



Maha Sati Paichama

Dhamma Training
at Sirikit Hospital, Chonburi Province

23rd of June 2019

by Phra Ajahn Bunmee Dhammarato
Wat Pah Saddha Tawai
Nong-or, Nongwua-sor, Udonthani

“Even though we have been forming our mental habits for a very long time, for however many eons or previous lifetimes, **the sense object (arammana) in this present moment, is by far the most important.**

That is why we can have ‘realization’ in this being, in this very lifetime.

If anyone would stake this life on it, resolute, and put all their effort into the practice and cultivation only, fighting as if it’s a matter of life and death, the present sense object can enable us, to overcome suffering, overcome hardship, even though these had been accumulated by us beforehand

for however many endless eons
Because the present sense object is the most important.

The present sense object and a mind that is awake, aware in each and every moment.”

Maha-Satipatthana

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Awaken yourself, awaken your eyes, awaken your heart! The shots from the venerable teachers are all hard hitting. Getting shot like this, if you are not awake, then just go back to sleep! But it's not too late yet, 9.30pm. Not late enough to get sleepy yet. Then let's get up to listen to Dhamma and gain more merit.

How can you not listen? Even though you are listening you still cannot make sense of it. **Only when we are mindfully listening, are we doing ourselves a service.** Everyone seeks and must build a refuge for themselves. **Because only we are a refuge for ourselves.** *Attahi attano natho.* One indeed is one's own refuge.

When the Teachers explain Lord Buddha's teachings to us, it is just 'parapaccaya', meaning conditions from an external source. **Only when we rely on ourselves, determine to bring our minds to pay attention and focus on listening, then it is 'attapaccaya',** an internal condition. The Dhamma which our Teachers teach is 'parapaccaya', meaning conditions from external sources.

Even so, we cannot abandon listening. The **Saddhamma**, true teachings of the Buddha, Pariyatti, Patipatti, Pativedhat, **Suttamaya Panya**, the wisdom from the scriptures, are dependent on listening; listen then reflect...**Cintamaya Panya** (wisdom from thinking). Investigate then determine to practice; contend with it, developing it into **Bhavana mayapanya** (wisdom from cultivation).

We speak as if it is systematic. We awaken our minds, let our minds be **awake**, let our minds be **aware**. **This is Dhamma**, this is true wisdom. As long as there is a Knower, paying attention, noting, it is waking our own mind to be awake, aware. It is like the Teachers bite and tear to wake us up, to get us to be aware. Like that, if we are still not awake yet, **if we are still not intent on waking ourselves up yet, then it is difficult for us to be awakened at all. We rely on our own mindfulness, our own wisdom, to wake ourselves up, to know.** Otherwise there is no other chance for us to be awakened, to be aware.



We see the importance of listening. **The result of attentive listening (to Dhamma) is that it makes our minds/hearts* peaceful.** A peaceful mind is bright and clear; that is the characteristic of the mind. Actions of the body, speech and mind: our physical action (behaviour) is good because of a good heart; our verbal actions (words) are good because our heart is good. **For our hearts to be good...the heart must have good mindfulness, have good sampajanya, clear awareness. The mind/heart must recognize the need to wake itself up, to be aware.**

May you all try determining to wake yourselves up, to be awake, to be aware. You may stand, may walk, may sit, may lay down. Make it such that we always stay with the Knower. This is the consistent cultivation of the Knower. Our mind is awake, our mind is aware, only if we wake it up to be. **But have we not been doing that for everyday until now? We rely on mindfulness, on clear awareness to make our daily living until now, why is it said that we are still not awakened ?** Because we are not awakened by the Dhamma that the Buddha taught. We may have been awakened by the influence of ‘**Samudaya**’, the origin of suffering.

*heart and mind are used interchangeably in Thai

Greed may wake us up, anger may wake us up, lust and cravings may wake us up. **Should we be awakened in such manner, it is not an awakening by the Dhamma.**

Being Awakened by the Dhamma, when anger emerges, we are aware ‘this is anger’. This way we use the Dhamma to alert us. When greed manifests, we know that ‘this is greed’, we do not fall under the influence of greed or anger. We do not fall under the influence of lust and craving. **This means that we bring the Dhamma to rouse our mind to wakeful awareness.** Such awakening is in accordance with ‘**Magga**’, the Path of cultivation.

Normally our mind generates Samudaya at all periods, at all time.

What is Samudaya? It is kama tanha (craving for sense pleasures), bhava tanha (craving to become), vibhava tanha (craving not to become), which keep forming at all periods, at all times. Dukkha and Samudaya: suffering and its causes.

If the word ‘Samudaya’ is to be called in its full terminology, it is ‘Dukkhasamudaya’, which means the Cause of Suffering.

We were not aware at all that “these Causes are leading to Suffering”. Greed appears and we gratify it. Anger appears and we give in to it.

What is the pinnacle of Greed? Lust and craving are the pinnacle of greed. When it appears in our heart, is it ferocious? It is severe. When we satisfy it, we use our hearts to respond. We intentionally gratify it. This is the pinnacle of greed.

The pinnacle of Anger is Vengeance and Vindictiveness, seriously wanting revenge. **This happens when 'Greed' flips over and changes into 'Anger'.**

In fact, greed and anger, both of these are expressions of our hearts. They are not the original nature of our hearts, but are only actions that we have accumulated. Our heart was aware, awake and aware, then it got captivated by its own awareness. Because of passionate awareness, awakened awareness, the eyes had contact with form, ears had contact with sound. **Whatever contact occurred and pleasant feelings, happiness arose, we got carried away by that happiness, we kept grasping at the happiness. This became the root cause of 'greed'.**

Defilement is the greed that exists within our hearts. Defilement is the anger that exists within our hearts. Who created these for us? **Who made these for us? What caused them to emerge? They arose from the power of our accumulations.** Our eyes saw a form, excitedly aware with the form. Contact gave rise to happiness. The heart was pleased to experience happiness and kept grasping and grasping tighter.

To have contact with objects that give us suffering, irritating to the eyes, distressful to the vision, harsh sounding to the ears, disagreeable to the mind, the heart, or to have bodily contact that gives us feverish agitation and piercing stabs, is called 'contact with Suffering'. **This is the activity of the heart, the habits of each one of our hearts.** It leads to Greed within us, then causes Anger to follow. Both Greed and Anger lack Wisdom. They are the original roots of the defilements in our hearts.

The religion and Dhamma of the Buddha is one of Wisdom. The Lord taught us to use Wisdom.

What causes the appearance of Greed?

We must know it.

What causes the emergence of Anger?

We must know it too.

When we recognize Greed, when we can keep up with Greed, then we are wakeful. When we feel it, immediately the Greed will stop. When Anger arises in our heart, we wake our minds, we wake our hearts to this awareness at once. The Anger will cease. This is because at the moment of awareness, it is Sati Dhamma, it is Panya Dhamma, mindfulness and wisdom arising. We have one hundred percent mindfulness and one hundred percent intention to know and to understand.



For this reason and with this method, the teachings of the Buddha are capable of putting a stop to greed and anger, truly eradicating greed, genuinely conquering anger.

Let's try to set up our mindfulness, steadfast, aware in the present moment, awake here and now. Seeing, is just seeing. Hearing, is just hearing. Listening and contacting are just contacts. Because whatever is appearing in front of us is not our Citta, our minds, our Knower. **The expressions are happening but these are not our minds; the expressions are not the same thing as our minds, our Knower.** There exist a Knower and there is another sense object that is being known.

We wake up our minds to be aware continually. Whatever contacts our physicality, the eyes see form, there is sound, smell, taste, touch, our mind is awake and aware, it is not succumbing to greed; when our mind is awake and aware, it is not succumbing to anger. **Then when ferocious anger arises in us, may we all try to be attentive towards the Knower, our hearts. The anger, an expression of the heart which is of an angry nature, will disappear immediately.** Because that was only a type of expression. **We persevere to compose mindfulness, to be aware like this. This is a cultivation practice for every moment, every occasion.**

Thus, we summarize the teachings of the Buddha so we can make use of the benefits. **But to practice the full course, we must cultivate Sila, Samadhi and Panya: Morality, Meditation and Wisdom. So that it will cover the training of kayakamma, vaccikamma and manokamma, bodily action, verbal action, mental action respectively.**

Kaya kamma is the behaviour of our body

Vacci kamma is the behaviour of our speech, that is our words which gush out from our mental action (mano kamma)

Mano kamma is our heart imagining, thinking, proliferating

Everyone, we each have one Citta, one mind each. Needless to categorise according to the intricate principle of the Abhidhamma. To do so technically we will have many types of mind. We look inwards towards our Knower, our heart. The moment when we purposefully look back, this is setting up Intention. Because Sati Sampaccanya are the qualities of the heart.

Our heart has these attached qualities which are, ‘Sati’ and ‘Sampaccanya’.

Sati is recollection, knowing, mindfulness

Sampaccanya is clear awareness

When we are both knowingly aware and wakefully aware, we call this ‘Knowing ourselves’. At that moment the mind is independent and free. Everyone of us can try looking within and seeing. Our minds are liberated and free.

We practice according to the teachings in this way. We use Sati as the anchor. We take Sati as the great main chief, what is called ‘**Satipatthana**’. **This is because the Buddha set up the Satipatthana, the foundations of mindfulness, as the Crown Kammathana**, most important mental cultivation, covering both Samatha and Vipassana Kammathana.

If you do not have ‘Sati’ you cannot cultivate ‘Samatha’; if you do not have ‘Sati’, you cannot cultivate ‘Panya’, which is ‘Vipassana’. **The Buddha therefore used the peak of this Crown Kammathana to train us. Let us cultivate sati, mindfulness, in the standing, walking, sitting and lying down postures.**

We should not overlook cultivating kammathana in the lying down posture. If we do, then it is wasteful that we lay ourselves down and throw away all our awareness. We sleep, wake and have dreamt off to some other continent. **But if we practice mindfulness when we are lying down, and in any case, in each of the four postures, standing, walking, sitting, lying down and we are mindfully watchful over the postures, we earn the benefits.**

If we have been meditating while walking, standing, sitting - how can we throw away the lying down posture? We cultivate in every moment until we fall asleep. This brings good dreams, waking up refreshed, good mental health and good habits for our minds.

We do not have to fix the occasion, we do not have to fix the time that 'in each day we must come listen, come to sit and meditate like this'. In each day there are 24 hours. If we set aside 30 minutes or 1 hour to do sitting meditation, of course, we will do the practice seriously. **But then, in a one day cycle, we will get only that.**

However, if when we get up from the sitting posture, please put effort into being mindful throughout the day. We can compose mindfulness in all postures, standing, walking, sitting, lying down. Doing this is waking up our Citta, waking up our mindfulness to be wakefully aware at every interval, all the time.

Our Citta, whenever we alert it to be wakefully aware, it is the mind that knows. This is called 'Vijja', meaning 'Knowing'. But if we do not wake it to be aware, our mind will be covered by 'Avijja', Ignorance.

Our mind has 2 sides, equivalent to the front and back of the hand. **If we do not wake it to awareness, to Vijja, then our mind will be under the influence of Avijja.**

The word 'Avijja' and 'depressive lost' and 'defilement, craving, lust' are one and the same. Kilesa (defilement), Tanha (craving), Raga (lust) and Avijja (ignorance) and 'depressive lost', are one and the same.

The word 'lost' means not having mindfulness to recollect and know the present moment. After being lost, now it leads us to 'cling'. Let us try to notice: when we see forms with our eyes, if our minds are not wakefully aware that what we are seeing are merely just forms, the mind will cling to the forms immediately. **Pleasant forms, we cling and grasp further. Unpleasant forms, we keep pushing away.**

As long as we are always mindfully aware, we will feel on our own that, the arammana (sense objects), cannot pervade and be absorbed by our hearts at all.

If we can keep persevering like this, our mind will develop positively by itself in every period, every time, while standing, walking, sitting, lying down, like this. The whole 24 hours, each can be the hour of Dhamma practice for us. Then we will not fail.

We do not need to state that “today we will take time off for half an hour, time off for one hour, for meditation”. As long as whenever time becomes available, we put our minds to it one hundred percent, even while we are in the midst of working, formality, business, we can still cultivate. Work becomes Dhamma practice. Otherwise we lose out. **We do not have the same occupation as Meditation Monks.**

Meditative monks make meditation their career. As we make our living, where do we find time to sit in meditation for many days? No way! **On this point we are at a disadvantage. We no longer have to be disadvantaged anymore.** Put effort into mental cultivation while standing, walking, sitting, lying down. **While working, our mind stays with the work.** Washing the dishes, our mind stays with dishwashing. Washing the clothes, our mind stays with the washing. Scrubbing the floor, our mind stays with the scrubbing. **You maintain only one mind object while you are working.** It must not be such that while your hands scrub, the mind is sent out somewhere else; not that while the hands wash, the mind is elsewhere. The mind is with washing the clothes, while the hands wash the clothes. The mind stays with one single mind object...washing. When done washing, look back to the heart; done cleaning, look back to the mind. While scrubbing the floors, it is possible to be fully aware of that one activity.

Even as we are sitting, if we mindfully recollect, the knowing will occur throughout our entire body and mind. **Sampaccanya is clear awareness of the body and mind. Train to feel the entire body and mind.** The mindfulness at that duration is blazing, awake fully.

One important point to note on the nature of our minds, common to everyone of us, is that the mind can perceive mental objects only one at a time clearly; it cannot be receiving 2-3 mental objects simultaneously.

This is the method which Lord Buddha taught. For us to cultivate one mental object of meditation, and to be awake and aware with that mental object.

For instance, when we cultivate serenity, Samatha, we recite ‘Bud-Dho’ over and over. While reciting, we have the full intention, completely one hundred percent in our hearts, to make the single mental object blazing clear, solely. The word ‘Buddho’, recited over and over, is set up then sustained, set up then sustained.

‘Setting up’ means, we chant ‘Buddho, Buddho, Buddho’ over and over. When we do this purposefully, our hearts will become peaceful. When our hearts are peaceful, whatever we recite, the results will be the same. Should we recite ‘**rising-**

falling', it will be the same. It is an arammana (sense object) for **body awareness**, it is an arammana (sense object) for the **heart**.

The phrase 'arammana (sense object) for the heart' refers to an expression and indication of the heart.

The phrase 'body as an arammana (sense object)', **in reality, the body is an expression of the mind. Vedana, Sanya, Sankhara, Vinyana are expressions and indications of the mind.**

Our heart is the Element of Knowing, is the Knower. Our birth in the human comes with the Rupa (materiality) and Nama (mentality) due to the fact that we have the Knower within us. This allowed us to create bodily actions, verbal actions and mental actions. The lust and craving are within our hearts. Who created these for us? No one! Nobody created them for us! Then how did it emerge? The emergence happened because we have the Knower. We are passionate and fascinated by our Knower. We created these ourselves.

Because we have been reborn through many countless eons, we have been accumulating these things too. Some eons did not coincide with the emergence of a Buddha. 'Dukkha' suffering and 'Samudaya' the causes of suffering, were present all the time, while 'Nirodha' cessation and 'Magga' the Path,

did not appear at all. There was no one to teach the path to liberation.

Any eon in which a Buddha does not emerge, there will be no teacher who teaches Nirodha and Magga. But Dukkha and Samudaya are propagating themselves the whole time.

Just imagine, like this eon in which we exist, for ten, twenty, thirty eons before this, there was no emergence of a Buddha. Who knows where we were then? What rebirth form did we take? We were only accumulating Dukkha and Samudaya.

‘Samudaya’ is Tanha. What is ‘Tanha’?

It is the cause that gets us wrongly fascinated, to see and then grasp. Because of happiness that arises after contact, we cling. **All of us enjoy and are attached to happiness.** *Because we enjoy and are attached to happiness, therefore we keep pulling it in, grasping, again and again. Because we dislike suffering, therefore we keep pushing it away, again and again.* **These are the root causes for the emergence of greed and anger.** We did not contemplate to relieve these with wisdom, because nobody came to teach us to know about **the ‘Magga’, the Path.**

We may have heard from other Buddhas in the past. Our own Knower has its own beneficial attributes. **‘The Knower’, our heart has beneficial qualities.**

Beneficial qualities of our heart, ‘our Knower’ comprises Sati, Sampaccanya, Viriya, Khanti, Sorajja, Otappa Dhamma (mindfulness, clear awareness, perseverance, forbearance, moderation, moral fear). **Many various qualities that we call the supporters of Dhamma.**

In the same instance, it also brings along items which are Samudaya.

‘Samudaya’: **when we unconsciously act under the influence of Samudaya, then suffering and hardship are the results we receive.**

For example, with ‘Greed’ and ‘Anger’, **we are greedy and angry because we lack wisdom.** Because we lack wisdom, therefore we become greedy and angry.

Lack of wisdom, is this truly the cause of greed, cause of anger? May you all try to establish steadfast awareness. Gather up Sati-sampaccanya, samadhi, panya, and join them together as one. They arise together with the intention.

As long as we do not have some heavy kamma which weighs down our hearts causing us to be deranged, deformed, dumb, insane, unnatural, we can be considered normal. Being a normal human being, we have the ability to ground ourselves in Sati, Sampaccanya and Panya.

We have Sati, Sampaccanya, Panya, set them up, blazing brightly, radiant in that moment.

These, the Buddha taught us to set up, then gently sustain. Vitakka and Vicara are the mental objects of peace. So, the lord taught us to set up '**Vitakka**', '**Vicara**'. Repeating the mantra '**Buddho**' is **Vitakka and Vicara**.

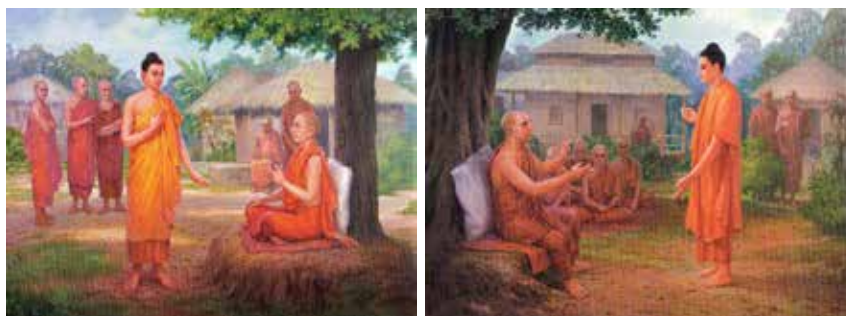
Once we have set up one single mental object, clear and bright, our mind receiving the bright, clear, sole mental object will become impenetrable by Tanha, greed and anger. Tanha cannot interfere. Once the mental object is set up, support it, gently carefully sustain it along continuously. This is 'Vitakka Vicara'.

- **Vitakka**, set up the mental object.
- **Vicara**, gently sustain the mental object, not allowing Tanha to permeate our hearts.

This is a process to awaken our wisdom, to be alert at very interval, every period. This is developing mindfulness. Mindfulness and clear awareness, come together to become mindfulness, wisdom. Concentration and wisdom coming together to a high degree changes to Wisdom, Insight. This is the speed and agility of our mindfulness, of our wisdom. So we keep collecting, accumulating, just like this.

So, when a Buddha emerges, **he teaches ‘Nirodha’, cessation of suffering, he teaches ‘Magga’, the path to end suffering.** The teachings of Buddhist doctrine coax us towards **‘Sila, Samadhi, Panya’,** the threefold training.

The workings of greed and anger have become part of our habits. The Buddha investigated such things by himself. He had teachers, instructors. Even before ordination he had completed the 18 sciences. Which sciences? What knowledge?



When he was first ordained, he studied with the ascetics **Uddaka Ramaputta, Alara Kalama** and attained 8 Samapatti (meditative attainments). **He had Teachers**, never say he had none.

But when the lord was meditating on how to eradicate suffering, 'Avijja, Tanha, Upadana'. He started to do his own investigation, why?

Because the teacher said this, of the eight meditative attainments, "What I have attained, so have you; how I am, so you are, which means you have completed the training."

His Teachers said "you have graduated" but the Buddha had the inclinations of a Fully Enlightened One. He looked back to his own heart. **When the lord renounced, he had ordained with the hopes that the suffering in his heart would cease. His worries, concerns, anxiety -- these caused suffering in his heart.**

Concerns, anxiety, longing for Pimpa, Rahul, King Sudhodana, the Royal Family, the throne. **He thought, the doctrines of the teachers cannot allay and quench these sufferings. Therefore, the Lord took leave from the Teachers to wander in solitary practice.** He did every self-mortification practice of people in that era, to the highest degree. The practice is called '**Attakilamathanuyoga**', torturing of the body so severely that it is near death.

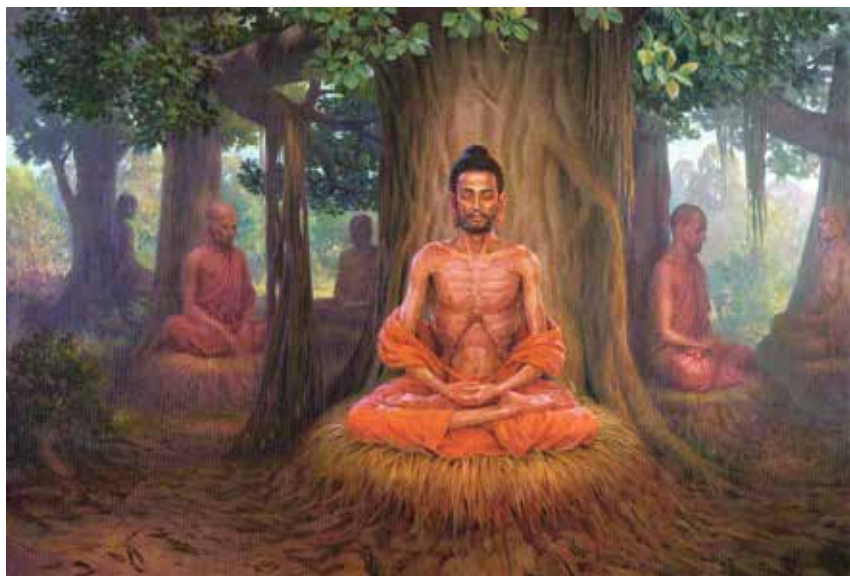
Torturing the body but aspiring for the Dhamma to emerge in the heart, the causes and consequences are in conflict. Torturing the body, and wanting the Dhamma to manifest in the mind. What Dhamma arose ? Still unknown. Keep on going, practicing, torturing, mortifying the body. As we can read in the **Buddha's biography, biting teeth with teeth, pressing the tongue to the palette, holding the breath, and finally abstaining from food.**

Food abstinence, commencing with one full meal then reducing the quantity by one mouthful each day, until the consumed amount reached just one rice grain. The body no longer had the causes and conditions to offer any human strength. The Lord almost fell, his life faculty was almost torn and shattered. This is not it! **If it is, if this method leads to the realization of the Dhamma, no one else has ever practiced to a greater extreme and more severely than me, none! If the Dhamma should manifest, it should have already happened. No chance that Dhamma will emerge by this practice. Perhaps it must be the training of the mind, there was thought on mental training present.**

Therefore, perseverance practice of the body, hoping for the Dhamma to emerge in the heart, did not work. The Lord then thought to himself that he should do perseverance practice

of the mind, because it is most directly linked with the causes and effects. So, the Lord resumed taking a daily meal, because without food, he would die, the life faculty would be broken.

Take a look! If anyone has seen the Buddhārūpa, the figure of the Buddha in the self-mortification posture, there is only skin wrapping bones. The tendons were taut and tight everywhere. How hard was His fight?! Of the various Teachers, none had ever practiced exceeding his efforts. Therefore, he returned to taking the meal.



Then speaking about the ‘5 Pancavaggi’, the five ascetics, when they saw the Lord give up the mortification practices, **‘Attakilamathanuyoga’** to which they were attached, they were terribly disappointed. They cried and ran away from the Lord to live in other provinces. From Uruvela Senanikom to Isipattana Marukadayvan, they journeyed for over ten, twenty days to stay in a different province.

The lord returned to taking his meal. Then on the day of his enlightenment, he ate his fill, 49 milk honey rice balls from Sujata. How big or how small the balls were, we do not know.



So this was the day that the Lord ate the most food. From Sujata, he accepted the food at the base of the Bodhi tree, then went to eat at the Neranjara River bank. After that, he floated the tray in the river and made an aspiration, “**Should this be the time for the realization of the Perfect Knowledge of Enlightenment, may this golden tray float against the river current**”. And the tray flowed up against the current.

This is the nature of the Buddha. He must set a truthful aspiration to check his spiritual qualities, “Is my paramita readily mature?”. The tray flowed against the current. If it was us, we would probably be very delighted.

He walked and sat near the Neranjara River bank until it was nearly dusk. Then He came to the bodhi tree to commence his perseverance practice. He took 8 handfuls of thatched grass, lay them down as a cushioned seat at the base of the bodhi tree. With His back to the Bodhi tree, He sat facing east.

Some places even state that “The lord made an aspiration for the seat to become the enlightenment throne”. That done, He then made a determination, and commenced his perseverance practice. The subject of his meditation was **Anapanasati**, the noting of the in-breath and out-breath.

That night, the night of the full moon of the 6th month, from dusk onwards, the lord was victorious against the great adversaries, the great Mara Lords who came to battle Him.



In the first watch, he gained ‘Nyanadassana’: Vision through Wisdom or Insight, arose. Needless to speak about Jhāna, the absorptions. He had already perfected both form and formless samapatti, the essence of Jhāna.

The Lord attained the Nyanadassana of ‘Pubbenivasanusati Nyana’, remembrance of former existences, and was able to recollect his great many endless rebirths. Looking back and seeing his past lives, no matter how far back he looked, there was no end in sight; the cycle of birth and death was endless.

Let's reflect on this. The Lord recollected his past lives. His heart and our hearts should not be too different. This is not our first birth, or second or third birth. We also have had countless many rebirths for endless eons before this. It's just we cannot recall or remember them.

Therefore, the greed that we clung to, the anger that we clung to, these became our habits, developed into defilements. They became the 'anusaya', the underlying tendencies in our hearts. We correct these with difficulty. **Is it difficult? Correcting the greed in our hearts, the anger in our hearts -- it is difficult for us. Because we have accumulated them until they became our habits, became the underlying tendencies in our hearts. We created these ourselves, we made these ourselves; no one created it for us, no one made this for us. This is the origin, the source (of suffering).**

Why must we be lost like this? Because we ourselves wrongly clung, we ourselves created this, it is Vipakka, the results of our own actions. Goodness and evil are the consequences of our own training and accumulating. If only we can recollect like the Buddha all these past lives of ours that stretched this long!

Therefore, do not be surprised. Why is it so difficult for us to rectify...this greed, anger, lust, craving. Is it difficult or not to rectify? Let's see and investigate.

Just now we heard the teachings from venerable teachers. We can compare ourselves to grains of rice. Only when the rice grains are beaten and thrashed, will the husk be completely peeled away from the rice. The words, the teachings are like the thrashing. Our teachers want the greed and anger to peel away from our hearts. Is it easy for them to fall off?

Let's have a look! We say awaken our eyes, awaken our hearts. The teacher's reasoning reaches our hearts, reaches our minds. His voice reaches our hearts and minds, waking us up. Yet the chance for greed and anger to drop away easily--it's not easy at all! If we do not study in adequate detail, filtering again and again, sifting again and again, distilling it again and again, until our hearts are refined and well-trained, then it is not easy. It is difficult. Continuously accumulate and train. We can do it, you can do it, so it is neither difficult, nor easy. We can do it, as long as we set our minds to it.

Now we speak about the Buddha. He attained Nyanadassana, the Vision through Wisdom, and **in the middle watch of the night of the 6th full moon**, he saw the rebirths of all sentient beings, the unending birth-death cycle: commit that kamma become this, commit this kamma become that. ***He saw the causes and consequences of 'Kamma'***. Doing this action leads to that result; doing that action leads to this result. He saw the continuous rebirth of sentient beings, cycling through unending births and deaths.



- **Pattama Yama:** The first watch, he saw his own rebirths.
- **Macchima Yama:** The middle watch, he saw the rebirths of all sentient beings, simply birth and death repeatedly. **What really are the true genuine causes of birth and death?** Then he investigated the causes. Our teachers taught about the last watch.
- **Paccima Yama:** The final watch of the night. Because his mind remained with the one matter and did not stray elsewhere, **the defilements, cravings, cankers, greed, anger, lust that had existed in his heart completely evaporated away. Evaporated by Tapadhamma, austerity, self-control, non-indulgence which burns away the kilesa, defilement.** Tapadhamma, Sati Dhamma, Sampaccanya dhamma, were all present.

Being determined on Bhavana, meditation; should anyone ever persevere on until the mind spins, you will know that this is tapadhamma. If we do not come to know at this intricate detailed level, we cannot let go, it will not drop away. It will not enable us to wake ourselves up, wake up our minds. But this

is important, though; the opportunity to wake ourselves, our minds is rare.

Even though we have been forming our mental habits for a very long time, for however many eons or previous lifetimes, the sense object (arammana) in this present moment, is by far the most important. That is why we can have ‘realization’ in this being, in this very lifetime. If anyone would stake this life on it, resolute, and put all their effort into the practice and cultivation only, fighting as if it’s a matter of life and death, the present sense object can enable us, to overcome suffering, overcome hardship, even though these had been accumulated by us beforehand for however many endless eons. Because the present sense object is the most important. The present sense object and a mind that is awake, aware in each and every moment.

Let’s look at the character and habits of our minds; it changes moment by moment, is renewed in every moment. **When the mind receives a new sense object as input, that mind moment changes immediately.** When the mind receives a new sense object as input, that mind moment changes immediately. **If we let the mind function according to its old habits, defilements take advantage and assume their place in that mind moment.** Greed emerges again, anger emerges again, lust, cravings emerge again.

When we are mindful of the sense object in this present moment, wake our mindfulness, our clear awareness, to be awake, ablaze, aware, sustaining this brightness, as if giving gentle, sustained support to this clarity. Make the mental object prominent and clear, it is the biggest mental object, the director general of all the mental objects. Sustain this main mental object without interruption. If we can cultivate like this, present moment awareness can help us. It helps us shorten the duration of our greed, our anger. Seeing the suffering, seeing the hardship, seeing the harm fully, we spring kick ourselves away from it.

Otherwise the Buddha would not have revealed that the results of practice can be accomplished within 7 days, 7 months, 7 years, for one who is determined to cultivate the mind according to his instruction.

But our Teachers, especially Luangta Maha Bua, do not let us solely cultivate Wisdom; he told us to cultivate Serenity, Samatha, concurrently.

While cultivating, let our heart experience peace with a single sense object, the arammana. Cultivate so that the heart receives peace. To which level of peace? To the level that our mind abandons Vitakka, Vicara, abandons the recital of the word Buddho. Mind is at peace, mind is awake, mind is aware, glowing in bliss, piti. Staying with happiness, staying with

equanimity, the mind becomes one with the single peaceful sense object. The mind is peaceful. At this level, this is the peace which gives us delight, happiness. **And because we keep sustaining this mind state and continuously persevere in practice, our mind is easily peaceful.**

And when we come out of peace, we come to establish mindful focus on standing, on walking, on sitting on lying down. Supporting both the serenity and wisdom practices. The lord used the words, Samadhi and Panya. Samadhi as taught by the Buddha is important.

Samadhi of the Buddha, the lord called it ‘the composed posture of the heart’, ‘the composed posture of the mind’. It is not a mind object that sinks into complete silence and disappears. Waking up and then knowing nothing. No! Though at times our minds will have the mental object Vitakka, Vicara... we are awake, aware in every moment. Our mind will abandon the Vitakka Vicara, our mind will be awake, aware in bliss, then be awake, aware, aglow in happiness, existing in duality with happiness. Then it will move on to be awake, aware in equanimity, with full clear awareness. The Knower is never extinguished or disappearing anywhere. This is the Samadhi of the Buddha, **‘Samma Samadhi’** (right concentration), a mental stabilization as taught by the Buddha.

We all may have heard people say, “practicing samadhi is a waste of time, empty loss of time”. That refers to the type of samadhi which is Micca Samadhi (wrong concentration), not the composed mind posture of the Buddha. **Samadhi as taught by the Buddha is Samma Samadhi.** The mind stands composed, awake, ablaze, aware, continuously at every interval, every time.

Moving on to work with the Panya: we take our minds which are peaceful, sufficiently content, not starved, to work on contemplation. **Contemplation means to contemplate Suffering.**

Let us get to understand the word ‘Suffering’

- Our body is a lump of suffering, a mass of suffering
- Our mind, heart is a mass of suffering, a lump of suffering.

Why was it called a mass of Suffering?

Our body is a mass of Suffering because our body is the consequence. Our minds are a consequence. Causes and consequences still exist, because our mind is not One. **Because our mind is not clean, not pure, it has contaminations, namely, ‘being pleased, being displeased’, that is ‘greed and anger’ therefore tag along.**

Tag along with us, but from where?

We accumulate these ourselves. Nobody smeared these, nobody painted these on us. Nobody plastered and painted these on us. We accumulated these ourselves, this greed, these delusions. We ourselves plaster and paint, accumulate and train, breed ourselves so.

Greed and anger exist within the Knower. We look at our minds, we have piles of suffering

1. Suffering pile of the body; our body is a mass of suffering.
2. Suffering pile of the mind

The Buddha had a mind just as we do. But he did not have a mass of suffering because his mind was One, he had already purified it.

A mind which is in duality with the sense objects, greed, anger, lust and craving, is called a mind which still has “a mass of compounded phenomena” (sankhara).

Anything which has to do with ‘the mass of compounded phenomena’ will have to be dependent on causes and effects. The causes drive the effects; the effects propel back to the causes, repeatedly. Therefore, our minds do not die, **our minds are continuously being propelled, according to the results of our actions.**

We do not have to doubt about our rebirth. Why do we keep on being born and dying? Taking rebirth as that, being reborn as this, changing realms, changing mental landscapes, every interval, every time, according to the strength of our own actions.

Here...as long as there is a mass of compounded phenomena, this mass of compounded phenomena will have causes and effects. But the purified mind of the Buddha was already depleted of causes and conditions: it is called **‘ending of causes and effects’**. He is the pure One, he is not connected with anything, he is not in duality with anything. **That is the mind that is genuinely pure, meaning the mind which is completely wise. The knower is not lost in mental fabrications, not fascinated by the defilements, cravings and lust.** These cankers were scrubbed off clean from the aggregate mental states. ***His mind is Pure, One, not in duality with anything.***

But as for our hearts, they are in duality with defilements, cravings, lust. Wherever it is born, whether in the human realm, hell, hungry ghosts, demon realm, as devas in the six heavens, as Brahmas in all their realms, even the realm of the highest or supreme Brahmas, **whichever realm, the Knower is still in duality with the sense objects.** **It’s not the pure Knower, One, like the pure mind of the Buddha.** Thus rebirth is inevitable. This is our Citta, our mind, our Knower.

So, our Knower fell into reluctant submission, not knowing what causes directed the rebirths? We do not, cannot know. The Buddha established the answer as 'Ignorance' being the root cause, so that we can correct the causes, correct the conditions. We do not know what matter was compounded with what to cause the direct arising of our Citta, our minds. We have no answer. The Buddha said that the 'preliminary causes are not apparent'. It is not a new thing. It is inherent in the original nature in the world. That is why he call it 'Mano Dhatu'.

The word Dhatu means an element, a natural condition in the world. It is something which has been part of the world always. There are mental aspects; our minds are mental aspects. But because our minds grasp and cling, grasping and clinging to birth and becoming, it results in birth and becoming, having 'rupa' and 'nama', just as we are now. We have a body which is 'rupa' and we have a mind which is 'nama'. We have both body and mind.

When we have both body and mind, we are composed of the five aggregates. We have the five aggregates comprising, rupa, vedana, sanya, sankhara, vinnyana. We have the five aggregates, thus they are the causes, the conditions driving each other. **It can be summarized into two things: just 'causes'**

and ‘effects’, because the mass of compounded phenomena still exists.

In this mass of compounded phenomena, what arises in this mass of compounded phenomena, the lord told us to contemplate, to see and understand, to **be conscious that it is ‘Anicca, Dukkha Anatta’**.

The word ‘Dukkha’ means it cannot remain in its original form, it must change. **When he said ‘Dukkang’, it means it does not stay the same, it must change.**

Changing to ‘Anicca’, this is the condition of the mass of compounded phenomena, Sankhara.

The word ‘Sankhara’ refers to objects of fabrication, things which have been assembled; two things upwards coming together into a *mass of compounded phenomena*. But the mind of the Buddha is not called a mass of compounded phenomena because it is One. Previously it was in duality; he was in duality just like us, contaminated with duality. But because he used mindfulness and wisdom to contemplate until he became awakened and aware, he released the cankers repeatedly, until only the sole purified Knower remains.

The contaminating objects are the **'body', 'feelings', 'memory and perception', 'mental fabrications', 'consciousness'**. These are **'nama'**; they are the expressions of the mind.

Therefore, in the practice to let go of 'greed', 'anger', the lord told us to cleanse, to purify the rupa, vedana, sanya, sankhara, vinnyana. When we have completed the purification task, only the sole purified Knower remains.

So, it is our own five khandhas (five aggregates) which are the contaminating objects, containing traces of bodily action, verbal action, mental action which arose from our deluded, ignorant hearts.

If we are to train and cultivate according to the instructions given by the Buddha, **we must turn to Sila, to Samadhi, to Panya.**

- **Sila**, controlling the body and speech, causing the activity of our body to be pure, causing the activity of our speech to be pure.

All of us have actions of the body, actions of the speech. The tasks done by the body are called Kaya Kamma. The tasks carried out by the speech are called Vaci Kamma. **Kaya Kamma, Vaci Kamma are resulting demonstrations of our cravings.**

The cravings show up in our hearts, they whirl around in our hearts. Thinking about things we love, hate, things that make us angry, disgusted; these thoughts revolve around in our hearts. **When the thinking has reached full steam, the cravings spill out to the body, and we use the body to fulfill them, to gratify them, do you see?** It can lead to killing, to stealing, to sexual promiscuity. **These, the Buddha taught us to regulate with Sila, the precepts.**

When we are directed by Sila, not killing living beings, not stealing, not taking part in sexual misconduct, we reduce hatred, reduce harm, reduce evil, reduce unwholesome action. Because the killing, stealing, sexual misconduct cause real hatred, harm, sin, and unwholesome kamma; it is not just ceremonial severance of the precepts. Untruthful speech, harsh speech, divisive speech, idle speech increase hatred, increase harm, increase sin, increase bad kamma.

Consumption of intoxicants destroys mindfulness. Because we do not have mindfulness we become even more deluded in multiple manifold ways. Therefore, **alcohol and intoxicants make us drunk, severing our restraint, severing our mindfulness.** Without mindfulness, we kill beings easily, steal easily, become promiscuous easily; **doing all various evil obscenities becomes easy.**

So, the lord told us to use Sila to direct the actions of our body, purify the kaya kamma. **From today onward, if we wish to purify our kaya kamma, we must keep our 5 precepts pure.** Not kill beings, not stealing, no sexual misconduct. **If we want to purify our vaci kamma,** we will not lie, not speak harshly, not speak divisively, not engage in idle speech, living in accordance with each precept. Be moderate with drinks, do not consume intoxicants. **These, will make our bodily action pure, our verbal action pure. Cravings will not proliferate; we will not add to the tally; cravings will not further propagate in our hearts.** That will make our kaya kamma, vaci kamma both pure. **Yet the issue of the heart still remains.**

In our hearts...craving is writhing within our hearts, so the Buddha taught us to do Bhavana, to do mental cultivation. In the formula that the Buddha used to teach us Sila, Samadhi, Panya, he taught us to:

- 1. Cultivate Samatha**
- 2. Cultivate Vipassana**

This is to calm down the desires in our hearts. These desires keep showing up, because we let them, until they became our habits, and became our intrinsic nature and temperament. When we are unguarded, they appear, repeatedly.

Sometime even when apparently we are not seeming to have any concerns or unfinished ideas to think over, they can appear out of nowhere. This is because the remaining Sanya Arammana, dormant memories of past mental objects, are in enormous quantity.

The Buddha said, the defilements and cravings which are proliferating in our hearts is ‘more than all the water in the oceans’, *Natti Tanha Sama Nati*. We have accumulated and are accustomed to it, because we have been born for many eons, through countless world ages, and we still do not recognize it. Therefore, it is very difficult for us to correct.

The defilements kept wriggling in our heart; it shows up in the body, we use Sila to control it; it shows up in our speech, we use Sila to control it. We have only spoken about the 5 precepts. It does not matter whether it is the 5 precepts, 8 precepts, 10 precepts, 227 precepts for the monks or 311 for a bhikkhuni, they are used for the same purpose of purifying the bodily actions, kaya kamma, for purifying our speech, vaci kamma, to reduce the additional effects of Tanha, that spill out to our kaya kamma, vaci kamma. Whether many precepts or few precepts does not matter, they are just a regulating practice that narrows our practice down to one thing (the mind). See the teachings of the Buddha!

‘Sila’ is Virati, the abstinence, refraining, abstaining.

This produces fruits. This produces merits. 5 precepts, 8 precepts, for each point of Sila, we must be determined in Virati, must be determined to refrain, be determined to abstain. Then there can be fruition, then there will be merits.

So, this was said;

**“Giving through a hundred acts of charity,
cannot match keeping the precepts just once.**

**A hundred times keeping the precepts,
cannot match one instance of making the mind peaceful.**

**Making the mind peaceful for one instance,
cannot match turning the mind to contemplation,
for the emergence of just one flash of wisdom.”**

The fruition, the consequences come in succession in this way. All these are methods for fighting the Tanha in our hearts. **It is impossible for us to cut and sever the Tanha inside our hearts with one knife stroke. First, we have to slow it down, to stop it in its place. So, we were told to cultivate Samatha, serenity meditation.** The mind is used to imagining and thinking in its habitual way. At each moment it changes; the cravings will creep in.

The word ‘Tanha’ is the craving in our hearts which presents itself in an experienced and familiar way. When we are absent-minded, it shows up. When we are careless, it keeps emerging repeatedly. So, we were told to be a hundred percent focused and then try to recite Buddho, repeatedly, in sitting meditation just like what the Teachers often taught. Or to become sensitive to the in-out breaths. Breathing in - Bud, breathing out - dho, repeatedly. Buddho, Buddho, Buddho. **Taking this Buddho as a mind object for the Dhamma, use it to oversee each mind moment. If we do not supervise the mind, when the mind moment changes, the cravings creep in, repeatedly.**

Because we have full hundred percent intention, with the steadfast guidance of mindfulness and clear awareness, apply effort to support sustaining the arammana (mind object of Buddho) continuously, until the mind is peaceful. **The mind starts to be peaceful, the mind starts abandoning Vitakka, starts abandoning Vicara. The mind stays with Piti, glowing in rapture; the mind stays with Sukkha, happiness. It stays with the tranquil mind object, devoid of behavior and expressions. Just like this, we can stop the cravings, the Tanha, from wriggling and dancing in our hearts, but it is not dead yet. So, we were told to cultivate wisdom, Panya.**

After cultivating serenity, samatha, we continue to wisdom, panya. But Luangta Maha Bua told us to alternate.

When it is time to do wisdom cultivation, we practice contemplation. When we are fatigued, he told us to enter the peace of samatha (samadhi). This is because when we do wisdom cultivation, our mindfulness must move according to each mind moment. When it is tired, we are told to stay with a single mind object until the mind is peaceful. Stay with the recital. **In samatha, the mind stays with one mind object only; that is, the mind is only peaceful.**

The word ‘Vipassana’ means being both peaceful and also investigating. Just like we are sitting and paying attention, noting now. Then, a memory of a visual form emerges, it emerges within our hearts. For instance, the form of a female, the form of a male, to which we are attached. When it emerges, we catch it immediately. We use our mindfulness, use our wisdom to seize it. It can be caught; then we investigate. **We investigate the root cause, see the nature of it, its source, its destination.** There are many various episodes that require our investigation, both of the physical nature and the mental nature.

Let’s look at a lesson for investigation that was mentioned by the lord. For instance, the five aggregates (five khandhas) can be investigated; any part can be investigated in a similar way. Rupa, vedana, sanya, sankhara, vinnyana.

We pick one up to investigate. **Contemplate to see that it is not us, it is not ours. It is not atta, not self.** Those are the principles the lord taught.

When we put our minds to investigating, we have to look at what is really happening, not going by the books. We look at the expressions and indications, the truth springs up in our hearts. For instance, we pay attention and become aware of our bodies while we are sitting. The body is one thing, the mind which is investigating and aware of the body is something else. They are separate things.

Now **‘Vedana’** is the same. It emerges within our hearts and bodies. The word ‘Vedana’ means both vedana of the body and vedana of the mind.

- **Vedana in the body** means the pleasurable feelings in the body, the suffering of the body. It has expression, it has indications. When the body is feeling delight, we know. When it is suffering, we know. Just know and let go.

- **Vedana in the mind** is the gladness, the sadness. Our hearts are pleased, our hearts are displeased. See! These are the expressions, the actions of the heart that emerge.

Therefore, **we were told to focus on Vedana.** For instance, when we feel the pain after a long sitting, **we bring forth our**

Knower to focus on the pain. The pain that is there, is something separate from the Knower: our Knower and the object being known. Luangta told us to focus on Vedana then return to focus on the Knower, the Citta, the mind. We can see it, because it is not one with the mind, but it is an expression, an action of the mind. This is very subtle! The Buddha told us to differentiate to this refined level, then attempt to wash, purge, clean, purify the mind.

All expressions and indications in ‘Maha Satipatthana’, the great foundations of mindfulness, are the expressions and indications of investigating through wisdom, panya. On the night Lord Buddha investigated the in-out breaths, Ānāpānasati, it was the cultivation of wisdom. Thus, as time passed

In the first watch, he attained Pubbenivasanusati Nyana, the first insight. He could recall all his past births.

In the middle watch, he attained the second insight, the knowledge of the decease and rebirth of all beings. Birth is in accordance with committed actions. Commit this kamma, take rebirth there; commit that kamma, take rebirth here. Similarly, to his own rebirth.

In the final watch, focusing on the object of Dhamma solely, tapadhamma took action to the extent of completely eradicating, burning away all the defilements,

so that the third insight emerged. It is called Asavakkhaya Nyana, knowledge of the exhaustion of all mental intoxicants from the aggregate mental states. The Insight, Nyanadassana, made it known. There was no need for anyone to make an evaluation or conclusion.

These, we can compare to our own greed, our own anger. When anger, greed emerge within our hearts, **we can know them**. When greed disappears, when anger disappears, **we can know again**. Look at this Knower. With steadfast determination to cultivate, purify to the point where only the pure Knower remains, like the purified Citta of the Buddha, the monastic disciples, the noble disciples. The lord told us to investigate back and forth, back and forth until wisdom emerges in the heart, no longer grasping that, 'this is us', 'that is us', 'this is ours', 'that is ours'.

'Anicca Dukkha Anatta', exists in the mass of compounded phenomena, conditioned things. We were told to investigate these, because these cause us to be passionate with greed, passionate with anger. If we see things change, we know it is Anicca (impermanent), Dukkha (suffering).

'Dukkha', means not remaining the same. We look at our bodily form--is there anything that is the same as before? Nothing! We looking back starting with us sitting here and now.

Looking back to our beginnings in our mother's womb when we were just a drop of clear liquid in our mother's womb. We look back, does anything remain the same? From a liquid drop in our mother's womb, dependent on our father and mother reproducing, the elements of earth, water, wind, fire from our father and mother coming together in our mother's womb, a clear, tiny, almost invisible drop, we are told.

That liquid drop never remains the same either. It keeps changing. If our mind could choose its own birth, but no, it must go according our own past merits and actions, not according to free-wheeling choices. Who has the merits, the kamma deserving birth within this mother's womb? Who will be our mother and father? We landed our birth like that, it is called 'Patisandhi', taking birth. After that, it also never remains the same.

Being never the same as former, the Buddha said is 'Dukkham, Dukkham'. It keeps changing. The changing is 'Aniccam'. Look at that drop of clear liquid, it never remains the same: it changes color to red, to blood, to a lump of blood, a lump of flesh. Developing continuously, becoming five branches, head, body, two hands, two legs. Inside the mother's womb for 7 months, 8 months, 9 months. But it must have fabricating conditions.

The words ‘fabricating conditions’ mean the raw materials. In our mother’s womb, we draw blood and flesh from her at every interval, every time: do we see it? We have the food delivery tube, umbilical cord: can we see it? That is our delivery pipe. Indeed, our body that is sitting here now came from our father, our mother. **We did not bring along even one drop of blood, before we took birth in our mother. We see and make observation, that ‘Dukkham’ is never remaining the same. It keeps changing again and again.** We can take a look from the present back to our mother’s womb, or from our mother’s womb until the present, back and forth, back and forth. These are the harmful effects of Aniccam, of Dukkham.

Where do the ‘harmful effects’ of Aniccam and Dukkham appear? It appears in the ‘mass of compounded phenomena’. ‘Sankhara’ are the fabricating factors, earth, water, air, fire from father and mother, assemble together in the womb of the mother. These are the factors which are compounded, fabricated.

Whatever are the materials for fabrication and assembly, it is part of the ‘mass of sankhara’ (mass of compounded phenomena). The purified Citta of the Buddha, the sole Knower, however, is not called a mass of sankhara. In theory this is called ‘Visankhara’. It is something other than the mass of sankhara. It is above causes and effects. It is without any actions and expressions. It is not in duality with anything. This means it is

completely cleansed and purified to the level of anupadisessa nibbana. Defilement is completely extinguished. All becoming and birth are completely extinguished. Only the sole Knower remains. No becoming, no birth. No more becoming, no more realms of rebirth. Because it is depleted of self, which is called 'Anatta', devoid of all self. Nothing is grasped or given importance to, in the pure mind of the Knower, not even a tiny stone or a grain of sand is perceived to be known by us, seen by us, understood by us, to be us or ours, none! There is no self which appears, so what is there that can be born? Since there is no self, being devoid of self, thoroughly cleansed and purified to this extent, there is no more grasping to self.

This is the purified Citta of the noble ones. They have cleansed and purified it to this extent. Without reliance on samadhi, on panya, it is impossible to arrive at this point. Using samadhi and refined panya (wisdom), it is accessible, arriving at the knowledge that rupa, vedana, sanya, sankhara, vinnyana, are something other than the Knower. Our Citta, moves in repeatedly until only the singular Knower remains. There is no further birth and becoming, no self to be reborn. Since there is no self to be reborn, what is there to go onto becoming; there is nothing which is to be reborn.

With our attachment to becoming here and there, we still have a self. The Buddha's Teachers, Uttaka, Alara ascetics, were

attached to happiness. When they wanted happiness, pleasurable feelings, they entered into meditation rupa samapatti, arupa samapatti, because **of all the worldly happiness possible, the happiness generated from rupa samapatti, arupa samapatti, form and formless meditation, is the greatest.** When they wanted happiness, they entered into peace. When they felt peaceful, they attached to the happiness. **If there is no self, would there be anybody, any self to enjoy the happiness? See! They could not detach from the self.** Since they could not let go of the self, there will be a destination, goals, attachments. Thus, they will still have rebirths. When they died, they were born way out in the formless realms, with a lifespan of 84,000 eons. Oh my! Unimaginable to know when will another human rebirth will occur. **A human life is most conducive to moving upwards or moving downwards to various realms. This human existence can lead us to the highest planes and also to the lowest planes.**

Taking rebirth in each of the many realms, the woeful, the various divine, every level of the Brahma, is the result of kamma, the partaking of the fruits of kamma. We are born as humans, partaking the fruits of our past kamma. But we can plan accumulation of our kamma, such that it can take us to the highest, or we can be at our extreme worst behaviour. This can be done in bodily form of a human.

So, when the Buddha's teachers took birth in the formless realms, their next rebirth was unimaginably far away in the future. Thus, when the Buddha wanted to offer teachings to his former Teachers, he thought : **it is such a pity, they have already passed on. It is such a pity they missed out from the great benefits.** When would the next opportunity arise for the Dhamma teachings to be heard again? Enjoying the happiness in the realms above, such longevity. Therefore, the various Brahma have misunderstood, thinking that their existence is permanent. But in fact, they are not permanent, they do not last. As long as they are limited by becoming, such becoming and birth will expire. Their lifespan is limited. As long as there is a lifespan, there is becoming. As long as there is becoming...then that becoming will have a limited lifespan. It will expire. It disappears with the passing of the days and nights.

Even for the divine beings from the realm of the Four Great Kings, our fifty human years are equivalent to one day and night in their realm. Eventually it still comes to an end. One day and night for them is fifty years for us. One day and night in Tavatimsa Heaven is equal to 100 years on earth. Take a look! Though the length of time is very long, it still comes to an end. Whenever there is becoming and birth, then there is always a limited lifespan, and that lifespan will come to an end. When that rebirth expires, it will lead to the occurrence of a new rebirth.

For the Buddha and the noble disciples, their becoming and births have been depleted, because there is no more self to re-emerge in these realms and the one sole purified Knower is still part of this world. We see the Buddha brought his pure element of Knowing, to enter meditation rupa samapatti, arupa samapatti. When he was about to enter into the great extinguishment, Maha Parinibbana, he took his purified Citta and entered the first, second, third and fourth levels of absorption. Venerable Anuruddha watched the lord's mind come to rest in Sanyavedayitta nirodha. A pure mind resting in various states of samapatti can still be seen. The lord moved back towards the meditation of the Form realm. Have a look. This was said in the scriptures, the Maha Parinibbana Sutta.

He entered the first, second, third, fourth Jhāna. Then exited from the fourth level of absorption, and did not go onwards into Arupa Jhāna. The one pure sole Knower did not enter Arupa Jhāna, and did not remain in Rupa Jhāna. Venerable Anuruddha could no longer see, so it can only be said that the purified mind of the Buddha has entered Anupadisessa Nibbana, the aggregates were extinguished. The defilements had long before been extinguished already, but now the aggregates were extinguished too, 'Anupadisessa Nibbana', but the pure Knower remains.

Therefore, when we take refuge in the Buddha, the Dhamma, the Sangha, Buddham Dhammam Sangham Saranam gacchami, it is not to be done mindlessly. When we are purposeful in doing this, it will reverberate within our hearts. Buddham Saranam Gaccami reverberates in our minds. Dhammam Saranam Gaccami reverberates in our hearts. Sangham Saranam Gaccami reverberates in our hearts.

The Buddha said, “Anyone who wishes to see me, may he be intent on practicing to see the Dhamma. Whoever see the Dhamma, that person see me. Whoever see me, he see the Dhamma.”

So when we practice with diligence and gain samadhi at various levels, we will start seeing the Buddha. We cultivate wisdom and gain Insight, seeing this stage, that level, then we will start seeing the Buddha. Upon abandoning the defilements and craving completely, with our purified mind, we will see the Buddha in his entirety. **That is the state of being ‘Buddha’, completely pure, one, unchanging for ananthakala.**

The word ‘ananthakala’ means there is no day, no night, no time. The pure mind of one who is free is such, unchanging, timeless, free of all attachments and clinging in all respects. This is the pure mind of the Buddha.

Thus, the traces of Dhamma that the lord had taught, still remain in existence for us to follow, to conduct and to practice. The various precepts--we must not neglect, we must not be heedless, we must not let them go, we must not put them down. At the same time, we keep practicing generosity, giving.

Doing charity earnestly will bear fruit and have results. For as long as we are being born in the cyclic wheel of existence, our generosity will bring about the means to sustain us, Our various lifetimes are not unlike accommodation along our journey. We make unwholesome kamma, our accommodation is bad. We are born as hungry ghosts, hell beings, beings in woeful realms, animal realms. If we create wholesome kamma, good deeds, we gain pleasant accommodation. We go to the various heavenly realms, the realm of the Four Heavenly Kings, Tavatimsa Heaven, Yama, Dusita Heavens or if we practice samadhi and attain rupa samapatti, arupa samapatti, we gain good accommodation along the way.

But even if we do not practice these at all, as long as we maintain charitable acts while we remain within the cycle of existence, samsara, the fruits of our charity will give us shelter, food, clothing and various goods; we will not be lacking or starving. We see the different status and wealth of the people in this world. This is because each one has trained and accumulated differently. **All of us should not overlook the**

merits resulting from giving charity. A person who gives purposefully, intentionally, is one who is skillful in creating goodness for themselves. Do not be heedless even with the giving of a single needle.

The mind has power and creates great effects. When we intentionally do good, it gives strength and energy to the mind. Creating Right Understanding/Right View in our hearts just for a moment, will bear great fruit and have great effects. Just as in the case of **Matthagunthali**, he had faith in the Buddha for just an instant. Oh! It gave great results. He was born in Tavatimsa heaven with wealth and palaces abounding. He had never given charity at all because his father was one of wrong view. **He only brought his mind to have faith and believe in the Buddha for just a moment, and died in that moment and was instantly reborn in Tavatimsa heaven.**

This is the power of the mind. It can transform Right View to Wrong View, Wrong View back to Right View. It can bring one near death back to life; it can change the living into the dead. The importance of our minds, our hearts is at the level which affects life and death.

When we purposefully commit to goodness in our hearts, the results we receive are a hundred-fold, a thousand-fold. It is not that we commit one act and receive

one fruit, or commit two and get back two items. Even if we commit one baht, one quarter or one cent, even if it is making merit merely with a needle and thread, expecting the meritorious results to be generated from just that giving. Oh! The result is many good rebirths in deva realms, many human rebirths as a millionaire, as a result from just that offering. **Thus our teachers taught us not to be heedless. The results which are generated from our hearts and minds are potent and multifold.**

Let us not grasp to the self-centered belief that we already are born in a family advocating Right View. Do not forget that our right view, as long as it is not yet ascertained, and steady, like the assurance of a Sotapanna, where it is “Ajala Saddha, Ajala Ditthi” an unshakable faith, as long as we are not yet at that level, even though we have cultivated Right View for the whole year, when it encounters someone whose words make us furious, angry, resentful, from never harming anyone, we may become able to commit murder in a flash. It can still change from Right View to Wrong View in an instant. From one with wrong view, an evil person all along, when something touches the heart, the heart can also flip from wrong understanding to the right understanding immediately. The Venerable Moggallana, he killed his own mother in a past life. He saw the hardship, saw the harm of such bad kamma; he turned away immediately. He fostered new paramita, spiritual perfections, to become a chief disciple.

Eventually though his paramita as a chief disciple was completely perfect, the result of his kamma, retribution from killing his own mother, had not yet been fully spent. This is the power of the heart, the strength of the bad kamma that was committed by the heart. It produces consequences with enormous impact.

But all the bad kamma, and the good kamma that he committed since turning to Right View, Samma Ditthi, each side developed along a separate path. Being of Samma Ditthi, he accumulated good spiritual qualities. Upon perfection of the spiritual qualities and then listening to the teachings from the Buddha, he attained liberation, and became the left chief disciple. Even then, the past bad kamma kept following him, attacking him non-stop. Because the bad kamma had not finished producing fruits, do you see?

Eventually his new kamma and his old kamma collided. That brought about a recurrence of events along the same channel as before. He was to be physically tortured until he passed away. While he was alive, the Venerable Moggallana had special psychic abilities: he could journey up to the heavens, travel through hell realms, then return to tell of these experiences to other human beings. He gained both fortune and fame, bringing dissatisfaction to ascetics in other religions, and so they hired gangsters to take care of him. This is the collision of old

and new kamma meeting, thus leading to a recurrence of former incidents.

When the gang went to search for him the first time, he knew and he flew away using his special abilities, his excellent psychic prowess. The second time the gangsters wanted to murder him and went to look for him again, he flew away escaping through the window. The third time, he recollected, 'yes, they return to fulfill the fruition of kamma'. So, he entered into Jhāna at that instant. They smashed and beat his body until it was completely crushed. They dragged the body to throw it away outdoors, thinking he was already dead. Then upon the time determined by him earlier, before he went into absorption, he regained consciousness and healed himself with Jhāna samapatti. He went to take leave of the Buddha and entered into nibbana.

Here we are speaking about good kamma and bad kamma. There will be consequences. Bad kamma follows us to deliver the effects which are still not exhausted yet. The newly cultivated good kamma that changes wrong view to right view, will also bring about effects.

So, it is a big event, when we reform and amend our behavior. It is a very important event. We have the opportunity, the right, to turn over a new leaf. It is never too

late for anybody. Even on our last breath, we can still change. Just like the venerable Devadatta turning a new leaf with his last breath, surrendering himself to the Buddha seek forgiveness from the Buddha, happily accepting and honoring the Buddha, the Dhamma, the Sangha one hundred percent. Venerable Devadatta turned over a new leaf.

King Ajatashatru turned over a new leaf. **Venerable Maha Moggallana** turned over a new leaf. **Let's have a look at these philosophers, these scholars. They had committed so much evil, but in the end, they all turned over a new leaf. Without turning around, it is impossible to practice. Even the King of Demons, Vassavatti Mara,** had to turn from evil ways to follow the Buddha, otherwise there is no way forward, no chance to tread forward. Turning over a new leaf is thus most important.

These defilements to which we are so addicted, so attached, we keep repeatedly giving in to their evil influence. **When we are aware, mindful and come to our senses, we too can turn over a new leaf. Oh! Why do we have to bear with the suffering and torment that result from the evil we have created in our own hearts. Thinking about our hearts, our minds deeply enough, we can toss it out immediately,** turn over a new leaf immediately. Try until it touches your heart, try! Purposefully battling with the greed and anger in our hearts is the same.

Oh, I have described the teachings for more than an hour. This should be enough. Is the talk comprehensible? Did it go in the left ear and pass right out through the right ear? Or vice versa? Keeping listening, listening with reason, seeing the causes, the effects. **Whoever can follow the talk and listen with reason, can go on easily. The talk did not stray far away anywhere; it was bound up with our hearts.**

Mainly, we should be determined in cultivating Sila, Samadhi, Panya. These are the guidelines for practice, method of practice. It is impossible to rub only once and expect the fire to ignite from a wood splint. Gradually, we keep rubbing, burnishing, polishing, without stopping, without slackening. Being aware of sense objects in the present moment is the most important matter. Be conscious, mindful, aware in oneself. Set up a determination to cultivate with perseverance from this moment on.

From this time onwards, you may have 20 years, 30 years, for some even 50 years, before you pass away and come to the end of this human life. You have a lot of time. Redirect yourself, change your life's direction towards purification of the greed and anger in your hearts from this moment onwards. You will live feeling calm, cool, happy in the present moment. You will have future rebirths in the realms of delight. Truly seeing hardship, seeing harm, attaining the essence of Dhamma, attain-

ing the Path and Fruition, you will surely, without doubt, escape the hardship, the harm of the Cycle of Existence, Samsara, following behind the Buddha, the Noble disciples, the Sangha disciples.

Now that you all have been listening carefully to the Dhamma of the Buddha, may you gain knowledge, may you understand. This talk was given in the way I am accustomed to speaking, spiraling around BuddhaDhamma, never straying away. Some understood it, some did not understand it, but your careful listening will bear meritorious results. **You will know, you will understand. A person who does not listen will not have the necessary knowledge and understanding for practice.** The external causes, parappaccaya, are still necessary, listening is still needed. If we do not know how to listen internally yet, it is necessary that we must know how to listen to external sources. External listening is the hearing of Dhamma teachings from Teachers, from instructors, from persons whom we venerate, admire, in whom we have confidence.

When we know how to listen internally, meaning we can investigate the Dhamma in our hearts, by ourselves, we can walk on by our own efforts. These are the ones who are able to help themselves. When death is near, and it is time to perish and pass away, if we can set ourselves, set our minds to see the suffering, the hardship, the harm, we can

be liberated from hardship and harm in that instant. This is not a small matter. Therefore, may all results of this good merit lead everyone to meet and see the Dhamma. May you all be determined in practice to realize liberation, to see the Dhamma. It is now timely thus, Evam.



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Phra Ajahn Bunmee Dhammarato