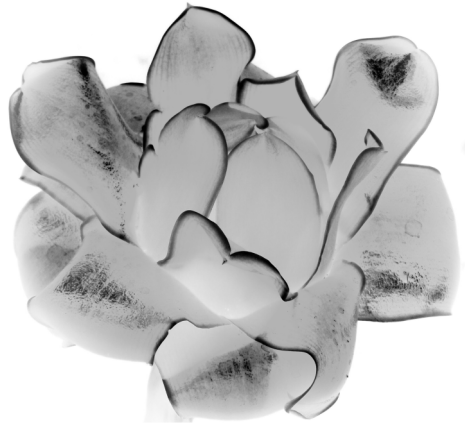
Bhikkhus, Mae Chees or lay-people who do it, are seen as Bhikkhus, Mae Chees, lay-people who don't meet the standard. It is not correct for you to ask for things from lay-people who come to the temple to keep the precepts. The Bhikkhus in our temple, our Mae Chees and lay-people have to practise Sīla and Dhamma strictly. Don't get into making (favourable) comparisons to make people come and offer things.

Practising in accordance with Dhamma-Vinaya won't make you starve to death. The better your practice, the more progress you make. When it is time to start various rituals, may all of you follow it strictly. When it is time to enter the Sālā, the time for cooking is over, try to make time to be able to attend.

14 A Thao Gae is a rich Chinese shopkeeper or a person with a similar profile.

The Lord Buddha wants you to respect the Dhamma-Vinaya. Don't start slackening, being easygoing. Doing that is not correct. May you look after yourself and adjust yourself, so that things will become better than in the previous year. With the past year being as it is, things have to become better than before. Your body is ageing every day. Your faculties and Pāramī have to mature accordingly. May you see the importance of practising. May you check and examine yourselves continuously every day to improve yourselves to make progress. Make times of work also be times of practising the Dhamma. When you are doing the monastery duties, make them times of Dhamma-practice. The chanting-periods – let them be times of practising the Dhamma to accumulate Pāramī for yourselves. There isn't anything that can't be considered Dhamma-practice, because we can turn them into Dhamma-Vinaya. This life is very short. All of you: Don't be careless!

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Wednesday, 30th May 2555 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



Instructions for new monks

The Lord Buddha wants all of you to be determined to practise. You are ordaining for a short period. You are going to hold the Sīla and practise the Dhamma at the temple for not many days, not many months. May all of you be determined to practise Dhamma to the utmost. Be intent on keeping the precepts pure and neat in detail. Don't let the heart become blemished. Determine to do the chanting, do sitting- and walking-meditation and carry out the various monastery-duties. Don't be complacent! When it is time for the Korwat or the monastery duties, try to be on time, or let's say: Arriving a little bit early is good.

When you go on Piṇḍapāt, may you be restrained. Don't look left or right. When you carry out the monastery duties, make a resolve to really do them. Make the heart and mind be with the body, through renunciation. If you have a tendency to talk a lot, then try not talk so much. If there is no real need, then don't talk at all. There are many opportunities to talk, but here it is time for you to practise Dhamma, it is a time for ordaining, for holding your Sīla.

The Lord Buddha does not want you to take up topics like home, work and other things and talk about them in the

temple. Monastics and practitioners are not supposed to pry into other people's lives. Whether they are good or bad, that is their business. If you judge other people to blame or praise them, that is not correct. If you are a Bhikkhu and you have judged and criticised other people, then you have to confess it. If you are a lay-person, it is also demeritorious to do so.

A mobile-phone, a notebook, a computer, an I-Pad, using Facebook, Hi-fi, Twitter - you have to stop using all these things and abstain from them. When you are a Bhikkhu or a Sāmaṇera, you can't use them. It will break the Dhamma, break the Vinaya. If you should use them to contact a woman out of earshot, out of sight and talk one-on-one with a woman, it breaks the Vinaya. If you are a lay-person, who has come to the monastery to keep the precepts, you can't use these things either. When you are coming to keep the precepts and practise the Dhamma, you have to stop using them beforehand.

When it is time to go home, you are waiting to use the phone. As soon as the opportunity arises, you go and make a call. Mae Chees, Bhikkhus and Sāmaṇeras also want to make phone calls, want to use it. It is a cause and condition for the decline of Bhikkhus, Sāmaṇeras and lay-practitioners.

The Lord Buddha wants you to cut off the way of the world completely. Those who have friends and relatives should tell them. If it is not necessary, you should not go and visit them. When relatives or friends come to visit, don't ask them for a mobile-phone. Don't instruct them to get this or that for you. Those of you, who are friends and relatives, may you also understand this. Newly ordained Bhikkhus and Sāmaṇeras and Dhamma-practitioners have Indriyā and Pāramī that are not mature yet. You have to help them to remain strict. What you call strict here, is not really strict. You are only practising in accordance with the Dhamma-teaching.

In this temple monks are not allowed to smoke, to read newspapers, to listen to the radio, to watch television, to have a mobile-phone or to receive money. May all of you who are listening, understand this. Don't let your children and offspring, who have ordained, make mistakes.

Parents and friends, who come to the temple to visit the (new) Bhikkhu, who come to see the Bhikkhu, don't yet know what to bring to offer to the monk. They bring sweets and biscuits, fruit, milk, "Mama" instant noodle-soups and various drinks to offer to the Bhikkhu. The monk is still a new Bhikkhu, his Indriyā and Pāramī are not mature yet. He sees the sweets, the "Mama" and the fruit and his mouth begins to water, because when he was at home, he used to eat several times a day. When he is staying at the temple he only eats one meal a day and is hungry. Some monks can't refrain from breaking the precepts and conceal that they are eating "Mama" or sweets. After breaking the precepts they regret it. The remorse will stay with them until they die.

Some people who are addicted to smoking, will start fidgeting after they have stopped. When friends come to visit, they secretly whisper: I will have a cigarette too. It doesn't matter, the Ājāhn doesn't see it.

Others don't see it, but you see it. When you ordain and practise Dhamma you have to put emphasis on the heart and mind. Others don't see things, but you still see them. When people do wrong, it is a matter of creating demerit, making bad Kamma and creating bad results. It prevents heaven and Nibbāna for yourself. Your ordination and Dhamma-practice is a means of creating a history for yourself. When you are not intent on practising after you have ordained, it will be a waste of ordination-time and a waste of staying at the temple. There is no benefit whatsoever really.

When you ordain, your parents and all your relatives have to bow and pay respect to you. If you are not determined to practise, you won't get any merit. It is very demeritorious. Ordaining and practising is a difficult and hard thing. It is a matter of improving and adjusting oneself. It is a matter of leading oneself to practise.

New monks and new lay-practitioners don't know how to practise. Firstly, the Lord Buddha wants you to focus on keeping the precepts and following the Korwat. Then he wants you to do sitting-meditation. Sit straight, put the right leg on the left leg and the right hand on the left hand. If anyone can sit in full-lotus, then do that. If people have long legs, sit in full-lotus too. If people have short legs or are fat and sitting like that is difficult, sitting cross-legged comfortably will do. May you focus on making your in- and out-breath comfortable. Know your in-breath and make it comfortable, know your out-breath and make it comfortable. Direct your Sati towards being with the in-breath and out-breath.

If you practise like this, the heart will soon become peaceful on its own. Don't demand it to become peaceful. All of you want it to be peaceful. You want your shins and legs not to be painful. You haven't really sat yet. You set a target beforehand. It really burns you right from the start. It is the Kilesas that are burning you. You don't have to attach to thoughts. What will the first Jhāna be like, the second Jhāna, the third, the fourth? Your duty is it to know the in- and out-breath and make it comfortable continuously. Whether it is peaceful or not, don't be interested in that at all. Sometimes you might think about this and that. Make yourself go back to breathing in and out comfortably again and again.

Or you can recite Bud-dho as well. When you breathe in recite "Bud", when you breathe out recite "dho" continuously.

That's a possibility. Or you can choose not to focus on the breath and only recite Bud-dho in your heart. That's another option. When someone is thinking too much, you can set up Sati at the abdomen too, keep it on the body around the navel. When the abdomen is deflating be comfortable, when it is expanding, be comfortable, keep Sati with the abdomen swelling and deflating. You can do this too. Whether it is peaceful or not, keep sitting until the time you have determined is up. When they set the time for half an hour, then it is half an hour until you stop. When they set the time for one hour, then it is one hour before you stop.

When the mind is not peaceful, make the body peaceful first. This task, that you don't know and can't do yet, is a little bit tricky. The mind has rarely stopped so far. It just goes wandering around. This is a bit difficult. Find something to do for the mind. Being with breathing in and out, or being with the Parikamma, reciting Bud-dho, Bud-dho or being with the swelling and deflating of the breath, not just with the swelling and deflating. Doing Samādhi is a kind of work for the mind. Your mind can't be neutral, can't be still. It has to look for something to do. It is looking for a task to be with.

When you come to practise or ordain, may you be determined to practise particularly well. When you disrobe to take up a career and earn a living, you will prosper and become rich. Unlike those who come to ordain and practise, but are not determined and avoid the Korwat all the time. If you behave like that, then no matter what you do after disrobing, it won't develop and prosper. To those people who come to keep the precepts and practise Dhamma, those who are young men and women, adults, pupils and students, may you also be determined to practise.

May everyone turn around and look at yourselves, teach yourselves. Don't go about wanting to teach others. By all means teach yourself first, before teaching others. Don't be someone with too many principles and academic knowledge. In most cases, you won't be able to keep up with it yet.

For example Venerable Assaji. He had heard the Dhamma from the Lord Buddha and had attained the Dhamma recently. The Lord Buddha sent one monk out in every direction to spread the Sāsanā. He met Ven. Sārīputta, a friend of Ven. Moggallana, when he was still Upatissa. When Upatissa met Assaji and saw his manner that was peaceful, worthy of respect and arousing faith, he went to him, bowed to him and asked to hear some Dhamma from him. Ven. Assaji spoke modestly: I am newly ordained, I can't talk about Dhamma yet, I am not able yet. Upatissa then asked: Who is your teacher, your Ājāhn? Ven. Assaji answered: The one who is my teacher, his name is Ven. Samaṇa Gotama. Upatissa then wanted to know: What does your Krooba Ājāhn teach? I beg the Venerable to tell me the Dhamma he knows in brief. Ven. Assaji spoke Dhamma in brief as follows: Whatever Dhamma arises from a cause, the Lord Buddha taught the cause of these Dhammas. Ven. Assaji taught only this much Dhamma. Upatissa then reached stream-entry. Arahants do not talk unless it is necessary to talk. If there is no need to teach, then they don't teach.

When you are staying at the temple and practise Dhamma, may you teach yourself. Don't be interested in teaching others. Dhamma-practitioners may be teachers who practise well and correctly and already give very good Dhamma-talks, but when they come to the temple of a Krooba Ājāhn, they don't talk and teach, if the Krooba Ājāhn does not ask them to. Most of the monks who have not ordained for many Vassas are intoxicated by Dhamma.

They want to talk and teach. May you try to stop yourself and hold yourselves in check. Don't sway back and forth. Make the heart stop and be still.

Unless it is necessary, don't leave the temple to go here and there. Most of you here have many issues, a lot of business and are looking for excuses, that will make you leave the temple. You are practitioners. You have to know that you are bouncing and swaying back and forth, that the mind is still reaching outwards. If you don't know yourself, it is difficult. May all of you hold still and know yourselves. If you don't know yourself, you will want to go and give Dhamma-talks, want to go and teach others.

These days there are many people here who follow various temples. When you are staying in this temple, don't bring this in. Don't be pretentious, showing off your cleverness and skill. Most of the time there are many Dhamma-talkers outside the Dhamma-seat. Dhamma-talkers outside the Dhamma-seat only know the external and how to go out. They don't talk to and teach themselves. If you are not ashamed and afraid of doing evil, you will show all kinds of strange traits. The Lord Buddha taught, that you should be ashamed and afraid of doing evil. If you are not, this Sāsana will be finished without remainder, because the mind will entirely move towards the external. People are only skilled externally, are only clever externally. This is problematic.

For example Bhikkhu Tucchapoṭṭhila¹⁵ at the time of the Lord Buddha, who consulted the Buddha. The Venerable Bhikkhu's name was Ven. Mahāpoṭṭhila, he had disciples that he gave talks to and taught and many hundred of them became Arahants. Whenever he went to pay respects to the Lord

15 This story is from the Commentary to Dhammapada, Verse 282.

Buddha, the Lord Buddha said: Are you here already Empty-Poṭṭhila? When he was departing, the Buddha said: Are you returning already Empty-Poṭṭhila? He listened until he got the point: The Lord Buddha is trying to teach me and says that I haven't attained anything, don't have anything, and am not anything yet. I am still a Puthujjana.

Shame arose in his heart, he thought in his mind: This can't be it, I have to be determined to practise the Dhamma, to attain the Dhamma. Then he went to the monks he formerly taught as his disciples, all of whom had become Arahants. But whomever he went to, they didn't teach and instruct him, because he was their teacher and an Ājāhn, whom they felt already knew a lot.

In the end he went to a little Sāmaṇera, who was the last in the row. He asked to learn the Dhamma from the little Sāmaṇera. The little Sāmaṇera was no ordinary Sāmaṇera, he was an Arahant. The Sāmaṇera said: Ok, no problem, if the Ājāhn will follow me. You have to do everything the way I tell you to. I will teach you. Ven. Mahāpoṭṭhila said: I am happy to practise in accordance with the Sāmaṇera in every way. The Sāmaṇera told him to put on his robe properly, to go into the water and come out of the water again. He made Poṭṭhila go in and come out of the water many times. Then the Sāmaṇera knew: Ven. Mahāpoṭṭhila has no views and no conceit, therefore I can teach and instruct him.

From then on the Sāmaṇera really taught him the Dhamma like this: There is one termite-hill, inside there is a lizard, there are six holes. If you close five of the holes, so that one hole remains, you'll then be able to watch the lizard when it comes out of that hole. The meaning of this can be explained as follows: Our six sense bases consist of eyes, ears, nose, tongue, body and mind. The Sāmaṇera wants you to close your eyes, ears, nose, tongue and body completely and only

leave the mind remaining to know yourself. This is because the mind is in charge and presides over all dhammas. When you do good, do evil, do right or do wrong, you will know it in your mind, because all our problems arise in our hearts and minds. Finally Mahāpoṭṭhila managed to penetrate the Dhamma and became an Arahant.

The Lord Buddha warned: Don't practise by sending the mind outside too much such that it is only managing external business and you are not interested in understanding the true nature of yourself; allowing yourself to create problems for yourself and others. When you don't know yourself, the Buddha said: You have a mental disease. In what way are you mentally ill? This mental disease is: "I¹⁶ like this, I will take this. I don't like this, I won't take this." When others speak pleasingly, don't contradict you, it is good, you swell up. When they don't speak pleasingly and don't agree with you, then you say it is not good and feel flat. There are relatively few physical diseases in existence, but many mental health diseases.

The Buddha encouraged us to turn around and look at our own hearts and minds. If you don't know yourself, you will delude yourself. There is no delusion as bad as being deluded by oneself. If you don't know yourself, your heart won't be ashamed and afraid of doing evil. Others, who have a more developed heart will look at you like this: He/she has a very coarse heart, a very dirty heart. But you may not be aware of this yourself. The Krooba Ājāhn sees this: You are very bad. Whatever you do is not appropriate, what you do is rarely correct. However you can't see this yourself and, still wish to attain Nibbāna. If you don't see yourself thinking wrongly, doing wrong, how will you be able to improve? You

¹⁶ Luang Por uses the slightly pompous pronoun "khaapajao" here to indicate that there is an inflated ego involved.

will think: But I am right. The Lord Buddha taught: This is completely wrong. The Krooba Ājāhn teaches: This is completely wrong. The matter of turning a molehill into a mountain¹⁷ is difficult to address and hard to think about. All of you have to reflect on yourself like this: Is there any flaw in my heart that I need to improve?

You should also contemplate external matters. Whatever is wrong, the Lord Buddha wants you to adjust and improve regardless of whether it concerns your work and business or your behaviour. Is it on track or not? Is it within Sīla, within Dhamma? Or am I falling into all kinds of lower states? Am I already giving love and Metta to my family? Am I giving love and Metta to my friends and employees? Or am I only concentrating on making a living and am not interested in temples, the Sāsanā and still do not know how to bow to the Buddha, chant and do sitting-meditation? When I speak is there any restraint and care?

Speech is very important. When you speak well, then it is beneficial to yourself and others. When you don't speak well, one can say, that your mouth is explosive. Are you someone who already knows how to make a plan for spending funds and money?

When you are ordaining and practising the Dhamma, the Buddha wants you to look at yourself and contemplate yourself. When you disrobe and return home, you will behave in a new way, having improved yourself. All of you need to have a goal, that you keep in mind. When you keep it well, then try to practise accordingly. It is you, who is the role-model for your sons and offspring. It is you, who will become a person who is worthy of respect for your children

17 Proverb: lit. : Making a hair shade a mountain.

and grandchildren to bow to and venerate. Everyone has to create a good legacy for themselves while they are still alive. It will please everyone and make them be at ease. After you are gone, it will make them miss you.

Practising the Dhamma is a difficult and hard thing, but everyone has to do it, has to practise. Don't get into being laid back and indifferent. May you be diligent in doing good. When other people can do it, so can you. You won't die from doing good. At most you will get tired. When you earn a living, you do it unwillingly with reluctance. Why it is necessary? Why do I have a father and don't have a mother? Don't have children, don't have grandchildren? You don't want to do it.

Earning a living is a matter of the body. In the same way practising Dhamma is a necessity. It is a matter of the heart and mind. You have to earn a living and practise Dhamma at the same time. This body ends when the body is burned at the crematorium. Your heart can come to an end when it reaches Nibbāna. Your body and heart have to practise together at the same time.

Ordaining at this time is regarded as a good opportunity, a special opportunity. The Lord Buddha wants the good sons, children and grandchildren to be determined. Don't let words like "discouraged" and "downhearted" come up. Don't think that this temple is too strict, too stressful. If it is not strict, serious and rigorous with the practice, you won't ordain and practise here. Everyone likes the Vinaya, like a code of practice. Any temple with a good reputation, has to have a code of practice. If there isn't any Korwat, it will be no different to your house. They would only differ in the shaving of the hair and wearing of the various robes in the temple.

A temple is a place that has a strict code of practice. Only then do we call it a temple. A temple is a place filled with

people who are determined to do good. Don't think that this temple is a residence for unemployed people, for people with problems, who are not able to earn a living. That this temple is a place for people with little integrity, that this temple is a place for disabled people. That this place is a residence for people who have problems with drug addiction.

The Lord Buddha taught: The goal of a temple is only to be a place for people who are developing Pāramī and who are heading for Nibbāna. If you are practising to go to heaven, you can't do it here, this is not it. If you practise for gain, fame and praise, just like the ways of the world, this is regarded as an unsuitable place.

To all the good sons and offsprings who have ordained to practise, whether it is for a short period or a long time, may you take on renunciation and head for Nibbāna. Don't only aim to enhance your honour and fame. You have to be determined to practise and ordain. Don't make the Krooba Ājāhn¹⁸, the leader of the Sangha and your mentor become tense and concerned by thinking: This group of monks are not determined, it is too difficult with these monks. Establish yourself in being Supatipanno, being monks who practise well and correctly. Don't get into the habit of sending the mind outside. The mind may wander out to think about eating, traveling, thinking about eating noodles at the market. The mind goes out to the pub, to a bar. You can't think like that! You are monks, you can't think like householders, it is evil.

The Lord Buddha wants you to have Samaṇasaññā. Right now you are monks, your manner and behaviour, speech

18 Literally: Mother-Father-Krooba Ājāhn, which emphasizes the all-encompassing caring nature of a good Ājāhn.

and mind can't be the same as lay-people's. Try to train your heart and mind to make the mind stay with the body and be with the mantra 'Bud-dho, Bud-dho'. When you do sitting- and walking-meditation, also make the mind be present with the body. When you do the chanting make the mind be with the chanting. When it agitates the evil in your heart and mind too much – never mind. If the mind thinks too much, refine the breath. When the mind wanders off, return to yourself.

You are used to sending the mind out, it has become attached to this habit. When you start restricting it to make it stop and be still, it will be a difficult thing. It doesn't matter that it is difficult. Keep sitting in Samādhi for half an hour, so that you become able to sit for a long time. Take up walking-meditation, so that you can do it for a long time. Make the mind be with the walking. When you can't sit, make it be able to sit, when you can't walk, make it be able to walk.

You are only thinking about getting a reward, getting a pay-off. The Lord Buddha taught us to use walking and sitting to learn how to let go. He does not want you to be pre-occupied, he does not want you to think a lot. When you get into being busy and into thinking, you won't get anything. You will only get a headache and become neurotic. If you walk all day without thinking anything, then there won't be any dukkha. When you sit all day without thinking, then you won't have any dukkha.

If you only know the mind-states of being a person, a human being, of comfort and delight, then you will reject the state of Nibbāna, when it arises to stay. It is not amusing, you don't like peace. You are afraid to die away from this world. You are afraid of dying away from forms, sounds, odours and flavours. Your mind is really wriggling

here, like a fish living in the water that is put on a sitting-cushion. It will really wriggle too. Your practice is also wriggling like a fish that is being taken out of the water onto a sitting-cushion. The mind gets bored and fed up with the tiredness and hardship that comes from the Krooba Ājāhn asking you to do sitting-meditation from 8 PM to 9 PM. It is too boring, it is too much torture.

Why is there dukkha like this arising? It is dukkha because your mind starts thinking and proliferating. If you don't think, don't proliferate, don't dramatize, then there isn't any dukkha. When it is 3 AM, it is even more dukkha. Resting comfortably, while the bell is sounding loudly. You have to go and chant and do sitting-meditation again.

The Lord Buddha wants you to see dukkha. The dukkha is in your mind. Your mind goes into thinking, proliferating, embellishing and resisting. It is distracting from the truth, which is ageing, sickness and death. When you are resisting, you will have dukkha. When you proliferate, does it relieve dukkha? It doesn't relieve dukkha. It adds to your dukkha. When you are suffering on the physical level, it is not enough, you keep adding dukkha on the mental level too.

The Lord Buddha wants you to see dukkha. You have dukkha because your mind is truly clinging and grasping. This is a mental health disease. When you do sitting-meditation at 3 AM, it is much dukkha in many ways. You are sitting, swaying and wobbling back and forth, surrendering and giving in. The Lord Buddha wants you to pass this barrier, which is called drowsiness. This hindrance (Nivaraṇa) is comparable to a big cloud, that is hiding the sun, that is obscuring the moon, so that it is completely dark. The Lord Buddha does not want you to become immersed in that. He wants you to make the heart and mind be at ease. Don't delight in feeling, in happiness or in

drowsiness. Don't go and think: I have sat already, now I am going to rest. The Lord Buddha wants you to unify the heart and mind, wants you to see your heart and mind, because drowsiness means darkness. When people are tired they don't see their mind. Buddho, Dhammo and Sangho disappear from their mind completely.

When you are very tired, try to refine the breath. If the mind loses the breath, then release the breath. When you are losing the path, the Kilesas will dominate you. If the tiredness has not disappeared yet, the Lord Buddha wants you to recollect a bit of chanting and recite it in your mind. That is better than to sit up whilst sleeping or to lie down and fall asleep. Try to train the mind not to get tired and send you to sleep. Your mind will become stronger. Even if you get a little bit lost in the feeling you might doze off. Make your heart bright and joyful.

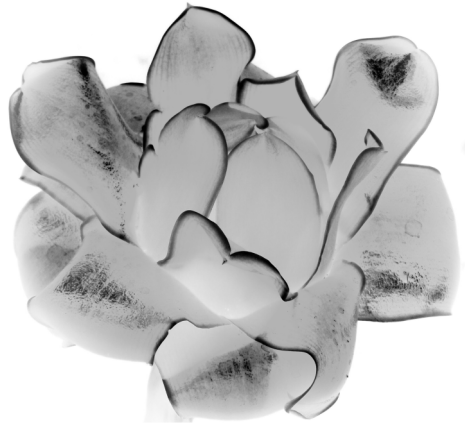
The Lord Buddha taught the monks to do sitting-meditation after eating their meal. After finishing the meal, one is very tired. He wants you to do sitting-meditation to battle with the Nivaraṇa to make the heart enter Samādhī. When the mind is vigorous, resolute and earnest, it can enter Samādhī. You have to be intent on training, on practising, so that the people in the Buddha-Sāsana won't be weak. Whenever you are weak, the Nivaraṇa – drowsiness – will pile up in your heart. If you have already been defeated, you will easily be defeated again and again. If you have already won some battles, you will continue to win until the Kilesas are defeated completely.

The Lord Buddha taught us to be strong. You must not be afraid, you have to be determined. When you do the morning chanting, don't switch between chanting and sleeping. May you be determined to chant. Whenever you fall asleep, you have to immediately arouse the intention to

chant again and be sincere. Sati-Sampajañña - if you don't pay attention, you will most certainly fall asleep, because between 3 AM and 4 AM you are very tired. Practising the Dhamma is something that goes against the stream. You can't afford to be enchanted by it or be half-hearted in your efforts. The Buddha taught: The monk is in the heart, Nibbāna is in dying before dying. You have the opportunity to ordain, you have the opportunity to practise, may you count yourselves lucky.

The Lord Buddha and the Krooba Ājāhn want you to be intent on practising. Even if you are not ordained for a long time, it is still better than those who have ordained all their life, but are not practising. May you be proud and happy. Everyone loves you, respect and revere you. Don't stain this love and respect for monks. The Lord Buddha hopes that all the good sons and offspring will be firm and strong and resolute as it is appropriate for disciples of the Tathāgata. May all of you regard it like this: I am born only once, I die only once, I don't have to be afraid. May I die doing good. Each day and night is a practice for you. Your life has to advance through goodness. Things that have passed, have gone already. Now you will get a new opportunity to improve yourself.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Wednesday, 14th December 2554 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



Right respect

The Lord Buddha and the Krooba Ājāhn are trying to make you adjust and improve yourself so that you have respect towards the code of practice and Dhamma-Vinaya. Respect for the place, respect for people, respect for old people and for those who have ordained before you.

How to respect a place? For example, this temple here it is a sacred place, it is a residence of the Saṅgha, Sāmaṇeras and lay-people, who come to practise the Dhamma. And it is a place housing a lot of Buddha images. Every time you enter the Sālā, you have to bow to the Buddha. When you leave the Sālā, you also have to bow every time - not only when you come to do the morning- and evening-chanting. Throughout your stay in a place of respect, you have to remember to bow to the Buddha all the time, both when you are coming and going.

Each time you return to your Kuṭi, you should also bow to the Buddha, regardless of whether there is a Buddha-Rūpa or not. When you leave the Kuṭi, you should also bow. The Krooba Ājāhn wants you to bow each time, to make it a habit.

A temple is a sacred place. When you come to stay in a temple, don't do anything wrong. When you keep the five precepts, don't break them. Those who keep the eight precepts, don't transgress the eight precepts. Sāmaṇeras, who keep ten precepts, shouldn't break the precepts either. Even the Bhikkhus should not break any of their 227 rules.

In a place that we call a temple, a sacred place, may everyone refrain from doing anything that is not good, that is not respectful. May the areas that belongs to the Bhikkhus, be left to the Bhikkhus and the area for the lay-people be left to the lay-people, so that they each have their space. If you practise like that, our temple will be free from danger. Don't do wrong within the grounds of the temple.

What are examples of doing wrong? For instance using living beings as food-ingredients, indulging in entertainment, music and things that are against the Holy Life. For example bringing a mobile-phone, a radio, a smartphone with pictures and sounds - in general, using communication device, that are an enemy of the Holy Life, in the temple for entertainment or for the benefit of managing the temple. This implies that you have no respect for the place.

When you come to stay at the temple, you are loud, making a racket. When the mind wants to hum songs, you do it, when it wants to shout out and call other people, it does it. These things are not right. For example most Bhikkhus and Sāmaṇeras are joining the chanting and sitting-meditation, but when they are outside the temple, they don't follow the code of practice. It becomes clear: They have no respect for the place either.

Laywomen can't enter the monk's area where your Kuṭis are and monks are not allowed to enter into the laywomen's

area. Don't receive guests at your Kuṭi, regardless of whether it is downstairs or upstairs, it is not appropriate. Instead, do so in public places or at designated areas for receiving guests. When lay-people come to visit or when you receive guests, regardless of whether they are men or women, don't wait upstairs in your Kuṭi and make your relatives come up there. This is not showing respect for the place.

When you visit another monastery, if they are cleaning the temple together and have a detailed code of practice, don't be resting in their temple or the Vihāra thinking that you are a guest-monk and can take the liberty of not following the code of practice. This is not showing respect of the place. You must have respect, regardless of whether you are in our temple or in theirs.

If you have ideas to change anything in the temple or are thinking about beneficial ways of doing things, you have to inform the abbot or the leader of the Saṅgha or you have to let the resident Saṅgha of the place know beforehand. Don't just do what you like. Not all of us think alike. You may think, it's good, but it's possible, that may others think, it's not good. Wherever you are staying, you have to respect the regulations.

Have respect for length of ordination (seniority) and group structures too. These points are important matters. The Lord Buddha taught us to raise our hands when talking to monks who are senior to us. Those who have ordained for longer also have respect for those more recently ordained by giving them love and Metta. When there is a big difference in the number of Vassas, you are not supposed to sit on a sofa together. You are also not supposed to sit

on the chair that Krooba Ājāhns regularly use. If you sit there, it shows that you are lacking respect and don't know your proper place¹⁹. When a Bhikkhu is sitting on the floor and you are a Sāmaṇera or a lay-person, you can't sit on a chair. You have to be mindful of the hierarchy structure apart from when you are in pain or are sick.

When you are walking passing each other the more junior monk has to bow his head a little bit or raise his hands or kneel down. When going on Piṇḍapāt, the more junior monks have to receive the bowls of the more senior ones. When going on Piṇḍapāt the junior monks should try to arrive a little bit before the senior monks and wait for them. Then offer the bowl to the Krooba Ājāhn. When the Piṇḍapāt has finished, and the village has ended, junior monks, young monks, Sāmaṇeras, Pha Khaos or disciples of the monks should receive the bowls of the Krooba Ājāhn or those of the monks with many years' Vassas, immediately and quickly. Don't dawdle! When you are walking back, there is no need to talk and chat with each other. You mustn't talk so as to restrain the body, speech and mind.

Senior monks should be respectful, modest and well-mannered. Don't walk in a pretentious and boasting way. It is better to be monks who practise well and correctly. When you have been ordained for a long time, you have to adhere strictly to the code of practice and the Dhamma-Vinaya. You have to be a role-model, an example. Monks or lay-practitioners have to practise in a more refined way than their relatives and lay-people in general.

The Krooba Ājāhn teaches: Which monk practises well or doesn't practise well, that is their business. Lay-people have

19 Knowing one's proper status and place is very important in Thai culture.

to practise well. If you think: That Bhikkhu does not practise well, that Sāmaṇera does not practise well, it is not inspiring, it shows that you have Diṭṭhimāna. You are smarter than them, you are better than them, you don't have respect. You can't do that. You can't get into thinking like that. When they do wrong, they create evil for themselves. Don't pick it up and embrace it.

The topic of speech is an important one. The Lord Buddha does not want you to be careless. You have to call people "Venerable" or "Mr./Mrs." You can't call for example Bhikkhu Gaew just Gaew, you can't cut off the term "Bhikkhu", "Venerable" or "Mr./Mrs.", that is careless. It is too rustic, too informal. The Lord Buddha does not want you to do that. The Lord Buddha does not want you to pick up and use the vocabulary and tone of untrained, unqualified people.

When lay-people speak with monks, they have to use respectful terms like "Phrakhunchao", "Namasakaan", "khrapom"²⁰. When monks speak with lay-people, you have to use "Charoen Phon", "Āttamā", "Āttamaphaap"²¹. When monks speak with other monks, they should also use words like "khrapom", "Tan (Venerable)" "Khun (Mr./Mrs)". Sometimes, when the Krooba Ājāhn speaks with Ājāhn Dting or Ājāhn Eke. The big Ājāhn calls them "Phra Dting", "Phra Eke", but you can't call them in the same way the Krooba Ājāhn does.

20 In Thai there are countless personal pronouns, titles and polite particles that have to be used for royalty, monks or other older or higher-ranking people.

21 Monks have to use/avoid specific terms when talking to lay-people, partly because the Vinaya forbids certain ways of expressing respect towards unordained people.

Sometimes new monks don't know and repeat the words they have heard from Luang Por when they are talking to Krooba Ājāhns. They call them "Phra Dting", "Phra Eke" too, or refer to them as "Phra Dting" and "Phra Eke". You can't do that. When you are with disciples, you can't behave like them. Or the way Luang Por calls high-ranking lay-people, for example he calls the lay-man Khum Choke simply Khum Choke. You can't follow this way of addressing him, because in some cases he is even older than your father. You have to call him Mr.²² Khum Choke or Father²³ Khum Choke.

You have to reconsider this issue of speech. When you are a lay-person or a monk, you have to start training yourself afresh. You usually said Gaew, Gaew, you have to adjust that. If you are going to call him Phra Gaew, it won't kill you. When you call him Tan (Venerable) Gaew, it also won't kill you.

Sometimes you are picking up the vocabulary that the big Ājāhns use when they are talking to junior monks or ordinary lay-people. You are losing the plot. Don't behave like a big Ājāhn, even though you want to!

When you are talking to each other, your voices are loud, but when you are chanting you are quiet. Sometimes your talking disturbs others. The Krooba Ājāhn is sitting and you are speaking over his head disrespectfully. You have to respect others. When you are talking, your voice is loud,

22 The Thai word is Yohm, which is the standard way for monks to address lay-people.

23 Thai people often address each other according to age, so people similar in age are addressed as brother/sister and older people as father, grandmother etc.

but when you are chanting, you are rarely heard. When you are talking to each other, may you speak quietly, just loud enough for you to hear each other. When it is unnecessary, don't speak, but when you are chanting, giving the precepts or a blessing, speak up, do it loudly. When you are discussing Dhamma away from the Dhamma-seat, you are fluent. But when you are on the Dhamma-seat, the Dhamma turns into a big lump. Lethargy arises, you can't speak and the words don't come out.

May all of you have Sammā-Gārava - right respect. During the chanting, the men should sit in the front row, not scattered in a disorderly manner around the hall. Behind them, people should sit on the mats, divided into men and women, forming a group. It is not okay to sit in whatever corner you like. Let there be a proper system to it. There are mats to sit on, therefore you must sit on them. Take a cushion and sit. If you want to go and sit elsewhere, it indicates, that your mind has a problem.

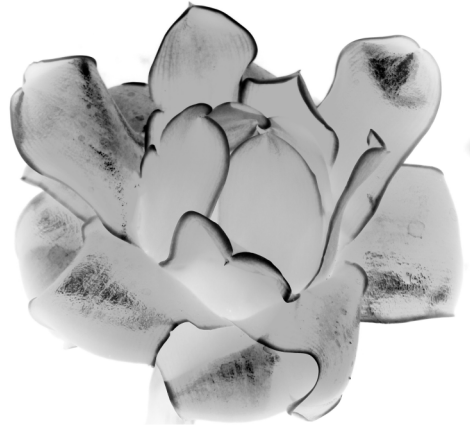
May there be Sammā-Gārava, may there be Sati and Paññā. Being a Bhikkhu, a Sāmaṇera, a lay-person or a lay-practitioner, you have to be clever, you have to be refined, careful, soft and gentle.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Wednesday, 28th November 2555 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*You are throwing away the Dhamma,
throwing away the Vinaya.
You are conceited,
obstinate and arrogant,
you are stubborn and shameless.
You don't believe in the
teachings of the Lord Buddha.*





The Dangers in the Sāsanā

The dangers in the Sāsanā mostly arise from the issue of women, gain and honour, goods and assets, fame and praise. The Lord Buddha pointed this out in of the Dhamma-Vinaya as the cause of all troubles in leading the Holy Life. Whether you are a new monk, old monk or Majjhima-monks²⁴, the Lord Buddha wants you to regard this as an important matter. When you are ordaining or coming to stay at the temple as a lay-practitioner to concentrate on Magga, Phala and Nibbāna as taught by the Buddha, this issue becomes a big and important one. The Lord Buddha does not want you to get involved and socialize unnecessarily. Don't become involved with others. Don't behave like someone with grand Metta and compassion who wants to give Dhamma-talks, teach, talk and chat.

Even more dangerous these days are monks and lay-people having mobile-phones. Whenever you miss something, you call there and then. There is no Sati, no Samādhi, no break and no abstinence and endurance. The Lord Buddha

24 Bhikkhus who have between five and nine Vassas.

taught: Don't hide out of sight and take these things to those secret places. If you do that, you break the precepts, break the Vinaya. If there is a reason, some necessary business that is important, then turn on the loudspeaker of the phone, so that other people know what you are talking about. Even worse and more severe are those who have a computer, notebook or an I-Pad. They go down to hell even more, into a very deep hole. If you act in this fashion, if there is behaviour in this style, this is regarded as wrong and useless. You are destroying yourself. You are destroying the Buddhasāsanā. You are destroying the Dhamma, the teaching of the Lord Buddha.

These objects have both advantages and disadvantages. But people whose faculties are still immature, are mostly using them in a way that is blameworthy. Evil and unskilful traits arise from every corner, angle and in every form.

These negative traits destroy your innocence. They tempt you to bow to the Krooba Ājāhn and wander off alone into the forest. The Krooba Ājāhn and the Lord Buddha are teaching and commanding you: Wherever you go, don't go with a woman! Don't let a woman join you! Sometimes you are very unholy. You want to talk with a woman or you want to go and talk with a monk, but deep down it is not about Dhamma and Dhammo, it is only an affair of the Kilesas, Taṇhārāga. It is not Dhamma-Dhammo at all. Persuading people to become your friends, persuading Bhikkhus and Sāmaṇeras to become your friends, persuading lay-people to become your friends.

Sometimes other people come, and don't want to leave. Because they have no aim in mind, there is no benefit, they just sit and keep prattling with each other. Chatting with and teasing lay-women has nothing to do with being a monk or a practitioner. At times, when you interact with

them often, they become uneasy. In this case, you really should seclude yourself. For those who wish to develop and prosper, it is forbidden to act like this, it is strictly forbidden to behave like this. You have to ask yourself: What did I get ordained for? What did I come to this temple for? Your intention has to focus on Magga, Phala and Nibbāna. The fact that you are not reaching your goal comes from being negligent and weak. If you don't know yourself, you can't be your own master.

When you are a woman and become a Mae Chee or a lay-woman who is practising the Dhamma well, this topic is important.: Don't talk in private with any Bhikkhu or Sāmaṇera, out of faith or for any other reason. The Lord Buddha does not allow this. If there is a good reason, you have to talk in a public place where other people are sitting, who can see and hear you. The listeners have to be people who are ashamed and afraid of doing evil. If your heart and mind are not practising in this manner, it is pointless. You have to take good care, so that any place in the temple is a safe place (abhayaṭṭhāna), free from flaws and dirty things.

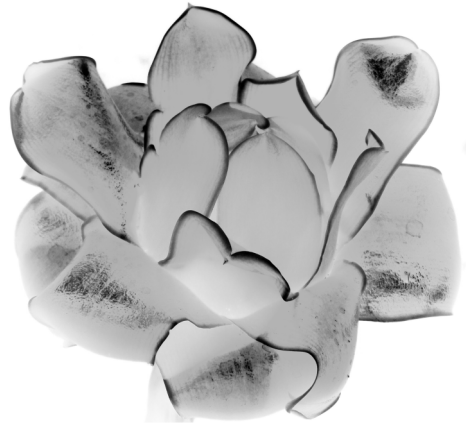
The Lord Buddha taught: When you are a practitioner, you have to practise the Vinaya and Dhamma. Don't let there be any deficits. Don't take any bad things as an example for practice. May you hold the Dhamma with high regard. We mostly see the society, temples and the Sāsanā decline. The Lord Buddha wants you to look at yourself. Are you declining or prospering? You have good intentions, you have to improve and try to distance yourself from bad things. You mostly incline to complicating things and thereby creating lots of opportunities for evil to arise.

The Lord Buddha wants you to feel more shame and fear of evil. If you are not ashamed and afraid of doing evil, there won't be anything left to being a Bhikkhu, a Sāmaṇera or a

practitioner. You have to focus on and return to the issue of having shame and fear of doing evil. You can conceal things from others, you can trick others, but you can't conceal things or deceive yourself, because you know yourself completely.

Practising the Dhamma has to focus on the heart and mind, so that you can respect and revere yourself. Don't close the door to the Dhamma! The Dhamma does not arise from not knowing. You have already been ordained and have practised for many years. You have come to a temple where people are really practising seriously. You have come here, but there is no improvement. Do you think you are unlucky and without blessings? How are you going to gain merit and fortune when you not ashamed of doing wrong deeds and not scared of evil? If you don't see the danger in Saṃsāra and haven't practised by walking the path of the Lord Buddha and the Arahants, then you are throwing away the Dhamma, throwing away the Vinaya. You are conceited, obstinate and arrogant, you are stubborn and shameless. You don't believe in the teachings of the Lord Buddha. You are bored with the Vinaya, bored of doing walking- and sitting-meditation, bored of listening to Dhamma-talks. Here it becomes apparent that you have fallen into the dangers faced by old and new Bhikkhus - that is, the danger present for everyone who is practising the Dhamma. Practising goes against the current. May all of you know your mind and your mind-states and get to overcome the important barriers that everyone has to overcome.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Thursday, 24th November 2554 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



The dangers of the Holy Life

The danger for old and new Bhikkhus and Sāmaṇeras is associating with women. The first precept in practising the Dhamma, both for old and new monks who have problems with women, is not to talk to a woman in private without anybody else being present. Lay-people should not associate with monks and monks should not associate with lay-people. This is an indication of decline in a temple.

Unless it is necessary, women are strictly prohibited from entering the monk's area. The Krooba Ājāhn and the Lord Buddha want a clear division between the respective areas. Luang Ta Maha Boowa said: People here like to socialize too much. The matter of mobile-phones causes a lot of decline. Monks have a lot of Metta, lay-people have many problems and go to ask the monks. Talking by phone is considered breaking the Vinaya, particularly if you are talking to a woman one-on-one. If there is a necessity to talk, you have to turn on the loudspeaker, so that everyone can listen, so that you can avoid transgressing a rule and don't have to confess it. The majority of Bhikkhus and Sāmaṇeras are very careless. The Lord Buddha has taught this already: You are

not supposed to talk to a woman one-on-one in secret, whether she is a young woman, a spinster, an old maid or a rich widow.

On the women's side, you also have to be careful. Most lay-women like to chat with monks, because monks speak well, nicely and are encouraging. You have to raise awareness in all women regarding this matter. Otherwise things that are sacred and holy will disappear completely. People who come to stay in the temple should not have a mobile-phone. When you are coming to stay for just a few days, it probably won't kill you. When you want to call someone, surf the internet or listen to music, you have to stop that completely when you are staying at the temple. Otherwise you come to the temple in body only, but your mind is not here. This is even more so the case when you are a woman, a temple-resident and make a phone call to a man. This is the worst thing - it is not proper, not appropriate. If someone used to do that, that is a thing of the past. Get a new take on it and do it differently.

The Lord Buddha taught: If you take fresh wood to build a fire, it won't light. After it has dried, it is still difficult to light. You have to embrace the good qualities and good emotions. Maybe many of you have made mistakes in this aspect already. The Krooba Ājāhn teaches: Stop it. Don't create this issue again! Previously, the Krooba Ājāhn talked about it a little, but not clearly. Today it is clear.

If you can't practise, then you should not stay in the temple and eat the food of the temple, because this temple is a place for training Bhikkhus, Sāmaṇeras and lay-people. It is a place that focuses on Nibbāna, regardless of the particular reason you came to ordain and stay in the

temple. The Lord Buddha and the Krooba Ājāhn want you to practise all the same. If you don't, you are the ones who make the Sāsanā decline, not anybody else.

People who know a lot already, are not ashamed and afraid of evil. When you are receiving the food in the kitchen, whether you are a monk or a lay-person, all of you have to be restrained and careful. Venerable Ānanda respectfully asked the Lord Buddha: How should I practise regarding the opposite sex? The Lord Buddha said: Better don't look at them at all. If you see them, you don't have to talk. If you are going to talk, then you need Sati.

The monks are responsible for keeping the whole monks' area clean. Women must not intrude into the monks' area. Likewise Bhikkhus, Sāmaṇeras and laymen are not supposed to sweep the roads in the lay-women's area. Let that be the duty of the residents. When you are interfering with each other, it shows that there is something irregular. When there is a need to go to the women's area, the Lord Buddha and the Krooba Ājāhn don't want you to go alone. There has to be a second monk or a layman joining you. Likewise for the women, if there is necessary business, there has to be another woman accompanying. It is not that you can just go whenever you want to. This is not correct, it causes damage.

From today on, may all of you follow the teaching of the Lord Buddha. Don't make compromises or your Sīla will be blemished and defiled. The yellow robes will burst into flames and likewise the white cotton clothes of the women will be on fire. The Sīla regarding the Holy Life (Brahmacariya) is an important point, it is the first point. It is the origin of the Holy Life. If you are not ashamed and afraid of evil, you will think that it is not important, that it

doesn't matter, and that only the mind matters. If you speak like that, it is not true. Let assumptions be assumptions and Dhamma-Vinaya be Dhamma-Vinaya. If you say, that only the mind matters, then why are you eating food? Why not deal with that in the mind?

The Lord Buddha taught: When you see a woman, you should contemplate her as Anicca, Dukkha, Anattā from the moment she appears until she leaves, unless you are an Arahant or an *Anāgāmi*. Why does he want you to see the impermanence, suffering and non-self? It is to destroy your perception of her physical appearance, because your heart makes it up out of delusion. The Krooba Ājāhn speaks, but you don't listen, because you think this monk is still doing it, that Krooba Ājāhn is still doing it. You have to act in accordance with the Lord Buddha. Don't take people who have been ordained for a long time, who don't keep the precepts and haven't practised, as your role-models. You will lose your way immediately and will become an Arahant only in designation.

The Lord Buddha wants you to keep up the Dhamma-Vinaya. Your parents love you, the Krooba Ājāhn loves you, everybody love you and hope that you will be Supatipanno-Bhikkhus, a monk who practises well and correctly. May all of you keep this in mind and try to embrace Sīla, Samādhi and Paññā. There is no other refuge for you except the Lord Buddha, the Dhamma-Vinaya and the Noble Saṅgha. Try to encourage yourself thus: The Lord Buddha, the Krooba Ājāhn are not forcing us, they have Metta for us to protect our wealth and give us Noble Wealth.

It is easier to build external Buddhas made of brass and gold, than to build a Buddha inside the heart and mind. Those who practise here together: Don't be careless! Look

at Tan Ājāhn Chah, Luang Ta Maha Boowa, Luang Pu Mun, they were rural people from farms who only went to school for four years, but they became Noble Ones. People these days study a lot more and there are lots of doctors and Thao Gaes. Don't believe yourself in matters that are not good and correct. Don't believe others.

When the time and opportunities arise, the Lord Buddha wants you to depend on the basics. If you die, then die - you have practised, kept the Sīla, upheld the Dhamma-Vinaya and been someone who truly celebrates the Buddhasāsanā.

Conditioning the heart and mind like this is called being a Thudong-Bhikkhu, a Thudong-Sāmaṇera, a Thudong-Layperson. The Lord Buddha taught us, not to be a Thaludong-Bhikkhu, who stumbles through the jungle here and there. Externally you may have arrived, but internally you haven't practised with your mind and heart.

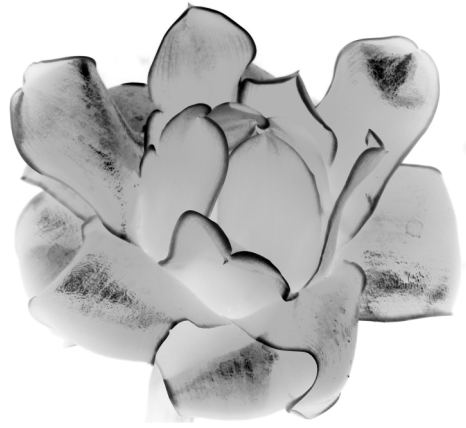
"When this is, that comes to be." This means: You have an I and a Self and therefore there is Saṃsāra and the conceit "I am" (Mānadiṭṭhi). This is a symptom of a mind that has a Self, manifesting as an existence, as a life. This shows roughness, it is shameless, not a shy manner. The Krooba Ājāhn forbids it, the Lord Buddha forbids it, yet you still have it. You can't practise like that. I hope that all of you will take up the Dhamma, the teachings of the Lord Buddha about the opposite sex, about socialising, about not using mobile-phones and about how to avoid leading one's heart and the Sāsanā to deterioration and start practising with it.

All of you have a special opportunity and society assumes, that you are practising well and correctly. You don't have to rent a house, you don't have to buy food, everything is provided to make you comfortable. You can't transgress the Dhamma-Vinaya of the Lord Buddha. You have to focus on

finding a heart that is pure, unblemished and with flawless intentions in mind, speech and action.

When you practise this non-stop, there is no doubt that Magga, Phala and Nibbāna will arise for you. If you have doubts, it shows that your heart is still not firm. If your heart is not firm in the Dhamma-Vinaya, your conduct is not good yet, you have to practise to be able to respect yourself. It is not about making other people respect you. That is evil. The Lord Buddha didn't want you to compete in the field of gain and having Pāramī. He wants you to focus on the heart and mind to do away with the Kilesas and the Self.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Wednesday, 23th November 2554 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



Duties related to lodgings

The Lord Buddha laid down 14 duties for Bhikkhus, Sāmaṇeras and practitioners who are staying in a temple and practising. The first of these 14 duties to be practised are the duties related to the lodgings (Senāsanavatta). These are duties to maintain the cleanliness of the Kuṭi, the dwelling. All the Kuṭis and the lodgings of the lay-men and lay-women have to be kept clean. They have to be dusted, swept, wiped and mopped every day; in the morning, during the day and in the evening, regardless of whether there is dust or not. They have to be cleaned every day, so that it becomes a habit, for overcoming your laziness.

You have to clean the Kuṭi, you are staying in. Any monk, who doesn't clean their Kuṭi has to confess a transgression (of his rules). In your Kuṭi you should clean and look after all the property of the community and the Saṅgha including the surroundings of your Kuṭi. You should remove any rubbish and clutter next to your Kuṭi. Don't discard rubbish and leftovers in an untidy way. You should throw it in the bins next to your Kuṭi.

The Lord Buddha wants you to maintain and look after the tables, beds and stools that you are using; he doesn't want anybody to neglect them. You have to be diligent and cleanly, someone who is neat and systematic. The Lord Buddha is a very cleanly and diligent person, who is very neat and systematic. Any Bhikkhu, Sāmaṇera or lay-person, who comes to stay and practise Dhamma, should practise this. Forest monks, practise-monks, get up early, when it is still dark and sweep the temple and clean the bathrooms.

The clothes, that they are using at their Kuṭi are the robe (Cīvara), the Saṅghāṭi, the Sabong or some reserve cloth including a towel for the bowl and a floor-rag. The Lord Buddha wants you to wash and air these, so that they are clean and dry. Keep them neatly folded.

Many Temples and Viharas, where the Bhikkhus and Sāmaṇeras have no code of conduct and where the lay-people have no discipline, are dirty. In such temples, it is impossible to find a place to sit in the Sālā and in the kitchen. The area between the Kuṭis in the Vihāra is totally cluttered and dirty. A philosopher once taught: Look at a temple to see cleanliness, look at a philosopher or a wise man to see renunciation. If you don't use the Dhamma and the Vinaya when you are doing the Korwat and keeping the precepts, then the form of letting go you experience will not be of the right type. It is letting things become dirty and cluttered.

Whatever temple you are staying at, and likewise lay-people who return home or go back to their workplace, may you take the Korwat of the Lord Buddha and apply it in every situation. Don't let your bathroom in the temple get dirty and smelly! It should be clean enough to sleep in it. If the bathrooms stink, it shows that that temple is useless. That the temple has deteriorated, the Korwat has declined.

When the Kuṭis are dirty and the kitchen is dirty, it shows, that that temple has deteriorated. A temple does not really deteriorate, but the people, who are staying at the temple do.

Food containers of all kinds like glasses, cups, jars and various bowls – the Lord Buddha wants you to keep them clean. Anything, that is chaotic and untidy, should be arranged neatly. Most people still have a mind that is untrained. Your mind might think that it is good and tidy, but if you take the Dhamma of the Lord Buddha as a standard for comparison, most of you are still at a stage that has to be developed. You regard the place you are at as fair enough, but the principles of the Dhamma and Vinaya call for something better.

Different people are different, but they have to let go in the correct way. Some people think that practising means to let go and that means to let go of everything. Letting go is not like that. It is giving up selfishness, abandoning laziness. You have to look after, maintain and preserve things. For example, look at Luang Por's Kuṭi - be it the inside or the surroundings. It is clean, it is neat and tidy. The trees next to Luang Por's Kuṭi are bigger than those around the other Kuṭis. Wherever Luang Por goes, the trees are huge and green, because he asks people to water and fertilize the trees and keep things clean.

Don't say: We look after things and keep them clean for them to be neat and tidy, to arouse faith in people and make them respect and revere us. So that lay-people and society respect us, have faith and say: That clean temple is a result of you following the Korwat and looking after the Kuṭis and lodgings. The Lord Buddha taught: Don't start doing things just to arouse faith in other people and to make them respect you. You do it for the Korwat, for

renouncing, for giving up selfishness. The Lord Buddha imposes an offence on anyone who puts on robes or manages various places with the intention of arousing respect and faith. He does not want you to do it to make people revere you, he wants you to do it for renunciation, for accumulating Pāramī.

Tomorrow I will go and look at whose Kuṭi is dirty, whose bathroom is dirty or which public toilet is dirty. You will go back to look at yourself and scold yourself: I still have deficits in this matter, let me sort things out quickly next to the Kuṭi and around the Kuṭi. I will make an effort either with or without a garden hose to give water to nourish the trees around the Kuṭi. The Krooba Ājāhn will come by your Kuṭi, to your room. He will know: This Bhikkhu, this Sāmaṇera, this lay-person hasn't practised in accordance with the teachings of the Lord Buddha yet.

Here and now you get to listen to the Dhamma, the Teachings of the Lord Buddha that the Krooba Ājāhn has explained for all of you to put into practice. You will adopt the manner of the Lord Buddha, the manner of the Arahant-disciples who say: The Vinaya is for you to practise. It doesn't matter, that you didn't know it in the past. Once you do know it, be determined to practise. People who know, but don't put it into practice should tell themselves: This is bad, this is lazy. Anything I can do, I will do. Not breaking the Dhamma, breaking the Vinaya. This is promoting the Dhamma, the Vinaya. Dhamma-Vinaya exists; Magga, Phala and Nibbāna still exist. If nobody is practising, these things will disappear. You have ordained and are trying out the Buddha-Sāsanā while staying in the temple.

Wherever monks and practitioners are staying, or even when you are going on Thudong into the forest, you should know how to clean the walking-path and the

lodging. If there is no group for you to practise with , then do the chanting alone and practise alone. Sometimes the Devas have faith and accompany your practice. You are chanting alone, but there are many voices. When you do good, the Devas will respect you and have faith. Ghosts and Hungry Ghosts will come and ask for a share of your merit, because you have merit and blessings for them. When you go on Piṇḍapāt, sometimes there won't be a village of human beings, but there are still Devas who come and offer food into the bowl.

A Krooba Ājāhn is one who practises well and correctly. If you practise well our Sāsanā will prosper. It begins with you. If you don't practise, it will look as if it is finished, empty and there is nothing left.

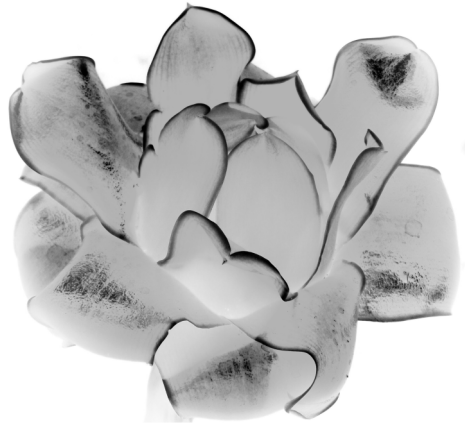
Today I have taken the 14 duties and explained the point related to lodgings, Kuṭis, Vihāras, the temple grounds, Chedis, bathrooms, toilets and everything including the kitchen. May all of you incline yourselves to take up the Dhamma, the Teaching of the Noble Sammāsambuddha and make it your path of practice for the greatest progress and excellence from now onwards.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Tuesday, 22th November 2554 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*Everyone - lay-people and monastics,
have to practise,
because our bodies are Dhamma.
It is earth, water, wind, fire and space.
It is not I, it is not Self.*





Practising Samādhi a lot

May you sit comfortably. From now on there is the chance to listen to the Dhamma as well as developing Samādhi-practice. Practising Samādhi, making the heart be at ease. When you breathe in and breathe out, may you be at ease. The Lord Buddha wants you to practise Samādhi and the Dhamma every day in the morning, during the day and in the evening. Train and practise a lot in combination with doing your duties and following the Korwat, so that there is goodness, Pāramī and a path of practice.

Whatever you are doing, turn these things into a means of practising Dhamma. When you pay respect to the Buddha, be mindful of the bowing to the Buddha and be peaceful. When you are chanting, keep your heart and mind with the chanting. Whatever you are doing, keep your mind with it and regard these things as important matters. When you do walking-meditation, keep the mind with the walking. You don't have to think a lot because we have a tendency to think a lot already. When you tell it not to think, the mind is thinking anyway.

The Lord Buddha taught us to do a lot of walking- and sitting-meditation every day, both in public with the community and by yourself in your Kuṭi. If you don't do it, don't practise, then your mind won't have any mainstay. May you take good care to become a person who is ashamed and afraid of doing evil. If it is not good, do not think about it at all, because the important factor is your mind. Other people may not know your mind, but you do. Shame and fear of doing evil are the foundation of goodness. They give rise to loyalty and honesty. If you are not ashamed and afraid of evil, the Lord Buddha taught that you are evil, of bad conduct, that you are destroying yourself. You have no respect for the Lord Buddha, don't respect the Dhamma. The Krooba Ājāhn often talks about these matters because they are important. Wherever there is dishonesty or bad conduct, there won't be any progress, neither on the level of the mind nor in the country and society. But the practice does not play on the outer level, on the material level, it is playing on the level of the heart and mind.

The Lord Buddha taught: There is a lot of laziness in people these days about keeping the precepts and following the code of practice. Therefore it is necessary to practise precisely in accordance with the Vinaya. The small and minor rules and the code of practice are important. Important on all points. Don't see it as not important. Laziness tends to deceive people into thinking: Don't get attached! Don't get too attached, it will make things complicated and difficult unnecessarily.

These views and opinions are selfish. It is not emptiness, it is not the path to Nibbāna. It is called the thinking and views of lazy people. These are the views and opinions of

people who make the Sāsanā deteriorate and decline. Valuable things that have a worth are judged as worthless. – for example, the teachings of the Lord Buddha, that is printed and recorded in the Tipitaka. The teachings and instructions are all good, but you don't take them and put them into practice. You look at them and say that they have no value, that they are not important to you. You think that it is for old people, you will practise when you are old. You think it is for people with problems, therefore only when you are in that situation will you practise.

Everyone, lay-people and monastics, have to practise, because our bodies are Dhamma. It is earth, water, wind, fire and space. It is not I, it is not Self. All of you have to practise by yourselves to make your body, speech and mind peaceful and cool. When you run to catch your shadow, you can't catch up with it. The more you run, the more tired you get.

The Lord Buddha wants you get into keeping the precepts and doing the code of practice. In addition to being a person, a human being, you also have the rare opportunity to practise like this. This practice is a necessity, an urgent matter. The Lord Buddha wants you to focus on entering Nibbāna when you are practising. All of you like heaven, don't you? You like to eat delicious food, you like beautiful forms and melodious sounds and being comfortable through furniture and all kinds of things. You want to live comfortably, eat comfortably. You don't like peace, you like being busy, you like proliferation.

The Lord Buddha sees the danger and the disadvantages of heaven, because heaven causes people to be reborn in the cycle of birth and death. May you see the disadvantages and danger, may your heart get into Nekkhamma and

practise the Holy Life. May you see the danger and disadvantages of these mind-states, so that your heart won't reverberate with heavenly states. The Lord Buddha taught: You have to look at this world with its diversity and beauty. Fools are deluded, but those who know, people with Paññā, are not seeking these things. Your mind goes out and stays outside, which distracts you from being with the in- and out-breath. It does not want to stay, because it is an expert for heavenly mind-states. The Lord Buddha taught, that these things are a disadvantage, a danger for you. If you have a lot of these mind-states, then you won't be ashamed and afraid of evil at all. You will think of things not worth thinking about.

You ordain, but you only ordained in body, the mind didn't ordain. You are staying in the temple and practise Dhamma, but only your body has come here, the mind hasn't. The Lord Buddha wants you to ordain both in body and mind.

Those who can't ordain in body, should ordain in mind. There won't be any benefit, if you don't ordain both in body and mind. The Lord Buddha wants you to focus on getting into the theme of heart and mind, to know your mind-states and the things that you have to improve in yourself. After ordaining as a monk and staying in the temple for many years, you still don't get it because the mind did not ordain. Staying at the temple for many years is ineffective, because you haven't practised the mind.

The Lord Buddha taught and emphasized that you should practise, because old age is approaching us every day; as is sickness and death. In just a few more days these things will be upon us for. You will immediately think in your mind, that you have already ordained for many years. Your heart hasn't

got anything yet, isn't anything yet. What will it have, what will it be? Because you haven't practised anything yet, you are only ordained on the physical level. You have a lot of Kilesas, Taṇhā is strong, you still have a lot of Diṭṭhimāna as well. When you regard yourself as a Thera, as a monk who is senior, as a lay-person, who has been staying at the temple for a long time and you consider yourselves very privileged, you may get a lot of Diṭṭhimāna, craving and grasping.

The Lord Buddha and the Krooba Ājāhn taught: Go and ordain in the heart. Don't be foolish, don't be misguided! Make an effort to keep the precepts and to follow the Korwat. If you haven't yet put an end of the mass of dukkha, believe that you can. The Lord Buddha taught: Don't lay down your task, because your work is not finished yet. Your duty is not finished yet. Your Indriyā and Pāramī are not mature yet.

You are an old person, old in terms of months and years. Some days you are diligent and you are doing things; on other days, when you are feeling lazy, you don't practise. You can't do that. Regardless of whether you are feeling diligent or lazy, you have to practise. If you keep moving on a lower level, it is not right. The Krooba Ājāhn and the Lord Buddha taught that lazy people are still developing, while diligent people are able and can practise already.

The Lord Buddha wants you to force yourself. Other people can not really force you, because they can only force you physically. You have to force yourself. The Lord Buddha taught: Any Dhamma that leads to laziness, is not the teaching of the Lord Buddha. We have to remove laziness from our hearts.

When doing sitting- and walking-meditation, he wants you to specify and determine a time in your mind, because otherwise your mind will deceive you: Enough, enough, it is

good enough already. The mind will say so. If you have made a determination to sit for one hour, then you will by all means sit for one hour. If you practise for longer than that, no problem. It is the same with walking-meditation and working. We use our bodies to train the mind. When your heart is peaceful, it can sit all night and it can walk all day without problems.

You are thinking all the time. You try to get peace by moving here and there moment by moment. Your mind is proliferating, it is burning. When your legs hurt just a little, don't proliferate. If you don't want them to hurt, they will hurt all the more. Your mind has a tendency to turn small issues into big ones. When there are no problems, it will create problems until the day you die.

The Lord Buddha taught us you to know our mind and emotions. The problems lies in our not knowing ourselves. It really is a cycle that is permanently going round. You came to practise Dhamma, but instead of becoming an Arahant, you become an "Araround". The Lord Buddha taught that these things are building a house²⁵ and are creating Saṃsāra for us. When you see this, you will practise, try to stop and not keep going round in circles. Try to build up good Sammaṣamādhī. When you are busy thinking, try not to think too much. Don't go round in circles as you will likely end up in a psychiatric hospital.

You have relatives and family coming to ordain and practise, to stay in the temple. Don't let the Kilesas say: Just make your path of practice good enough. Your Kilesas deceive you all the time, in the morning, evening, day and

25 See the verses on the house-builder (Dhammapada, 153&154).

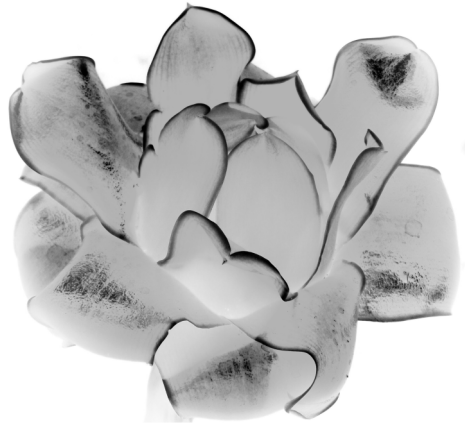
night. This is called: being possessed by a ghost. This ghost is scary. The ghost that is deceiving you these days is real. May you stare it in the face and look into its eyes. You allow it to deceive you all the time. The Lord Buddha taught: This is Avijjā. This is delusion. It is deceiving you. May all of you become a Knower, an Awakened One, a Blessed One through Dhamma-Vinaya and practise to move closer to finding your heart and mind.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Sunday, 20th November 2555 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*Take sufficient food,
enough to be able to finish it.
When you return to your seat to eat,
the Lord Buddha wants you
to contemplate this first:
I am eating this food
to practise the Dhamma.*





May you practise happily

The Lord Buddha wants you to be happy while practising the Dhamma and following the Korwat whether it is keeping the precepts, meditating or performing your daily duties. The Krooba Ājāhn taught as part of your duties you should enter the Sālā, sweep the temple and go on Piṇḍapāt. Try not to be the last one, prepare yourself to arrive a little bit earlier than your friends. Try to adjust yourself to conform to the duties and the monastery schedule. Other people will be slow – that's their business, never mind. May you regard it like this: It is a pressing, urgent matter to build up goodness, merit and wholesome deeds.

After morning chanting cooperate with your friends and the Krooba Ājāhn in performing the duties. Help each other to clean the Sālā and provide water both for washing and for drinking. Sweep the roads and clean the bathrooms.

You are used to enormous tasks. You are a Thao Gae or the Thao Gae's son. Now that you have ordained and are

practising here, you have to completely put aside fame and rank. You are going to be happy in performing your duties and are going to become practitioners. Don't be proud or arrogant. These things will be meritorious and skilful and you will be happy in doing your work and fulfilling the Korwat and the practice.

Go on Piṇḍapāt according to Dhamma-Vinaya and prepare the seats for the meal too. May those who are newly ordained, arrive earlier to prepare yourselves; because you haven't yet mastered putting on the robe. Your mentor will help you. When the time comes to set off, those who have ordained for longer will also congregate. You are junior monks, you have to be ready a bit earlier, just two or three minutes. Don't make the Krooba Ājāhn wait for you to go on Piṇḍapāt! That's not proper. This is the Dhamma-Vinaya that the Lord Buddha taught us to keep as the proper course.

When you are returning from Piṇḍapāt, after leaving the village, the monks who are still young and strong should take the alms-bowls from those who have ordained many years earlier. This is to accumulate merit and good deeds for yourself and to become dear and worthy of respect from everyone. Everyone who give and renounce are dear to humans and Devas.

When you arrive at the Sālā, arrange the bowls and receive the food. After storing the bowls neatly, return to your living quarters. Don't take the bowl back to your Kuṭi. When the bell sounds, come and enter the Sālā. Then go to take the food. When you walk to get the food, you have to

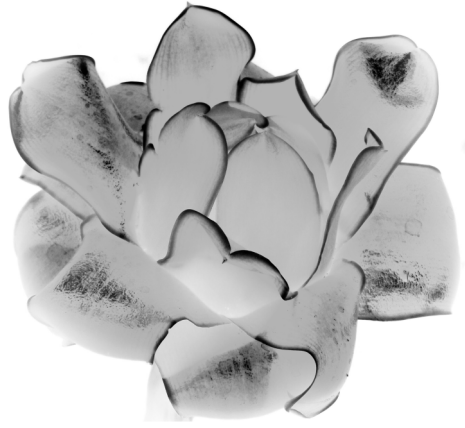
support the bowl with both hands. Don't hold it with only one hand! When filling your bowl, do it just right, don't go too slowly nor too fast. Take sufficient food, enough to be able to finish it. When you return to your seat to eat, the Lord Buddha wants you to contemplate this first: I am eating this food to practise the Dhamma.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Tuesday, the 12th July 2554 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima



*The Korwat, the path of practice,
that you have received
from the Lord Buddha, is important,
no matter if it concerns your
thinking, speech or actions.
It leads your way towards the end of dukkha.*





Sakkāyadiṭṭhi

Sakkāyadiṭṭhi is egoism, self-importance, putting oneself in charge. The Lord Buddha taught us to give importance to the Dhamma, because nobody is greater than the Dhamma. Because Dhamma is nature. Nature is unblemished, flawless. There is no "I", no "Self", no "me" and "them", there are no women, no men.

After being born, you immediately start ageing and dying. The Lord Buddha wants you to adjust your hearts to enter the Dhamma. Try to train yourselves, try to accumulate Pāramī and try to return to yourselves. The dirtiest thing about you is your heart. External things that you regard as disgusting are still not as dirty as your heart. Our heart is full of Sakkāyadiṭṭhi, it is egoistic. The Lord Buddha taught that a heart that is not ashamed of doing evil and does not shy away from evil is dirty. It is a heart that has to improve. How can you improve? Think anything that is good, don't think anything that is not good. Anything that is good, you will do, anything, that is not, you won't do.

When you practise the Dhamma you must not hope for any external benefit. Let's focus on Magga, Phala and Nibbāna, so that you can respect and revere yourself. Other people

do not know you as well as you know yourself. Regard Sakkāyadiṭṭhi, Self and I as an important matter, it is an issue that you must resolve. No matter what you are doing, you have to establish "Namo, homage to the Buddha, the Dhamma and the Saṅgha" as an inclination in your heart and mind, so that the Buddha, the Dhamma and the Saṅgha are in your heart. Then you can let go of conceit and remove Attā, Self and I from your heart.

The Korwat, the path of practice, that was taught by the Lord Buddha, is important in your thinking, speech and actions. It leads you towards the end of dukkha. Use it as your main principle and standard in life as you are creating causes and conditions to build the Path, travelling the way of the heart, the way of virtue. It is a means of giving nutriment to the heart. The most important things for you to practise are by way of body, speech and mind.

Instructions that Luang Por Gaṇhā Sukhakāmo gave on Friday, the 1st July 2554 at Wat Pah Supthawee Dhammārām, Tambon Wang Mi, Amphur Wang Nam Khiao, Jangwat Nakhon Ratchasima

Glossary

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

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

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

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

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

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

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

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

Bhikkhu: A fully-ordained Buddhist monk who follows 227 rules. The minimum age to ordain as a Bhikkhu is 20 years.

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

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

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

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

Diṭṭhimāna: Conceit, obstinacy, the notion "I am".

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

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

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

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

Indriyā: The five Spiritual Faculties of Saddhā (faith), Viriyā (energy), Sati (mindfulness/recollection), Samādhi (concentration/composure), and Paññā (wisdom). But Indriyā can also designate the 6 (sense) faculties of eye, ear, nose, tongue, body and mind

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

Kammatthāna: Literally: Workplace. It refers to a style of practice that focuses on formal sitting- and walking-meditation, an ascetic lifestyle and as little distraction from striving for Path, Fruit and Nibbāna as possible.

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

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

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

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

Kuṭi: A lodging in a monastery, that can be anything from a simple hut up to a solid house. The term has the connotation that the place is suitable for seclusion.

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

Mae Chee: A white-robed nun who follows eight precepts. Technically Mae Chees are still lay-women. Their “ordination” is a personal commitment, that does not make them a member of the Saṅgha of the Lord Buddha.

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

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

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

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

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

Noble Eightfold Path: The eight factors of Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right

Effort, Right Sati and Right Samādhi. This Path is the fourth Noble Truth, the Path to the cessation of dukkha.

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

Paññā: Wisdom

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

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

Pha Khao: Literally.: white cloth. Men staying in a temple, who wear white and keep eight precepts. When these men are old enough to be a grandfather, they are sometimes called Dta Pha Khao.

Piṇḍapāt: The daily almsround of walking with the bowl to the nearest village to receive food.

Renunciant/renounce: Thai: (phu) sia sala. The translation of this word is debated a lot in our community. The spectrum ranges from "giving up" and "relinquishing" to "sacrificing". "Giving up" is a simple, neutral translation, but since Luang Por also talks a lot about giving and being a giver, I use "renounce" to get a clearer distinction. I like a neutral term, because the act of stopping something or letting go of something either out of faith or out of wisdom can be difficult and painful, but it can also be a relief and a

true blessing. "Renunciant" is used in the sense of "one who renounces", not as a synonym for a monastic. Luang Por puts strong emphasis on renunciation as a vital part of everyone's daily life and gradually includes everything from renouncing simple material goods up to refined levels of giving up views and opinions and ultimately I and Self.

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

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

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

Sālā: A large hall in a temple that serves as a meeting place for various purposes like eating, chanting and meditation.

Samādhi: In the West often translated as concentration. In Thailand "nang Samādhi" simply means doing sitting-meditation. Luang Por distinguishes between two kinds of Samādhi: Samādhi as a result of sitting-meditation, where the heart becomes temporarily peaceful and cool and "natural Samādhi", where the heart is peaceful in daily life, because the wisdom and Dhamma are so strong, that

unwholesome states can't take root in the heart. In the context of Luang Por's teaching "being collected" or "being unified" seem suitable to describe this state.

Sāmaṇera, Sāmaṇeri: A novice-monk or -nun who follows 10 precepts and the 75 rules on behaviour of the fully-ordained monastics. In Thailand almost all men who ordain as Sāmaṇeras are younger than 20, in other countries men ordain as Sāmaṇeras, because they can't keep the 227 rules of a Bhikkhu.

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

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

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

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

Sīla: Virtue, ethics; practised by taking and keeping precepts (rules of conduct). The basic set of precepts, that every human being should follow includes: not harming any living being, not taking that, which is not given, no sexual misconduct, no unwholesome speech and not taking intoxicants that cause carelessness. The eight, ten, 227 or 311 precepts that are followed by lay-people and monks/nuns in the temple refine the ethics, but include also aspects of renunciation, general behaviour and sense-restraint.

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

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

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

Taṇhā: Usually translated as craving or thirst. There are three kinds of taṇhā: craving for sensuality (kāmatāṇhā), craving for existence (bhavataṇhā) and craving for non-existence/things to be different (vibhavataṇhā).

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

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

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

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

*"This Sāsanā
has not deteriorated,
but because everyone's heart
has deteriorated,
it is like a democracy,
it spreads to all the temples."*