

Pandito

Pina Pongyath Pandito



Venerable Phra Boonyarith Pandito

Phra Boonyarith Pandito



Cremation ceremony of

Most Respect Venerable Boonyarith Pandito

A Temporary Crematorium at Wat Pa Purithatta Pathipataram

Tambon Khlong Khwai, Amphoe Sam Khok, Pathumthani

Thursday 21th March 2019







*Her Majesty Queen Sirikit and
His Majesty King Maha Vajiralongkorn Bodindradebayavarangkun,
then His Royal Highness the Crown Prince of Thailand,
presented offering to Luang Pu Boonyarith.*



Her Majesty Queen Sirikit kindly paid a visit to Luang Pu Boonyarith as he was recuperating at the Ban Suantip Residence after his fall, which was followed by a medical care and treatment at Siriraj Hospital under Her Majesty's royal patronage.



Her Royal Highness Princess Soamsavali offering food to Luang Pu Boonyarith.



*Khun Poom Jensen paid respects to Luang Pu Boonyarith
at Boat Kutu, Kanchanaburi
Songkran 13 April 200*

With Gratitude

Luang Pu Boonyarith Pandito was a Most Respect Venerable who live a long meaningful life through 104 years, 6 months and 224 days with his journey in search of wide and insight “Knowing Dhamma” in Buddhism as times goes by. He starts practicing Dhamma since age of 32 until his last breath.

In addition to his devotion to insight and practicing in the path until the results of his right efforts can be naturally normal toward truth. He shares practical wisdom to all friends in the suffering without limiting race. He propagated Buddhism in many countries for more than 30 years as dhammaduta. When entering old age as his body do not conducive to foreign climate even his mind stand still. Khun Thippaya Kittikachorn had a letter to invite Luang Pu to come back for Thailand disciples. Until the 1st January 2003, Luang Pu has returned to stay in Thailand at Suan Thip since 2006, permanently onwards until the end of life

He still keep teaching Dhamma especially through rigorous meditation to all people who come to Suan Thip and in various invite occasion. The teachings of Luang Pu which are collected with gratitude through his biography are just some parts that collected in a limited time and recorded in various occasions. There may be some notes are not recorded completely or translated incompletely. Therefore we do apologize and allow forgiveness for this limited opportunity for us to paid great respect to our beloved and Most Respect Venerable Luang Pu Boonyarith Pandito among disciples. In the making of this book, any errors are the responsibility of the compiler, publisher and editors only.

May all being jointly rejoice in the merit arise from the Pandito book for his loving kindness and infinite compassion in teaching without asking any return only to open us to our own practice to the Buddha's teaching.

With deep respect to Luang Pu Boonyarith Pandito

Disciples

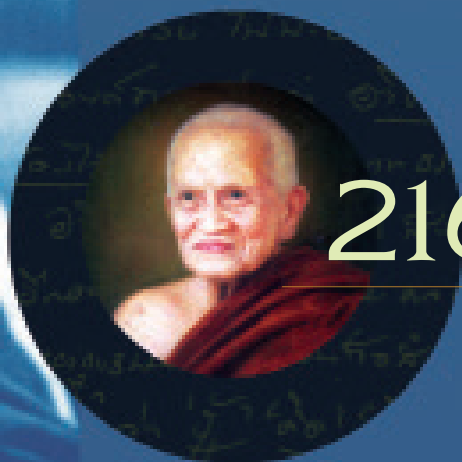


Content



13

Biography



216

Dhamma
Signature



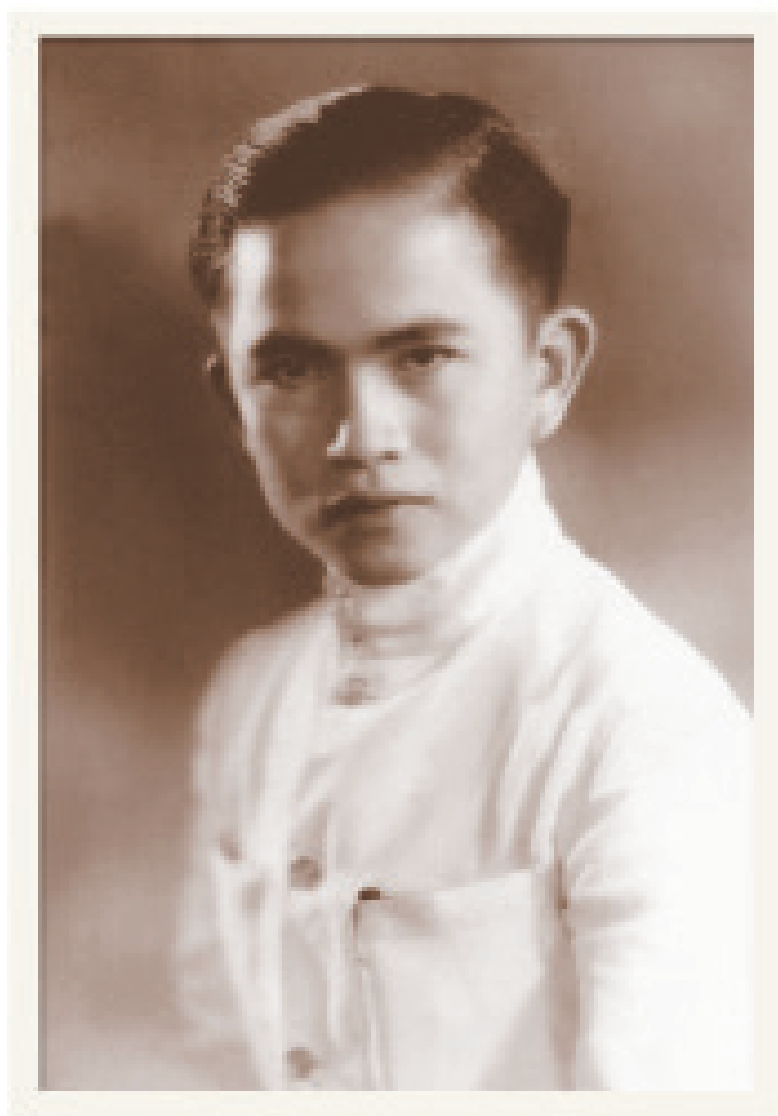


Biography

Venerable Luang Pu Boonyarith Pandito



“One should sacrifice life,
for truth remains.”





Origin

Venerable Boonyarith was born during World War I on Thursday 18th, February 1914. In the house registration, his date of birth was recorded April 1st, 1916 at Tha-it Subdistrict, Uttaradit district (currently Uttaradit province). His parents are Luang Pinitchinpet (Chantarasomboon) and Mrs. Pinitchinpet (Sae Chantarasomboon). His previous name was Bunsueb Chantarasomboon.



Life by the River

Venerable alongside described Thai life living alongside the canal. His mother, Khun Sae was also born by the canal called Klong Bang Ku Wiang, near the Capital city. “Her house was a house boat attached to the river bank 80 years ago. One can imagine the fertility along the waterways. People lived a simple life that went along well with nature. Everything was peaceful under the glory of Buddhism.



*Luang Pu's elder brother
Khun Prasertsuphamarttra*



*Luang Pu's elder sister
Ms. Sa-Ngad
Chanthasomboon*



Houseboat house in the past



*Luang Pu's elder sister
Ms. Arpa Chanthasomboon
(Ms. Chuen)*

Mother was more than a reader



In his childhood, Venerable Bunyarit was very close to his mother. He adopted her character, lifestyle, and mindset completely. His mother had strong faith in Buddhism. As a woman, she was keen on learning and seeking knowledge of all kinds. In their home were several bookcases with a collection of a variety of books, especially books on Dharma and chanting and also other printed matter and magazines of that era. Besides being a serious reader, she was also a dharma practitioner. Her dharma teacher was the abbot of Wat Rachathiwas, who was a master of focused meditation (Kasin – กสิณ). “He had a Chinese background. He had strong concentration. One time, there was a red boat cruising along the river. With his concentration he could stop the boat engine.”

As a youngster, his mother taught him to practice chanting and the chanting got longer as he grew older. Venerable said, “Once the chanting was finished, I fell asleep immediately.” When he began reading, he came across “the So-Lo Problems” from the Sutantapitika (หนังสือสูตรตันตปิฎก) in her bookcase.

One day, after finishing chanting, he asked his mother, “Where is Lord Buddha?” She replied, “He is everywhere.” He came to full understanding much later when he was ordained and learned meditation himself. Her reply was short and yet meaningful; that it includes Truth and nirvana.



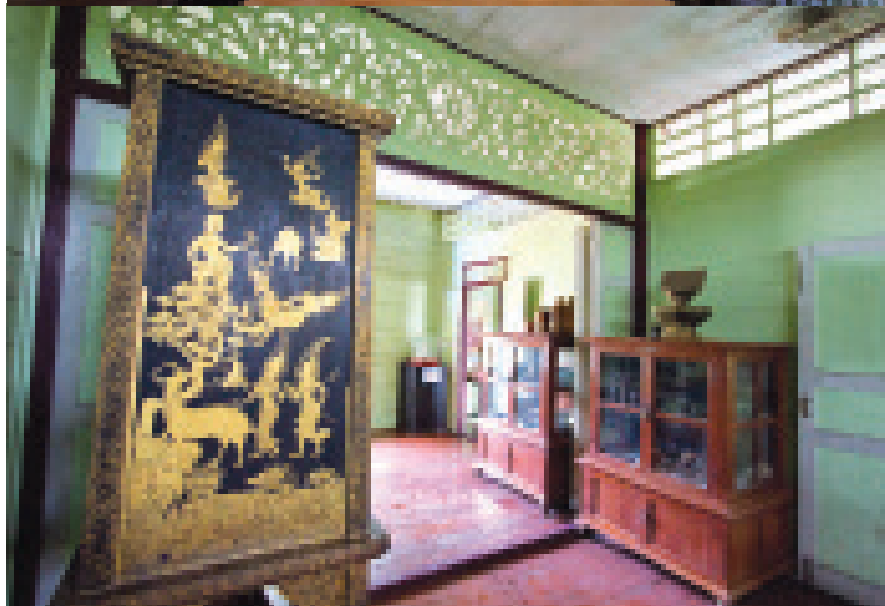


When his mother was young, she was trained in a palace. Besides being a reader, she had various skills and knowledge as a refined lady, such as different forms of arts and culinary. During his childhood, Venerable had the opportunity to listen to Thai classical music every week.

This environment influenced him greatly and reflected who he is until today. His followers are well aware that he loved books, both the ones in his own collection and the ones that people gave him in all languages such as Thai, English, French, and German. They are about Buddhism, history, culture, traditions, international famous literature, and other subjects including politics. When he was a young man, Venerable always kept up with current events and news. Since he was also interested in drawing and painting at a young age, he created a number of paintings. They were on the topic of nature. They hung on his room walls and in the homes of his followers. His artistic character showed in his photography. Camera angles, lighting and shadowing made his photos professional and beautiful.

*Wat Rachathiwat
in the past*

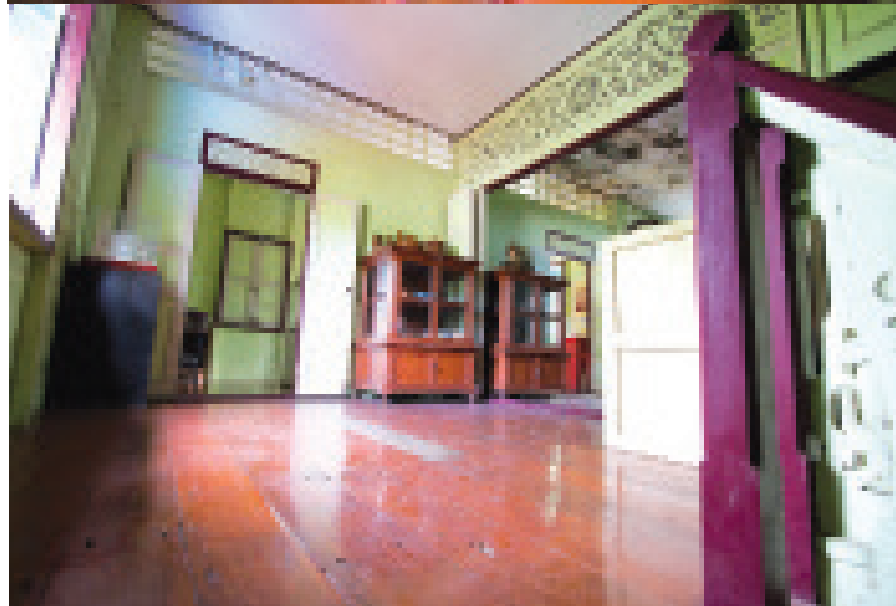
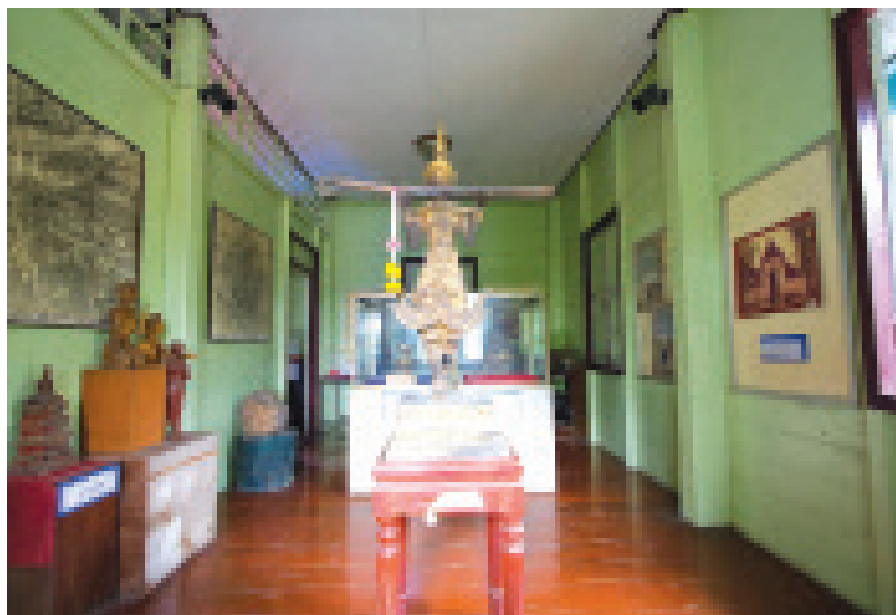






Luang Pu Boonyarith went to see his bed when he was born until 11 years old, then he was sent to study at St. Gabriel's College, Bangkok (now this bed is in the museum at Wat Tar Thanon, Utharadit) that Luang Pu visited in March, 2006.







*Silver-shielded knight
from Germany*

Dreaming of an ancient knight



“He wouldn’t imagine that almost 70 years later, that dream would come true.”

One day, when he was about 7-8 years old before starting kindergarten, he laid down next to his mother and fell asleep. In a dream, in a western setting, he saw a dignified knight fully decorated, wearing metal armor and a helmet. His horse was regaled in formal war costume and he held a long spear and flags. There was a European castle like in England or Germany in the background. The wall of the castle was white with wooden lathes. That dream was so vivid that he remembered all the details. And he found that dream came true almost 70 years later.

As a child, Venerable had fair complexion with some Caucasian influence. His hair was light brown and turned black as he grew older. Many people liked to tease him saying that he was a mixed-race child. And there was a funny story about him - -





“When I was young, I liked water and its coolness. I often poured water to make the floor wet and lay down on the coolness.” Then he laughed about it. Many years later, he had an insight at Pa-Daen (the temple where he stayed in Chiang Mai) that he had been a jelly fish and a sea lion (in his previous existences). It appeared like on a screen on TV with no feeling attached. It not was like a dream. About 20 years later, he was invited to visit Australia. “I went to that area where they lived,” he laughed.

He continued his story; “My destiny with airplanes is strange. When I was 7 or 8 years old, the Thai air force was just established. There were airplanes with linen wings called the Brequet, just like the ones used in WWI. People made money during big events (at airplanes shows) by clearing the field for the airplane(s) to land. My father was an event organizer. One time, an air force official carried me to sit on an airplane and flew me around. As a young child, I sat on a plane more than 30 times. Later, whenever I flew with Thai International Airways I was always upgraded to first class. Thai people have faith.”

When he was ready for school, he started at the girl school of Uttaradit (Uttaradit Darunee School) from the 1st grade to the 7th grade. The first school building was wooden, the walls were made of bamboo and later wooden boards. The classes had no partition. The children sat on the floor and wooden boxes were made into desks. School was located by the riverside and erosion caused the building to collapse into the river.

At this school, his older sister, Khun Chuen (later known as Khun Arpa) also studied there. She later became a nun at Wat Chanasongkram for all her life.



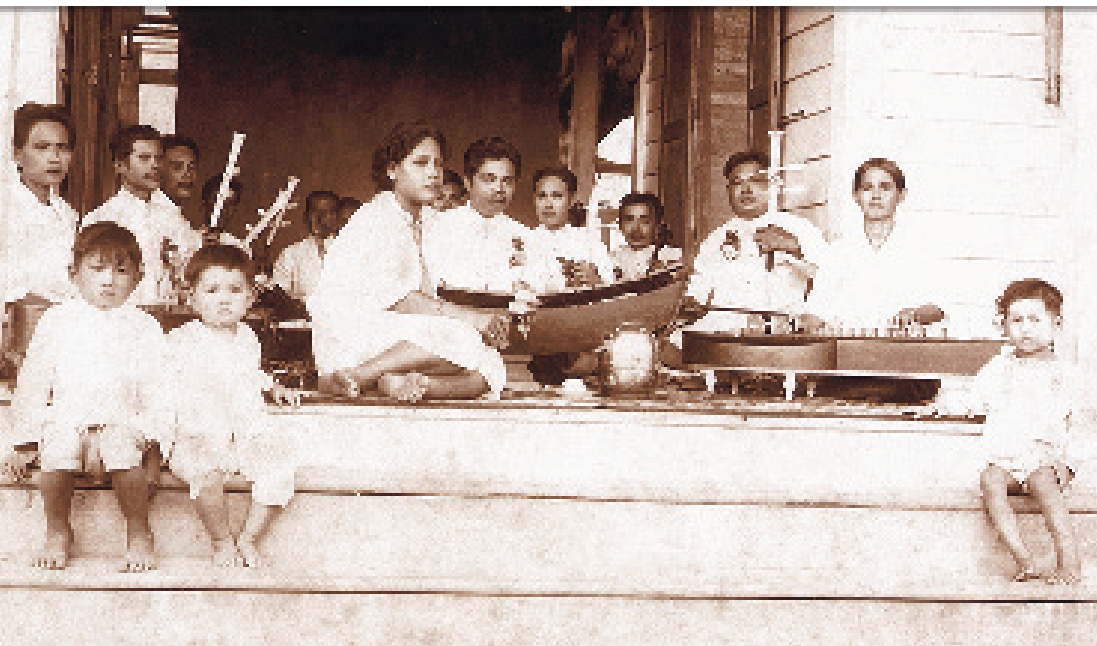
Luang Pu Boonyarith when he was a kid

Young Reader



Just imagine a 10 or 11 year-old child who could read the “So-Los Problems” book in the Suttantapitaka. For the “Three Kingdom” (the Chinese epic), he finished it at 13 and it became his favorite story as much as “Khun Chang, Khun Pan (a classic Thai literature).”

He came from an influential family. His grandmother was a Lady whose duty at one time was to feed the Thai army on their way to war. During the reign of King Rama V, his father was a scout who had several friends in high society in Bangkok.



Luang Pu is the second kid from the left

First Time Leaving Mother

When he was about to start secondary school around the age of 10 or 11, it was the first time to be away from his mother. Venerable talked about this part fondly, “Oh, I was such a clingy child. No day went by that I didn’t hold on to her skirt and I did it all the time. I went wherever she went. If I didn’t see her for half a day, I would bawl so hard. Oh, it took over a year for the sadness to subside.”



Appreciation in Buddhist Proverbs

One day, Venerable was reading a red-cross journal which was released monthly. In the journal, there was a column of Buddhist proverbs. The one that struck him and which he remembered from then on (he was 11-12) is “An individual ought to sacrifice his life to preserve Dharma.”

“One should donate wealth to preserve his organs. He could give up his body parts to keep his life. And he ought to sacrifice his life to protect the noble truths.” This Buddhist proverb is one of the most important proverbs in his life, because from that day on, he made the decision to devote himself to abide according to his vow.

Speaking about his books, his followers agreed that if all of his books in his followers’ homes, both inside and outside of Thailand, were collected together they could create a great library.



St.Gabriel in Samsen



When he was sent to study in Bangkok, he stayed with Khun Prasoponpetcharat. “King Chulalongkorn, Rama V used to visit this household. They were so wealthy that if you put their potduang coins (old Thai money) in the jars starting to line up at Ban Kimsenglee in Bangkrabue, it would end at the Grand Palace. But later, their house was sold to the government and it became the Irrigation Department today. I started at St Gabriel School, ID no.722. I took the tram to school. Back then if you wanted to see a movie in Bangkrabue, there was one with a galvanized iron roof. We took a rickshaw from home. Actually, I took a train to the Hualumphong train station and switched to the horse carriage. Cars were rare at that time.” After they sold Kimsenglee house, he moved to Tanao Rd.



St.Gabriel school samsen in the past

St.Gabriel school samsen current





At the St.Gabriel School, French books were used in all the classes. “We must know world history well when we graduated from high school. We knew all of the important international figures including their background, culture, and language. It is so different from now.” At the school, he added, “I had a lot of friends. My close friend was Niran Nawamak. He became a professor at Chulalongkorn University. His brother’s name is Nirot. I went to visit them at their house on Tanao Rd. behind Wat Bowornniwet, so I knew them well. And Luan Kwantham was such a big guy. He had a good voice and sang so well. He used to go to my brother (Khun Prasert)’s house to sing. There was no Thammasat University yet. Also in my class was Police Gen Boonjit Panthumjinda, ID 878. He was not so big, but a good student. We studied French together. His house was at Ban Yuan (Vietnamese community) at Samsen. He was a Catholic. I liked to go to his house too.”

[Much later, in the middle of November, 2005, a group of the old St Gabriel students led by Gen Theeraphong Sriwattanakul, Duladilok Dulalumpa, Prayoon Na Bangchang took Police Gen Boonjit Panthumjinda (his classmate) at 91 who was still healthy, along with later classes of more than 30 people to greet Venerable at Suan Thip which made him very happy. He was kind enough to offer a special profoundly meaningful sermon that lasted more than 40 minutes with a loud and clear voice.]



Praya Anuman Ratchathon

Getting Scholarship to Study Abroad



Finally, he graduated from St Gabriel High School (French program) in 1937. His teacher was a French Brother. One evening, he went to the old National Library to read near the Pramen Ground. While he was looking at the books on the shelves near the door next to the corridor, Praya Anumanrachathon who was the librarian then was walking by and about to leave the office. They had a conversation as they were familiar with each other. Praya Anumanrachathon said, “What are you doing here? Why don’t you take the exam for a scholarship to go abroad?” Venerable asked, “Where do I take the exam?” “At the Civil Service Commission in the Palace, not far from the library. Venerable remembered that day vividly. He didn’t have lots of clothes other than school uniforms which were white shirts and blue shorts. He rushed





*The Grounds of the Equestrian Statue of King Chulalongkorn
in the past*

to get information on how to apply to study abroad. This was five years after the 1932 Revolution. The government was promoting high-level education in almost all areas by granting 45 scholarships to further studies abroad. Venerable chose Archeology at the Department of Fine Arts which he took in French. Before the exam, he studied very hard to prepare himself by rising at 3 a.m. and with his books he went to read under the lamp lights at King Chulalongkorn Monument. He said there was no cement ground like today. It was just lawn with pebbles around the monument. He took his decision seriously and determined to achieve his goals by setting rules for himself to work hard towards success.



George Cadès

He said, “I couldn’t study at home in my small bedroom. Looking at my bed would put me to sleep. Walking from home at 3 in the morning, I would stand to read those books by lamp light at the monument until the first rays of light broke the horizon. I read until the lines of each page in a book seemed to run through the screen in my mind. After seeing the morning light, I went to a coffee shop. Back then, it was three satangs a glass. Then I would go back to read. The shop owner was so nice and didn’t mind that I sat there all day. I returned home at dusk.”

He could not sit or sleep for many days. But just like magic, the exam happened to be what he had been studying, and the parts that he did not have time to read did not appear in the exam. He then passed both written and interview sections. The examiners were Praya Anumanrachathon, Praya Nakornpraram (Maha Kayi), and Luang Buranburiphan. After inspecting his written exam and finishing the interview, all of the examiners shared the same remark, “Did you just memorize the whole exam?!”





Venerable joined the group to go abroad with Khun Boonrak Charoenchai (France), Khun Kantathee Supamongkhon (UK). For himself, he got a scholarship to study archeology in Hanoi. Starting the trip to Saigon by ship, he was under the supervision of Prof George Cœdès, a former librarian at the National Library. They stayed with the Thai consul in Saigon. Khun Prayoon Pamornmontri was the Thai consul general to Saigon at that time.

“Khun Prayoon was still so young and he was a friend of Luang Piboonsongkram.” It was such a large consulate. All of the consular officials stayed together. Venerable stayed with them for several months. When he arrived at school, he took the advanced philosophy first (three years later, Japan invaded and occupied Vietnam before the Indo-china war).



*Lieutenant General Prayoon
Phamornmontri*

The Accurate Whispering



It is karma that never fails to work perfectly. There was an internal voice uttering statements without any sign or warning, and it would be true afterwards as well. Even when he did not pay attention to it because he thought it was impossible to be true. Three years before, it happened during the last year at St Gabriel while in French class. Suddenly, the inner voice spoke softly, “You will go abroad.” He thought to himself, “How can it be!? I barely make it at the final exam every year.”

Then came the Revolution period. The government started the program to send only one person to study abroad. The requirements were high school graduation and a competitive exam which was attended by many candidates. “The high school program in French started after he heard the whispering. So I belonged to the very first class of French (comparable to the Royal Army Cadet Class 1).”





*When Luang Pu
was studying at
Lycee Albert Sarraut,
Hanoi 1938-1940*

In Hanoi, he stayed in a boarding school called Lycee Albert Sarraut, owned by the French government. It took him three years to complete the Baccalaureate Philosophies. Then the Japanese troops took over Vietnam and seized Hanoi. The Indo-china war was about to start. By that time, Luang Promyothee (Mangkorn Promyothee), the minister in the Piboonsongkram regime, and Squadron Boonchu Chantarubeksa (later became the Thai Air Force commander) travelled to Tokyo to negotiate with Japan and they stopped over Hanoi. They invited Venerable to go out for lunch and stayed at the Imperial Hotel. After that, the Thai Consulate to Saigon ordered Venerable to return to Thailand.



Luang Wichitwathakarn

Entering Workforce



When he came back to Thailand, he immediately found a job at the (old) National Library. His supervisors were Praya Anumanrachathon (Head), Luang Wijitwatakarn (Head of Fine Arts Department), and Khun Gee (2nd level official) who worked together with him. And then he was transferred to the National Museum under the supervision of Luang Buranburiphan in the section providing knowledge to foreigners, contacting with international visitors in English and French, and giving explanations about archeological sites and objects (on this issue, Venerable told additional stories on July 11, 2003 after lunch).





*Luang Pu's elder sister
Ms. Arpa Chanthasomboon
(Ms. Chuen)*

Old Chinese Man's Remark



“It was my first time as a civil servant. I went from Department of Fine Arts to Ministry of Interiors. One day, I left the office and walked across the bridge over Klong Lod. There was an old Chinese man walking behind me. He said loudly, ‘You are so very good, huh?’ I turned around but didn’t pay much attention. Like my sister (Khun Arpa, previous named Khun Chuen) said, ‘I took my horoscope to a fortune teller. He said I’m going to be good. I haven’t seen such a thing.’ Venerable laughed and kindly continued, “Chinese people are clever. Just looking at one’s back and the way one walks, they can tell much about us.”



Jaom phon Por Phiboonsongkram

Field Marshal Paek Piboonsongkram



“With Field Marshal Paek, we once shook hands since we were young men. I was just a new official. The government gave a chance for us to compose an essay about patriotism and national dignity without any application fee. I wrote a piece with many pages. I didn’t review it, I couldn’t even read my own handwriting. A couple of days later, when I arrived at the Ministry one morning, some colleagues yelled, ‘Party! We should have a party!’ ‘What party?’ I asked. They said I didn’t listen to the announcement on the radio that I had won first prize. Then, Field Marshal called me to meet with him at Ministry of Defense. He shook my hand and gave me a souvenir pin plus some cash. Then he turned around and walked upstairs.





*Somdet Pramahaweerawong
(Uan Tisso)*

I looked at him walking away to another floor inside Ministry of Defense, thinking, ‘He looks exactly like Khun Paen (the flirting warrior in Ayudhaya period literature), good build with a straight back while walking. He was very young then. Later when I saw him again, his oldest son was ordained at Wat Prasimahathat. I had just come from Nongkhai and stayed in the same temple. His son, Khun Prasong Piboonsongkram was a monk for a year and he took me to their home.

Speaking of Wat Prasri, the Revolution committee made the amulet of Somdet Pramahaweerawong (Uan Tisso), the first abbot, a couple of years after he came and they started building Wat Prasri. Probably I was a school kid. When they held the ceremony to celebrate Wat Prasri, I went to see it as well. At that time, Ven Amorn (Sanan Chantapatchoto) was very young. When he became elderly, his title became Somdet Noranart. He passed away a long time ago. Speaking of the temple celebration, Praya Pahol was ordained on the same day. Khun Prayoon also was there.



*Praya Phahonphon
Phonphayubasena*



*Professor Dr.Pridi
Banomyong*

I knew Khun Luang Praditmanutham well. When he had to leave for Paris, I went to say goodbye to him at the pier. When this friend became the regent, I went to visit him. I was still a student. In 1932 during the revolution, he was giving out leaflets along Rachadamnoen Ave. I got one and read it under the tamarind tree at my brother's (Khun Prasert) house near Rachadamnoen. I was about 15 or 16. When I saw him later during Khun Prasong's monkhood, he was probably still the prime minister. It could have been the second time after the 1947 coup d'etator a little earlier than that. That was my first year after becoming a monk."





Working at the Department of Foreign Affairs



His working life continued. One time, the Office of the Permanent Secretary for the Interior announced a vacant position for a French translator at the department of foreign affairs. Again, he passed the written and interview exams. He worked under the supervision of Khun Pratuan Attakovit who was the head of the office. Venerable's desk was right by the front door of the department. Several months later, he was ordered to be stationed in Battambang (before Pearl Harbor was attacked during World War II). His duty was to make contact with the French military, mapping the border lines under the supervision of the Battambang governor. Six months later, he returned to Bangkok. Then Japan invaded Thailand.



Japan's Mobilization within a Night

“Back in Bangkok, I stayed at the residence of Khun Prasertsupamatra, my brother, who then lived near the Victory Monument. Waking up one morning, a war plane flew by. My sister-in-law broke down in tears murmuring, ‘We won’t be able to get a decent job again.’ There were Japanese soldiers in sight. The troops were coming from Cambodia. They made special wheels to fit the Thai railway system. When they arrived, they took off the wheels and put them on the train to go to Burma. In Burma, they hired hundreds of elephants to carry their cannons. The Japanese are very competent, brave, and they move swiftly.





Near the Mekong River, the Japanese troops rented row houses in Nongkhai to construct the planks in advance. One fine day, they moved everything from the city hall. They claimed it was a caravan to bring the cannons and machine guns to the river. They ordered the provincial secretary to find boats for them and started to build rafts. The crew hammered nails on the rafts. Whoever passed out was dragged away and a new worker was brought in. It went on day and night. Finally, the armored tanks and all the vehicles plus a battalion could cross the river on the same night. They pointed a gun to the ship owner's head and the ship transported them across the river. People didn't know and thought the Japanese paid the ship owner. There was nobody at the French checkpoints. The Japanese cut the phone lines. Vientien was seized. It was their one-night mission. There was no fighting in Thailand. The Thai had become an ally of the Japanese.”



Provincial Translator



When he returned to Bangkok, he worked at the secretary office of foreign affairs section at the Ministry of the Interior. His desk was on the corridor facing Klong Lod. After a year, he was sent to Nongkhai and Battambang for six months. He often crossed the Mekong River to attend the reception with the French rulers in Vientien, as a translator. After the war, Laos became independent under Prince Petcharat and took back the French officials captured by the Japanese. They had imprisoned the westerners and allowed them only a pair of shorts. Venerable, as translator from Nongkhai, accompanied the French officials back to Bangkok (also some English officials from Nongkhai). Back then, Nongkhai and Udonthani were so poor. They did not have electricity. Their houses were made of galvanized iron. There was only one bus a day to travel to and from. A movie house was powered using a homemade generator.



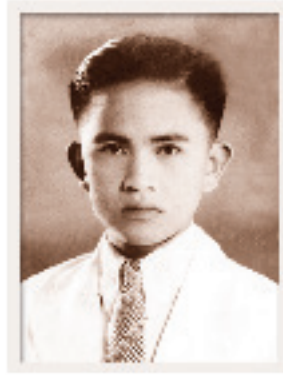


In a party when Luang Pu was a government officer

Nongkhai and Udonthani were so different now and before. They were like the remote Hod District on the border of Bangkok. His best good fortune he knew several good people for many years. All of them were kind to him. For example, Governor Pakorn Angsusingh and his wife, Luang Sarasin the head of provincial court. Khun Sa-nga Taiyanond, the provincial secretary and his wife, Pol Lt Col Sung Na Bangchang, the police director and his wife, Khun Kanok Satchukorn. The provincial treasurer, and his wife Khun Lamiat. Venerable had high respect for Governor Pakorn. They were very close, as was the Bunyarattaphan family.



Khun Pakorn Ung su sing



Luang Pu Boonyarith

After Ordination,
You will not Leave Monkhood

Venerable was the provincial translator. His office was in the city hall, not far from the market. When he left work, he would pass the governor’s house. Khun Pakorn asked him to stop by to have a meal. Because Venerable had no family then, sometimes he went to the market, and he became familiar with Khunnai Lamiat Satchukorn who was several years older than him. She had opened a grocery store (back then the government allowed the officials to have their own business). Their conversation was mainly about Buddhism. At that time, Venerable was very interested and read many books on the topic. He started reading the most important text on meditation, Satipatthan Sutra (สติปัฏฐานสูตร), and yet he did not know how to put it into practice. He said, “I didn’t think of being a monk at all.” Sometimes, he went out early in the morning and saw the monks walking around for alms.





Madam Lamiod

“What made them become a monk? Oh, okay, if it gives one an opportunity for the poor countryfolk to receive an education and get knowledge, I guess that was good,” he thought. While he was thinking, an internal voice whispered, “After ordination, you will not leave the monkhood.” Again, he didn’t pay any attention and never thought of becoming a monk at all although he grew more interested in Dharma.

One day, he stopped by to have a conversation on their favorite topic with Khunnai Lamiat. They started their debate but no final agreement was reached. Khunnai Lamiat was studying Dharma with Ven Ku Thammathinno who was in the first group of students of Ven Mun Phurithatto. Ven Ku was a friend of Ven Thet Desarangsi and in the same class as Ven Chob, Ven Louis, Ven Tue, Ven Khao, Ven Thet, Ven Lee Thammataro, who founded Wat Asokaram, Samutprakarn in 1957. By chance, Khunnai Lamiat just said, “My teacher is good.” This sentence radically changed his life. He thought to himself, “I have never seen a good monk.” He asked her if there was a chance to meet him, and he could visit an authentic forest



*Phra Ajahn Mun
Phurithatto*



*Luang Pu Ku
Thammathinno*



*Luang Pu Thet
Desarangsai*



*Luang Pu Chob
Thannasamo*



*Than Phor Lee
Dhammadharo*

monastery, Wat Pa Tung Sawang, Muang District, Nongkhai. Ven Ku Thammathinno stayed there.

On that day, Venerable was wearing a Paris suit made in Hanoi, with an overcoat made of French flannel (soft as stroking a cat), and a flannel hat. He felt very special in his fancy western dressing. He walked across rice fields to get to the temple. It was a small temple with a tiny multi-purpose building or Sala, without walls, and a galvanized iron roof. There were a few villagers sitting and listening to a sermon by Luang Pu Ku. He joined the group and thought, “There is nothing special about the sermon.”





*Luang Pu Louis
Chantbasaro*



*Luang Pu Kao
Analayo*



*Luang Pu Tue
Ajala*

When an opportunity arose, he asked some questions that he had prepared. He felt like he was shooting arrows in the air. There was emptiness. Ven Ku was emotionless and did not conflict with him. Instead, there was only compassion and calmness from him. Some other monks would have been angry by now. “It was the first time that I felt cornered in my knowledge. This monk is extraordinary.” He never had such an experience before.

Later Venerable had more chances to have conversations with the elderly monk, but he never convinced him to be ordained. One day in a conversation, Ven Ku said, “That is true according to worldly acceptance, but it’s not true according to Dharma knowledge, the wisdom beyond the world.” He did not know what the knowledge beyond the world was like so he remained silent.



Luang Pu Boonyarith Pandito



Events that Led to his Ordination

Strange thing

During the visits to Ven Ku, there was a rumor about a child who had psychic power and could read people's mind. When the child closed his eyes and meditated, he said, "Venerable's mind has a tiny black spot. His mind is half black half white." Venerable was about 30 years old and not yet ordained.



World War II went on for five years and it ended when the US dropped atomic bombs on Hiroshima and Nagasaki, Japan in August 1945. BBC radio broadcast that Japan was bombed twice and all war activities froze. Just like what Venerable pondered a few days before when the British troops arrived at the Thai border from Burma. The solution for Thailand must be one out of a hundred possibilities. Only devas knew what it was, The ordinary people could not know.





Pbra Achan Ku Thammathinno

That night BBC radio announced that War had ended with the two bombs. That saved Thailand and the Thai people because if the war would have ended two or three days later, it would have been hard to avoid tremendous sufferings. Bangkok and other cities would have been destroyed. This was probably a natural result, the accumulation of good karma that the Thai had done for 800 years. There is no land where the people are so humanitarian, convey their life in a peaceful way, and strictly keep moral codes like the Thai from the beginning. They did not survive because of their adherence to materialism philosophy.

During war time, the government did not allow officials to have leave. After the war ended, the announcement to go back to reinstate pilgrimage leave was declared. The estimated number of officials who were ordained was about 50,000. It was followed by a good number of government officials who left work for 3-4 months to become a monk. Still, Venerable did not think of being ordained. One evening after work, while he was walking in the middle of the road in front of the governor's residence in Nongkhai, all of a sudden there was a flash in his mind,





“Meditation comes to me, not that I go to meditation.” He felt amazingly relieved. Normally, he was busy thinking about all kinds of things like everyone else, but now there was nothing there. He tried to think of something but the mind did not want to. It was all empty and light. He stopped walking immediately. For Thai people in the past, when someone felt that they had no more worries, that is the time he is ready to be a monk. He then thought to himself, “Be ordained.” He then went to Ven Ku Thammathinno at Wat Arunrungsi which is a forest monastery, located behind the provincial prison outside of town. He asked the older monk, “Shall I be ordained for the sake of peace? Ven Kun quickly said yes. He became a monk almost immediately. He quickly informed his father (his mother had passed away a while before), and withdrew some money from the Omsin or the Government Saving Bank which was the only bank at that time. He took out all his money and entrusted it to Khunnai Lamiat to take care of the ordination. That year was 1946. Governor Pakorn, Head of Provincial Court, Provincial Secretary, and all the provincial officials and his friends in Nongkhai all participated in the ceremony and had an Isaan style party in the evening.

The Ordination

So, he became a monk in 1945 at Wat Srimuang, Nongkhai which is a Thammayut center in Nongkhai, located by the Mekhong River. A teacher priest, who later became Pra Thammatrailokajahn (Rak Rewatoo), the regional leader, was his preceptor (the senior monk who coaches a new monk). The Police Chief who was a sponsor sent a police car to the temple to help Ven Ku Thammathinno.

During the first months, it was difficult with one meal a day. It was a long walk for alms in the morning. Ven Ku allowed him to have coffee, milk, and bananas in the midday to get by. Then Ven said, “Do meditation.” But he did not teach him how.

The atmosphere inside the temple behind the prison was spooky. There were cremation facilities without electricity. “When the senior monk reminded me to meditate, he probably thought that I have read Wisutthimak (The Path to Freedom) as a layman. What a headache! Kasin 10 (10 powers for focusing). The tradition has to be applied strictly. Luckily, I occupied a simple kuti. I never saw anything like it before. It was a small wooden structure with two levels. Simple and just right with the high stilts. On the upper level, there was

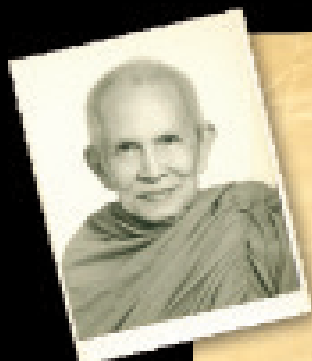




a meter-wide balcony around the center. Just perfect for sitting meditation. The eaves were very short so one could see more of the sky. Or maybe the angels arranged this setting. In this poor-man building, my meditation progressed quickly. I was sitting on the balcony facing the bamboo forest to the north. It was a full-moon night. The moon slowly climbed up the clump of bamboos. It was a desolate feeling all around as they were having a cremation. Then, the moon rose up above the bamboos. The eaves of the kuti didn't block the moon. Everything felt right, and I thought to myself, "I will focus on the moon."



*Pra Thammatrailokajahn
Preceptor of Luang Pu Boonyaribh*



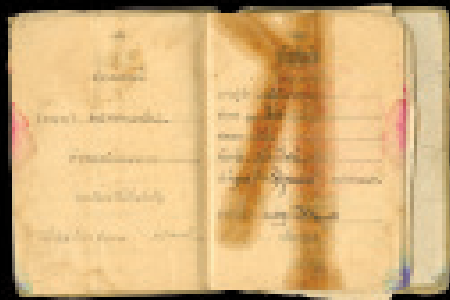
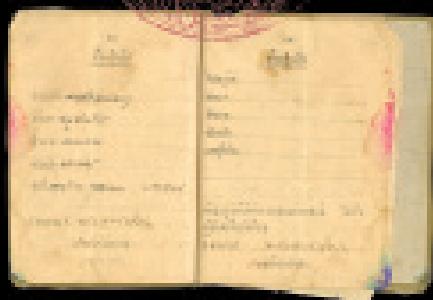
Handwritten text in Devanagari script on aged, yellowed paper. The text is arranged in several lines across two pages. A red circular stamp is visible at the top center of the right page. A blue signature or mark is present at the bottom right of the right page. The paper shows signs of wear, including creases and discoloration.

Two pages of handwritten text in Devanagari script. The left page features a red circular stamp. The right page has a circular stamp and some text below it. The paper is aged and yellowed.

Two pages of handwritten text in Devanagari script. The left page contains a black and white portrait of a man in a shawl, similar to the one in the top-left image. The right page has handwritten text. The paper is aged and yellowed.

Two pages of handwritten text in Devanagari script. The left page has a list of items or names. The right page has a list of items or names. The paper is aged and yellowed.

Two pages of handwritten text in Devanagari script. The left page has a list of items or names. The right page features a red circular stamp. The paper is aged and yellowed.



Pandito necessities

“

Buddha
Citta to
Buddhadhamma,
Refuge to
Immortal
Dhamma

”

Phra Boonjarith Pandito





Power of Focus, Signs in Meditation



“I was staring at the moon without blinking. I didn’t know how much time had passed. The tears started irritating my eyes. I wouldn’t close them. I kept my eyes on the moon then glanced at the bamboo with all my mental strength. Five days passed and my kasin power happened. ‘How do you know? With your merits’ support? (like Dios me ayuda in Spanish) When I looked at the moon and then moved to look at the clump of bamboo, there appeared a bright ball in my vision. I could control it to be bright, dim, to happen anywhere, whenever I want. I achieved this power from meditation. I took the issue to tell Ven Ku one night. He said, “Look inside yourself.” I looked inside myself seeing a light beam like the light from a new flashlight in me. All of a sudden, I felt very joyous deep inside.”

Ven Ku said, “Look at a hair of yours.” He closed his eyes and saw a soft light similar to neon light, and a hair as big as an electric power line. Ven Ku suggested him to use the light to examine the hair. It happened spontaneously. It dawned on him that this is what it meant that Lord Buddha shone the light over the world. Whatever he needs to know, he merely presses the button of his higher knowledge in meditation. Like pushing a mental button, the image appears automatically covering the past, present, and future, place and individual in and out of the





universe without limit or borderline. In ancient times and Lord Buddha's lifetime, yogis who practiced for higher power could see it as well, but there was a limit for them, incomparable to Lord Buddha. The limit is caused by the darkness in the mind. The origin of the darkness is ignorance, namely ego, I, me, and mine or being trapped in the five elements. It is the misunderstanding of samsara and no awareness of impermanence. With the eight noble paths and mindfulness, Dharma happens to release one to reach the level of stream enterer and beyond. The mind defeats ignorance and becomes bright and clear and can reach Highest Truth. When focused mind (Kasin) occurs with someone, that person can control the light and feel happy in any position, sitting, lying down, standing, walking or even being among a big crowd in a community. He doesn't have to close the eyes anymore. The eyes are open as if he is not meditating, but can still see the big bright spot. Inside, the joy is overwhelming both physically and mentally. It was useful when he got on a crowded train and could turn the discomfort into focused meditation. It all came from the moon meditation that night. The focus can be moving in or out just like adjusting the light. It can be switched off or on anywhere. Ven Ku continued to suggest more lessons for contemplation.



*Chao Khun Ariyakunathan
(Maha Seng)*

Ascetic Practices

After success with kasin, he considered it an achievement, he started thinking of ascetic practices. “It didn’t matter how long it would be. I was 31 at that time. No matter what, I could always find a new job”.

He went to say goodbye to his teacher and also wrote a letter of farewell to Governor Pakorn Angsusingh that he wanted to leave his government position. It did not matter to him if his resignation was not approved. He came to Bangkok to stay at Wat Prasimahathat with Ven Ariyakunathan (Maha Seng). Later this monk left the monkhood and moved to live at Kao Suan Kwang. After that I moved to stay in a Thammayut temple. That was my first year as a monk. In the beginning, I studied the Tripitaka hard. I read and summarized and memorised it. It helped me to differentiate when a monk made a mistake when referring to the holy book in a sermon.



*Luang Pu Boonyarith at the beginning
when he became a monk*

In Ubonrachathani, there is a good story that happened in a big temple. A man claimed that he had a type of herb that could prevent snakes from biting. Everybody was happy. That evening, someone was bitten by a snake inside the temple. Look, something really good can happen at the same time as something bad. When you have something good, you tend to test it. Isn't it good not to have it at all? We have a beautiful and modern hospital that looks great to visit. Only sick people go in there. This is the new-age world, good looking thing with high technology, but they have no morality and corrupt mind there. They suffer because of ignorance.”

Meditation at the End



Next, he went to stay at a temple of the Thammayut center in Korat in the Buddhist Lent in 1947. It was Wat Supattanaram with the Thammayut head of Ubolrachathani and the Abbot was Ven Thammakitaka.

The head from Ubol accompanied him on his travels and they found a newly opened temple called Wat Pah Lumpuk (Wat Pah Pracha-u-thit) in Muang Khamkhuenkaew (currently in Yasotorn Province). It was an ancient Khmer town about 90 kilometers to the north. The founder was Ajahn Kru Ba Nid in his fifth year of monkhood. Venerable felt that it was a good place and decided to stay there. The temple planning was very good and there were 3-4 monks, the roads inside were in a grid, so the kutis therefore were hidden. There were lots of big trees providing peaceful comfort. When he was staying there, he never neglected meditation, but the light in his meditation was fading and it was getting dimer.





Therefore, he thought about leaving the monkhood and decided to stay at this temple for the last time. He planned to build a pagoda as a final merit to end his life as a monk. “My pagoda won’t be made of bricks or cement, it will be made of meditation to offer to Lord Buddha. I started meditating with full force of will. It was created by myself. What I did was not to focus on the light (เพ่งกสิณ), but applied the mindfulness meditation by walking. On the first five steps, I contemplated on the body by being aware of the legs and feet without thinking of other things. It was very difficult to achieve. If I happened to be distracted, I would started over again. This is my method; biting my lip and clinch my hand with my finger nails pressing the palm until it hurts. Make it so hurtful that I can’t think of anything. Do like this (Venerable demonstrated). Know the pain. Make the mind be with the pain. The mind has to be with the body parts. After five steps, I increased another step per day. The general idea is to be mindful with the leg. When the mind goes away, start counting once again. It doesn’t matter how slow the progress. It’s tough. For example, let’s do 20 steps today. At the 19th step, a thought arises, “How is Bangkok going on? How is Piboonsongkram doing?” Here we go again. Start one,..” The longer it goes, the harder it becomes. Sometimes, I intended to make 20 rounds, when I finished 15 rounds, then.. ‘How is Mr Kuang Abhaiwong doing? (I like to think of politics.)’ Here we start again. On that kind of day, I could finish 15-20 rounds of walking.”

Then one evening, while taking a bath (outdoor, Thai style) by scooping the water from a jar to pour on himself, there appeared the light of a rainbow around him. The rim was round like the rim of a basket or like circle. At the beginning, he felt indifferent. The body movement continued normally. He kept bathing and the bright ring was still there. Then he went to sit down in his kuti and the bright ring was still there. It dawned on him that this was the meditation creating wisdom. He just paid attention to his still mind and did nothing else. At this time, the previous study became fruitful. “Here came the mind, the meditation, and the wisdom. All are intertwined due to the effort of spiritual cultivation. The mind becomes still and the sign appears. We just watch the light ball without question or answer. Stop the curiosity. Then came a dharma conversation between two people. The first person asked, ‘Do the five elements really exist? If so, let’s see them (moving around) as five rats.’ The argument went on for a while. Then it dawned on him that here is the mind in darkness and ignorance. It keeps generating this and that until it’s lost by itself. He began to comprehend the beginning part of Paticca-samuppada (ปฏิจจสมุปบาท - The Law of Dependent Origination). It was so clear to him that the ignorant mind is in darkness like someone is blindfolded and tries to grab the air. One just hopes. One just assumes what reality out there is like. It is the dynamic of the mind working with ignorance. All living things are the same, from the top of heaven to the bottom of hell. Not only





human beings. The dull mind which doesn't reach the Dharma or enter the stream (จิตโศดามัน) is the mind of ordinary people. It's whirling in the pool of emotions, greed, and illusions. According to Paticca-samuppada, the origin of dependence starts from ignorance, mental formations, birth, greed, and ignorance as the line of causality, which we listen to when monks chant at a funeral. In summary, when he got the beginning of Paticca-samuppada, the idea of leaving the monkhood diminished entirely.



The Chapel of Wat Supatnaram, Ubon Ratchabani



When he was staying with Ven Lee at Wat Khlongkung, Chantaburi for a year, there was someone who used to meditate with Ven Ubali (Chan Sirichanthoo), at Wat Boromniwas (built in the reign of King Rama VI. The Venerable had cultivated dharma for 40 years there). She was Khun Pakorn's mother from Bangkajae, Chanthaburi. She asked someone to invite Ven Lee to give a sermon on the topic of the Four Noble Truths at her house. Ven Lee being on the second floor of his kuti saw Venerable passing by. He shouted down immediately, "Boonyarith, you go to give a sermon on the Four Noble Truths for me, please." And he didn't say or advise anything else. Khun Pakorn's mother had been practicing meditation for 40 years and she became the student of several famous monks such as Ven Ubali. When she invited a monk to give a sermon, she would issue the topic and the monks had to follow her requests.

"So I went to perform the sermon (people don't like the monks to preach by reading the old books). They loved it! I gave a good long of sermon. When I finished, someone said, "Anyone have a question? Please come forward." But no one seemed to have any questions, so I was saved!"



Wat Klong Kung, Chanthaburi



The Unscheduled Meeting of the Monastery Monks



That year, 1948, at the end of Lent, Ven Lee was moving to Varanasi, India (went there in 1949). I moved to Wat Rongthamsamkhi which Ms. Saeng Shinnawatra, the mother of Khun Khemthong Shinnawatra built in Sankamphaeng, Chiang Mai. Coincidentally, there was the annual festival falling on Vesak Day at Wat Jedi in the heart of the city. There were many monastery monks who came together without making any appointment before. They organized the area underneath the raised first floor for seating the monks on a bench. That was a good chance for Venerable to meet several senior monks from forest monasteries.

“I had a chance to sit near Luang Pu Waen (Sujinno), Wat Huay Nam Rin. Luang Pu was not so old then and healthy. Next was Luang Pu Tue Ajonthammo, Wat Pah Mae Rim, Chiang Mai on the right. Also, there was another monk, he was small and dark sitting on the opposite side. He was sitting still and quiet (actually, he was Luang Pu Chob Thannasamo and I didn’t know him then). I thought to myself, ‘They are just rustic monks.’ On that Vesak night, lay people and the monks gathered together in the main pavilion of Wat Jediluang, I came to know that he was Ven Chob Thanamo, the prominent disciple of Lung Pu Mun Bhuridhatto. Many senior teachers were invited to give a sermon. It came to Luang Pu Chob’s turn. He didn’t move after being invited twice. I thought, ‘Why did he decide to live with the Karen people in the jungle?’ Without knowing I would come to join him at Wat Pah Ban Yang Pha Daen, the jungle monastery founded by Luang Pu Chob on a mountaintop.

It was in the middle of the jungle without any roads to take us there. One encountered a lot of difficulties to reach there.”

By that time, Ven Lee came back from India. Somdet at Wat Boromniwas (Somdet Pramahaweerawong Tisso Uan) who was more senior than Ven Mun (Luang Pu Mun) invited Ven Lee to stay at Wat Boromniwas in order to teach him meditation. Somdet was very elderly, more than 80. Venerable happened to be there to greet Ven Lee and was staying at the secretary’s kuti (who was the disciple of Luang Pu Mun), so he asked the secretary, “Have you ever known Luang Pu Chob?” The secretary replied, “Oh, this teacher is an important disciple of Luang Pu Mun. His is a higher knowledge.” The word “higher knowledge” made him decide to go back to Chiang Mai immediately. “People liked to look down on me as a ‘Bangkok monk.’ Ven Lee asked a lay person in Huay Nam Rin, Chiang Mai; “How long did it take Boonyarith to go up the Karen Mountain?” He said, “About two days.” Ven Lee said, “It takes me about half a day one way. In fact, it’s a two-day trip.”

“From Wat Boromniwas, I rushed back to Wat Duangkhae in Hualumphong with the plan to return to Wat Jediluang in Chiang Mai. It was almost the Buddhist lent. I went to say farewell to the abbot. When I informed him that I will go to stay with Luang Pu Chob, the abbot said, ‘Boonyarith, I hope you will come back in one piece!’ I didn’t listen to anyone and hurriedly left. At first, I stayed at Wat Mae Rim in Chiang Mai. At Mae Rim, I met Ven Tue. Later, he built Wat Aranyawiwek, Srisongkram District, Nakorn Panom.”





“While staying at Wat Mae Rim, Ven Tue tried to stop me but failed. I finally arrived at the temple in Huay Nam Rin and got a chance to pay homage to Luang Pu Waen. He also told me that the way is very rough. But I determined to go anyway. In the morning, some well-wishers hired a porter. We hiked up the mountain for half a day wading through mud. I had a can of sweetened condense milk with me. All day, I didn’t see any man or animal footprints. It was a very difficult road. We circled around twice and lost our way. We reached Luang Pu Chob at dusk. I thought, “Why did you choose to live in such a difficult place?”



*Wat Chedi Luang,
Chiang Mai*



*Wat Rong Tham Samakkehi,
Chiang Mai*



Wat Mae Rim, Chiang Mai

“Actually, I planned to arrive in time for Vesak Day to force myself not to change my mind. Once I got there, I lit a candle and made a wish to stay for one year on the mountain top at Wat Pah Ban Yang Pha Daen with Ven Chob.” It was the first time to stay with Ven Chob Thannamo. That was 1950. “Next morning, the Yang (a tribe of Karen people) offered rice and something that looked like buffalo manure. It was a mixture of caladium leaves (ໃບໜອນ) pounded with water and a little salt. Once I put it in my mouth, I had diarrhea for days. A month passed. I finished all the medicine I brought but it didn’t work. The caladium sauce tasted nutty, but with the Yang rice, it flattened me. I planned to stay in my kuti and not to beg for alms. It happened that the Yang people prepared some chicken





for Luang Pu Chob (usually Yangs don't eat meat). Whenever they have pork or chicken, it means there is a special ceremony like a wedding. They offered the meat to Luang Pu but he turned it down. They gave it to me. By his mercy, I felt much better after eating the chicken. The diarrhea stopped totally. As time went by, I became used to it. I lived on the Yang vegetables that they harvested. Very tasty and fragrant and never appeared in the market. They also had fish sauce put in bottles and lined up in their house. All in all, it was the merit I had having a chance to care for Luang Pu Chob for several months and stay in the jungle by myself."

Venerable continued the story of begging for food in the jungle. "Between 1951-1955, I saw some wild banana trees growing naturally behind the kuti. Every morning, I inspected them and waited for the flowers to bloom. When they did, it was just like winning first-prize in a lottery. I ate them all. Then there was dried fish. The fish head was the size of a thumb. It was minced, and mixed with chopped banana flowers. Sometimes, a banana trunk was used. The sap was removed and it was good for แกงโสร้ (a northern-styled stew). A jack-fruit tree was loaded with fruit from top to bottom. They sometimes cut down a banana tree to cook for the monks. You know, the young banana fruits look like egg noodles. It doesn't happen often. The wild banana flowers are edible, but they are full of seeds when ripe. Luang Pu Chob had an allergy to something when he walked beneath a big Burmese Lacquer tree (ต้นรักป่า)."

One day, they left the temple which was situated at a very high elevation. Luang Pu Chob considered Venerable a “Bangkok monk” so he let him go downhill first. “I just imagined myself as a soft, light feather and lowered myself down the steep hill. I reached the foothill in the afternoon. After a while, Luang Pu Chob arrived.” Wat Ban Yang Pha Daen was located on a ridge in the jungle. There were all kinds of strange sounds during the night. There were only two monks there in 1950. During Lent, I did everything to serve Luang Pu. Starting at 5 a.m. to 5 p.m., dipping water, boiling it, washing his bowl, arranging his seat, offering him a bath, scrubbing his body, sweeping around the bamboo wihara, preparing everything that a disciple can do for his teacher. At the beginning, I was worried about the shaving days. When the day came, I saw Luang Pu with a razor walk into the forest by himself. I didn’t think he would do it for me. We cannot allow lay people do it for us. So I had to do it myself. At first, I cut myself and bled a lot and it took me more than an hour. But when I got the hang of it, life in the forest was much easier. Going out for alms was not a problem since there was only one village about a kilometer away.”

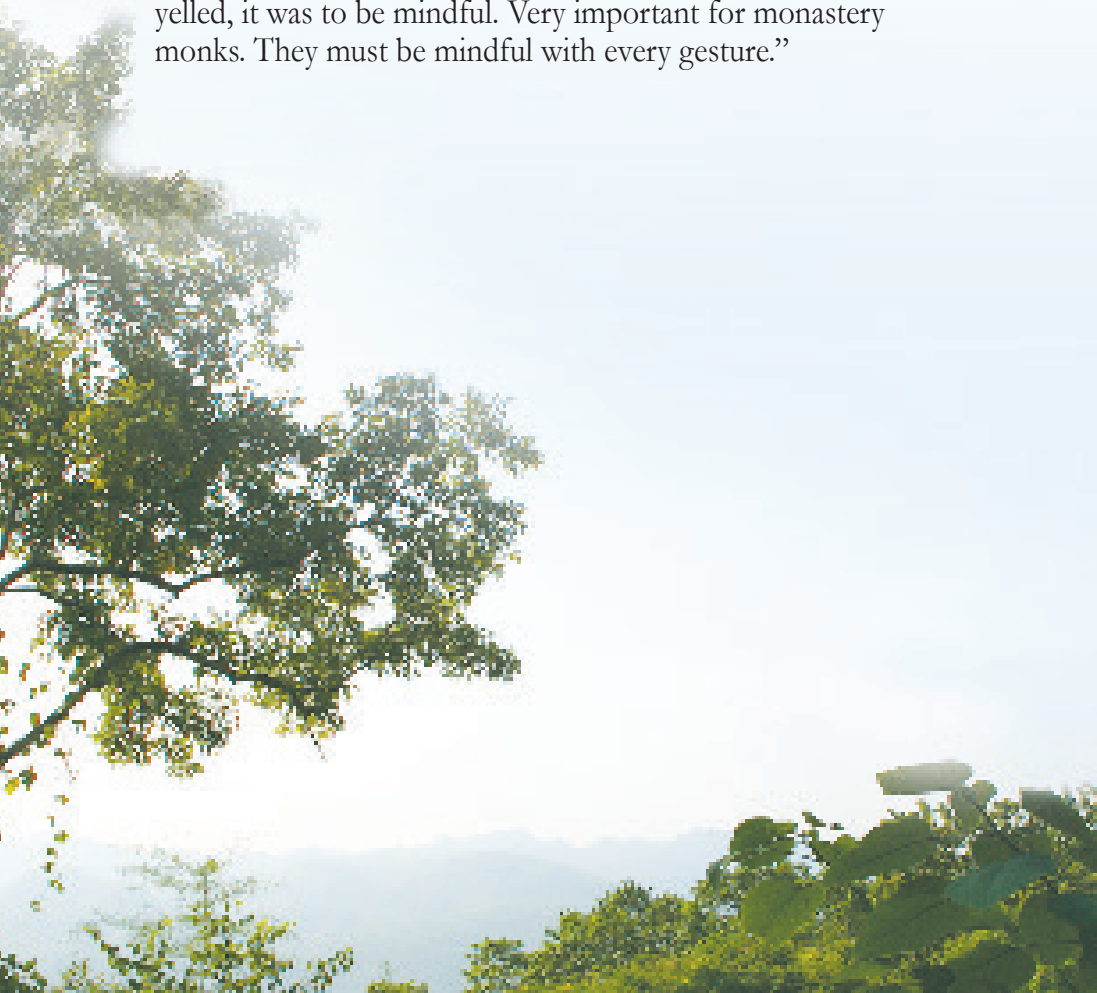




Wat Pah Pha Daen, Chiang Mai

Living with the Teacher

“During the time staying with Luang Pu Chob, I noticed that he didn’t say anything much. He didn’t like to give a sermon nor teach anything. He was quite strict and criticized walking, misplacing things, or putting up clothes incorrectly. I was yelled at everyday on a regular basis. He merely wanted to train me to have good discipline. ‘The teacher is so fussy,’ I thought. After he left, then I realized that was the way he taught. When he yelled, it was to be mindful. Very important for monastery monks. They must be mindful with every gesture.”





Venerable continued, “The kuti was made of bamboo, the size of it a bit bigger than a coffin. The ceiling was high enough for me to stretch my arm when putting on my robe. The floor was also made of bamboo, the bamboo wall inside was covered with newspaper. There was a sliding door, also made of bamboo. The Yang people built and finished it within one day. Living carefully, the kuti could last for a Buddhist lent easily. Luang Pu’s kuti was on the opposite side. Once, I asked him how he meditated. He said, ‘Just like the way an official talks to a farmer. What is difficult, is still difficult. No need to explain.’”



A little monk dwelling (model)

Seat of Comfort

“When Buddhist lent came to an end, Luang Pu Chob would move to another temple. He liked to move around to new places. He came and went so quickly and was not attached to any place. Now it was time for him to leave and I had to since there were only two of us. On that day we were sitting in a kuti, the roof of which was made of wild banana leaves near a pond. We used the water from the pond for drinking and bathing. Looking out the window, next to a big tree, we saw a pool with crystal clear water. It was nice and cool and shady, with small and big trees surrounding us. The green grass was lush. The stony cliff was covered with fine plants in every nook and cranny. The air was cool and moist. I looked through the shingle-hung window seeing the trees and the nature all around and it dawned on me that, “This is it, the way an arahant lived in Buddha’s lifetime.





“This is just like how Lord Buddha lived in India. If I am to leave this place, I won’t be able to return. It took all my effort and hardship to reach here. Half a day on foot through the jungle and mountain. Going out means no return. “I ought to build up my own qualities to be perfected (สร้างบารมี).” I started negotiating with myself. ‘Let’s say, seven years, no matter what, is it possible? Nah, too long. Five years, still way too long. How about three years? That would be more feasible. But going back to the city after three years I could be too old to start working again.’”

Then the Buddha’s words came to his mind about the age of ordination; it causes a different outcome and benefits when one is ordained at middle age compared to being ordained in old age. To become a monk at a young age is great, at middle age it could be a bit more difficult. To be ordained at an old age is even more difficult because the body and mind have been used up. Venerable was still in his early 30s.





Luang Pu Chob Thannasamo, Luang Pu Boonyarith Pandito



Luang Pu Louis Chanthasaro, Luang Pu Chob Thannasamo, Luang Pu Boonyarith Pandito



Devotion of all for Lord Buddha

And it dawned on him about Dhana in Buddha's words:

- One who gives away objects of lower quality (than what he uses) to the monks.
- One who offers objects of the same quality (as he uses himself) to the monks.
- One who selects only objects of the best quality (better than what he gives to himself) for the monks.

All of the sudden, in an inner vision he saw a man carrying a big fish in front of him. He thought about the fish, "The fish head is like the past, it has already passed. The middle part of the fish is the present (like the middle aged man), and the fish tail is sort of useless, not suitable to offer to monks. Next, he saw Lord Buddha come to beg for alms with a big bowl. Venerable said nothing and jumped into the bowl. His whole body was in Buddha's bowl. 'Take me. I hereby devote myself to thee.' That's why I am sitting here talking to you folks."

It goes back to the Buddhist proverb that Venerable remembered so well from his childhood, "One should give up wealth to maintain health. One should give away his body parts to preserve one's life. And one should sacrifice one's life for the noble truth."





Changing the Bhavana Method



‘Boonyarith, what you have been doing is not right, you know?’

“Then came the day Luang Pu Chob was leaving Wat Pah Ban Yang Pha Daen. I had already made a vow to stay there for three years. So, I informed Luang Pu that I wanted to stay by myself and would not follow him. He said, ‘How can you stay all by yourself?’ I replied, ‘I think I can.’ Then I saw him preparing to leave the temple. He walked back and forth on the bamboo pavilion located on the natural lawn. And he said, ‘Boonyarith, what you have been doing is not right, you know? How can you not think at all?’ Hmm, I thought I did the right thing and never let anyone know. How can he know my way? Again, he didn’t show me how to do the right way and I didn’t ask him. The last words before he left were; ‘Reach nirvana here.’”

After that, Venerable changed his way of meditation. He came to observe his breathing with mindfulness. He kept doing it until he found a small degree of pleasure. That was after more than a year.



Naga's voice



During the stay at Wat Ban Yang Pha Daen, he went to visit a nearby temple, Wat Pah Pha Deng built by Ven Bunchan (Bunchan Chantawaro), a monk from the northeast. Later, he became one of the great teachers in Chiang Mai and has already passed away. A Canadian monk, Ven Therathammo (the abbot of Wat Thammapala in Basel, Switzerland) who was Ajahn Cha's disciple used to stay there as well.

Pha Deng is the name of a mountain where there is a temple and a village at the foot of the mountain. Atop the mountain, there is thick jungle without anyone or any villagers. One has to climb up through the jungle to get there. On the top of a cliff, the view of the mountains appeared like a wave. There is a small trail along the cliff, and the ruins of a very old temple. People cleared the area to expose the temple and found old pieces of brass. The big old trees were too big to cut and they had to burn them down. In the temple compound, they found a small pavilion made of bamboo and covered inside with old newspaper. There was a family of lay people. The leader's name was Grandpa Ma, he was a northerner. When Venerable came to stay here temporarily, he meditated especially well.



Luang Pu Sam Akinjano

“At night, there were some strange sounds. It was my fourth year as a monk and I was used to being in the forest. One night, I heard a cry near my kuti. My kuti was about three times bigger than a coffin and I could reach the roof by stretching my arm to adjust my robes. The roof was made of wild banana leaves. The door would slide open. It was a full-moon night.

Suddenly, there was a sound like a train whistle with a high pitch. It was so loud that the air vibrated. It ended with a low pitch sound like ‘wok-wok.’ I didn’t go out to see. Later, I had a chance to ask Ven Tue (he lived in Mae Rim near the foothill). He said it was a naga’s voice, ‘It was understood that ill-behaved monks or novice monks could become the nagas guarding the temples.’ Luang Pu Sam (Akiyajano) also stayed there at the base of the hill. He was very devoted. Some people had a person hit him with a rock. He passed out. Later, he went to the northeast and learned with Ven Lee for a long time. King Bhumibhol really respected him. He was from Surin and had Khmer origins. He lived in Wat Khlongkhung for a longtime.”





Prarachamuni
(*Chao Khun Home*)



Phra Ajahn Thiwa Apagro

Ajahn Thiwa's Story



“I didn’t meet Ajahn Thiwa in Loei. He stayed with Luang Pu Chob at Wat Pah Ban Yang Pha Daen for a year in 1950. After the end of Buddhist lent, Luang Pu Chob left the temple and I was alone there for four more years. At the beginning around 1963-1964, there was a young monastery monk who came to stay with me. He was from Huay Nam Rin, Chiang Mai. He had a good build, lean, fair complexion, well-behaved, and good demeanour. I asked, ‘Where did you go to school?’ He said, ‘I was a Sub Lieutenant. I heard that you are enlightened, so I came up to see you for myself.’ Ven Thiwa was the student of Chao Khun Home (Prarachamuni), Wat Sapatum who was Ven Mun’s preceptor at that time. Chao Khun Home was a novice monk. I know him well back when I was staying at Wat Pah Takli in 1958. Later, he came to visit me at Wat Pah Ban Mai, Mae Hong Son before I went to Australia in 1974.

Ven Lee: Expert in Breathing Meditation

In the first Buddhist lent after his vow to stay in the forest for three years at Ban Yang Pha Daen, he sometimes went to Wat Pha Deng for meditation but never stayed there for the whole lent. In the second year, Ven Lee Thammatharo came to stay with him at Wat Ban Yang Pha Daen, and Ven Boonchan and his friends also joined them from Wat Pha Deng (it took them half a day on foot). At night, Ven Lee performed a sermon for the group. “I was sitting right next to his seat that the Karens made out of bamboo and it was not so stable. Ven Lee showed us how to see the breathing. All of a sudden, I saw emptiness, then asked him, ‘Teacher, how am I doing? It’s so empty.’ Ven Lee advised, ‘you keep moving to the edge of the forest. Come back to yourself. Move along a little bit more.’” Then appeared the separated segmentation in his breathing meditation (ปฐวีภาคนิมิต-อานาปานสติ) on the exact same position of his seating.

“Breathing meditation is like a balloon; the air goes everywhere in the body. It goes in all directions, like spraying cool clean water that creates joy and peace. One can just observe the air coming in and going out. We can make an order and then sit there to watch it. From the center of chest, we let it go for a while. The spray keeps flowing to all directions. After a while, give an order to let the air go in all directions in the body. The Teacher explained the whole process. It was much more relaxing and sitting meditation lasted longer.”





Than Phor Lee Dhammadhara

Ven Lee, the expert in breathing meditation.

“Let me mention about Wat Pha Deng. One evening while I was walking meditation with the techniques of mindfulness learnt at Ban Yang Pha Deng village, I heard a very loud noise in the sky, an echo sounded, ‘Dharma is dharma.’ When I heard this, both my body and mind disappeared.” He then hurried back to the small hut and started meditating until the mind became more and more stable. Then appeared a Pali sentence ‘Naso hetawang wiwathoo (นะโส เหตุวัง วิวาโท)’ and it stopped like a computer screen was turned off. “I continued watching it and kept the mind calm”. Then came the translation in Thai. The mind kept descending even deeper and became much more stable. Finally, it stopped. Then came the second sentence, ‘Lokuttara Santang (โลกุตตาระะ สันตัง)’ which means Buddhism, the beyond-the-world dharma that saves the world from the darkness of ignorance is the ultimate peace.’ After that, I felt myself sinking down to the bottom of the ocean. I looked up and saw the oceanic ships, the floating dead bodies, and none of those had connection with me. There is no danger coming my way. It was such a natural comfort that I have never experienced before. I sat there for 3 or 4 hours.”





Naso hetawang wiwathoo naso lokuttara santang



“For the sound in the sky above my head, I assumed that the arahants came to make it happen for me to hear the dharma while I was awake. It came from the sky while I was in meditation. It was possible that some arahants showed me compassion. When I heard the loud noise in the air above me, the bhavana mind happened and I went inside the kuti. I became more and more peaceful. The incantation in Pali of wisdom occurred again, I thought, ‘Don’t think. Don’t question. Don’t want to know anything. Observe quietly with concentration.’ There is a translation that works naturally according to dharma principles. The awakening wisdom comes from concentration, not thinking. The dharma wisdom happens and creates lightning. I didn’t study Pali though.”

“It’s like watching TV, we just observe. Then comes the interpretation. No discourse. Suddenly, again – Lokuttara Santang. That’s it. Everything disappeared. It’s the state of being beyond the world. Peace, finally.”



“As the mind sank deeper and deeper down, I felt there was a vision of a deep ocean. I looked up and saw a distance of kilometers to the surface. I saw cruising ships and dead bodies. No fear at all. Sitting there for four hours, it was such a joyous moment. It was a long moment. Never had this length of time with peace and comfort lasted so long. And yet I didn’t feel that it was very long. The mind was still and content. When it came out, I realized that it was a long period of time. When the mind was out of bhavana, I thought to myself that from now on, whether the whole world does or doesn’t know the dharma, I don’t mind. Whether people consider or even they don’t, it is fine with me. There is nothing left to concern. Just like gold. Gold is gold, no matter what people try to do to it. Truth is truth. Untruth is untruth. This is the end of problems. It is the mantra to end the world’s issues. Dharma is dharma. ‘Naso hetawang wiwathoo lokuttara santang.’ Peace beyond the world. The mantra that brings all issues to an end is to be mindful in dharma, the ultimate truth. The ignorance that always repeated, ‘I, me, myself’ was switched off along with sufferings’ Naso hetawang wiwathoo – no roaming, no connecting, no concerning with anything.”



“Hearing is merely hearing. Seeing is merely seeing. It’s the aforementioned concept. Seeing dharma as dharma. What used to be ‘I’ no longer exists. ‘I’ disappear. I am not I (me). Existences and ignorance are gone. There are no movements through space and time and inside-outside of anything. The ignorance of numbers, distance, directions, and surrounding disappears. The illusion by the power of ignorance in the unconscious and subconscious levels is gone. The worldly concept of number ‘1’ is gone. Calculation and mathematics, the science of ignorance that hold ‘one’ which is self-illusion, blocks the seeing of the natural five aggregates. While ‘I’ wrongfully perceived, the Ignorance was still there. When consciousness of seeing the corporeality happens, it also makes ignorance disappear. That’s why the Abhidharma or the higher doctrine (พระอภิธรรม) says, ‘In, out, and somewhere in between are just natural states. That’s all.”

“Space, time, movement no longer exist. The world of ignorance is gone. Here we go. The problems in worldly education that cannot be true are space and time., I mentioned in the first chapter, the sermon that we are lost in time, lost in illusions, lost in false memory about present, past, and future. In the mantra ‘dharma is dharma’, the illusion of oneself is diminished, body/mind and we/they are diminished. Existence doesn’t exist. The concrete world disappears. The three worlds



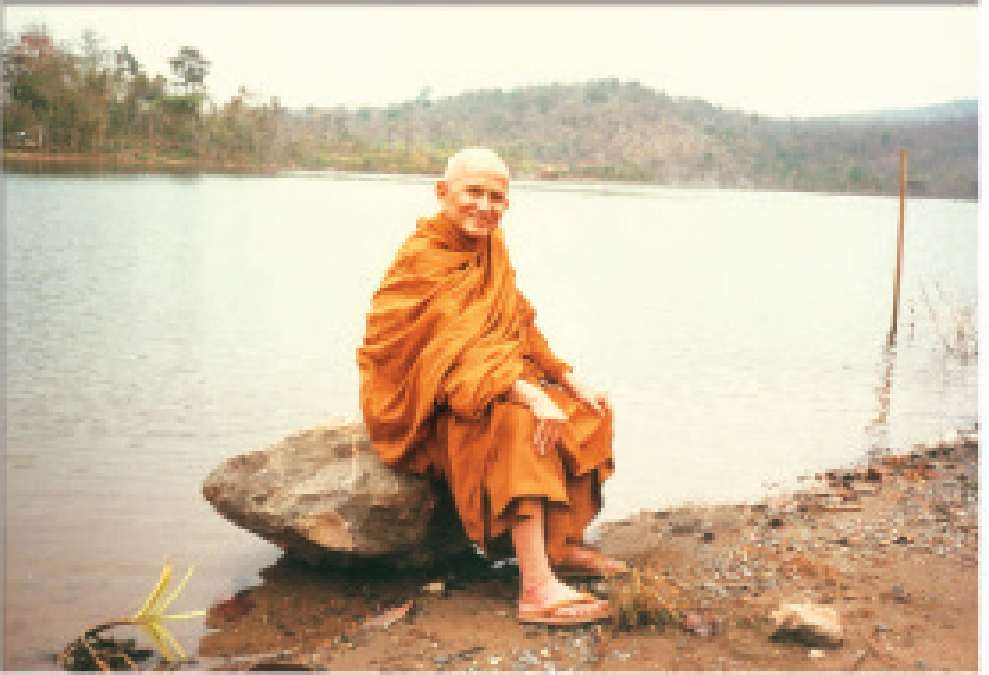


(sensual, corporal, and formless โลกทั้งหลายในสามภพ) also disappear. The thoughts in the world of illusions are gone. The material world is gone. All of the ignorance and its actions are gone. Therefore, the line that is very important - - Naso hetawang wiwathoo lokuttara santang. Take it to use in your bhavana and consider that dharma is dharma that ends the worldly issues in life. This is very profound.”

“When the mind becomes bright, the aggregates also becomes bright like a crystal ball. The awakening mind and the awakening body are bright and transparent.”

“‘Knowing is just knowing’ is a form of breathing meditation. It worked well during the lent, years later at Wat Pah Ban Bong, situated among the high mountains in Dan Sai District, Loei that Luang Pu Chob established in 1965. ‘Knowing is just knowing’ is the conscious mindfulness (วิญญานสติ). When it occurs more often, it will become the perfect mind or ‘Wisangkhara katang Jittang’ (a Buddhist mantra) Later in Mexico, it continued to be viraka, the state free from defilement that happened at all the sensual doors (through eyes, ears, nose, tongue, and mind) and also the opposite state. They are the pendulum in samsara. When they disappear, joy occurs with mindfulness.”





“Wisangkara katang jittang,’ Lord Buddha stated. His pure mind had been embedded in the ultimate truth, immortal truth, and nirvana. This mantra I used in meditation in Mexico (in 1998), that then became the perfect mind is the state free from defilement.’ The mind without defilement is the purified mind according to the mantra. The mind becomes light with more comfort than before and it reaches the insightful knowledge (วิปัสสนาญาณ). The derivation of nirvana is jitviraka (the mind without defilement) or visangkaradharmā (free from three kinds of defilement - sensual, corporal, and formless)”

“There is no worldly knowledge, even from the top of heaven to the bottom of hell, no sensual, corporal, and formless knowledges If one is trapped in any stage of meditation, still contemplating the five aggregates with ignorance, it means the world, existence, the mind with defilement through all the sensual doors still exist. We are talking about the state of mind that is purified from all desires. When the physical four principle elements (มหาภูต) become awakened. The eyes are the awakening eyes. The body becomes the awakening body. When it is cremated, the remains become the beautiful magical relics. If the enlightened one is alive, the offering of food is considered the best offering or dana.





“When the mind is bright, all sensual doors are also bright like a beautiful crystal ball. The awakening mind and body are like the bright mind. The brightness shines all over. For example, when Lord Buddha became enlightened, so were his body, his views, and his conceptions. Buddha means to be awakened, not lost anymore, understand the nature of nature. The four noble truths are like electric current which has positive, negative, and neutral. They stay everywhere in the universe. When people or animals are considered with dharma, we see non-self (อนัตตา) which is normal and natural. There is no such thing as ‘I’ or ‘my.’ If we see it while we are meditating, all the old perceptions and suffering will disappear. Suddenly, we have a comfortable feeling. We become so clear about the way to stop suffering. This is the Buddhist intellect, not the worldly one. This is the brightness of right perception or sammayan in Pali, The Eight Noble Paths appear, the right perception happens like turning on a bright light. You don’t even have time to think. The joy is one thing, but you don’t need to think about anything anymore. Things become clear in a split second. Sammayan is like that.”

“When it happens truly, the eyes, ears, nose, tongue, body, mind will be free from defilement. Before, the body, speech, mind were occupied with defilement. This is the important point. When a mind awakens, it will become the mind of cessation (from suffering) by reaching to dharma. It is peaceful

and calm. The accumulation by ignorance comes to an end. Ignorance ends. Formations and. Cessation of suffering happens in the manner of cause and effect. Finally the ignorance that brings forth birth, aging, and death stops and everything else stops as well. Lord Buddha stated, “The mind is immersed in the immortal dharma (สติหยั่งลงรู้อมตธรรม). That means the mind becomes bright. No more darkness. Once the eyes are open, things are clear without time to think or to contemplate. It’s impossible to have doubt in dharma. When the awakening happens, suffering ends automatically. Doubts can’t exist when things are clear.”

“The nature of being free from defilement (วิราคะธรรม), end-of-suffering mind (จิตวิโรธ), end-of-mental-formation mind (วิสังขารจิต), the nature of mental formation are all the different metaphor for nirvana. If we want to put this in worldly knowledge, it is more likely the absolute concept, not the relativity nature of Albert Einstein and other scientists. Relativity is seen by the worldly mind that things are still attached to sensuality, under the theory based on ignorance that believes in space, time, motion, and the other technical terms in physics. All are from being lost in oneself. The dharma can be compared with the definition of Lao Tzu’s nature in Taoism. The most profound basic knowledge by Lao Tzu is that there is nothing at the beginning, then





comes number 1 and from 1 comes everything else. Dharma is the absolute truth. It is the ultimate truthfulness, not conventional truth. Relativity is the conventional assumption, using eyes, ears, nose, tongue, body, mind, and power of ignorance to find meaning on that basis. On the other hand, the end-of-mental-formation mind (วิสังขารจิต) is the purified mind that stops all mental actions from reacting to worldly sensation. It has no emotions, whether it is sensual, corporal, or formless, as Lord Buddha said on Magha Puja Day, ‘Supphapa patsa akaranang (สหพปาปตส อกรณ)’ – Not to do evil to do good, and to purify one’s mind from ignorance.”

“The origin of ignorance is natural, normal, the core of knowledge, namely one has ego and selfness which is the significance of the five aggregates consisting of the four elements (earth, water, wind, fire) to form body and mind. The misunderstanding of being oneself (สักกายทิฏฐิ) is the fetter that enslaves the mind. If Buddhist wisdom and consciousness occur, ignorance ends. That is the first knot of the chain. If it is cut at the right place, it is only natural that the rest is undone. Stream enterers (โสดาบัน) reach the first level of the awakened mind. Their misunderstanding in being oneself, the concept of we vs they both physically and mentally, the five aggregates, and memory come to an end.”

'No doubts in the Four Noble Truths, the Triple Gem and, Nirvana'

“Stream enterers will come to birth on the earth or in heaven not more than seven times. They don’t violate the five precepts even mentally. They have no contempt. It’s like the snake head is cut when cutting ignorance. Without the head, the snake cannot bite. Only the snake body is squirming. Soon it will surely be motionless. If it is stamped down, it will die even faster. Nitaya means accurate or certain end to sufferings. The one who is stable or firm will be surely liberated, starting from stream enterers up to the highest levels. Nija (accurate) is opposite to sangyot (chain, samsara, the ignorance). The mind of nirvana occurred in my meditation in Mexico.”

“On a full-moon night at Yang Pha Deng village, I was setting a bonfire by myself surrounded by forest. Then came a monk on pilgrimage from somewhere. I saw him for a day or two. After I heard ‘dharma is dharma’ in meditation, I had a special dream. I dreamt that I was the leader of demons (อสุร). This story was never told before (laugh), I’ll tell you



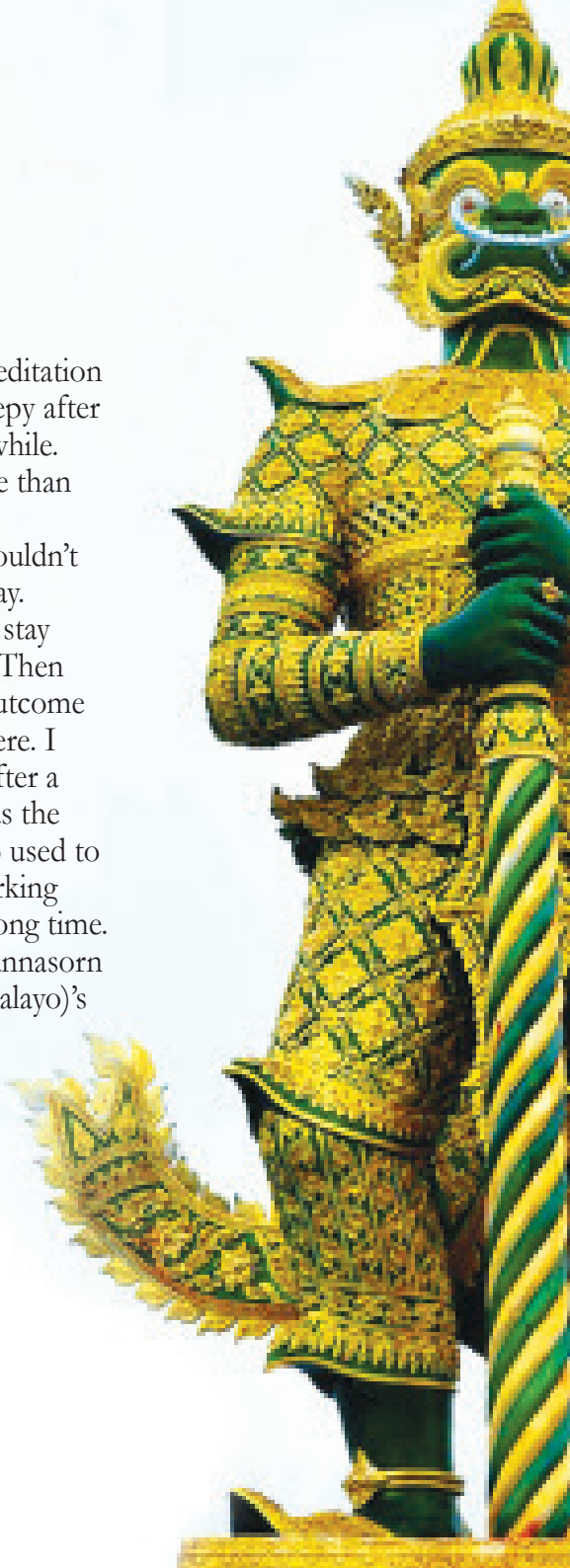


today. Those demons have the same status as the angels and they often fight with Indra. They used to rule the heavens where Indra dwells (สววรรค์ชั้นดาวดึงส์) but once they happened to get drunk. A group of 30 young men vowed to keep the precepts and wished to become angels. They did become angels with Indra as their leader. The angels seized heaven from the demons and pushed them out. The demons moved away with their tree to replant in a new place. Each year in heaven, the tree produces blooming flowers and it stirs up the demons' anger. They mobilize their troops to battle with Indra and his angels. The battle happens annually. Just like humans, they fight whenever something reminds them of conflict.”

“In that dream, I was a big demon who took my subordinates by air. The big demon travelled by a flying carriage and the followers flew after him. Indra, the opponent was doing the same. Two troops were confronting. The angels are white skinned and the demons who look just like angels have dark skin. They stopped within two or three meters. Suddenly, there were three or four beautiful angels flying in their midst. The big demon rose his axe and yelled, ‘I will take them all.’ After that, everything disappeared.”



“From that day, my meditation went downhill. I became sleepy after meditating only for a short while. The situation lasted for more than a year. Then came another coincidence; in 1955 I still couldn’t find a permanent place to stay. I had vowed at Pha Daen to stay in the forest for three years. Then came the fourth year. The outcome was worth the time spent there. I decided to go to Lampang after a period of solitude. There was the head of a tobacco farm who used to be a government official working with me in Nongkhai for a long time. His name is Khun Tan Suwannasorn who was Luang Pu Kao (Analayo)’s student when he was ordained and practiced with a senior teacher for a year. He had strong faith and practiced





Tham Pra Sabai cave, Lampang

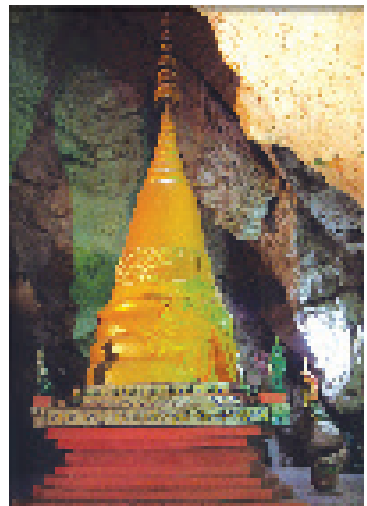
meditation vigorously. Khun Tan took me to stay at a cave named ‘Tham Pra Sabai (ถ้ำพระสบาย)’ in Lampang. During that time, Luang Pu Chob brought three or four monks from Loei to stay in this cave as well.”

“Speaking of Khun Tan, later when I went to stay in Australia, we corresponded and exchange dharma. He said, ‘I see everything faked these days.’ Then we stopped our communication. Lord Buddha gave a short observation (อนุบาลสนทนา), ‘One, Bhukkhu should often see and consider the five aggregates to be the untruths or falseness. Two, Bhikkhu should consider seeing nirvana as the only truth. Before long the dharma becomes perfect and crystal clear. At the Tham Pra Sabai cave, Luang Pu Chob didn’t have meetings with other monks. He would have meetings with his disciples at





Than Phor Lee's dwelling at Tham Pra Sabai cave



Chedi inside Tham Pra Sabai cave



*Luang Pu Khao Analayo
Wat Tham Klong Phane,
Nong Bua Lam Phu*

his kuti only. Pra Boonchan (Chanthawaro) happened to stay nearby. He already had a teacher and didn't get close to Luang Pu Chob. We had a meeting one evening at Luang Pu's kuti. Pra Boonchan tended to have many questions for senior monks on the Four Noble Truths. It could be that some teachers didn't give him the answer. On that evening, Luang Pu Chob was the chair for the meeting with four or five monks. Pra Boonchan who was a year younger than the others asked Luang Pu, 'What are the four noble truths like?' Luang Pu turned to me, 'What do you think, Bunyarit?' I said, 'Do it, and you will know.' Luang Pu Chob said, 'I agree.'"





“During that time, my sleepiness had not gone. There was an area on the mountain near the cave, with stairway near the cave entrance for people to walk uphill. The path went along a ridge. On the top of the cliff stood an old pagoda made of old bricks with gravel and weeds around it. One full-moon night with perfect light, I planned to go to this mountaintop to solve the problem of my sleepiness. I chose to face the pagoda with my back next to the cliff, thinking that if I dozed off, I could topple off the cliff. I sat for a while but I didn’t realize it was more than an hour. Bhavana was back. From then on, I was not sleepy anymore. Subconsciously, I was afraid of dying, afraid of falling off the cliff, plus it was such a holy site. The determination for meditation works because we do it by ourselves. It’s not a theory. A vow to ourselves has a power and gives good results. Rules set by oneself are suitable and acceptable for oneself. Rules set by others are often rejected and fought against. Our own thinking is acceptable by the mind.”

Tham Na Yom Cave (ถ้ำนายม)

“Next, I went to Tham Na Yom cave in Petchaboon. When he left Korat, Luang Pu Chob had received the sign of this cave. He was staying with a white-robed layman there. It was a very beautiful cave in a remote place. It was 1956. It looked like a palace surrounded by bamboo forest. There was running water underneath the cave floor. It was a five-kilometer hike for alms. Luang Pu’s story in this cave





is mentioned in his biography. He was sitting and meditating with this layman. One day, he saw an angel flying and whisper to the layman without paying attention to Luang Pu. And then the layman turned to ask Luang Pu, ‘Teacher, what level have I accomplished?’ Luang Pu said, ‘My 10-years of meditation cannot be compared with his.’ After Lent, Luang Pu left and the layman stayed on by himself. He didn’t want to go back home. His children had to lure him away to visit a creek and took him in a boat back home. At home, all he did was walking and sitting meditation. A house in a rural village in the northeast had a veranda without a rail. He knew before that he would die soon. He fell from the veranda and was hit by a cart and died. He probably reached the non-returner level (อนาคามี). Just like my meditation student, Dr Karunaratana, a Sri Lankan. After learning with me, he went to teach his father who was successful in meditation. One day, he went to the hospital where another son of his worked there as a doctor. He sat up on the bed and said, ‘I’m leaving today.’ And he passed away. George Bernard Shaw said, ‘The one who speaks doesn’t know. The knower doesn’t speak.’”



Luang Pu Boonyarith at Uttharadit

Angel said the biggest Katina will
occur in a forest monastery.

“I left Tham Pra Sabai cave to visit home in Uttaradit. The visit lasted a while. My father had passed away. Let me go back to Tham Na Yom again. There was a newly ordained monk on the bus, so I invited him to come along. That was 1956. The cave was very nice with a good quality floor made of teak wood. After I returned from Australia later on, the teak wood floor was gone when I went to see it again. The cave was less attractive than before. The bamboo grove disappeared. Altogether I had been in the forest for 13 years.”





*Luang Pu Wan Thanaparo
Tham Pra Sabai cave,
Lampang*

“Now, let’s talk about Tham Pra Sabai cave some more. There was a Katina ceremony at the end of Buddhist Lent. Khun Tan from the tobacco farm in Lampang was the organizer of Katina at the cave in 1955. I thought it bigger than any other Katina in Lampang. But Luang Pu Chob said the angel told him that the biggest Katina would be organized at a forest monastery (Wat Pah Samran Niwas) near the Lampang sugar factory where Ven Waen Thanapalo was staying. After the Katina ceremony at Tham Pra Sabai was over, I received an invitation to attend the Katina ceremony at the Wat near the Lampang sugar factory. There were four wealthy people in Lampang who had joined to support the ceremony and they invited many disciples of Ven Mun who were forest monks, and other northern monks to come together for the ceremony. The temple gates were decorated with flowers beautifully. The main hall was also fully decorated with all kinds of flower arrangements. Inside, it was full of things to be offered as dana to the monks. They tied the robes



*Luang Pu Sim Phutthajaro
Wat Tham Pha Plong,
Chiang Mai*



*Luang Pu Luang Katuph
Wat Pah Samran Nivas,
Lampang*

to branches for all the monks. The three garments (ผ้าไตร) were prepared in the traditional way, so called Julakatin (จุลกฐิน), which means they cut, dye, and sew by themselves according to the rules. There are three pieces in a set, dyed in the color of the forest monks. They wrapped the robes around bamboo sticks and covered them with another layer of colored paper, making them look like Italian axes, then set them up on the standing trays. I have never seen such an enormous Katina before. Luang Pu Chob was highly respected among the angels that gathered together to rejoice in this merit. After that I went to Uttaradit to help Ven Lee organize another function.”





Luang Pu Boonyarith

Ven Lee held the celebration at the half way point of the Buddhist era

In 1957, Ven Lee Thammatharo from Wat Asokaram initiated to organize a celebration on the occasion of reaching half of the Buddhist era. More than 1,000 senior monks and forest monks were invited. There were thousands of newly ordained monks and tens of thousands of people came to participate. Venerable continued; “After Luang Pu Chob left Ban Yang Pha Daen in Chiangmai, he remained there and Ven Lee came to join him in 1951. Ven Lee told me that he had been in meditation three times to prepare for this event because it was a very important occasion and he needed cooperation from all sides. Later, he meditated another two more times to have assistance from the angels to assure success.”

“At Wat Asokaram before the event, I saw Ven Lee make a list of things that the temple still lacked. He wrote the list down on a slate board and hung it on the wall. He didn’t say anything to anyone. Right before the event, who knows where they were from, truck caravans came in and unloaded lots of items and dried food to the temple. There were so many cars. In the sala, people made flower ornaments, nets, curtains, central decorations and a miniature scene of heaven. The kitchen, dining hall, monk’s quarters, and bathrooms were set up. The offering given as alms were organized. There were so many people who donated money like never before. It was such a rejoicing occasion in merit. This was a rare opportunity and it didn’t happen, easily. I was afraid of the rain that might be an obstacle for the event. Then Ven Lee said, ‘If it does rain, I would have to blame the angels.’ Amazingly, there was no rain before and during the festivities. The weather was comfortable. But as soon as it was over, it poured. Ven Lee once said to me at Wat Ban Yang Pha Daen, ‘You know, I can stroll around in hell’”

“After the celebration in 1957 at Wat Asokaram, donations for the monks was an amazing amount. Ven Lee offered 150 baht for each monk. At that time, taking a taxi



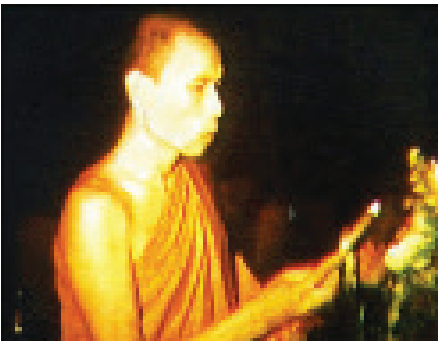


from Bangkok to Wat Asokaram costed 30-40 baht. People complained of how expensive it was. The road was old-fashioned and small and it seemed to be very far. Before I was born, one had to spend two nights to travel from the Grand Palace to Wang Sa Pathum or Sa Pathum Palace during the reigns of King Rama 4 and 5. People in the past had a good life and they were good natured. There was no materialistic development. People had high moral values and were very spiritual. The paradox is when there are more materialism, there is low morality. The more spiritual they are, the less they have. It is difficult to have both equally, except in the period of many saint-like people who have a great amount of assets. Today there are less and less super good people.”

“When Ven Lee was distributing 150 baht to the monks, I was in line to receive also. He said, ‘Bunyarit, you leave first.’ Later he let a nun bring 200 baht to me. And he ordered me to go to stay at Phu Kradueng in Loei. Khunnai Lamiat Satchukorn helped to coordinate with a government official to take care of me. We stayed at a government bungalow and began to hike uphill.

Picture of 2500th B.E. Buddha Jayanti celebration (1957) at Wat Ashokaram





100 days on Phu Kradueng



There was nobody there in 1957. There were only the officials who worked for the Department of Forestry. There was only one generator for their houses. When he went to the top of the plateau, he went to an area below a cliff. The caretaker made a kuti out of palm leaves and put some billets on the ground for him to lay down. The wall was made with some kind of big leaves. The kuti was under an overhanging rock near a waterfall. The water was clean and clear. The falling water sounded relaxing in the peaceful surroundings. There were no houses. He had to go to a single official's house for alms. Every day he had to cross a creek to the official's house for alms. He went down to the market to buy rice grains and dried food once a week. There was no meat. The only thing we had was a kind of turtle with a tail.





On Phu Kradueng, there were several pools and many creeks. One night, it rained continuously. The pools and creeks were full of mud water and it was fast flowing. In the morning when it was time to go for alms, he walked in the rain to the creek that he crossed every day. The water was so high and running rapidly. He put his robe in a plastic bag and tied it tightly and swam with one arm, the other arm carrying the bag. The water could have swept him against the rocks but luckily it pushed him to a dense grass area. Luckily it was without thorns. When he got to the house, he aired his robe to dry. Being there for 100 days, that was the toughest day when he had to swim for alms. Venerable told the story with a grin, “I saved an ant that day. He was floating on the water. I said, ‘Save me when your turn comes, okay?’ He told that story when he came back to recuperate at the kuti.

Then, he planned to go to Wat Pak Chong, but a young monk invited him to stay at the temple where he was staying since there was almost no monks there. So he decided to go with him to Ta Kli. One night, there was a sermon of the last great incarnation of Buddha as Vessantara (เทศน์มหาชาติ กัณฑ์ พระเวสสันดร) in the central Thai fashion. At five in the morning, they started beating the drum. There were three monks who divided the text and read it out loud one by one, unlike the professional preachers’ singing style. He said, “It was a simple sermon that I got to participate in.”

The second time at Ban Yang Pha Daen

In 1959, Venerable went back to Ban Yang Pha Daen for the second time. This time he vowed to stay for five years. He prepared himself by bringing lots of textbooks that he gathered from the central region. Many of them were thick such as encyclopedias and so on. He had bookcases made. He read a lot during that time along with his breathing meditation that he was getting good at. If one wanted to go to Pha Deng from Pha Daen, it took about half a day. Pha Deng is at a higher elevation. It's never hot there, located at the end of a mountain range. There was a big tree in the middle of the vihara. It was a big and very old vihara. Here at Wat Pha Deng, he could meditate especially well. From the start, he intended to stay for three years and it turned into four years. The second time, he stayed for five years. Altogether it was nine years he stayed at this special place.

During the second time, Luang Pu Chob kindly came to visit him. One time he walked under a Burmese lacquer tree in the forest and became allergic to something. He developed a rash all over his body. That was four years after he was gone.





“My mantra to stay in the forest is I go inside my kuti at 6 p.m. and once I close the door, it won’t be open again in the evening. One time there were a few men with rifles who had come to Wat Pha Daen. They went to the pavilion to pray and chant. I wanted to wait until morning to come out of the kuti. Many things went missing from the pavilion. They took even notebooks and pencils. Then there was the sound of rifle fire. The Yang Karen people came to drag me out of the kuti and tried to make me leave without my bowl and umbrella. They were the bandits from another town. Before that, opium troops were travelling around. They are the Hui ethnic group (จีนฮ่อ) from Yunnan. They came with horses, donkeys, and long rifles. They liked to spend the night at the temple. This temple is the temple of the Karen village. They had their troop commander. When the commander arrived, they put down a mat for him to lay down and smoke opium. They said nothing while cooking rice. They agreed with whatever the commander said. They shot people so easily. There were no thieves around. Everybody was afraid of the Hui army.”





Luang Kampanartsaenyakorn

“And then came Luang Kampanartsaenyakorn’s parachuting demonstration. One fine day, there was the announcement of opium suppression on the radio. Some helicopters were seen. The opium army were a good customer. They bought everything such as food and drinks. When the special ranger unit came, the opium gang was bombed hard and nobody survived. Their route was near the temple. On a full-moon night, the dogs would howl seeing the roaming ghosts. People who died without knowing their death would act like the last moment that they lived. For example, when they were chatting and then the bomb came down, after that they continued chatting. In a foreign country, there was a story of pirate ghosts still sparring with swords on a ship.”





“After the Hui army was swept out, there came the Thai bandits who started to attack the Karens. We were immediately evacuated with the help of the Yang Karens one night. We had to stay in their rice barn. The morning after, we went up to the higher mountain nearby. There were a small meadow with a shack. Just like a pilgrimage trip, it was a place where they buried dead bodies. As if the angels tried to assist, the issues always helped my meditation. Since I had lots of books I still kept reading. Khun Pratuan Attakovit who I used to work with for the government gave me an air bed that I put and lay on under a tree. I did breathing meditation (seeing is just seeing, knowing is just knowing) and some more wisdom was gained. On the second stay for five years, if there was no problem, I probably didn’t achieve anything. There I gathered all my intention, and after a week, it became fruitful. On the way back, we were afraid that they might ambush us on the same trail, so we took a short cut through the jungle. A Yang man carried my belongings and another Karen carried my bowl. I covered my face with my arm and my robe to protect myself from the thorns and dropped myself downhill. We went down through the jungle for several hours to reach the flat again. There we found a local hut. People were making pork rind so I got to eat it for lunch. The feeling was like going to dine at a hotel!”





“From Pha Daen village, it took me one kilometer to walk for alms. There were seven or eight houses. It was so quiet that the ears rang. There was no noise and made me not want to hear anything from people. There were some lizards crawling on the ground. The Karens made a bamboo bench for me to sit and read. At the Pha Daen cliff, there was a little creek where the water slowly flowed between the rocks. It was clear and clean enough for me to drink and bathe. While I was reading, sometimes a big snake would come by, and sometimes I saw a big scorpion. In brief, I was by myself for three years the first time, and another year was added. And I came back and stayed for five more years. That makes nine years altogether at that place. After that I roamed around and met Luang Pu Chob again at Tham Pra Sabai cave. On the second trip at Ban Yang Pha Daen for five years, it was a productive time when I meditated under trees. The Hui army came, so the Karens and I evacuated ourselves in a hurry without provisions. The next morning they went back to get my bowl and umbrella, so I could stay under a tree. Every structure was built simply of bamboo, including the floor to lay down and they changed it every three year. Much easier for maintenance unlike a permanent kuti.”

Going to visit Luang Pu Chob at Wat Koke Mon, Loei

“After that period of five years was over, I returned to Bangkok and went to stay with Luang Pu Chob. General Sarit Thanarat had already passed away by then. We were used to life in the jungle. Khunnai Lamiat took me to stay in Loei in



General Sarit Thanarat

1963-1964. Loei was such a small town with a post office which had a rusty tin roof. Luang Pu Chob sent someone to ask me to go to stay with him at Wat Koke Mon. There was no road at the time. Luang Pu wanted to go on a pilgrimage trip so he wanted me to be an acting abbot for the temple. Luang Pu had built Wat Ban Bong San Tom in Phu Rua, so he became close to Luang Pu Louis who stayed near Wat Koke Mon where there were about 25 monks. There were many tigers

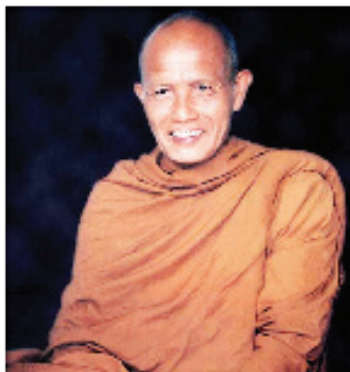
near Wat Pah Ban Bong. The tigers were not intimidated by people and came to take five buffalos for their meals. It was also leech country. I stayed there for two years after Luang Pu Chob left.”





*Luang Pu Louis Chanthasaro
Wat Tham Pha Bueng, Loei*

“In Loei, I asked a novice monk what temple is good for meditation. He said there was one on the mountaintop called Wat Ban Bong. I went to check it out and found that it was the temple established by Luang Pu Chob. I ended up staying there for two years even though I had the intention to stay for only 15 days. I didn’t bring much, only the necessities carried by someone who wanted to help. Wat Ban Bong is located in San Tom near Phu Rua. It’s a high mountain like Pha Daen. We needed to climb up there since there was no road. When we arrived, we found that it was surrounded by thick jungle. We met two of Luang Ta Maha Bua’s disciples. No kutis. Only a small sala made of bamboo, so we stayed there. The sala had only one wall and there was only one Buddha image, about six inches tall. After paying homage to Buddha, we sat down and I felt like I had an electric shock, with the current around my body. It was a comfortable feeling. ‘So, this is a place for meditation,’ the negotiation started naturally. I made an agreement with the angels that if meditation went well,



*Luang Phor Chanrian Khunwaro
Wat Tham Sabai, Udorn Thani*

I would stay there for two years more without fail. Luang Pu Chob kindly sent someone to look at why Boonyarith didn't return. There were many rats and they liked to come to gnaw on my bag. I had to move my mattress in the middle of the night. I stayed there by myself for two years. In the morning, someone boiled sticky rice with some fish sauce to offer me. He was the local headman. His wife prepared the meal and her food was better than at Pha Daen."

"When the two-year period was due, Ajahn Chanrian Khunwaro (พระอาจารย์จันทร์เรียน คุณวโร) came to visit me. He was staying with Luang Pu Chob at the time and he was the disciple who Luang Pu left the responsibility with to arrange his funeral. I was still meditating all day with the technique 'knowing is merely knowing, seeing is just seeing.' That was all. After the day that I made my determination, I ate and meditated without napping at all during the day. In the evening, I went inside the kuti and meditated before sleep. It was my routine for two years. I kept my promise and so did the angels. That was our contract. The angels probably granted me success with the two-year meditation. The outcome of mindfulness meditation is still effective today."





“I stayed at Wat Hui Lad where I visited Luang Pu Chob. After leaving Ban Bong, I got lost walking through forest and fields. I travelled with some laypeople. There was no road. At dusk, luckily we found a group of villagers who were looking for their lost buffalos so we asked them about Luang Pu’s temple. They said this new temple was just past the forest. Luang Pu stayed there by himself for a month and left. He liked to stay for a short while and move on. He seemed to have some supportive laypeople such as Uncle Ching Mun who helped to build a temple at Ban Muang Kai Village in Loei, and Mr. Thin Palatket who was younger than Luang Pu and still lived in Wat Koke Mon.”



*Wat Pab Sammanusorn
or Wat Kokmon, Loei*



*Pra Phutthachinnarath
Wat Phra Si Rattana Mahatthab Woramahawihan, Phitsanulok*

A Dream of Farangs

One night, I dreamed of seeing a lot of Farangs when I was staying at Wat Asokaram, Samutprakarn. It was 1987. At the temple, after I finished the evening chanting, I moved to my room to meditate. I had an insisht of me carrying an egg and walking to a group of Caucasian people, and the egg broke and turned to be a little chick for the Americans to hold. It means Lord Buddha left the egg shell before all. The chick is Buddhism. I saw the farangs in a dream so I got to go to Adelaide South Asutialia. I went also to Germany and Sweden by the power of Pra Phutthachinnarath (พระพุทธชินราช).”





Going to Bangkok

“Considering the time from Pha Daen (Dharma is dharma) to Ban Bong, the wisdom and mindfulness meditation that came to me were ten years apart. Just like what Luang Pu Chob said, ‘meditating mind needs to rest for ten years, like a mountaineer resting between two ridges. Later Ajahn Chanrian (now he stays at Wat Tham Sahai, Udonthani) found me in the 5th year. I maintained mindfulness meditation for two years (knowing is knowing), then I returned to Koke Mon. In Ban Bong and San Tom, there was no summer. In winter, frost was on the ground (local people call it Mae Kaning – แม่คะนิง). When I went to say goodbye to Luang Pu before returning to Bangkok, he said, ‘I saw a sign that I sent you to the boat for crossing the river. Why are you back (to see me)?’ I said, ‘I will go back to Bangkok.’ Stepping down the stairways, Luang Pu yelled, ‘Boonyarit, if you become rich in Bangkok, please share with me.’ I had never heard something like this before. In Bangkok, I found my neice, Khun Ammara Chantarasomboon the daughter of my older brother (Khun Prasertmatra). She was in the first group of professors at Thammasat University. She gave me a cheque, so I sent half to Luang Pu. He was still healthy then, later he became paralyzed when I was in Australia in 1974.



Wat Tham Sahai, Udorn Thani

Going to the South, having malaria



*Ven Prommuni
(Witchamai Punnaramo)*

‘Being unconscious, the mind roamed around. It learned how it is like to be after death. It can travel unlimited distances by consciousness (វិញ្ញាណ)’

“Then came the time that I travelled to the South with Ven Prommuni (Witchamai Punnaramo). He wanted me to help build a temple in Kuankalong, Satun. The area was 300,000 rais. Malaria hit me there. I passed out in Kotabaru when we went with Ven Prommuni from Wat Boworn. I was unconscious for three days and developed diarrhea and swamp fever for a month.”

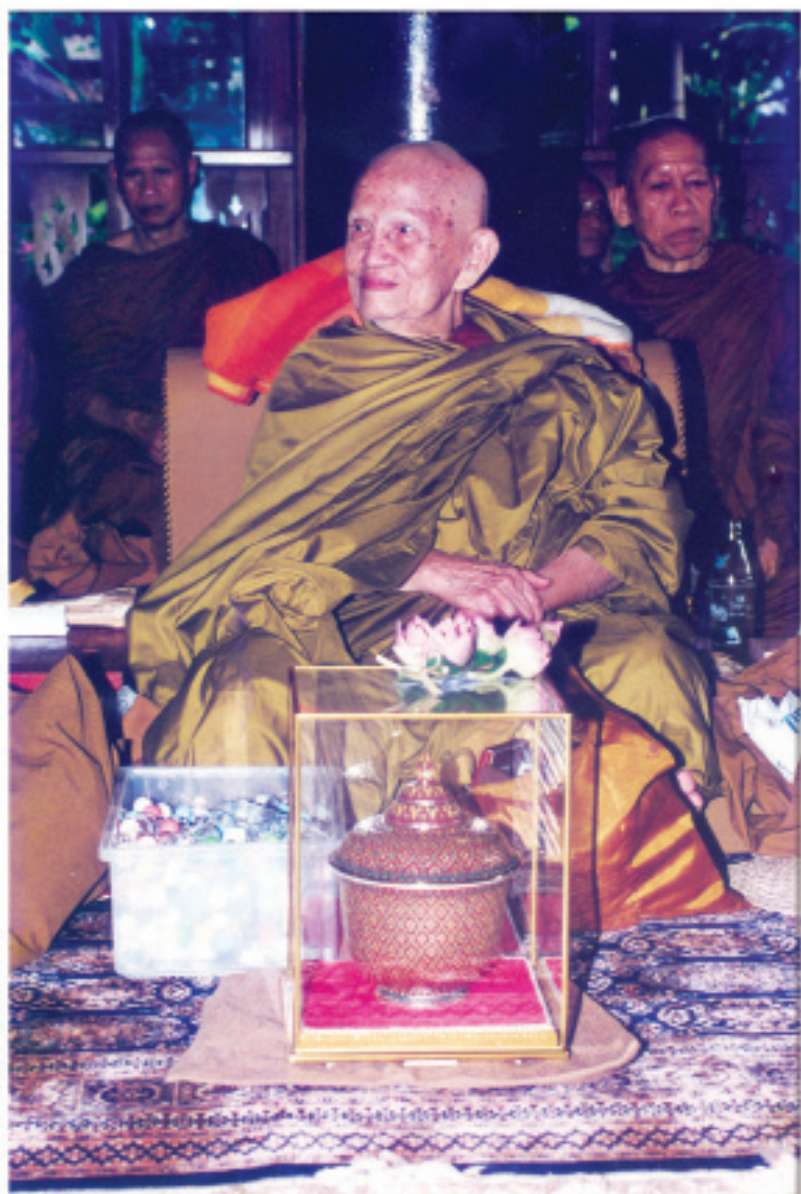




“The full story is when I came back to Bangkok, Ven Thammadilok (Wichamai Punnaramoo, later became Chao Khun Prommamuni) mentioned that the Mahamakut University started the policy of Buddhist missionaries. He sent me to Satun to supervise the temple construction there. It was a big piece of land covering the 300,000-rai forest in the Kuankalong district. There were no police nor nursing units, but only gravel roads and lots of monkeys. It was Field Marshal Sarit’s policy to move the people from the northeast to the south. There was only one caretaker with me in the temple. At night, we lit a candle and put it on the stairway. Ten months passed, a big group of communists came with their weapons. They dismantled the kuti and took away my razor and name cards. We were concerned about our safety and difficulties so we decided to go back. But I was hit by malaria and passed out on the road in Malaysia. That was when Ven Prommuni went to inspect the temple with his group in Malaysia. We went along with the group and learned how it is like after death.”

“Chao Khun ordered to send me to Sungaikolok hospital. It was my luck to get sick when he came for work. During that unconscious time, my mind was roaming around and therefore I learned how to be dead. It can travel without limit. It can reach anywhere just by thinking about that place, something that the physical body cannot do. The mind likes to travel. It’s good that no air airline ticket is needed. I happened to see Wat Asokaram and found that Ven Lee’s coffin was so small. Looking from above, it was visible through the roof of the temple. It dawned on me that I am not dead yet, so I chanted Buddhho, Buddhho, Buddhho steadily until I felt that my body was bending more and more until my head was touching my feet. That happened when I was unconscious. I also thought of the incantation of Mahajanaka (คาถาพระชนก). I didn’t stop Buddhho chanting until I opened my eyes. The important thing is the mind. When I got back to consciousness, everything seemed to be white. I saw the bed, the IV set, the intravenous fluid. I talked with two people in white outfits who were paid to take care of me. They said I was in the Sungaikolok hospital where I had been unconscious for three full days. Having heard that, my body became weak. I don’t like hospitals and am afraid of needles. The IV needle looked like a metal rod. I let it be and allowed the mind to travel to a nearby place. I chanted Buddhho to open my eyes. It was such a cheap way to travel. The next day I couldn’t do it. I considered Dharma came to teach me instead. But I learned all the techniques to come and go.”





Wat Pa Ban Mai, Mae Hong Son

“After staying in Kuankalong for 10 months (a month in the hospital), I came back to Wat Bowornniwes. I went straight to greet Chao Khun Prommuni. He asked, ‘Boonyarith, do you want to go to Mae Hong Son?’ Oh boy, from the deep south to the far north. He sent a thousand baht for my medical bills in Satun, and I asked some young monks at Pha Daen if they had ever been on pilgrimage in Mae Hong Son. Nobody had, since there was no place for them to stay. So I decided to go with curiosity and defilement. It was on my way to build Wat Pa Ban Mai in Mae Hong Son. This temple was next to the airport. I was there for about four years. Then the temple was formed. One night, I saw Mr. Hermann Olderberg in a dream after meditating. Olderberg was a German philosopher of the 19th century. I once read the Buddha’s biography in French. It was 40 years from the dream of Olderberg. This special dream was so vivid. When I have one, I know automatically what it means.”





“When he appeared, his name and who he was appeared too. I saw him doing walking meditation and gave a dharma talk in Thai. When I asked how he learned to speak Thai, he suddenly disappeared. Two or three days after, a letter from Chao Khun Thammadilok came in. He asked me to go to Australia, but before leaving, he asked me to compose a book about meditation in English. At first, I didn’t want to go with worries about the practices such as going for alms. So I replied, ‘It is a big journey full of adventure, so I will write 12 pages in Thai and a farang monk can translate.’ I sent a copy in Thai and thought it was over.”



*German philosopher
Hermann Oldenberg*

“From the temple, to go the market, we had to walk across the airport. If we wanted to go to Chiang Mai, we used donkeys or it took seven days by horse. A Dakota plane could carry seven passengers. I had to walk for 6-8 kilometers for alms by walking across the airport. One morning while walking for alms, I heard a sermon in English that sounded like coming from a tape cassette. It came from inside me. That night I lit a candle, found some blank paper and thought, ‘Whatever, I will go with the flow.’ From dusk to 3 in the morning, I wrote quickly without thinking much. I followed the heavenly sound from within. My handwriting was sketchy, almost impossible to read. It was finished by three o’clock. I made another copy with better handwriting and immediately sent it to Chao Khun Thammadilok at Wat Boworn. I thought it would probably be rejected because my English was broken. It turned out that a few days later I got a telegram that asked me to come to Bangkok right away. I had three weeks to prepare to go aboard. The Mahamakut University would prepare my passport, visa, and the air ticket to travel with Pra Maha Samai, the student of Chao Khu Home (who was Luang Pu Man’s disciple). Pra Maha Samai from Wat Sa Patum was a young monk and teacher after graduating from the Monk’s College (วิทยาลัยสงฆ์).”



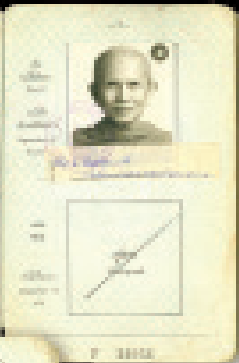


“Before going to Australia, I went to pay homage and say goodbye to Luang Pu Waen Sujinno in Doi Mae Pang. That was in 1973. I once met him at Wat Jedi Luang, Huay Nam Rin. He was over 85 years old. He reminded me saying ‘Boonyarith, bomb out the five aggregates.’ I was observing body and mind. How can I make the aggregates explode? But I always took my Teachers into consideration in meditation. Then I thought, ‘If I can smash the five aggregates, then it’s easy.’ I took his words with me to consider in Australia for several years.”

“On the day that I went to say goodbye to Luang Pu Waen at Doi Mae Pang, he didn’t go out for alms. That morning people set a bonfire for him, so I followed him and sat under a big tree. He told a story of the angels in that tree coming to pay respect to him for the compassion that Luang Pu offered to the angels. There was a story of the tree angel who happened to crash with the pilot who was flying by. The pilot reported that while he was inspecting his map, he saw Luang Pu out of the airplane window. People spread the rumor that Luang Pu was flying in front of the airplane.”

23 FEB 1966

STATE DEPARTMENT
IMMIGRATION AND NATURALIZATION SERVICE
Form I-102 (Rev. 1-25-60)
ALIEN REGISTRATION CARD
Name: [illegible]
Date of Birth: [illegible]
Date of Issue: [illegible]



Handwritten notes and stamps on the left page of the second notebook, including a date stamp '23 FEB 1966' and various illegible markings.

Handwritten notes on the right page of the second notebook, featuring a large rectangular stamp with illegible text and a circular stamp below it.

Handwritten notes on the left page of the third notebook, including a date stamp '23 FEB 1966' and a circular stamp with illegible text.

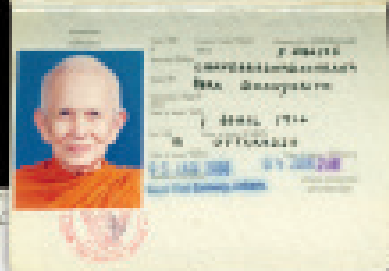
Handwritten notes on the right page of the third notebook, featuring a diagram of a triangle with a line through it and a rectangular stamp with illegible text.

Handwritten notes on the left page of the fourth notebook, including a date stamp '23 FEB 1966' and a rectangular stamp with illegible text.

Handwritten notes on the right page of the fourth notebook, featuring a circular stamp with illegible text and a signature.



23 FEB 1966
RELEASE 3





Australia

“Going on the first Buddhist mission to Australia, it started with the first group of monks from Wat Boworn. I was Chao Khun Amorn from Wat Rajbopit along with an English monk, Pra Khantipalo (who later left the monkhood). After these two monks completed one year in Australia, it was time for the second group which was me and Pra Maha Samai. We had such a short time to prepare. Finally we set off in 1974. Mahamakut rented a house for us at Roseberry in Sydney. After one year, a group of Thai Buddhists led by Khunying Luam had strong faith to buy a property with a building to offer us. The beautiful 100-year-old building had been used as the Austria consulate. It was registered as a historical building joint owned by the government and Mahamakut. It was become Wat Buddharangsi, #88 Stanmore Rd. Somdet Prayansangworn (then) along with 11 senior monks came to preside over the opening ceremony, which included approximately 500 guests both Thai and foreigners.”





*In the Australia forest
at the beginning
about year 1975*



*Pra Maha Samai
(Samai Suktasmit)
Wat Par Phuttarangsi, Australia*

“In Australia, Pra Maha Samai and I decided to share our duties to administrate the temple. I asked to teach meditation only, therefore I wasn’t there all the time. The farang students invited me to go to teach somewhere else. I stayed at either the meditation facilities or the student’s home. A prominent Thai student was Khun Suwit, the general consul of Sydney (later he became the deputy undersecretary of Foreign Affairs Ministry). He met me and practiced meditation at Mrs. Enid Raymond’s house. After living in Sydney for a while, a farang student sent me a ticket to fly north to the Gold Coast. It was a mountainous forest and very pretty. There was no bathroom, but they dug a hole and cloth was set up to for privacy. I bathed in a shallow creek. The water was clean and clear. I used a bowl to scoop water to wash myself. The mountains there look like the Alps. There were very few hippies living there. Their house looked like a modern dome with the hexagon-shape wooden frame



and the roof looked like the plastic used to cover food. They did everything by themselves. We were in an old caravan. The hippies' ideology was self-sufficient economy. Some of them

were professors and elites. The hippy community started growing after WWII. The original idea came from a group of professors in Germany. Their dress is simple. No shoes. Women wore a sarong like Indonesian women. They liked to walk around on the unpaved roads. No need to have a job. The government then was run by the Labor Party who distributed 100 dollars for the unemployed. They rented a farm house since many people had moved to the big city during the nations boom time. One farm house was big. The rent was only five dollars per month. Some hippies liked to build their own house. Some liked to build a dome in a tree.” In the first year in Australia, I stayed with the caravan in a very spacious area where many caravans came to gather together. The Australian caravans came as big buses. The activity was more popular than Europe or America. These moving homes have everything, bedroom, bathroom, kitchen, and sitting room. It was quite comfortable.”





*Wat Pah Phuttarangi,
Stanmore, Australia*



*Wat Pah Phuttarangi,
Lenmeah, Australia*



*Wat Pah Phuttarangi,
Annandale, Australia*





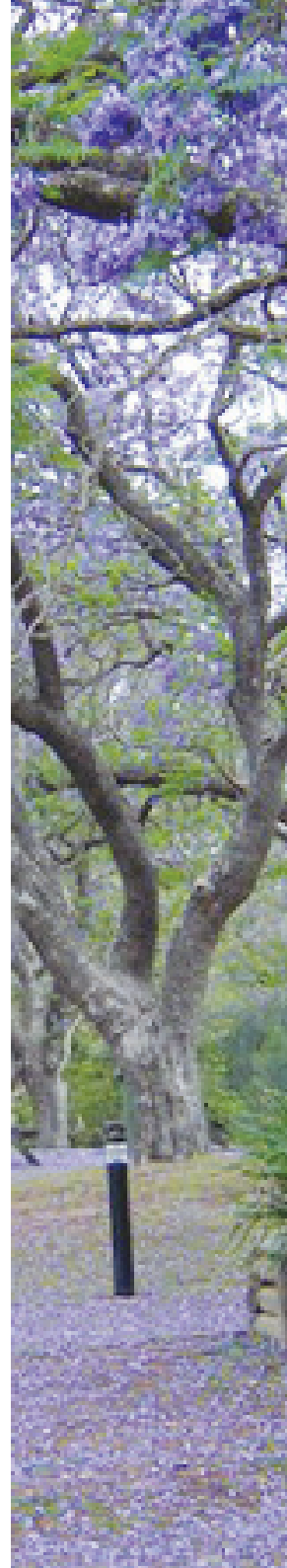


Foreign Disciples

“It was when the Catholic Church in rural areas was in decline. The churches were sold or neglected. Then the hippies bought some and turned them into meditation centers. After Buddhist lent, they took me to Nimbin which is a mountainous area with pine forests just like the Alps. I was staying in a deserted barn in a small village. Here I had a new student, David Tyler. He stayed in a wooden farm house with another person. They meditated on a daily basis, especially in the evening and during the night. There were two big houses on the farm with a Jakaranda tree. Its flowers are purple and gorgeous. There was an American person, about 20 years old (he should be in his 50s by now). He did everything by himself, raising cows, growing vegetables, baking bread. He didn't need a whole lot and lived by his own means. My disciple, David Tyler really liked to meditate both before and after meals. ‘Oh boy, you are a serious meditation practitioner.’ He didn't pay much attention to other things. He always prepared lunch for me. It was any kind of edible food. David was my first foreign student. He graduated with a pharmaceutical degree and had become a cosmetics salesperson. He was tired of his life, so he changed to be a hippy and started practicing meditation. He was a very good-natured man

and had faith in Buddhism. He would cry on a day that he couldn't meditate (later he became a monk for ten years and stayed with Luang Pu Thate Tesrangsi. Eventually he left the monkhood).”

“In Nimbin, I hardly saw any Thais. It was the center for international hippies from Europe, the U.S., Australia, New Zealand, Russia, etc. There were people from more than 20 countries interested in meditation. Some of those practitioners later wanted to set up a meditation center. They built a dome structure under a big tree. The roof was covered with plastic sheets. The people who sat inside could look out and see the beautiful trees. The floor was made of wooden planks. They also built outhouses between the trees and bushes outside. There was a shallow stream of fast-flowing clear water nearby. Even with low-level water, there were rocks and pebbles. The clean cold water flowed through the forest, meadows, and fields. There were sheep, but no cows. A kangaroo hopped around freely once in a while. Talking about the dome house, there were doors but no windows and it could be cold, especially at night. There was no electricity. The heater and heating system were run with gasoline. They used lamps and candles. The house could contain 8-10 people. They sat using a piece of cloth on the floor.”





The atmosphere of Nimbin city, Australia

“Speaking of the American who lived in the farmhouse and took care of me, he graduated with a photography degree. He had a photo shop on the main road. His wife is Australian and they had two children. Another disciple is John, a Canadian. This village is a small one with a policeman and a doctor. There was no crime. The hippies built some huts under the Jakaranda tree away from the main road. There were a lot of farmhouses that had been neglected and available for low rent. That was life there. There was meditation every night. The hippies in Nimbin favored meditation. Christmas Day also became Buddhist Christmas. They made a Christmas tree with hanging ornaments and gifts. The first gift they got was offered to me. Later they enlarged the dome house which lasted almost a year. They were smart for choosing the location under a big tree in the middle of a big field. On a full-moon night, the shadows of the leaves on the dome roof was very pretty. Just like a fairy tale, it was peaceful and relaxing without noise or people. One day, I went out with them to the main road on a farmhouse truck. After seven miles, we saw a small house. There was a small grocery store, a bookstore, and a bus stop for a small bus that came once a day.”





“One day, I was sitting on a bench at the bus stop. Then I saw a bus coming to a stop. There was a woman dressed like country people. She wore an old torn hat and carried a blanket with an awkward look. Her eyes were red and said she had nowhere to go. There was no hostel or any accommodation at all. My disciples and I agreed to accept her into the farmhouse with the condition of sharing work to cover the expenses for her. This lady, Vicky, is prominent. I learned later that she had known that I was meditating in Nimbin. Vicky first learned to meditate from American professor’s cassette tapes. The story is from the book composed by an English author, Hashley (?), an English writer who wrote ‘Skeleton in the Cupboard’, about human evolution when men were created in bottles. There were stories about Baba Ram Das, from a story by a Caucasian who travelled to the Himalayas in India. He had to sleep at any roadside places. since there was no hotels. One night, He was thinking of his mother so he went to see the yogis and he also brought a kind of medicine called alaccitin (?) It’s the type of medicine that would kill you if you overdosed. He wanted to learn about previous lives. If you take the medicine in moderation, you might see illusions that you assume as your previous life. The medicine is made of a type of sap from trees. He went to see a yogi. The yogi asked, ‘Did you miss your mother last night?’ He was puzzled how the yogi knew and told the yogi that he had some good medicine. The yogi said, ‘Give me some.’ He gave the yogi a pill. The yogi asked for more. He said he had ten pills but they are deadly. The yogi took all, swallowed them and still felt fine. He was even more puzzled. He asked to be the yogi’s disciple for two years and called himself ‘Baba Ram Das.’ Later, he went to the U.S. to teach meditation.”



*With Vicky and Tara
at the park of Sydney*



*With his students Eric, Raymond and
Vicky at Wabronga*

“Vicky learned this from the teaching tapes of Baba Ram Das and became interested in meditation. Then someone suggested her to meet me. She used to be a TV star and stopped working after practicing meditation. As a former actress, she dressed poorly like a hippy so nobody paid attention. It was her first time to come to meditate on the small mountain and meet a Theravada monk. On the first day, after finishing her meditation, Vicky put her hands together above her head and announced, ‘I am a Buddhist now.’ Three months later, there was a northern Irish woman who worked as a physical therapist in a hospital in Sydney. She drove to join us and practiced meditation. She slept in her car. That was her strong effort and faith. We thought that she was a farmer or an ordinary rural person. After Buddhist lent, she returned to Sydney.”





*Sydney Bay,
New South Wales, Australia.
Mrs. Enid Raymond
who took care of
Luang Pu's accommodation*

“I returned to Wat Buddharangsi in Sydney as well. There was me and Pra Maha Samai according to the project of Maha Makutrajwittayalai. Each group stayed for one year. I taught a class organized by the Buddhism Association, four times a week. I lost connection with the hippies and Vicky's family when I left. One day I went to the Chinese Buddhist Association. There were 30-40 people there. I was teaching meditation and asked everybody to close their eyes. After the meditation, I saw Vicky and another woman. Farangs can pay respect by putting two hands together (ไหว้) but they don't know how to prostrate (กราบ). Then they learned how to prostrate when they meditate and their manners became more proper. They knelt down and prostrated like the Thai. She showed her mother how to do it. They asked me to go to stay at her mother's house. I said there must be another man at



*His Holiness Somdet Phra Nyanasamvara
(Charoen Suvaddhano)
Wat Bowonnivet Vihara
19th Supreme Patriarch of Thailand*

least. She said Danny would come to stay with us and drove to pick me up at the temple. It was the first time that I went to their house. It wasn't a farmhouse as I pictured. It was located in an affluent area. It was a big compound and they had a home office. The father was a successful realtor. They had three cars and three telephones. It was a complete family with a grandmother. They prepared a cottage for me to stay by converting a tool shed to be my kuti. It was quite cozy and decorative. I stayed there for eight months. They arranged every meal for me. The house is not too far from Wat Buddharangsi. Everything was perfect."





*Luang Pu Thet Desarangi
Wat Hin Mak Peng,
Nong Khai*

“When it was time to return to Thailand after the lent, Pra Maha Sami and I had already received the return tickets and we were ready to leave the day after. It happened that some young monks there wanted to go home too, so they called Wat Boworn to inform their intention. Wat Boworn then changed the order asking me and Pra Maha Samai to extend our stay. That was how I went to stay with Vicky’s family. Luckily, it was nearby.”

“Venerable Thate Tesrangsi once kindly came to visit Wat Buddharangsi. He had some Chinese-Australian disciples who came to greet him. When he had been building Wat Hin Mak Peng, these disciples had gone to meditate there. Another big event of this temple is when Somdet Pra Nyanasamvara, the former Supreme Patriarch came to the opening ceremony of Wat Buddharangsi with Chao Khun Thammadilok (Wichamai Punyaramo) also.”

“Vicky once invited ten monks from the opening ceremony to her house and received them in the Thai way. They arranged a Buddha image on a set of little stands and mats for the monks’ seats in their living room. All the women sat down on the floor with their legs on the side (นั่งพับเพียบ). When people learn to meditate, their manners tend to be more composed and refined. Vicky requested the precepts with her fluent pali. Before, I told her to recite the pali sentences that need to be used on different occasions. She said she repeated them while cooking. They invited the monks to their house twice. The other time, Somdet Pra Nyanasamvara was invited and His Holiness gave the Pra Phor Por Ror image (พระภปร.) for them to worship as well.”

“Later, Vicky stopped working as an actress and just stayed at home. Then the whole family set off on a global trip. Vicky’s father is German. It took them almost a year to finish the trip. On the trip, she met an American professor who was an expert with monograph and polygraph. They fell in love and both returned to Sydney to have a wedding ceremony at Vicky’s house. Instead of going to church, they had the ceremony under a big tree on the house grounds. There were a lot of guests including me who they highly respected and asked me to sit on a chair as the family head so I could watch the whole ceremony through the window in the sitting room.





What is Buddhism?

“All of a sudden, a middle-aged woman came to sit on the floor near me and asked, ‘What is Buddhism?’ I said something. But since it was a big party we didn’t discuss much. Days later, there was a letter to me saying there was an empty house in Melbourne for me to stay. I showed the letter to Vicky. After seeing the letter, Vicky said that it was her relative who was very wealthy and had everything in life. I found a layperson to accompany me and we went to Melbourne. It was a big house full of all conveniences. There was a big fireplace in the nice living room and a full set of laundry appliances. The layman stayed a while and left so I had to take care of things by myself. The food was delivered every morning. Before long, meditation groups started to come. They meditated together as a big group. I was also invited to teach meditation at the Tibetan center every week. Some government officials in Melbourne also invited me to teach twice a week and I had more and more farang students, but no Thais. Therefore, I stayed to meditate and teach meditation in Melbourne for almost two years.”





Mindful mind reached ultimate truth



“One day, a northern Irish woman who had meditated in Nimbin came to see me. While waiting for her to arrive at Melbourne airport, I was sitting and watching the shadow and light playing with each other. Suddenly, what came to my mind was that seeing and knowing happen in a split second. Truth is displayed in that way. Future is not here yet. Past is zero. Therefore, present is so short that we don’t even have time to think. Thinking is ignorance since we pick past, present, and future to connect. This concept made me content and my face fell backwards for a long time. The Irish student thought I was sleepy so she put a cup of coffee next to my nose (it is the ‘consciousness,’ knowing and not knowing are ignorance). When the ultimate truth appears to me, it’s such a happy moment, like putting a cherry on ice cream. When we have consciousness going with the present moment, it’s so comfortable. (The world, the thinking, the pleasurable state, the concrete state, all are in the thinking mode without wisdom.) Lord Buddha described it as ‘the mindful mind reaches the ultimate truth.’”

“Buddhism doesn’t need explanation. Explanation is philosophy. Explaining makes it wrong because the thought is still trapped in ignorance. In the truth, there is no doubt. It is clear in the natural way. That is the awakening wisdom. Without doubts in the triple gem, one can reach the truth. Naturally, thoughts and speech have flaws and they cannot





take us to wisdom. After I graduated from high school, I once chatted with a Catholic priest about western philosophy which are materialism and views (ทฤษฎี). Taoism is a kind of mysterious teaching; there is nothing at the beginning, then came 1, next there are many others. Ordinary people would be puzzled to hear that. Then came a mantra as the image of a man riding a buffalo. It is from a story of a librarian who took care of the Emperor's library. Chinese books were made of bamboo and could be more than 3,000 years old. He read a lot and one day became tired of it and wanted to leave the city. The elites and the generals didn't want him to leave if he didn't finish writing a book. So he wrote about 1,000 letters, starting from nothing at the beginning, then came 1 and 2... That period was during the Buddha's lifetime which is the golden age of the world. Socrates was the greatest philosopher of the west. They also had Plato who was an idealist. Aristotle wrote very difficult books about materialism, laws, regulations, and sciences.



Lao Tzu



Socrates



Plato



Aristotle



Dream of staying in ancient castle

“During this time, my Irish student and I went up to be with the hippies on the mountain. It was still an untouched forest. A married couple, Muni and Santi built a concrete kuti for me high on the hill. They owned a property there. It took two years to finish. I meditated there for about a month. Getting there was difficult. There was still no road and the vehicle had to be strong to run on the terrain. One day I came to meditate with the house owner. Then I had a dream of living in an old European castle. It was beautiful and grand with an ornamental ceiling. I told them the dream. Joan smiled and said, ‘who knows, you might be going soon with a first-class air ticket.’ Muni’s kids were small then. Later they came to meditate as a family group. Now they are grown-up.”

“Then, a second-hand car was donated and parked in front of the kuti. It happened that a young Australian man asked to stay with me and he knew how to drive. So I got a car and a driver. And then they bought a big caravan like a dining car and they parked it in the Dandenong Mountains. I moved to stay with them and got some more students. I was there for 4-5 months. At this time, a student from





Nimbin who asked to be ordained by Pra Ajahn Singthong came to visit the Dandenongs. He is Irish and his name is David (Azzam came to meditate for the first time). He used to be a candle maker. When he quit his work, he became interested in meditation and a student of Pra Ajahn Singthong. When Singthong died in a plane crash, David felt lost and left the monkhood.”



*Pra Ajahn Singthong
Thammamaro
Wat Pa Kaeo Chumphon,
Sakon Nakonn*

“After Northern Ireland, I came back to Thailand. By then, Azzam and David Roger and some other of my students established the Buddhist Society of South Australia. When I was staying at the Dandenongs, Azzam and Pra John came to visit. After they left, I received a letter from Ms. Joan with a first-class air ticket to go to Northern Ireland (it was a year after I told them my dream of the European castle). The students helped me prepare for the trip to Northern Ireland where it’s very cold. They bought some woolen fabric to make a winter robe. A woman sewed it correctly according to the monk discipline (พระธรรมวินัย) with her efforts and good intention. This robe was heavy for winter only. The trip started by flying Quantas airlines to London. Ms. Joan sent people to meet me at the airport and I transited to Northern Ireland. There was a line of people greeting me. My luggage was heavy since they were books that I brought with me. We didn’t seem to have a problem with it.”



A house in Northern Ireland about Year 1978

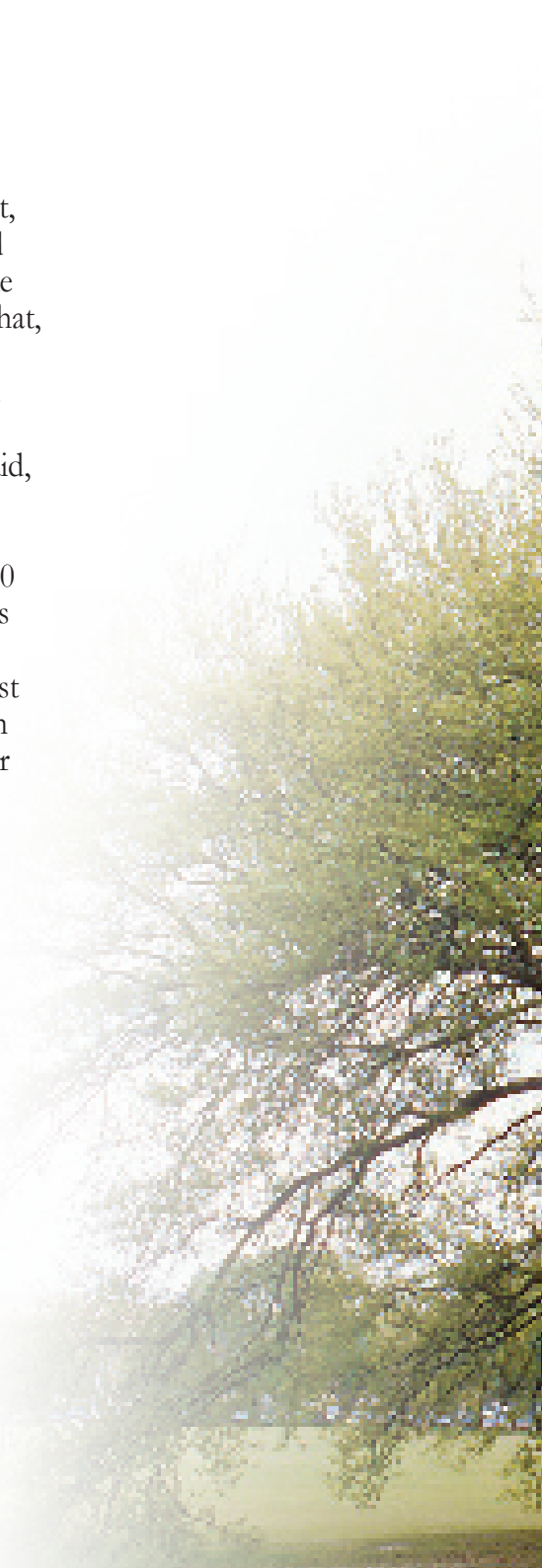




“I stayed in a caravan (a trailer home* - translator) when I arrived. The English caravan was small with a mattress and a bathroom with an electric heater. Ms. Joan’s house was a big two-storied house. Her father was a well-to-do doctor. During the week, they invited me to use their living room. Fewer people came to meditate. They were old-fashioned Scottish Catholics and their friends still dressed up like that. One day, a middle-aged, plainly dressed, well-mannered woman came to learn how to meditate. She asked, ‘Is it okay if I send a car for you to come to my house?’ I said, ‘it’s fine with a man to accompany me. We both agreed and she sent a young man to pick me up. We took a long drive out of the city into a remote area. There was only forest up until we arrived at her front gate. It was a gigantic ancient gate with guard quarters next to it. The car drove through a very large compound with a beautiful grove of woods on both sides and there was a big pond. Part of it is a huge lawn with a few deer walking



around. No people were in sight, only some old oak trees. I asked the driver to stop so I could take photos of the oak trees. After that, I saw a long one-story building, so I said, 'it would make a good place for meditation.' The man said, 'It's a horse barn only.' I said, 'Oh, is this part of a house or something else? How big is this land? He answered, 'About 1,000 acres (almost 2,500 rais). 'This is not an ordinary man's home,' I thought. When the car was past the woods, we came to the open ground in front of a mansion or you can say a castle with some neat rows of pretty flower bushes. The building looked like the Defense Ministry building. There were a few different colorful flags above the gables looking very dignified. I knew immediately that it was a noble persons residence.







They invited me to go inside and through the hall, there were many living rooms with high ceilings. There was nothing on the walls except portraits of ancestors. All of them looked stern and were fully dressed with decorations. It became clear to me that the plain-looking woman who wanted to learn meditation actually was a duchess.”

“Before, she was a Lady and her husband was a Lord. Later, they became Duke and Duchess of Abercorn. I was taken through different rooms inside the castle. The items and objects in the castle could not be found or bought in the market outside. They have been passed down from their elite ancestors. Being tired of walking around, we still couldn’t cover every room. I had a cheap 25-dollar camera as my toy and I used it to take photos. I almost fainted when I looked up to the ceiling. Sitting down,

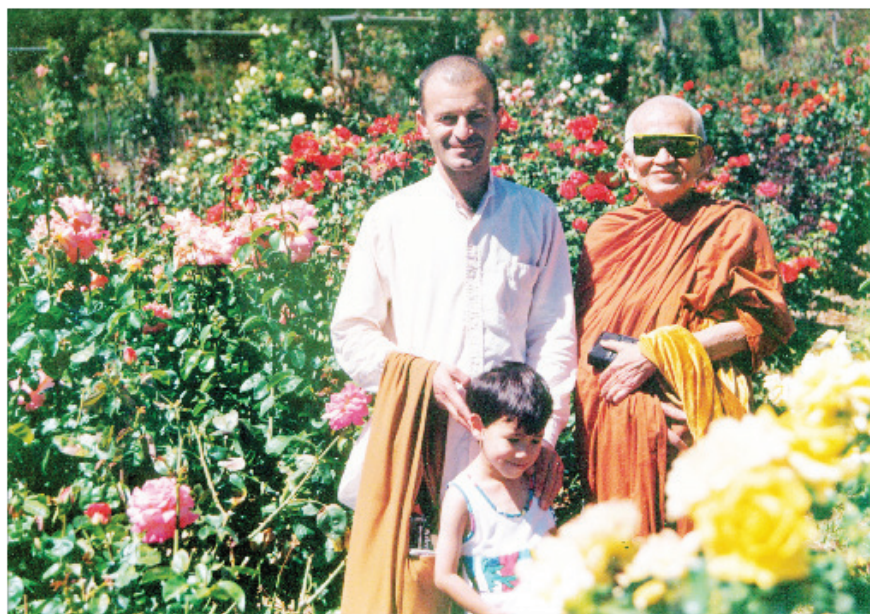




*Luang Pu Boonyarith with a silver-shielded knight
at SEHLÖSS STEINBERG Castle, WÜRZBURG, Germany*

I looked up again to see it more closely and said, 'I have seen this place before in my dream. It's exactly the same.' I told them about the dream in Australia when Joan teased me about flying first class a year before. I asked, 'Are you knights?' They replied that it was true that they were from a family of knights and they took me to see more rooms. It was quite far from one room to the next. I saw many big old beautiful trunks, some were about the size of a coffin. Weapons had emblems of swords and ancient shields. It reminded me of the dream I had at age 7-8 when I was next to my mother in Uttaradit about the knight with full decorations, armor, helmet, his hand holding a spear and he rode a horse." (*Venerable would probably have been the master, the Knight, therefore he was so kind to travel to teach his 'old children' in this life - - the note taker.)







*The Peace ceremony after World War II at Ratchadamnoen Road
King Rama VIII and Lord Louis Mountbatten*

“The English people are very conservative, consider class important and they tend to be snobbish. They consider people from different classes to be not equal. Ordinary people wouldn’t be able to step foot in their house. I was lucky to be invited. Their library was huge. Full of thousands of books all organized properly. There was a Russian styled picture of Mary in a golden frame. The woman had Russian lineage. Lord Louis Mountbatten was her godfather. The young man who drove me there was Lord Louis’s grandson. Lord Louis Mountbatten led the British army to unarm the Japanese in Thailand. After the war, he joined in the parade ceremony on Rajdamnoen Rd. and had the audience of and stayed next to King Rama VIII





watching the march. He was only second to General McArthur of the USA who commanded the Pacific Rim, India, Burma, and Singapore. Lord Mountbatten had the commanding center in Singapore also. Thailand was lucky to survive the war and not be colonised.”

After the library, they took me to the altar room. Duchess bought a piece of cloth from Thailand and she hung it as a wall decorator or tapestry. It is a symbol of Buddhism. Everything in this room is white, The wall, ceiling, the Irish lamb wool rug, very soft, white, and clean. Walking on it is like floating on air. After that, they showed me the green house. This room was uplifted to be the same level as the big branches of a tree. The glass wall curved so we could see the beautiful garden. It is also used as a tea room in the afternoon. They invited me to the castle twice.”

“From Northern Ireland, I came back to Thailand and stayed with my older brother, Khun Prasertsuppamart. His wife, Indhira had passed away. I stayed in a vacant room upstairs. I stayed there for several months. One time I went to Wat Bowornnives to see Chao Khun Thammidilok, the secretary of Maha Makut University. He had a long envelope. He took the time to open it and read and said, ‘They need a monk in Adelaide, do you want to go?’ I made the decision

to go and I returned to Australia. Adelaide is about 4,000 kilometers from Sydney and 460 kilometers from Melbourne. It takes almost a day to drive there. I took a chance to come to Adelaide. There was a Buddhist Association and they rented a house for me to stay and hired someone to take care of the house and be my student as well. I stayed in Findon (a western suburb of Adelaide) for four years. I had some Sri Lankan students who were very good at meditating. Their faith was so strong. Two of my farang students, husband and wife, who were newly weds came to practice meditation every Wednesday. Later they had a child. After the baby was born seven days, the parents brought the child to meditate as well. They said their child was different. As a new born baby, he didn't cry like other newborn babies. The mother meditated while she was delivering. After the baby was born, he opened his eyes with contentment. The parents always brought him. They put him in a bassinet in the corner and started to meditate. The baby never cried even until the parents were finished by 11 p.m. The parents woke him up to leave and he still didn't cry. They came every week from was seven days old until he grew up and carried his own mattress. He would fall asleep while his parents were meditating. Now he was probably 16-17 years old and still went with his parents. He was a good student and obeyed his parents. A child like him is rare even among Thais. In 1999, he was taller than his parents and had almost graduated from high school.”





“Another student who has such strong faith is a Sri Lankan, Dr. Karunarattana. He was a psychiatrist working in his own clinic. His wife is also Sri Lankan. Both of them are from good families. Dr. Karunarattana’s father was a rich tea farmer. He lost some land when the British came. In 1980-1985, when I stayed in Findon, he was more than 80. Dr. Karunarattana was interested in Buddhism when he was young. He started to go to the temple when he was 17. He didn’t really get along with his father who was a businessman. The father had many children. Another child is a doctor in Candy too. At the beginning, Dr. Karunarattana studied the Abhidhamma (พระอภิธรรม – the detailed scholastic analysis and summary of the Buddha’s teachings). Later, he started meditating more seriously and left the studies. By his strong faith, I was offered when he came for meditation every week a complete set of instant food, such as soup, ham, chicken, bread, grape juice, biscuit, and butter and it was perfect for the whole week. He made such merit of offering food for more than ten years. Thai restaurants offered lunch every day.”



Findon



Adelaide



Wat Sri Dalada Maligana, Sri Lankan



Candy Lake, Sri Lankan

“Dr. Karunaratana took a vacation to go back to Sri Lanka. There, he made his father meditate. His father who was in his 80s meditated for a month, after that the father called the son Ajahn. His father’s house was just across the street from the Temple of the Sacred Tooth Relic in Candy. The temple is more than 1,000 years old. Their house is by the lake. One day, the father went to see another son who was a doctor at a hospital and said, ‘today, I am leaving’ and went to lay down on a bed. He knew the day he died. He was my student’s student.”

“Another student of mine was a farang woman. Her daughter was married and came to practice meditation. The mother didn’t have any interest. They came together and the mother sat to wait in the car for several hours. Later she tried to meditate and we learned that she had cancer at the last stage. I went to visit her at the hospital. Then she moved to stay at a home so we lost our connection. I saw her again later and she still kept meditating. When I taught her mindfulness meditation (อานาปานสติ) because the westerners didn’t know “Buddho,”





She told me, ‘Just meditating with Buddho gives me comfort.’ I thought to myself that I never taught her Buddho. This is the so-called ‘knowers who don’t say anything, and the ones who say don’t know anything.’”

“Another special student is a Catholic Father. He came to practice meditation for almost five years. He sometimes came with a car to pick me up and we drove to a cemetery for the rich. It was located on a hilltop by the Pacific Ocean. At that time, I was staying at Vicky’s house. One night he came to pick me up during winter. It was raining at midnight, with the full moon reflecting on the water beautifully. It was dead quiet in the cemetery. He meditated longer than me. He sat still for almost two hours. I was afraid that he wouldn’t leave it. We were home by 4:30 a.m. When I taught the Catholic pmest, I didn’t ask him to pay homage to the triple gem because he was a priest. One time he came to Wat Buddharangsi, Sydney. He meditated in my bedroom for a long time. I sat there for an hour and then laid down smoking a pipe while watching him. When he opened his eyes, he prostrated three times and asked, ‘Is this how to move the mind out of the five aggregates?’ I was speechless. Even Thais don’t understand it. There was no need to answer him. He saw the truth about samsara (ปลงสังขาร). Lord Buddha showed us four kinds of teachers:

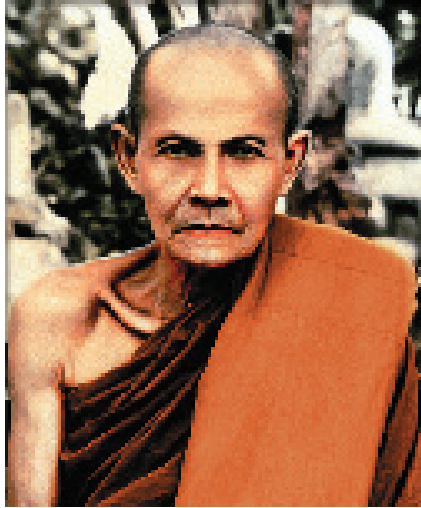
1. Good teacher who has good students.
2. Bad teacher who has bad students.
3. Good teacher who has fair students.
4. Fair teacher who has good students

I think I fell in to the fourth group. Some of my students are quick learners, good at meditation, and never give up. Not seeing them for 10-20 years, they never neglect meditation. I told the story of the meditating Catholic Father to Somdet Phra Nyanasamvara in 1999. After listening to the story, he smiled. A monk who was near him said, ‘He graduated. The End.’”

The house was the temporary office for the association at Findon. It is a holy location. The comfort of the place helped him meditate to the maximum. After staying there for a few years, one day pride (វិបត្តង្គ) overtook him. He thought he was enlightened. He thought it was over and fell down to sleep. When his back touched the mattress, he saw the large-sized head of Luang Pu Mun Bhuridhatto in the sky with clouds around. He yelled loudly, “An arahant doesn’t dream!” The full awareness came back and the pride disappeared. He considered it a very important moment that saved him.

Dr. Fong bought an old house to build a monastery at 45 Smith St. Thebarton, Adelaide. Currently, it is Wat Rattanapratip under the supervision of Maha Makut. Now Chao Khun Maha Samai has expanded the Dhammayut sect to five locations in Australia:



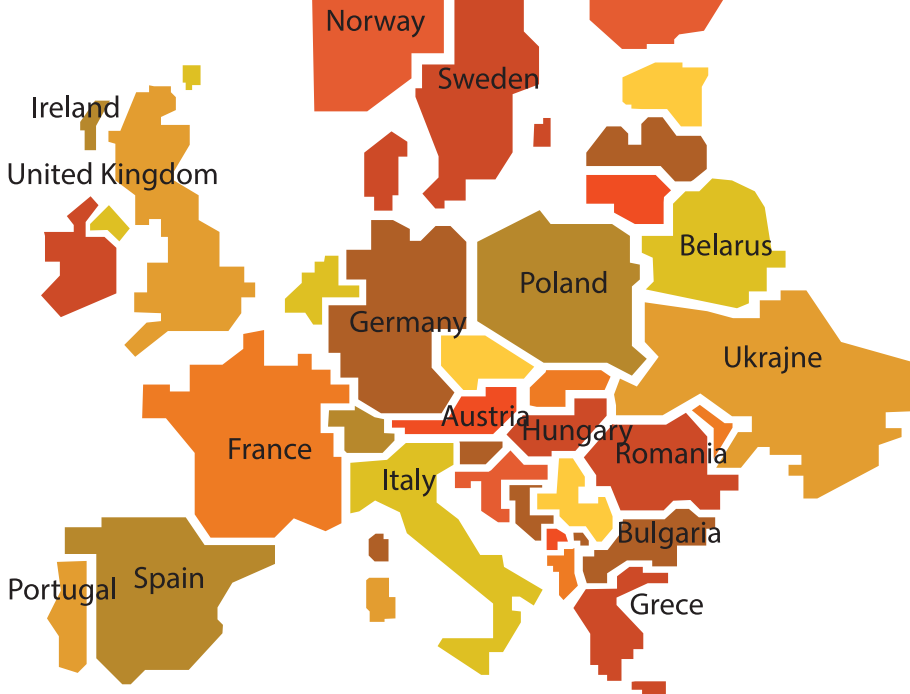


Phra Ajahn Mun Phuribhatto
Wat Pah Sutthawat, Sakon Nakhon

- Wat Bhuddharangsi, Sydney
- Wat Pah Bhuddharangsi (Wat Pah Le Muir, about six kilometers from Sydney)
- Wat Dharmmarangsi, Melbourne
- Wat Ratanapratip, 45 Smith St. Thebarton, Adelaide 5031
- Wat Pah Sunyataram, New South Wales







Europe and Mexico

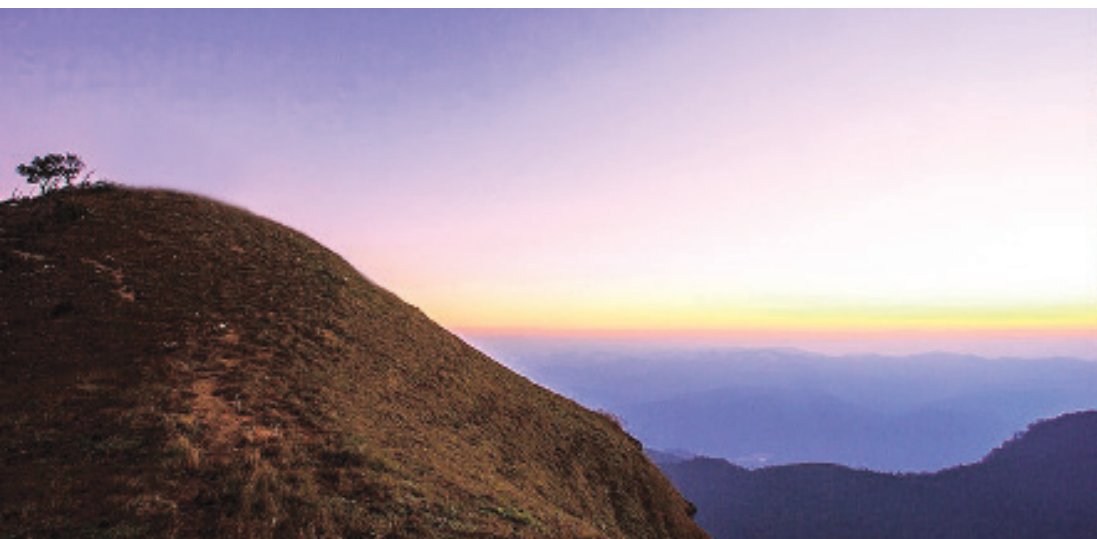
“In Wat Ratanapratip, there was the Pra Bhudhachinnaraj (พระพุทธรชินราช) image. The reproduction was very well done and placed as the main statue in the altar room. It was offered by a Thai student’s husband who was German. Every day I prostrated, I thought, ‘Everything is up to you, Luang Por. Months after the end of Lent, a follower in Switzerland sent me an air ticket to visit Europe – Switzerland, Austria, Germany, Sweden, Denmark, Netherland, and Lichtenstein by the power of Pra Bhudhachinnaraj. This opportunity





was related to a group of people. It was a coincidence that everything was ready and fell to place. After a year in Switzerland, I went to Frankfurt and spent two years in Berlin. Altogether three years in Germany. All things considered, I meditated best in Findon. There was an angel there to help; during the day if I thought of taking a nap, there was a knock on the door as a reminder. I didn't have a chance to watch TV and read books. Nobody disturbed me there for four years. I also meditated well in Mexico."

"Speaking of Mexico and the Americas, they are about 30% Caucasians. There are a number of issues; almost every month there will be something going on, natural disasters, wild fire, flood, etc. At the beginning, there was no one there, then came the mongoloids or the Native Americans who killed almost all the animals. Later the Europeans came and the Spanish almost wiped out the Native Americans. In Mexico, government leadership still belongs to the upper class of Latin Americans. The local people are poor but have good craftsmanship. There are the government-run souvenir shops. They are big and full of paintings and sculptures many which are cheaper than in Europe and Australia."

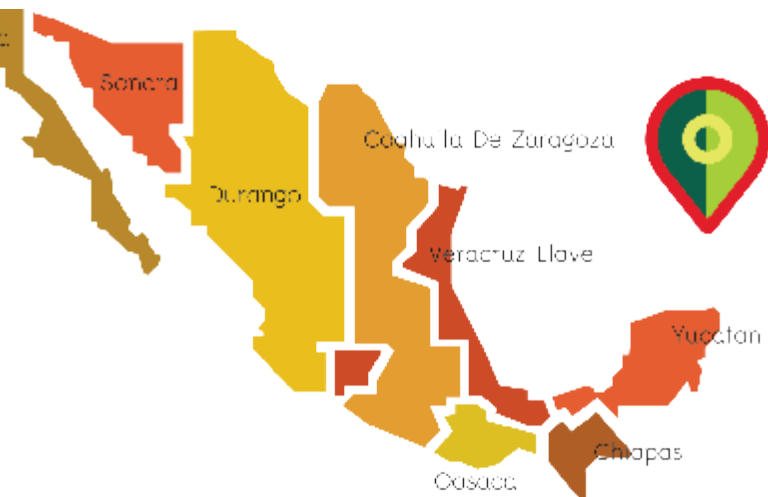


“There are many thieves in Mexico. The side mirrors of cars go missing easily. My student’s car lost its mirror when we went to have coffee. There are more than 40,000 private police or security guards to guard the parking lots. Some are hired to watch the coffee shops. Things are fine and not so scary considering the number of thieves. Mexico is a nice place to live in terms of beautiful nature. There are still thick forests. The rural people are just like the rural Thais. But the pollution is worse than Thailand. There were 10 million people living in the white haze and poisonous smog. Luckily, Khun Pornpimon’s house was on a hilltop far away from the city. The temple where I stayed was downtown. There is a statue of a goddess on the mountain in the middle of the city. I stayed at the house which they rented and called it the temple. There used to be some monks staying there temporarily. They charged hundreds of pesos for a stay in advance. It doesn’t work.”





“Khun Prathan, the son of Prof Hiran Bunchongprung at Bangsaen University came to meditate and stay at the temple here. He had a scholarship to go to study engineering in Australia and Germany. He brought his mother from Bangsaen. Right now, my niece Khun Amara Chantarasomboon (my brother’s daughter) was also very keen on meditation. She learned with Khum Mae Siri and also went to pay respect to Ajahn Thiwa Apakaro. Before, I went everywhere by myself. Now I am getting old so my student, Khun Kai (Thippaya) was concerned about me so she bought two tickets for Azzam to accompany and carry the bags for me. We flew Thai Airlines which is very convenient. We were upgraded to sit in first class with TV on every seat.”



Foreign Students and Mexico

“One time, I was invited to have lunch at the opening ceremony of a new Thai restaurant in Mexico City. The host offered me lunch and I gave blessings. They arranged a chair for me to sit near the door by the street. All of a sudden, there was a Mexican woman walking by and stopped. Her name is Dr. Erma Gonzales. She was a dentist. She said once she saw me, she felt that she had known me before. She came to practice meditation at Khun Pornpimon’s house. Later, she invited me to give her house blessings and offered me a meal. Another student was an artist, the one who painted me sitting on a lotus. First, he sketched the picture and then painted it with water color. He used to be a yoga teacher and came to meditate with us several times. Khun Pornpimon used his painting to be the cover for ‘Sound from Mexico’ journal





that she arranged and published. Another lady Elizabeth Tejedor Noriega respected Luang Pu very highly. I gave her his photo. She dreamed about him.”

“The farang students are interesting. Once they learned to meditate, they started sitting with their legs on the side (นั่งพับเพียบ), learned to prostrate and conducted themselves with good manners automatically. It happened both in Europe (I stayed for three years) and Mexico. I specially meditated well in Mexico and gained more wisdom there.”



*Luang Pu Suwat Suwajo
Wat Pah Khao Noi,
Buri Ram*



*Phra Ajahn Jeffrey Tanissosro
Wat Metta Wanaram,
California, USA*

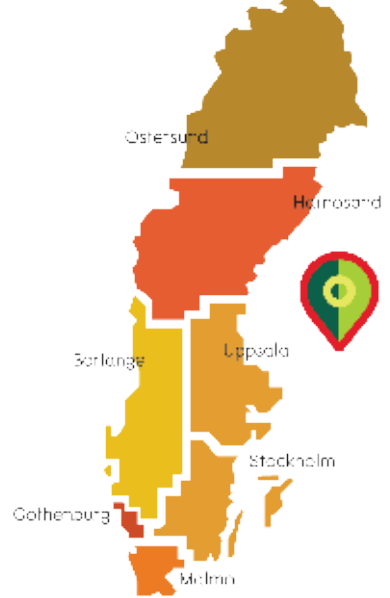
“In 1999 while in Mexico, the Thai consul from LA invited me to stay at his residence. It was the Makhapucha Day. After we finished the light waving rite (เวียนเทียน) at Wat Pah Bhuridhat (established by Pra Ajahn Suwat Suwajo) where some farangs came to meditate, we went to visit Wat Metta on a hilltop and got to know Jeffrey, the American student of Ven Lee who had many senior disciples such as Kru Ba Fueng, Pra Ajahn Jia who had already passed away.

At the LA consulate residence, I taught meditation until midnight. There were many people who participated. The consul seemed to have strong faith. From Wat Metta, Sandiego, Princess Ubolrat happened to hear about me so she invited me to her house. I performed the water blessing ceremony for her house and we had a dharma talk. After that, I came back to Thailand via Osaka and continued on to Australia.”





Tibetan Buddhism



Sweden

“When I went to Sweden, I visited a Thai temple there. The faith of those there was strong. The temple had a Swedish driver and his wife was probably Thai. We talked about dharma and being a stream enterer. He said, ‘Oh, only seven more lives, it’s like a short moment and yet each time is so different.’ I said being a stream enterer creates content, just like we cut off the snake’s head, the head of ignorance.’ In the German newspaper ‘Spiegel’, like the Times in the US, they published the image of a line of westerners walking into the Buddha’s head. It said that there were three millions of people becoming Buddhist in 10-15 years. Mainly, they learned about Tibetan Buddhism. The Tibetan monks speak English and teach the Europeans well. The Mahayana is full of rituals which the Europeans favor. I noticed that the Vietnamese monks meditate similar to Chinese Mahayana.”

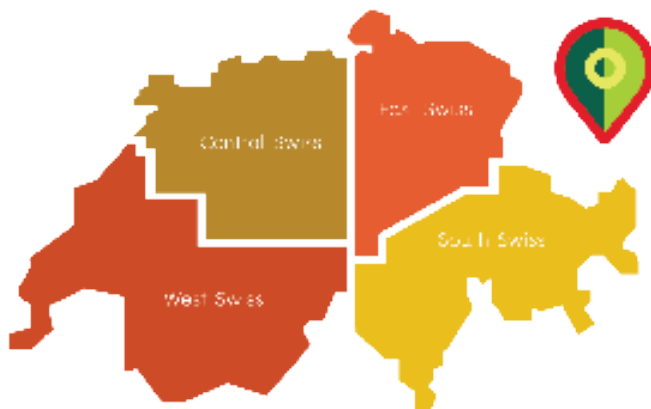






Wat Buddharamd, Berlin





Switzerland and Germany

“In Switzerland, I stayed in Basel to meditate for a year. I taught meditation in Basel, Bern, and Zurich. I had many Thai students in Switzerland by having Khun Pornpimon to be a big patron. There were no farang students. I stayed in Germany for three years. I had many students there both German and Thai. I visited many ancient sites in Hindenburg, Gutenberg, and the Schwerin Castle. I spread compassion for King Frederick the Great who was as great as King Louis XIII and Napoleon. After World War II, his relatives took away his dead body to bury in a plain grave with a tiny statue.

The Germans introduced Buddhism to Europe at the end of the 19th century.

“There was a Buddhism conference in a university. There were German Buddhists and Buddhists from some other countries. I was invited to teach meditation at the conference. At Wat Buddharama in East Berlin (I was there for two years), there was a Thai person who brought a farang in a remote-controlled wheelchair to meditate a few times. They offered me a wheelchair, the one that I am still using until today.”

“From Germany, I went to visit Vienna in Austria and Lichtenstein twice. I went to Denmark three times. I crossed the North Sea to watch the beautiful sunset. It took two hours by boat. Both foreign and Thai students invited me there twice to stay at their houses. I went to Belgium three times. The last time, I was invited by Khun Pongladej to stay at his house. He recorded my sermon, published and distributed it in ‘Sound from Brussels.’ Lots of Thais in Belgium were interested in meditation. I took a train from Berlin to Brussels and returned.”

“After that, I went to Mexico in 1998 for a year and met students from different countries. There was an ordination ceremony for four people to be novice monks for seven days (French, Mexican, Laotian, and Thai). The merit was offered to His Majesty the King. The French person had a house far from the city so he asked everyone to go to his house and stayed there. There were many students who wanted to learn meditation in Mexico.”





“At the Thai Embassy, Khun Pornpimon invited more than 100 guests and I met the student who painted my portrait sitting on a lotus there. He was a professional painter. Many people invited me to have lunch at their home.”

“Mexico is a 3,000 year old civilization. Some Mongols walked here from Asia via the Bering Strait and Alaska during ancient times. They mixed with the Latin Americans and Spanish later. There were good and bad priests coming to Mexico. The local people are similar to Thais both in ways of life and nature. There are a lot of pyramids that reflected the 3,500 year-old civilization. The Aztec were the most influential in ancient America. They were experts in astrology and the best calendar was made by them. The bad thing about them was the practice of human sacrifice. I meditated well in Mexico.”

“I had the opportunity to travel on the Silk Road with Khun. Meng (เสี่ยเม้ง), an important student, and Luang Por Lumyai, in China.”

Venerable flew across the Indian Ocean for four times, the Atlantic four times, the Pacific one time. He went to Antarctica. His most northern trip was to Northern Ireland and Sweden and the most southern was to Adelaide. Altogether, he went on more than 30 flights.



*Luang Pu Boonyarith
with disciples John Roger
at Port River, Adelaide,
South Australia*



*Little foreigners are wearing alms, Luang Pu Boonyarith
at Findon, Australia.*





*Luang Pu Boonyarith and Phra David Tyler (Australian)
Which ordained with Luang Pu Thet Desarangsi*



Luang Pu Boonyarith and disciples at Adelaide Airport, South Australia



Luang Pu Boonyarith with Dr. Karunarat- Sri Langkan at Wat Prateep Wiharn





*Luang Pu Boonyarith Panathito and Phra Rajsumetthacharn (Robert Sumetho),
Wat Omrawadee, England*









Vassa (Rains–Retreat) of Venerable Grand Father


August 8th, 1946 Buddhist Ordination
at Wat Sri Muang, Nong Khai



1st year
(1947)
Wat Supatnaram ,
Ubon Ratchathani



2nd year
(1948)
Stayed with Than Phor
Lee Wat Klong Koong,
Chanthaburi



3rd year
(1949)
Wat Jaydee Luang,
Chiang Mai

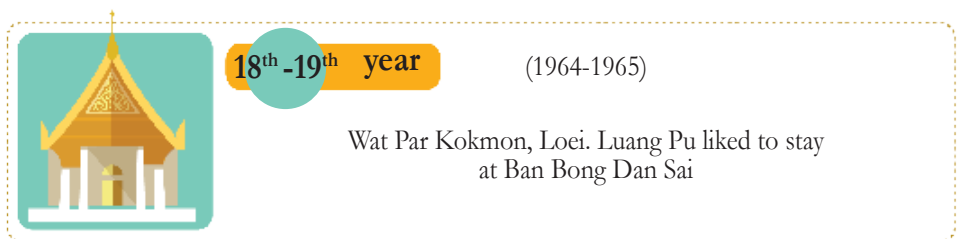
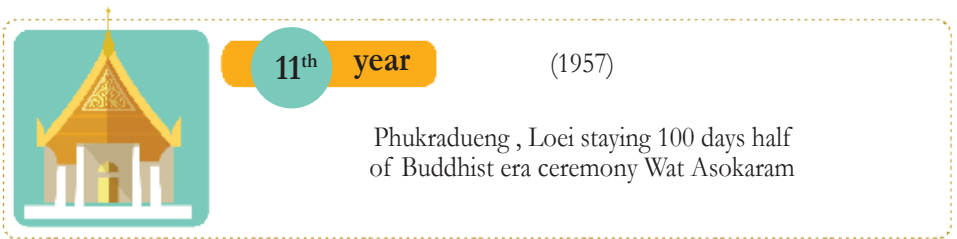
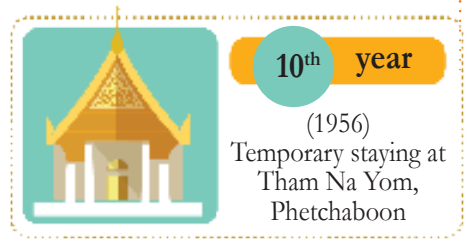
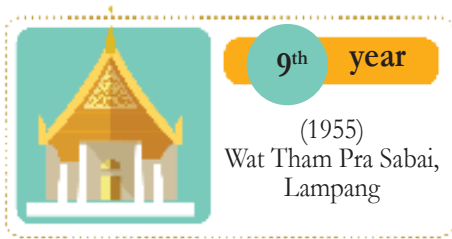


4th -7th year
(1950-1953)
Wat Yang Phar Dan
(Athithan),
Chiang Mai



8th year (1954)
Wat Pah San KamPang (Wat Rong Tham Samakkee), Chiang Mai
Supporting by Yohm Sang Chinnawat







20th-21st year

(1966-1967)
Staying at Wat Par Ban
Bong, Loei for 2 years
(the promise with an angel)



22nd year

(1968)
Assumably staying
at Loei



23rd year

(1969)

While Luang Pu had been controlling a temple in construction at
Stoon for 10 months, he was suffering from malaria which caused
fainting for 3 days and 3 nights. He recovered from the decease
because of continuously praying “Phut tho Phut tho...”



24th-27th year

(1970-1973)
Wat Par Ban Mai,
Mae Hong Son



28th-37th year

(1974-1983)
Sydney, Australia
(Luang Pu was
60 years old)



38th-39th year

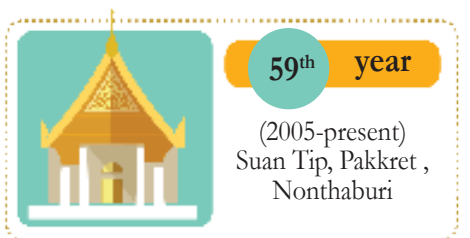
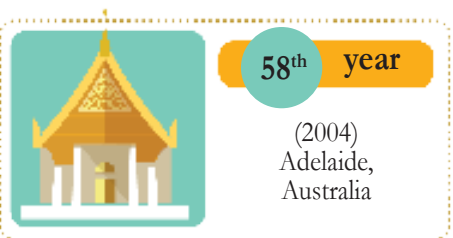
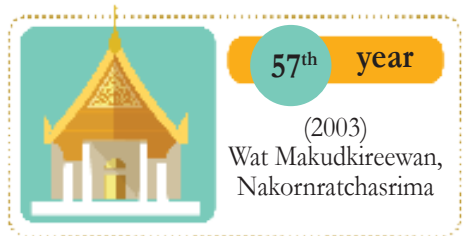
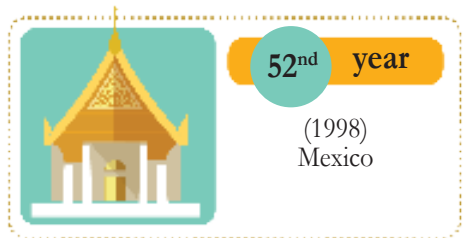
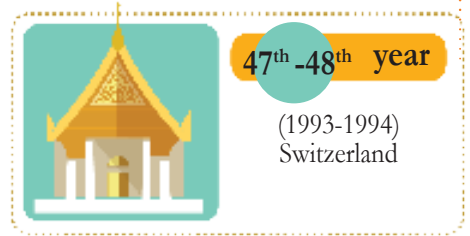
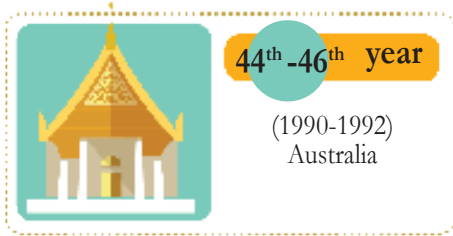
(1984-1985)
Australia



40th-43rd year

(1986-1989)
Thailand







Dhamma Signature
of Venerable Luang Pu Boonyarith Pandito



Send from
Postcard
Aug. 25, 37
Albion
S.A.

What About Lovingkindness - Motta
Dina Baumgart
(Pamela)

Lucky to know Lovingkindness - Motta
Very difficult indeed
First because you born with Divine Chance
In the time of Buddha or Lord Gotama,
Or in Buddhist Era,
Take aware of Suffering that He taught
Or to even consider what is what truly is life
Everyone from the top of heaven down to hell
Born as arrows shot from fearful Bow
Go, go, go on living going as one like
Or not like - but have no choice!
Arieha, Klesha defilement determine all
Dangers - Errors everywhere, inside
Combat all see, ^{not} even
Who could have fear and heart lucky
Who by great merit come to ^{already} born in time
To learn Lord Buddha teaching better
With wisdom power come with birth
Aware of the 'X' of oneself and all the world



All the Total Nature even.

For all answer try to find from His ^{disposition} ~~disposition~~
Have the capacity possibility to learn.

Just because come to term 'when'

'where' with 'whom' by Karma's functions

That are always perfect.

So could escape many pitfalls

Of Life very dangerous even wonderful!

This is far from physical

But the ^{subtle} ~~inside~~ moral responsibility

That naturally framed understood

To Eternity, know? Don't know?

Non-mind-like Law

Except it is perfect - no escape.

Find then much more than that

How to get out of sorrows and pain

That is the purpose of Buddhist men

And women share!

But the Karma beings must

Start by oneself for oneself **first**

There - start! Difficulty!

One has to fight there!

Sound from Australia
(near the end)

Super Ambassador

Dedicated To some in Foreign Office. (Bullshit)

Tomorrow I'll go -

Next year I'll do -

I'll see such and such -

Suddenly, a 'klee-klock' in my head!

This stops me dreaming!

Beautiful dream.

Coming to 'Reality'.

Perhaps not anywhere.

Perhaps and now all.

'That' is the warning Sound
Of the Super-Ambassador
Ambassador Botschdifter.

Of 'the Last Day'!

Lucky enough he let me know,

Hear his coming denied to many

That he ~~struck~~ in a Blow.

Brains divided, life gone.

plus George with
(Pants)
(Chambers) (Bullshit)
Adelaide
SA
Aug. 25th 1990



Even in millions,
Men rarely could see Death coming.
It is silent approaching,
When it touches - finishes! So suddenly.
Good Buddhists wonder
Why they are like that
Those going their way 'inconscious'!
Like water running to the Fall Down
Water fall non stopping.
Many doing nothing good much -
Supposed intelligent beings,
Everyone come by their Karma
Stay by their Karma.
Go with their Karma - They say.

Lucky for the good ones -
Nothing wrong much has done
So they go happy,
With even some goodness
Fall peace,
Go in peace,
No fear of Super Ambassador
Ambassadeur - Botschafter!
Clear conscience never go low.



Last Sound
from Australia
5 Aug 2537-1994
Phra Bannigarith
(Pāṇḍita)
(Chandradomborn)

DHAMMA BE DHAMMA - WELL

Worlds?
Existence?
Nation?
Dreams: Delusion - Being.
Hearing, Thinking, Knowing
with ignorance that cause.
If Buddha's Way arose
in Heart - All clear!
When sins clapping! All!
Darkness - Pain disappear!
Five Māyā groups or Pāpā-Mūlā [?]
Explode Only Dhamma be
End Dualism, Monism, Holy Spiritism
Philosophy. Question - Answer!
Even Buddha, Dhamma, Sangha
Nirvana is Pure Heart/Heart Well,
more or less

Phra Bannigarith (Pāṇḍita)
(Chandradomborn)

5/8/2537-1994

Adelaide
S.A.
Australia



Honour to that Exalted One,
Archant,
the Fully Enlightened One.

Ehre sei ihm,
dem Erhabenen, Heiligen,
Vollig Erwachten.

Shri Bomyarith Pandita
(Chanderabombom)

Song from Australia:
Extra-Extra

Facts not Philosophies;
Or the Little One;
Or Life.

Adelaide S. A.
Australia

23 Aug. 2837
1934

Phu Boonyai
(Pondito
Chantanaomborn)

A little head little hand
Little lambs dangling
With little body joining
The little one!

In all world of little ones,
The
your eyes your mouth
all little cheek and chin;
They look pure innocent.

Many miserable.

Many lucky boys and girls.

When one very little looks at you

Like one forget now all ~~world's~~ suffering!

O! Little one what you will be

What you will be many many little ones?

In their little body little life

Lie in ambush Destiny!



So quiet so deep so dark so secret!
 That makes one ^{try} to see - trouble,
 No one know what will happen Here!
 Except Lord Sees the Buddha,
 And the state of human being,
 Among all worldly being is general,
Now, in the past, the days coming.
 What a powerful Potential there Daring
 In this little face and form innocent
 Lovely that make human love,
 It is frightening the Coil of the Karma
 Of the many past existences.
 Haspessae's "Coil of Iron-Spring"
 It could burst out suddenly
 Or lead, budging slow slow
 The Unknown Deployments of Life.
 With some comedies plenty of Tragedies
The Fable - these little growing to be
 What kind of, in what way, no one know
 Until they came to cremation!
 With the Good the Bad, Right or Wrong

Happy ^{isn't} happy ^{isn't} sorrow or ^{isn't} lost meaning,
All of long years, ^{just} swoop ^{out} swept in one second!
Many could not be ^{ever} in memory of none.
No history!

What then will be Mignon? - Kinderer.
They can not answer only smile
With beautiful eyes.

We also don't know
And wonder about all moving men in the world.

About human life, about all lives.
They flow along as flowing, River
This is Life! - No poor Reason ^{big} explanation
That could produce only errors - even Science
With all the world's philosophies.

It is No-Choice!

If one said "No"

"That" is No-Choice already.

Because you could not choose saying So!
You have to
At sixteen we come to dream, hope, worry.
At sixty we start to learn.

At ninety - if lucky - we look at Past
Frightened! feel the power of Karma, myths or look
Feel lucky - how it could happen like that?
That Life!



Spurred from Australia to the Renaissance of 2537, 1534

At all-time Situation

Plus Bouge, etc.
(Pauze)

Adrian
S.M.

With Confidence in the good especially the First
Two Shamma, one already born, looky,
So super Luck Situations.

This is the beginning of all salvation,
The end of ~~expanding~~ from self-projection.

Lack only Diligence - not much strong,
Good especially the awakening of mind to present -
the most difficult Mindfulness stretched by Lord Buddha,
Sati the exact word - not Sating, "Reaching" - hearing only!

Not least easy Samadhi - few can do - properly.

And Buddha's Bouge - understanding right.

The Three Aspects of the Mind

That we learn from Him. All Shamma to Manana Free - no

And beware of the 3Ds - Death - Danger - Difficulties

for all situations could occur - not overcome.

The stresses of life - inevitable

Man animal all live miserable. This Paalot,

For those born back; with the 3Ws (Wish, when, when)

By the pair of feet known and present one

That determine Destiny - This Situation!

Now happy enough with breathing: Not yet do!

Feeling good enough - not be a difficulties

Could do could go when you like - eyes!

The Lord Buddha suggested 'Don't lose OCCASION

This occasion this SITUATION.

Super difficult truly is
the Way of Salvation
End the Dream of
god-bad-neutral -
Happy or not,
neutral - proton electron,
neutron Extinct (nirodha) from Mind
Delusion of Existence
'Bava' different worlds of illusion
Be awakened one like Buddha,
Because it is much harder for you

Pra Bomyarith Pandita
(Chandrarabombom)





So more intention (karma), with desire delusive

'Vipaka' the results - born, in hope

With CHANCES that change it!

With Probability, Uncertainty, Kalata's 'Destiny' and all!

All in the UNIVERSAL COURSE,

Like in the silent dark night

Billion stars abiding speaking in dark-blue sky

Undisturbed peacefully in harmony & clarity

Waves of wisdom wisdom-mind-delusions,

'Wash' out of these tricks-pretens-names-thoughts-body

And from impossible for the manifestation of 'Bhav' will manifest

All kinds of bees even leaving or yielding ones,

Brushes what the possibilities all these ways and more

All the Five groups natural frequencies

All beings whom you see from ignorance

When mind is reciprocant face

From delusive psycho 'ego' self with the mind body

Find 'Conflicts' admirably.

World 'Problems' impossible!

Nivartna only be, TRUE only be Security

Not the DELUSION or fake ones and more.

Saved from Australia
in 1977
Adelaide Australia
Mrs Rosyarth (Pond?)

The Nearly eternal MAGICAL cycle
OF PAINFUL DREAM
THE ETERNAL.

The turning cycle must turn around
where where among which
But the magical one is simply magic
There no real place or the where about
Happens simply as a dream
With faded place and time
Based only in ^{space} mind!
Beings worldly infinitely blind
Always changing form - names stream,
Running around for no purpose no stopping
This rotation be the ETERNAL DREAM
The EXISTENCE delusive GAVA -

World, life, persons with DARKNESS inside
'Eyes' from Painful power that drive
For nowhere sure! becomes own the blind.
Simply turning around as life returning
Always painful, but charmed by
Of pleasure - strong with Death ^{strong}
Dark inside like in an unfathomable
Whom very very far ends and fight
The blind force needs concept 'if I see'

So 'inside' 'outside' in The pleasure sensations are fire.

Both of them continue forever
The Magical Charmed Cycle

Of blind wandering ITS suffering
Difficult to perceive

From time to time someone
Begin Light Catches ^{one mind ends} happen
But then again to start!
So the Magical cycle of Delusion
As only Dream but act on.



Source from Postcards
Laguna
Yr. Sept 25th
1944

A Little!
From Matter to Form in 3 Wings -
How to be?

Phi
Geometry
(Euler's)

From Matter to Form, from Energy in evolution passing
with Appearance from ^{one} something or other all things,
Life to a true being in form or electron

Range of all time the 3 characteristics ^{appear} =
Proportionate - Natural always as eye - Touchstones
And the Songbird wing out all these all.

Developed by all power by vision and discipline;
Or who will be ones in the future to actually
Who could perceive them as other super.

All animals through all ^{of} ^{the} conditions;
Nor the last ones in the unfortunate
From tops of heaven to hell.

The Probability even to the right wing
Of salvation is mine

Because the Wrongness is mine,
Along with the strong Uncertainty
In this Mighty Flow of Life
Temporal spatial amidst the Century
Unconditional unconditional one.

Like infinite curves spreading with
Large spread as inimitable Vindicta
Speech - super ^{stars} civility

Widely being considered these just that have
Universes of Different being ones.

But truly realize, pass when pleasure found.

All of them striving, each in their own sense sensations
By their own power.

What one can do now in this time situation

Depending on Capacity and Possibility

Sufficient for each one coming with faith

When one bores with the 3 Ws, with ideas

When and where like Down or Boon

According to crises past deeds.

Head now! one breathing could think

Good enough - especially, good.

Many many not at all.

Look at fishes in the pond and ocean

Animal in the sky on Earth and under,

And even many on rocky ones.

In reality Men ^{and} women are not exceptional.

Among all worldly beings in sufferance,

But by honour far born with Capacity, Possibility

Subjected to Space-Time - Persons

One comes to.

Now when the Evil of light spent its half-life

In birth's time of 2534 or today.

Only a little for oneself, a little for others one can do;

If that is that - reversal

If one could truly!

Only one's own think is 'll change the world!

The country - the Man,

Not knowing their misdeeds
Like all frad ones.



Eager in killings aboard crosses
going to hell!

The Way to God is easy for a born-good
Difficult for the not enough,
But never impossible.

Super difficult truly is the Way of Salvation
And the Dream of God-but-neutral -

Happy or not, neutral - from election ^{non-form}
Exist (nirvāṇa) from Mind Delusion of Existence
'Bava' different worlds of illusion,

Be awakened one like Buddha,
Because it is much harder for you

To fight with the Ignorance bigger than
Than with a heavy weight Champion ^{Man} one;
Not even one person will dare,

Try to? - you'll not!

That is the true answer

Then one does a little good to be better

For oneself for others

As one can - if one could

Right, sensible do.

So he is truly super

Deem of veneration - save.

If one said "No"
That's No-choice already
Because you couldn't
choose saying So!
You have to
At sixteen
we come to terms,
Life, worry.
At sixty
we start to learn.
At ninety - if lucky -
we look at feet

Phra Boonjarith Pandita
(Chonburiabombom)





MARK SWIFT SWIFT

Palmer, John

22/10/537

Matter Energy

Reemergence of Matter - In Harmonization with Existing Space

Groups of matter in many locations that light focuses
None of which is in a cell.

Now another reality begin and end - continues space.

Even light from all stars galaxies,

though we suppose just in theory,

It is vast much for it will degenerate - entropy and

Commence. Hence matter - structural particles

In new united galaxies stars atoms!

'Worlds' begin continuing with 'form' results of the unity!

Or worlds begin of kind! Or of agreement one

As change conditions spontaneous process begin!

Of matter is like ghost of TV waves

The World of form circumstances exists along with

Like many others - whenever only in TV

In form - UNIFIED - the form, not spontaneous!

Worldly being - no that proved,

Except most important - with form! in fact.

Proved by them in the film - their words

Into the form - both - only in black!

It proved not that the TV form re-emergence!

On travels - it could be more properly defined.

Yes, more this case - few words in fact

Using it - Open form use sky that is the!

Then, The Total Form in fact is in fact!

Space, not the begin with form and what is in fact!

The UNIFIED form - space in fact!

The UNIFIED form - space in fact!

Galaxies and atoms in fact!

This comes down to the practice of
the Satipatthana with Right Effort or not -
the practice of Ekanga Magga the Only Way
that is the Development of Lokuttara
(Uttaravandana - not of wald dehava) in Activity
in one act of Mind something like O-Jesovi.
So intellectual way is impossible to give the
Lokuttara (Upe-kindly, Uparama) Yana (Super light)
that is Buddha Dhamma at all. This could
happen only the Time when the Practice of
the Noble Way is successful - in one Act of Mind
like a Lightning or Enlightenment; and it is



yang yang difficult - if not impossible, because
 like all Sanikta in conditional - would
 it depend on many conditions like Probability
 Man's (Pavani as it all) and Time and
 the Five Energies (Phen) or (Bala) ^{Setia, Vira,}
 Sati, Samathi, Panya, - how much strong - and
 the Lines of Nature or what kind of man
 with natural Kilesa (nature of worldly being):
 Raja, Raja, Maha (Greed, Hatred, Confused mind)
 or the low Purusha had said - for
 example - if one possessed the Five Energies
 very strong, and the three Kilesas (disturbance
 of mind) natural for Pathingana (the walking)
 also very strong, that one will come to
 the success of the Empire (Kshatriya) (Kshatriya)
 with little hindrance ~~but~~ but with difficulty, much
 (strong effort and pain) etc.

I just give here an example - In India
 - about 2-6 years ago the great Versatile
 Sompho Raja (Supreme Versatile) of Thailand
 (Prince and uncle of this King Rama the 9th)
 visited Chongma (North of Thailand) and came
 to a little Viet An (effort temple) in one district
 where I lived, he gave explanation of
 the Line of Chongma (Pattanasamphapishas)
 in a long discourse, at that time I was

young - must have about 5 years in robes
and I could not keep quiet because of fear
so I asked his permission and apologized
but also I said "Please I ask your
high honour the vicar to speak" I
said that Patrasampulista is best
convention - Only That! (and I struck rudently
strongly the floor of the hall that was bamboo
- justifying vicar's loud snore)
Immediately - instead of being angry -
He laughed 'Right! Right!' and didn't ask me
explanation either - Immediately also I
received that 'He was (was) a meditative - monk!
not only today thinker in the world!
Hearing! Seeing! Knowing! idea - Right
with Lord Buddha's Way - could explode Buddha
Existence (A projection of omni (atta) created
in emotions up by unjust ignorance the
Cause of Existence illusion of mind that
Puts the 'I' (ego) 'self' 'person' (I) into
with the Five gates (Khandas - but
at the same time simultaneously) justify the
God - 'I', the Other (atta, whom, self,
Self - God - God - Creator, spirits
that all fruit chara believe from old
stone age time can go in religion) and now



in the coming of the white of the 'Leaves' (Sohle)
 in Buddhism for - interpenetration up to the 1000th
 (Shinji) type from Ranga (perfect) even in (Heart)
 The last Buddha and 'Sati' (manifested as 'deity -
 knowing one!' 'knowing' - knowing only!) you Amakulawara
 The Five Dharmas (Egas Dharmas) the form-ful
 Nature Five (Dharma) - no - Spangue; or
 Sati - the Heart!

The Heart of Sages; King (u Sati - mind-fulner); the
 Last Buddha Gotama, explained in had Shinji
 to the Lawrence (Pine Mountain of Magachi)

(Pine mountain - all you concern with
 the great, drop down; all concern with the great
 drop down; all concern of the great - drop down!
 Sincerely, could offer to become Arachata in
 one. Khannetta (art of mind); or in the last Shinji
 one possible been (insertion) who could be Arachata
 the last one! * May offer to be Arachata - when you see
 or offer (origin) - drop down - seeing only, transcending
 - in the eyes - the greater become a the Heart (Arachata)
 The last Shinji you direct to Arachata to
Arachata * Shinji and all concern with
 the Five Dharmas of the 1000th - only;
 (Name form). This is the Sati in action - is
activity in action.

Hofu-ya; are well
 From Shinji-ya
 (Pine-ya)
 (Shinji-ya)

Sati stop the Māra!
The Heart of Super Way
(w/ Sati - mindfulness)
The Lord Buddha Gotama
explained or had taught
to the Rayman
(Prime Minister of Magadha)

Phra Boonyarath Pandita
(Chandrarabhorn)



T. Herberton Hokkaido, S.H.

October 2, 1943 - 1944

Addressing to you, E. Beavis.

I had wondered for many days about your silence, and had meditated and sent loving kindness to you in my everyday meditation to all worldly beings and to some I know well, in this meditation that were like Vicks show where I could see being passing first my life from the cradle to being with relatives friend in the first year in school, monks discipline. Perhaps your meditation ^{was all day long} is an advanced stage you have been thinking of me, also. The tragic accident also that had come to you - the same kind arrives to about 2 million people in all the world everyday as you could see in TV.

The natural three characteristics of life at any time and place predicted by Lord Buddha. 1. Quiescence (Suffering) Quiescence (No fix eye self with any kind of body mind life form, top of head down to ball. This Quiescence could be known only by all Buddhas in the past present future and their disciples. Perhaps you forget about that. 2. All events in all organisms go on like that at each "around" or each "round" from top of towers down to bottom of hole.



This is in 'the First Noble Truth' realized and practiced by all Buddha and some Buddhists, know but only in words without comprehension, without enlightenment of meditation.

That 3 things are Suffering for with as all at any time, but by ignorance, conscience, distractions, pleasure, men pay no heed, have no knowledge of What, that is Power to diminish them all from heart and mind and remain in splendor with Wisdom; In fact this would be only with those who are successful with their Buddhist meditation.

When I came to Australia first time in 1974 and went to live in Moolumbidgee just North of Wodonga and met my first time some months later, I saw a lonely stranger appearing living in a shabby room among International Western Hippies up the beautiful mountains and forest. At that time I had heard to find Three's World Signs in to Three's.

1. Death / 2nd Danger / 3rd Difficulties
to be avoided by, They are like 3 steps.
(marked swift Samurai) that jump over you
sideways, when from either, don't know!
(just 3 part on one line 1st Dennis target;
(help me) (in last preliminary exam. I send

loving-kindness meditation to them from that time
to today getting them share my insights that are
spiritual-able features; as usual keeping Buddhist
meditation.

Buddhist learning and practices or meditation
mean Wisdom, the realization of the end of
Real Pain, freedom instantly with its five senses
(Ignorance egoism) if my see connected with the temporal
changing but mind life of all kinds; even the unseen on
that worldly feeling of happiness or you time
or with mind. It means purification of mind
from gross that hated delusion (Ignorance), Real
conscious Real Pain.

This real end of Pain and its causes could
only happen to you if you meditate, right!
You catch waves you catch Zero! see every
Zero second, you catch (Impersonal), so! catching
So with all Physical material theories
movement, change, happening, never comes up
with your catching, grasping hand, like a snake
mouth! Only water there! the HO constant
The PURE Nature there only exists
(in operation of different space time - treatment
even Environment exists what?)
By right meditation when the head of snake (ego, self
I - not I - who, he, he) is in side with the delusion
or head of Ignorance is off, so all Real Pain
(by Ignorance disappear with) material worldly pain
physical, social, political, economic, even Communist have
no effects anywhere - no world disturbance religious of all kind
Real Pain with from Ignorance will only be liberated from Ignorance



Without True Wisdom of all Goodness
 enlightened on the mind or heart - meditation being
 fearful, various sufferings are inevitable!
 I think not often enough of these 3 Sighs
 but often I try, and I try to imagine if the
 situation came to me, like it came to you or
 to anyone, even those most terrible things like
 sickness, death, accidents, what I could do?
 'Find all (concern!) continuously in my mind on
 meditation. That is the heart of knowing, only
 when knowing! (Love thinking), repetition! Rest
 in the mind continuously until it 'works!',
 'cesses' exists - world ignorant Pain exists
 same time - ends desire for attachment
 or grasping with, to be freed of Delusion and Pain.
 Not in another way, Cessation exists - realizes Nirvana the True State
 Natural Dharma, (invariably) ^{and} that
 only could be Security. The fated normal
 could not be, like fated, money, relatives, friends
 Or at least, report the word Buddha
 Dharma, Sangha, Nirvana in you heart continuous!
 Or share the present, breathe, in meditation
 like you could do, ^{with help} ^{with help} being only or
 'knowing' - just with it - how give up, just
 it works! 'cesses' exists, exists of infinite Pain
 in the TRUE DHARMA True, Immortal Dharma
 natural State, not the world of Delusion of
 I, not G-Wh, he, she, it, not G- and the World
 imagination of worldly beings, ^{how is found?} ^{how is found?}
 Standing to give ^{how is found?} ^{how is found?} the best
 (Please see next page)





Advisory Somdet Phra Vanarat (Junda Brahmagutto)
Wat Bowonniwet Vihara, Bangkok
Dr. Phra Shakyavongvisuddhi (Anil Sakya)
Wat Bowonniwet Vihara, Bangkok
Phra Win Siriwatthano
Wat Rakhang Khositaram, Bangkok
Air Chief Marshal Yuthapong Kittikachorn
Thippaya Kittikachorn
Associate Professor Suchao Ploychum
Azzam Boksmati

Translator Anong Lertrakskun
Kotchnipa Chinnabanchorn

Editor Thippaya Kittikachorn **Editorial Assistant** Viset Srichetta **Logo Design** Natthaphong Piyamaporn **Cover Artist** Suwit Tangsombat **Cover Design** Anek Ua-Karunwong **Editorial Department** Supansa Benjathepanan, First Lieutenant Chuan Supapiboon, Kanthong Kaewchupaphong, Amnuep Thapsawat, Kasinee Saeheng, Paisan Cayon, Ladda Subenavin, Wanpen Pakinamo, Emmika Notsupha, Siraphon Phonwongsa **Photographer** Kiratikun Tangwarasiri, Surapong Wongmainoy, Philip Thornton

Publish by Salapimpakarn 9/609 Krathum Lom Soi 8, Phutthamonthon Sai 4 Road,
Krathum Lom Subdistrict, Sam Phran District, Nakhon Pathom Province 73220
Tel. 061-2325928, 098-298222 Fax : 02-429-2452
email : salapimpakarn@gmail.com

Mind Purity

Dhammas Purity

Plus Boonjavitth Pandits



