

there is a lot of noise. If there is only the sound of my voice, then I can dive fully into Dhamma. If there is a lot of noise, this disrupts me constantly, so that I cannot go fully into Dhamma. But I bear with it. Talks for the public are only general Dhamma (the big pot of curry). Dhamma no matter what level, cannot go out fully, if sound disturbs the *citta* and disrupts the Dhamma. If there is no disturbing noise then the Dhamma really rushes out.

This is the occasion of entering the rains-retreat. Everyone assembled here has just made the vow for entering the rains-retreat. Today, as I just said, we will enter the rains-retreat. This means, that we are not allowed to travel anywhere. We have to stay here in this monastery. This is our base. The rains-retreat is a time to intensify and strengthen our perseverance. But no matter where we are, perseverance is important. Perseverance is important at all times. This is how the monks at the time of the Lord Buddha practiced.

Today, what we have left of the Buddhist religion are the books and scriptures. I call on you to be aware of this deterioration. If you allow this deterioration to continue, then in the future there will not be any true Buddhist religion throughout the whole of the Buddhist world. Why? Because of the unwholesome *kilesas* that constantly try to corrupt the Dhamma. They penetrate our *citta* from every direction until they fill our *citta* with defilements, and then the *kilesas* become so fast that we cannot even see what is going on.

The ones who care to observe, find it hard to see or understand what is going on. The rest whose eyes are closed, just let the *kilesas* knock them out and chop them. There are many monks like this. But this is not how a monk should be. Some people ordain and call themselves a monk, but they are a monk in name only. They allow the *kilesas* to fill most of their time...

When all of our thoughts and concoctions are an affair of the *kilesas*, the *kilesas* destroy whatever Dhamma we have in our hearts. Our thoughts, behavior, speech, and actions, are not those of a monk, and there is nothing of value remaining in our heart. The little *sati*

of *vedanā*. His experience of this investigation of feelings, made him later write his first book entitled: “wisdom develops *samādhi*”.

When he talked about this time of sitting through the night, he said, no matter what, I will not leave my sitting place until I reach the stage of *appanā samādhi*. He mentioned as well, sometimes fighting the *kilesas* lasted for eleven hours, before he could drop into *appanā samādhi*, sometimes, if he could concentrate well, it took only a few hours before he dropped into *appanā samādhi*. And the longer it took him to reach *appanā samādhi*, the more sore his body was the next morning.

### **Addiction to Samādhi for Five Years**

During this period, his meditation was very solid and stable. He could sit in *samādhi* for as many hours as he liked, and he experienced a high intensity of happiness. He did not want to leave *samādhi* and be disturbed with anything whatsoever. He was satisfied to be able to firmly concentrate to reach one-pointedness, in other words just ‘knowingness’. Finally, he thought that this outstanding knowingness was nothing other than *nibbāna*. He got addicted to this kind of happiness arising from *samādhi* for five full years. Finally Than Acharn Mun had to use a trick to lure him out, by saying “Would you like to lie down and die like this? Do you know that the happiness in *samādhi* is like meat that gets stuck between your teeth? Do you know the *samādhi* of the Lord Buddha? *Samādhi* must know it is *samādhi* and investigation must know it is investigation. You just take *samādhi* and think this is *nibbāna*. You are really crazy about *samādhi*. *Samādhi*, that looks like you are lying there dead, do you think that is right *samādhi*?”

### **Enjoying Investigation**

Because of the fierce and severe Dhamma scolding of Than Acharn Mun that hit Luangta, he came out of *samādhi*. Once out, he learned to practice investigation very quickly. His mind turned

around day and night and he did not sleep. And he even criticized his *samādhi*, “you just sleep like being dead and don’t get anything from it!” Actually, *samādhi* when it is done properly is the way to rest the *citta* during investigation. It is like a whetstone that sharpens the knife of wisdom. Because Luangta did not rest his mind when he started investigation, Than Acharn Mun reprimanded him again; and said “Now you are crazy with thoughts and you fall for them! You do too much thinking, falling from one extreme into the other. Then of course your thoughts will turn into worldly things. If you would use your thoughts of investigation appropriately, then this would be the way to kill the *kilesas*!”

### **Investigation to overcome Sexual Desire**

Luangta used the contemplation of *asubha* (loathsomeness of the body). He trained himself to observe. In his investigation of *asubha*, he looked at people as a bag of bones wrapped by skin, or only as bloody meat and skin. Because of this, he did not experience sexual desire. Sexual (sensual) desire slowly disappeared without him knowing the time and place of its disappearance. There was something wrong here he thought, so he switched during walking meditation from the *asubha* meditation (loathsomeness) to *subha* meditation (beauty). He brought up images of beautiful bodies and forced them to stay close to him. He took this kind of practice and practiced it for four full days. After the fourth day of this practice around 9.00 - 10.00 pm, there was a kind of crush arising in his *citta*. It was as if he was still lusting after these beautiful bodies. That showed him, that sensual desire was not yet over. From then on he placed the *asubha* in front of his eyes. He set it up, so that the image would stay there. Then the *citta* stared at it, by using *sati* to concentrate on it. He watched to see if this piece of *asubha* would move or would change; where it was coming from and where it would go. Once he put his attention on the *asubha* that was in front of his eyes he saw that it was swallowed and sucked up by the *citta* into itself, making him finally understand. He understood that it was the *citta* itself that

## **Dhamma that comes from the Heart**

Q: How many monks are here in this monastery?

A: There are 43 monks and 3 novices.

Altogether this is 46. Oh, it’s already packed, and still more monks are coming. It really burdens my heart to look after them, for they are my responsibility.

All the *desanās* that I give these days are for the benefit of the world. I don’t use the scholarly Dhamma as the basis for my talks. If I had to rely on the scholarly Dhamma, then I would not be able to give a *desanā* any more, for academic Dhamma needs to be memorized. Nowadays, I just can’t remember things any more, so where would the words of a *desanā* come from? Memorized Dhamma comes from this or that Dhamma book, this or that Pāli phrase, this or that topic, and nowadays I just can’t recall any more. A *desanā* comes fresh, straight from my heart, as it suddenly springs up in the present moment. It arises here in my heart, and this is why I can still give *desanās*. It comes from the heart, and this is why I can speak to the full extent. All of the Dhamma comes entirely from my heart. That’s what I tell you. I do not have to refer to this or that scripture, for my heart is the real thing.

The holy Texts of the Lord Buddha and the Arahants, originated entirely from a completely pure heart. Therefore they are without any fault. They pulled the Dhamma out of their hearts to teach the world. It was not necessary for them to refer to anything, like people do nowadays, for this comes from memory, and memory differs from the truth. I tell you this honestly, I speak only this truth that comes entirely from my heart.

Today I don’t know how far I will get with my talk. Nowadays I feel weak, can you hear my voice? If there is no noise I will not be disturbed. But in some of the public places where I give talks,

that all these phenomena are of conventional reality, and that one should let go of this immediately. One should not cling to it. Once that knowledge had arisen and advised *sati* and *paññā*, who were examining this point; it just took a moment of realization, and then it was as if the *citta* and *sati paññā* came to a complete halt in equanimity. Everything stood dead still, nothing moved. The *citta* had no focus of attention and was immobile, wisdom was not working and awareness was just aware, not focused on anything. The *citta*, wisdom and awareness, were completely in a state of equanimity. At this point the whole universe, with *avijjā* as its sole authority, exploded, broke apart and fled the throne of the heart. He expressed it like this: The *kilesas* with all its children, grand children, and great grand children left. Not even one of its relatives stayed. They all had to leave forever and since that day, none of them ever came back again. And what remained then was the completely pure *citta*.

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Luangta Mahā Bua in front of his kuti in Wat Pa Baan Taad in 1966

created this *asubha*. It was the *citta* itself that labeled it as *subha* or *asubha*, and then fell for it. It became evident that the *citta* is the one that decides what it is, and then falls for its own deception, perceiving it as *subha* (beautiful) or *asubha* (loathsome)! Once he had this insight, the *citta* instantly let go of the external *asubha*. Now it was gone for good! And that is the way it should happen!

### **Great Sati and Great Paññā**

Luangta then went to see Than Acharn Mun and related this experience to him. Than Acharn Mun said loudly and pronounced; “Yes, that is right. Now you are experienced. You have come to the right path and criteria. That is the correct way.” It took Luangta only 8 months to finish the investigation of the body to reach this stage of Anāgāmi. Now he was left with the investigation of the *nāma khandhas*. That means *vedanā*, *saññā*, *sankhāra*, and *viññāṇa*. But he had nearly finished the investigation of *vedanā* (feeling) while sitting through *dukkha vedanā*, so the next big battle field was *saññā* and *sankhāra*, finding and eliminating delusion (*moha*). Luangta said that at this stage, *sati* and *paññā* became automatic, they were digging out and eliminating the *kilesas* in a constant manner. So he called it *sati* and *paññā* on autopilot, or *mahā sati* and *mahā paññā*, like it was called at the times of the Lord Buddha. Luangta said that the investigation of *saññā* and *sankhāra* was really difficult, for they worked so fast, and hand in hand, so that it was difficult to catch. It seemed to be just one and the same, once it formed; the *citta* fell for its own conception. It constantly fell for its own creation, not knowing it created it through the fast intermingling of *saññā* and *sankhāra*. It took him nearly two and a half years to break through this thick forest of delusion, the investigation constantly following up and breaking off the *kilesas*. He was so absorbed in his work, that he would not rest his *citta* in *samādhi* anymore, he thought it was a waste of time. He saw *nibbāna* as being within the reach of his hands. Once he could look back, he said that actually in this situation he was caught up in the fetter of restlessness. But at

that time he could not see it, all he could see was that *nibbāna* was in reach. Once he had finished investigating all of the *khandhas*, he thought that he understood everything already. It seemed that there was nothing more to know about this. The only thing left now was this knowingness. He sometimes felt, maybe I am enlightened already, but there was something strange about this knowingness, for it seemed to suck him in and make him drink it. At that time whatever had arisen in his *citta*, instantly fell away. At that time his *citta* was very bright and outstanding. However this was also the time his venerated Teacher Than Acharn Mun passed away. At this time, for he has not yet finished, he felt sorry that Than Acharn Mun had passed away, he who had been such a great help to him, he who helped him to pass difficult tasks with ease.

### ***Destroying Avijjā and the Cycle of Rebirth***

This was his 16<sup>th</sup> year as a monk. It was the 9<sup>th</sup> year of his practice, and he was at the monastery of Doi Dhammachedi. On Monday 15<sup>th</sup> May 1950 which was the 14<sup>th</sup> night of the waning moon, 6<sup>th</sup> month, at exactly 11.00 pm, Luangta successfully destroyed the *kilesas* in his heart. Luangta compassionately said about his mind at that point;

When *sati* and *paññā* focused in on this kind of *citta*, a strange knowledge arose in his heart, “If there is a point of the knower anywhere, then this is the nucleus of existence.” It seemed to him, like an inner voice had told him. But for months he could not figure out its meaning. He was so startled by this expression and wished that he could have asked Than Acharn Mun. For then he would have had it explained to him and he would have passed this last obstacle that same day. But Than Acharn Mun had passed away and Luangta had to figure it out for himself. That’s why it took him three months of serious investigation of the *citta*. Then this knowledge arose in his heart: “Whether it is sorrow, brightness, happiness, suffering, all of these are only worldly things and are not self (*anattā*)”. At this point *sati* and *paññā* knew that while the *citta* is held by the power of *avijjā*;



Luangta Mahā Bua one week after his Enlightenment