



The Last Writings

Luangpor Khamkhian Suvanno

The Last Writings

ສຳນັກ
ຂໍສະແດງ
ອະທິບາຍ

Luangpor Khamkhian Suvanno



In Gratitude to Luangpor Khamkhian

- 10 -

The Last Writings

Luangpor Khamkhian Suvanno

www.pasukato.org

ISBN	978-616-616-095-6
Translator	Kulaya Apirachkul
Reviewer	Phra Kittikhun Katavanno
Editors	Disciples of Luangpor Khamkhian Suvanno
Book design	Lolutayee
Illustrator	Lolutayee
Proofreader	Phra Kittikhun Katavanno
First Edition	August 2024
Publisher	Wat Pa Sukato Moo 8, Ban Mai Thai Charoen, Tha Mafai Wan, Kaeng Khro, Chaiyaphum 36150

Printed in Thailand.



Handwritten signature in Thai script.

Preface

In early 2014, Luangpor Khamkhian fell seriously ill for the last time. Previously, he had been ill to the point of being hospitalized in 2006 due to lymphoma. During his final illness, he had a tumor that obstructed his ability to swallow. After just three radiation treatments, his windpipe became blocked, preventing him from breathing. Consequently, he underwent surgery to create an opening in his throat (tracheostomy) to help him breathe. From then on, Luangpor had to breathe through this opening, which made him unable to speak. He had to communicate with others by writing.

Although Luangpor could no longer give Dhamma talks or speak, his need to communicate through writing resulted in a large number of journals left for disciples after his passing. In these journals, he not only wrote about his illness but also shared useful Dhamma for the disciples. In fact, even when describing his condition, he was conveying Dhamma teachings to us, such as:

“An excellent illness; when unable to swallow, the doctor performed surgery, and when unable to breathe, the doctor also operated. Receiving food through a feeding tube into

the stomach, there is no word to explain how the taste of food is. This is pure *paramattha* (the ultimate reality). Even while lying down, I can be full. It is excellent.”

As time passed, Luangpor’s condition did not improve, leading him to believe that he would not live much longer. However, he did not worry about it, as mentioned in his journals, “Now preparing for death only, it is enjoyable.”

He taught us to realize how to maintain our minds when seriously ill by showing us through his example. At one point, he wrote, “Exhausted because the illness causes exhaustion, but the mind is with *tathatā* (suchness); as it is. Not taking exhaustion to be myself, Dhamma guides me to live. There is only letting go. Sometimes unable to breathe, I enjoy the state of death. I never fear death, but others are bothered. When it is time to sleep, they cannot sleep.”

In these journals, Luangpor also left instructions for his funeral arrangement, emphasizing simplicity and meaningfulness in Dhamma. This greatly benefited the disciples, at least preventing any disputes over how to properly conduct the ceremony for him.

There are many more stories that he wrote about in the journals, such as his Dhamma teaching experiences, his views toward particular disciples, and how things were going at Wat Pa Sukato. These are worthy of contemplation.

Apart from conversations to interact with disciples, Luangpor freely wrote these journals, depending on whatever came to his mind. Some entries are several pages long, while others are short with a few sentences but deeply meaningful, like “Seeing suffering leads to being free from suffering”.

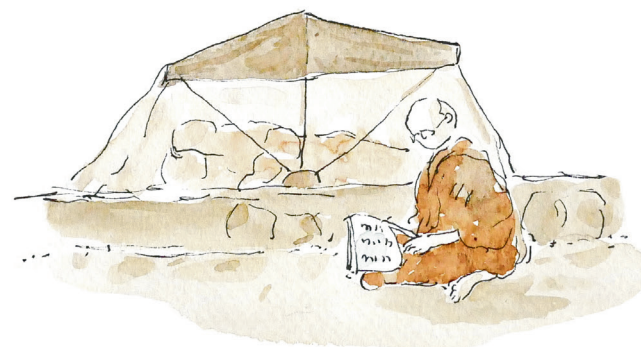
He wrote his final entry on July 22, 2014, with a part saying, “Indebted to friends for their help, I do not know how to repay them. The monks and the laity are all good people whom I greatly respect. My health condition never improves and requires constant supportive care. Even breathing becomes challenging, bringing me closer to death. Still, I remain heedful. I wish to die at the temple, not in the hospital.”

In the early morning of August 23, 2014, Luangpor had difficulty breathing because the tumor pushed against his lower windpipe, nearly blocking it. Despite the caretakers’ efforts to resolve the situation, nothing could be done.

However, Luangpor remained mindful and wrote a note to the caretakers, saying, “You all, let me die.” After handing over the note, he closed his eyes and took his last breath. That message became his last words.

On the occasion of the 10th anniversary of Luangpor’s passing, the disciples decided to publish these journals. They are considered his last writings, which those interested in Dhamma should learn and reflect on, at least to cultivate *appamādadhamma* (heedfulness), acknowledging that no one can escape illness and death. Thus, everyone should practice their minds, being ready to encounter these realities with peace of mind, following Luangpor’s example. We should not let time pass uselessly, as doing so would be considered extreme heedlessness.

Phra Paisal Visalo
June 25, 2024





Contents

The Patient's Talk	9
Looking Back on the Dhamma Path	41
Dhamma Practice in the Old Days	43
Teaching Meditation	51
The Cultivation of the Mind	59
The Excellent Illness Experience	61
Editors' Endnotes	66

The Patient's Talk





March 27, 2014

The disciples of Luangpor Teean have heard him say that the arising and ceasing of *rūpa* (physical form), *nāma* (mind), and *nāma-rūpa* (mind-created form) are inherently valuable. If there is nothing to be, there is no need to be anything. Not being anything with anything is the end of all suffering.

ถูกตีด้วยขวานที่ขวานผ่าตัด
ขวานที่ขวานผ่าตัด อากาศที่ตัดตัว
รูปนามนามรูปที่ตัดตัว
ไฟที่ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้
ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้
ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้
ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้ไหม้

คนไข้
คนไข้คนไข้คนไข้คนไข้
คนไข้คนไข้คนไข้คนไข้คนไข้
คนไข้คนไข้คนไข้คนไข้คนไข้
คนไข้คนไข้คนไข้คนไข้คนไข้
คนไข้คนไข้คนไข้คนไข้คนไข้

April 5, 2014

The patient is complaining. At this time, *dhātu-khandha* (physical body) is less reliable. Breathing through the tube is limited, indicating a critical condition. However, I can still live by the guidance of Dhamma.



ករណីពេទ្យដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ
 បំផុត គឺជាអ្នកដែលបាននិយាយ
 ដែលបានប្រាកដថា គាត់បាននិយាយ
 អ្វីៗដែលបាននិយាយ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ

April 7, 2014, at 6:00 p.m.

This illness is clearly caused by fighting against
 forest fires, and dealing with fields of overgrown
 grasses. I have never committed any wrongdoing.
 I transformed overgrown fields into a forest, with
 diverse species of trees covering the temple.
 I fought against the hardships of forest fires in my
 old age. Even in death, I will not regret my life, being
 proud with a pure heart.

ច្បាប់ដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ
 ក្នុងការសង្កេតឃើញ ឬប្រាកដ គឺជាអ្នកដែលបាននិយាយ

Dhātu-khandha is beyond treatment. It is *tathatā*
 (suchness); as it is. Now I live with letting go. I can
 either enjoy the state of death, or not be anything
 with anything. Sometimes, I sense that the body has
 already died, but it has not. However, if death does
 occur, it is fine. Others will no longer be bothered.
 I have never feared death.



၂၆၀၂၀၂၀၂၀၂၀၂၀
 ၂၆၀၂၀၂၀၂၀၂၀၂၀
 ၂၆၀၂၀၂၀၂၀၂၀၂၀
 ၂၆၀၂၀၂၀၂၀၂၀၂၀

Nothing in *dhātu-khandha* is reliable; thus, there is no need to rely on anything. Sometimes, even with eyes open, I see nothing at all.

Talking with Luangpor Sommai Thammapalo

“Luangpor Khamkhian will remain in this world, never dying. May you stay in this world.”

The Venerable preceptor also underwent surgery to create an opening in his throat (tracheostomy) to help him breathe, but he passed away while sleeping. It was likely because the blanket covered his breathing tube. The attending monk was asleep and unable to help. Life is impermanent; death is permanent.

၂၆၀၂၀၂၀၂၀၂၀၂၀
 ၂၆၀၂၀၂၀၂၀၂၀၂၀

၂၆၀၂၀၂၀၂၀၂၀၂၀
 ၂၆၀၂၀၂၀၂၀၂၀၂၀

[illegible][illegible]

ਪ੍ਰਤੀ ਨਿਰਾਪਣ ਅੰਕ 502/17700
ਮੁਲਕ

April 17, 2014

Songkran is the traditional New Year's Day for ancient people, a time when elders give blessings and merits. I, now in old age, have performed virtuous deeds for a long time, having been ordained with true faith, and free from any wrongdoing. With such pure goodness, may blessings be passed down to the descendants. May you succeed in the goodness of earnestly practicing until reaching the ultimate Dhamma in Buddhism, which is *magga* (path) and *phala* (fruition) in this present life.

April 24, 2014, at 12:20 p.m.

Talking with Luangpor Mahalai Kosago, Phra Ajahn Anake Techawaro, and Phra Ajahn Niwon Thanayano

I bid farewell to each and every one of you.
Dhātu-khandha may not last much longer, but true
friendship will remain forever.

“There is no leaving; we will remain together for eternity.”



May 11, 2014, at 1:28 p.m.

1. Ajahn Paisal is the head of the monastics.
2. Dr. Prasat is the head of the laity.
3. Monks from the three temples are committee members.
4. The village headman and all villagers are committee members.
5. Replace funeral chanting with Dhamma talks.
6. Ajahn Tum and Ajahn Nose are to give Dhamma talks for no more than three days.
7. Ajahn Songsilp is to give Dhamma talks.

Changes can be made if appropriate. A new draft is also possible.

- [illegible]

[illegible]

May 16, 2014, at 7:20 a.m.

Vipassanāpakilesa (imperfections of insight) during the beginning of Dhamma practice with Luangpor Teean brought about happiness, knowledge, and wisdom. Luangpor Teean compared this experience to a mountain frog that had never found water. Upon discovering a little water in a coconut shell, it cried out with joy, believing it had found a habitat. Unaware that larger sources of water existed in ponds or swamps, it refused to leave the water in the shell, becoming deluded by this small amount. Thus, it missed the opportunity to find water in ponds or swamps.



ແລງຟ້ອນໄຫວນັ້ນໃນເວລາທີ່:

ກີໂອມໄພນາດ ພອດທ່ອດູຫົວໄຂ
ທິນທ່າ ທະນິກມາ ຫຼື ໂອກມີຈິດວາ ວ

ຈິນຄວັນໄພ ພອດທ່ອດູຫົວ
ຈິນຄວັນ ກິຈັດວິນິດວິນິດ

ກິຈັດວິນິດວິນິດວິນິດ ພິມທະ
ກະທິນໄພ ຫຼື ໂອກມີຈິດວາ ວ
ດຳພິນໄພ ພອດທ່ອດູຫົວ ໄຂ
ທິນທ່າ ພິມທະ ພອດທ່ອດູຫົວ
ພອດທ່ອດູຫົວ ພອດທ່ອດູຫົວ
ພອດທ່ອດູຫົວ ພອດທ່ອດູຫົວ

May 28, 2014

“Luangpor, which part of your stomach is hurting?”

The pain is all over. I have realized that my illness is beyond treatment and have let go of it. I will return to the temple and let go of *dhātu-khandha* there. This is my decision. Living this life has been worthwhile. All are my own actions—hard work, aging, and putting out forest fires until they are overcome. I transformed overgrown fields into a forest full of trees and built a wall around the temple, covering 500 rai, over 20 years, along with the trees all over the temple.



ដំរើក្រវាត់ចេញទៅ
 ត្រូវបែងចែកទៅទីនានា
 ទទេទៅទីនានាទីនានា
 ទទេទៅទីនានាទីនានា
 ត្រូវបែងចែកទៅទីនានា
 ត្រូវបែងចែកទៅទីនានា
 ត្រូវបែងចែកទៅទីនានា

June 29, 2014, at 6:30 a.m.

Just keep letting go, like the Chao Phraya River. Streams from both small and large canals flow into the Chao Phraya. The river then channels all that water toward the sea. Letting go is as great as the Chao Phraya River.

ដំរើក្រវាត់ចេញទៅ
 ត្រូវបែងចែកទៅទីនានា
 ទទេទៅទីនានាទីនានា
 ទទេទៅទីនានាទីនានា
 ត្រូវបែងចែកទៅទីនានា
 ត្រូវបែងចែកទៅទីនានា
 ត្រូវបែងចែកទៅទីនានា

July 5, 2014, at 2:50 p.m.

Having cancer that cannot be cured ensures my death. Whether it will be slow or fast cannot be determined. At this time, treatment is provided as available. Ajahn Tum and Ajahn Nose are the regular caregivers, but doctors also visit occasionally. I bid farewell to everyone. I will surely die.



ឯងគិតថាខ្ញុំគឺជា អ្នកដែល
 រស់នៅក្នុងពិភព ក្នុងពិភព
 ឯងគិតថា ខ្ញុំគឺជា អ្នកដែល
 រស់នៅក្នុងពិភព ក្នុងពិភព
 ខ្ញុំគិតថា ខ្ញុំគឺជា អ្នកដែល
 រស់នៅក្នុងពិភព ក្នុងពិភព
 ខ្ញុំគិតថា ខ្ញុំគឺជា អ្នកដែល
 រស់នៅក្នុងពិភព ក្នុងពិភព

ឯងគិតថា ខ្ញុំគឺជា អ្នកដែល
 រស់នៅក្នុងពិភព ក្នុងពិភព
 ខ្ញុំគិតថា ខ្ញុំគឺជា អ្នកដែល
 រស់នៅក្នុងពិភព ក្នុងពិភព
 ខ្ញុំគិតថា ខ្ញុំគឺជា អ្នកដែល
 រស់នៅក្នុងពិភព ក្នុងពិភព

July 5, 2014

Talking with Luangpor Pramote Pamojjo

Having cancer, an incurable illness, ensures
 my death. Whether it will be slow or fast cannot be
 determined. At this time, I need to live in isolation (due
 to illness) and am unable to welcome Ajahn Pramote.
 I bid farewell with respect.

“I bow down to Luangpor. Although Luangpor’s
 body can fall ill, Luangpor still shows the disciples
 how noble a well-cultivated mind is.”



များတော့ကံကောင်း
 ဒီနေ့မလုပ်ဘဲလို့လို့လို့လို့
 နဲ့ တကယ်လုပ်တာတွေက
 ပိုမိုအားရစရာတွေ
 မရှိဘဲအားရစရာတွေ
 အားရစရာတွေက
 အားရစရာတွေက
 အားရစရာတွေက
 အားရစရာတွေက

မိမိကံကောင်း
 အားရစရာတွေက
 အားရစရာတွေက
 အားရစရာတွေက

July 6, 2014

Breathing through a metal tube, my voice has
 been cut off by the doctor. I no longer smell. The food
 delivered through the rubber tube has no flavor. This
 is *paramattha* (the ultimate reality), an unfamiliar life,
 where nothing functions at all. It is enjoyable. Thank
 you, everyone. I bid farewell before my death.

July 9, 2014, at 12:50 p.m.

Having cancer,
 a serious illness,
 ensures my death.
 Whether it will be slow or fast
 cannot be determined.
 I bid farewell to everyone.

[illegible]

I have been ordained with faith, loving temples. I built the temple to facilitate various activities. When I was younger, I trained groups of 500 students at a time and many schools sent their students for training. I have lived a worthwhile life. For the past 10 years, I have not accepted invitations to go outside, nor visited anyone's house for meals and enjoyment. I only stay within the temple, not because I dislike anyone. I love monastic life. Even after death, I will still love this way of life. Please do not display my image at other locations for the purpose of advertising events. My image should only remain in the temple; do not take it outside. Please do not use it in any inappropriate ways. Even after death, I will still love the life I once lived.



For a good person, the Dhamma
is the guide. The Dhamma is the
light. The Dhamma is the
truth. The Dhamma is the
path. The Dhamma is the
way.

July 26, 2014

Choose righteousness
and let Dhamma guide us.
Delusion is incorrect.
Non-delusion is correct.
Suffering is incorrect.
Anger is incorrect.



From the
softest
one

August 23, 2014

You all, let me die.



Looking Back on the Dhamma Path



Dhamma Practice in the Old Days

July 1, 2014

In the past, Dhamma practice was not regularly taught in temples. As Luangpor Teean's disciples increased, meditation courses began to be conducted within temples for 7 to 10 days or sometimes even a month. The teachings were practical which allowed practitioners to experience various symptoms and also provided valuable lessons for instructors. Moreover, the practice was led by Phra Ajahns. When a large number of practitioners attended, they were divided into small groups, each under one Phra Ajahn's supervision. Some experienced bodily stiffness, unable to move their hand away from their chest. The solution for such conditions involved discussion about their backgrounds and teaching in a way that challenged their understanding, particularly for those who experienced a *nimitta*¹, *vipassanā* (imperfections of insight), or *cintā-ñāṇa* (knowledge resulting from thoughts). These experiences provided many significant lessons for the instructors.

There was a practitioner who experienced an inner entrapment of the mind. Once, Poryai Kan, an elderly monk from Ban Pong came to practice at the temple.



His hand became stuck to his chest while practicing rhythmic movements. That day, he missed the morning chanting and skipped a meal, so I went to check on him at his *kuṭi* (monk's dwelling) and saw his hand stuck to his chest. He asked for help, saying he was unable to move it. Despite his efforts to stay calm, spreading loving-kindness and merit to other beings, it did not help. I talked to him, asking about his family and engaging him in an argument that challenged his perceptions. After a back-and-forth argument, he suddenly raised his hand from his chest. I saw the action, but he had not yet realized it. When he finally noticed that his hand was free, he laughed. This experience is called inner entrapment of the mind.

Later on, there was a case of Kamnan Peng from Nong Han, who experienced *vipassanā*—a delusional belief that he knew everything and was perfectly good. Previously, one of his shoulders was lower than the other. He came to practice in his old age and told me that his shoulders became even. However, upon looking, it was clear one side was still lower; they were not yet aligned. He tried to prove it by tying a rope to a tree branch to measure his shoulders. He walked back and forth, insisting the measurement was correct. He said he would go to spread Dhamma in Nong Han district and the villagers would come with

dozens of vehicles to pick him up, arriving at the front of the temple at 5 a.m. He carried his alms bowl, waiting in front of the temple, but no one came. I led him back into the temple and helped him overcome this condition, known as *vipassanā*. Then, he finally believed me.

Another case was Luangpor Somjit, a retired teacher from Borabue who had built pagodas and temples, accomplishing everything he undertook. When practicing, he also tried to achieve success. However, he experienced a *nimitta*, believing that he was wearing a monk's robe fully covered by lotus flowers. He asked a monk to call me, but upon arrival, I did not see any lotus flowers at all. He said, "Ajahn cannot teach the person who has a highly cultivated mind." Despite my explanation, he did not believe me and insisted that I had to bow down to him. His threats were frightening, but I gradually resolved the situation.

Sometimes, instructors taught only by memorizing what they learned from Luangpor Teean, without gaining the real experiences in Dhamma practice. They focused solely on the body without reaching the mind. Teaching must include guidance on how to mentally let go. Letting go allows us to overcome all symptoms, like the Chao Phraya

River flowing from the highlands, carrying everything in its path down to the sea. Regardless of both small and large canals flowing into it, the Chao Phraya remains unshaken. It is not necessary to focus on the *Sutta* (discourse), “Possess diligence to burn defilements, awareness, mindfulness, and the ability to detach from worldly satisfaction and dissatisfaction.”² Letting go happens immediately, without following the *Sutta*. This is the cultivation of the mind.

Luangpor Teean realized the truth of Dhamma, seeing thoughts as if someone was commanding him from behind. He intently observed them without yet practicing the 14-15 rhythmic movements. As symptoms arose, he saw the arising and ceasing of *rūpa* (physical form) and *nāma* (mind). Luangpor Teean said, “The Buddha cut his hair once, and it never grew again.” He continued, “It was like feeling around with my hand until I found a door and opened it wide, crying ‘Oh, oh, oh, it is right here!’ as if I could turn the world upside down.”

Later, Ajahn came to test Luangpor Teean’s practice, asking “How are you, man from Chiang Khan?”

Luangpor Teean replied, “It is nothing.”

Ajahn said, “Go back to the meditation room”

After that, Ajahn asked, “Is salt salty?”

Luangpor Teean responded, “Salt is not salty when it is in the container.”

“Is chili spicy?”

“Chili is not spicy while it is still on the plant over there.”

Ajahn continued, “Suppose I was in Si Chiang Mai, and you were at Wat Rangsi³. If I called you to come, would you come? But on the way, there was a wounded tiger, not dead yet, stumbling around, ready to attack anyone who passed by.”

“If Ajahn wanted me to come, I would come.”

Ajahn asked, “Wouldn’t you be afraid that the tiger would bite you?”

Luangpor Teean answered, “I might be able to kill the tiger.”

Ajahn responded, “Out of hundreds or thousands of people, there is only one here.”

Luangpor Teean was neither pleased nor anything else.

In the past, teaching Dhamma involved using examples related to addictions like cigarettes, betel nuts, and the addiction to ignorance and delusion. The concept

of World No Tobacco Day did not exist back then. When talking about quitting cigarettes and betel nuts, people would become very angry, and some even used violence. Luangpor Bundham's mother once said, "If you do not let me chew betel nuts, you might as well not let me eat rice." In response, he told her, "Mother, you raised me without feeding me betel nuts." Through his continuous teaching, she was able to quit. Her cheeks became flushed with improved blood circulation. She enjoyed her meals; her tongue regained a better sense of taste. She gained weight and became healthier. As more people quit smoking, their health significantly improved. I taught them in a friendly manner, avoiding causing any frustration. Even if some might come as enemies, I remained unshaken. I have dedicated myself to upholding Luangpor Teean's teachings as a meditation monk, following his path.

At this time, I am a seriously ill monk, having an incurable cancer that ensures my death. When I die, I insist that my funeral must not be combined with meditation courses; conduct them on separate occasions. The cremation should be simple. As I am a poor monk, an extravagant ceremony is unnecessary. Let monks from the three temples—Sukato, Phukhao Thong, and Phu Long—jointly decide on the arrangements. Cremate my body at

Wat Phukhao Thong's crematory; do not set up a temporary funeral pyre. The monks will serve as hosts of the ceremony. After cremation, collect my ashes and bury them under the Chan tree in front of Sala Nam Sai before dawn, away from the eyes of laypeople. If there is to be a funeral chanting, have it be a Dhamma talk instead, with Phra Paisal as the lead monk. I wish to die at Sukato and then have my body taken to Phukhao Thong for cremation.

I have lived a worthwhile life, without engaging in any bad deeds or wrongdoings. I have always done good deeds with a pure heart. All my goodness belongs to the forests, rivers, land, and air. Do not make merit to ask for good things. Do good deeds through your own effort. Now, I do not have enough energy to keep writing. Let me stop here. If I regain my strength, I will continue writing about meditation and *parivāsa* (monastic probation). There are still many untold stories, some even involving risks of death.





Teaching Meditation

July 5, 2014

At Wat Pa Phutthayan, teaching meditation activities were conducted. Phra Ajahn gained many lessons from dealing with the various experiences of practitioners. There were both funny as well as life-and-death situations resulting from their Dhamma practice. The teaching was practical and conducted in a befriending manner. In the early days of teaching, with Luangpor Teean as the headteacher, the disciples followed and learned from Phra Ajahn through real practice, not just memorization.

In the past, practitioners had to practice on their own without any formal teaching, as during Luangpor Teean's time. Luangpor Teean did not always visit every temple to teach Dhamma. Instead, his disciples would follow him to learn. In those days, the teaching involved examples related to addictions, such as cigarettes and betel nuts. There should not be any arahants addicted to such things. However, the teachings also included many funny lessons.

For example, Luangpor Kan, who came to practice in his old age, experienced inner entrapment of the mind. His hand became stuck to his chest, unable to move it away. He missed the chanting and skipped a meal, so I checked on him at his *kuṭi* and saw his hand stuck to his chest. He asked for help, saying he could not move it. I approached him, asked about his family, and engaged him in an argument that challenged his perceptions. Eventually, his hand was free from his chest.

Another person was Luangpor Peng from Nong Han district in Udon Thani. His shoulders were uneven, with one higher than the other. He had a *nimitta*, believing that his shoulders became perfectly aligned. He proved it by tying a rope to a tree branch to measure his shoulders. He walked back and forth, insisting the measurement was correct, but I saw that his shoulders were still uneven. Moreover, he felt a strong *pīti* (rapture), believing that villagers from Nong Han would come to pick him up to declare him a holy person. The vehicle was supposed to arrive at 5 a.m. He carried his alms bowl to wait in front of the temple, but no one came. I led him back into the temple and gradually helped him until he overcame his condition.

Another case involved Luangpor Somjit who experienced a strong *nimitta*. When he was a layperson, he had accomplished everything he undertook, including

building large pagodas and temples. When practicing, he also tried to achieve success. However, he experienced an intense *nimitta*, believing that he was wearing a monk's robe fully covered by lotus flowers. He called me over to see it, but I saw no such lotus flowers. He said, "Ajahn's Dhamma level is not equal to mine; Ajahn cannot teach me." He forced me to bow down to him. Gradually, I managed to help him overcome his condition.

Dhamma teachings were conducted at various temples for 7 days or up to a month. At Wat Tham Sena Phatthanaram in Udon Thani, it took place in a newly established outdoor area with 2 pavilions, sufficient for morning and evening chanting. I practiced walking meditation under the sun with Luangpor Boonlam. He was a fierce person. His brother had him ordained, but after ordination, he only thought about disrobing. During walking meditation, he asked for permission to disrobe, saying, "I did not ordain to practice anything; my brother just had me ordained." He kept thinking about it. While walking back and forth, he approached me again with the same request. I taught him to observe his thoughts and not always believe them. After continuing his walking meditation, he eventually stopped and bowed at my feet, saying, "I see the thoughts now. If Ajahn had allowed me to

disrobe, I would have killed someone. After disrobing, I had intended to get a gun from my son and shoot that person dead. I would not have remained a monk until old age.” Luangpor Boonlam was from Nong Khai. When he later passed away, I was invited to preside over his cremation ceremony. This is a teaching in the way of befriending.

Additionally, there was the case of Ajahn Boonchan from Udon Thani, who came to practice at the temple. His intense focus on *vipassanā* (insight) caused him to experience a strong *nimitta*. He spent the entire night doing walking meditation on an overpass. When the police spoke to him, he taught them, “You cannot stop the sun from rising and setting.” The police escorted him to Wat Sanam Nai. I then took him back to Wat Pa Phutthayan, located on laterite soil, which was very difficult to dig. However, to help him, I asked him to dig and build a toilet there. After digging about a meter down, I told him it was the wrong spot and to shift to another location. Digging until he was drenched in sweat helped him recover. In Dhamma practice, there must be a principle of making difficult things easy, which involves mentally letting go.

Luangpor Teean (before ordination) was criticized by his wife after the Kathin ceremony at their home. When the event was over, his wife asked,

“How much will we pay for the folk singers and the films?” Luangpor Teean became very angry and distressed.

His wife responded, “Why get so upset over a simple question? It is normal for a husband and wife to discuss such matters.”

Consequently, Luangpor Teean left home for Dhamma practice. Once he focused on practicing, he saw thoughts as if they were commanding him from behind. He paid attention to these thoughts, and there arose the complete cessation of *rūpa* (physical form) and *nāma* (mind), known as the state of cessation, similar to cutting hair once, and it never growing again. This signifies the ending of *bhava* (becoming) and *jāti* (birth).

At that time, Luangpor Teean was still wearing shorts. A scorpion fell on his leg, and suddenly, he recognized the detachment between *rūpa* and *nāma*, realizing they were unable to affect each other. He experienced *vipassanā-ñāṇa* (insight knowledge), like feeling around with his hand until finding a door and opening it wide. He cried out,

“Oh, oh, this is how it is!” He completely transcended his former state of mind without practicing any of the 14-15 rhythmic movements, “Ting-Ning” or “Wai-Ning” (Moving-

Stopping). This transformation occurred through the mind by knowing how to let go mentally. Whatever arises in the mind, let it go—they are not important at all. This is similar to how the Chao Phraya River carries all small and large canals to the sea regardless of what they are. In the practice of letting go, it is unnecessary to rely on the *Sutta*, “Possess diligence to burn defilements, awareness, mindfulness, and the ability to detach from worldly satisfaction and dissatisfaction.” The mind can experience a taste of *nibbāna* (enlightenment) immediately. If practicing does not lead to peace of mind, why practice at all? We can reach this state while still alive by mentally letting go. If something cannot be achieved, why bother doing it?

Ajahn Kampol received Dhamma teachings through exchanging letters. A stream of Dhamma occurred with him, so I sent people from our temple to record a video of him. Consequently, I decided to have Ajahn Kampol and his parents stay at Sukato. Previously, they had stayed in *kuṭi* no.16 on the hillside, which required pushing his wheelchair up and down. Ajahn Songsilp promptly built a more convenient *kuṭi* for them without delay. Then, 2 earth-shaking changes occurred with Ajahn Kampol: he declared his freedom from disability and intended to use his physical disability as a tool for teaching Dhamma.

All suffering vanished from Ajahn Kampol. I placed my leg on his lap and then took it off, saying that humans are the most noble beings in this world.

Later, Friends of Moral Society, with support from Khun Sineenart, provided an electric wheelchair and a van to transport him for teaching Dhamma in various locations. It can be said that Ajahn Kampol is truly one of a kind in this world. The Sukato monks are also very loving and dedicated to taking care of him. However, they are very poor monks, barely able to support themselves, and have no lay officer to assist. In some temples, monks do not accept money offerings directly, but have a lay officer to collect it for use whenever needed.

This is a major concern. Now I have cancer, a serious illness that ensures my death. Whether it will be slow or fast cannot be determined. The daily caregivers are Ajahn Tum and Ajahn Nose, with occasional help from other kind-hearted people. When I die, I insist that my funeral must not be combined with any other events. Conduct them on a separate day or month. The cremation should be simple, using the temple crematory. After cremation, collect my bones and ashes before dawn, away from the eyes of laypeople. Then, bury them not too deep under the Chan tree in front of Sala Nam Sai. Replace the funeral chanting with

Dhamma talks by Ajahn Paisal, Ajahn Nose, Ajahn Tum, and Ajahn Songsilp. The event should not exceed 5 days, after which the body should be taken for cremation. Do not organize a foolishly extravagant funeral, make it convenient and simple, without any elaborate rituals. When I stop breathing, invite the local doctor from Ban Thung Kham Luang district to inject formalin to prevent the body from rotting. Keep it out of the public eyes, as the coffin has already been prepared by Ajahn Nose.

Realization of Dhamma occurs in the mind. Ajahn Kampol perceived whatever arose through only one channel—his mind (as the knower or seer)—without any relation to the body. Luangpor Teean’s realization also occurred through mind-contact, seeing the arising and ceasing of *rūpa* and *nāma*. He saw thoughts as if someone was commanding him from behind and became interested in the process. Eventually, he underwent a mental transformation, similar to how the Buddha cut his hair once, and it never grew again. Ajahn Kampol’s realization also came from seeing thoughts.⁴ This resulted in 2 earth-shaking changes: immediately declaring his freedom from disability and intending to use his physical disability as a tool for teaching Dhamma.



The Cultivation of the Mind

Observing the arising and ceasing of thoughts that have long deluded us is the cultivation of the mind. Focusing solely on the rhythmic movements without observing these thoughts keeps us deluded. The 14 rhythmic movements come later; do not prioritize them. If practiced correctly, we will soon be freed from suffering. Ajahn Kampol has cultivated his mind until he can emerge from thoughts, immediately freeing himself from disability. He intends to use his physical disability as a tool for teaching Dhamma. This earth-shaking change has led Ajahn Kampol to become completely free from all suffering.





The Excellent Illness Experience

March 1, 2014

When I could not eat, the doctor helped me swallow. When I had trouble breathing, the doctor made it easier. Receiving food through the feeding tube also had issues, so the doctor had to insert one directly into my stomach. My vocal cords were removed to insert a tube for easier breathing. Sometimes the condition is better, sometimes it is worse. The cancer itself has not been treated directly. However, this illness experience is excellent. Illness is one thing, treatment is another, and life is yet another. I am free and not overwhelmed by anything. My life is guided by Dhamma. When there is suffering, there is also non-suffering. When there is pain, there is also non-pain. I will not die because of death. This is the realization of *rūpa* (physical form), *nāma* (mind), and *pañca-khandha* (the five aggregates) as they truly are, gained from 48 years of practicing meditation. It has remained consistent.

The meditation practice is a sacred learning, leading to the realization of *vipassanā* and the complete transcendence of all former states. *Rūpa* and *nāma* entirely reveal the truth. Only we can answer for ourselves; others

cannot provide the answers. Suffering is not real; non-suffering is real. Eventually, we can liberate ourselves from *kāmāsava* (canker of sense-desire), *avijjāsava* (canker of ignorance), and *bhavāsava* (canker of becoming) and experience the complete cessation of *rūpa* and *nāma*.

Luangpor Teean, our teacher, always taught that there is no self to be happy or suffer. Only mindfulness is singular and unique. All unwholesome deeds from the past have vanished, leading to the cultivation, development, abundance, and fulfillment of life. It is like the moon emerging from the clouds. The brightness of the mind makes life incapable of being overshadowed by anything.

One day, I spoke with the director of Sao Hai Chalermprakiat Hospital. The mind smiled on its own, not from emotions. The brightness of the mind is called the smiling mind; it is free. The mind itself is the standard of the mind, remaining unchanged. This signifies the cessation of *bhava* (becoming) and *jāti* (birth).

Practicing meditation can lead to a state of *vipassanā* and a belief in karma. Ignorance and delusion are completely uprooted. Everything that happens is a result of karma. It is impossible for others to taint or purify us. I have absolutely never committed bad deeds or caused suffering to myself

or others. Goodness and righteousness have always been carried out from my pure heart.

The monks at the temple are still inexperienced in meditation and have not yet achieved a state of *vipassanā*. Consequently, they often travel together to attend the *parivāsa* (monastic probation) at various locations. Similarly, the nuns also have not reached a state of *vipassanā* and still speak in ways that reveal ignorance and delusion. However, there are several laywomen and elders who stay outside the temple but are neither ignorant nor deluded. They encourage each other to practice in meditation courses with proper determination, enabling them to correctly reach a state of *vipassanā*.

The nuns at the temple rarely practice meditation or listen to Dhamma talks. The monks, who are supposed to be future leaders, have also not yet achieved a state of *vipassanā*. Just gaining a little understanding of *rūpa* and *nāma*, they abandon their diligence and shorten their practice. Some acquire *cintā-ñāṇa* (knowledge resulting from thoughts) or experience *vipassanū* (imperfections of insight), becoming attached to reasoning or to being preacher monks. Eventually, their direct experience fades away. When giving Dhamma talks, they just copy others or

speak from their own thoughts and memories. This leads to *diṭṭhimāna* (self-conceit), showing disrespect to their Ajahns. They become like buffaloes wildly attacking with their horns without limit. If they continue like this, I will have to remove the word “*Satipaṭṭhāna*” (foundations of mindfulness) from the temple’s name sign, leaving only Wat Pa Sukato.

I have heard that the nuns at the temple now consider an occultist as their Ajahn. Sometimes, they even take a car and go together to visit the occultist for treating their illnesses. In Kaeng Khro district, the places that still provide proper meditation teachings are Ban Kut Ngong and Khok Sung. The clarity of the teachings is no longer outstanding at Phu Khao Thong and Sukato. However, there are Ajahn Somchai, an early disciple of Luangpor Teean, and Ajahn Songsilp, who both teach Dhamma based on *satipaṭṭhāna*. Additionally, Ajahn Nose and Ajahn Tum are also key teachers who continue teaching in this way, so there is still some hope.

Spend wealth to maintain health, lose health to preserve life, and sacrifice life to uphold Dhamma. The experiences in life from youth to old age differ with each stage. Ages 30 to 40 is one way, 50 years is another, 60 years is yet another, and 70 years is still different. At over 70 years old, even

a slight stumble can cause a fall, and once we lose balance, it is even harder to remain standing. Thus, the elderly have to rely more on a supportive environment, such as during travel and in their living conditions. It is good for young people to consider their old age in advance. It is not always right for the young to take offense at the elderly, as they cannot truly understand old age until they are old. However, the elderly can understand young people well because they were once young themselves.

If we practice meditation until reaching *vipassanā*, holding to *ariyasacca* (the four noble truths) and living our life in accordance with the Buddha’s teachings known as *ariyamagga* (the noble eightfold path), the path will automatically be revealed, leading to righteousness. It is all correct because it is the noble truth.

Currently, I am in a state of illness, which makes it inconvenient to use my body and speech. Giving Dhamma talks is no longer possible, but I can still write a little to convey Dhamma. I am willing to sacrifice my life to uphold Dhamma and stay with righteousness. Life never dies.



Editors' Endnotes

1. Somdet Phra Buddhaghosacariya (P. A. Payutto) defines *nimitta* as a sign for the mind to focus on during meditation, or as a mental image that represents the object of meditation. There are desirable *nimitta* and undesirable *nimitta*. Desirable *nimitta* arises during the practice of *samatha* (tranquility) meditation when done correctly. However, sometimes the mind creates new images from old perceptions or disturbances, resulting in undesirable *nimitta* that are irrelevant to the meditation object. Sometimes they can be enticing, making one think they've achieved something significant, as if deceiving oneself. This can be problematic if not recognized and redirected back to the meditation object.

Rhythmic movement meditation, as taught by Luangpor Teean, is not *samatha* meditation but rather a form of *vipassanā* (insight) meditation. In this practice, practitioners focus on awareness of bodily movements as a sign (*nimitta*) without concentrating on a specific object, which contrasts with *samatha* meditation, where the focus is

typically on a single object to develop concentration. However, if rhythmic movement meditation is done incorrectly, such as by over-focusing on a body part, it can lead to undesirable *nimitta*, which can be counterproductive to the meditation practice.

2. This verse is translated from the Thai version, as found in the Pali-Thai Suan Mokkh Chanting Book.
3. Currently, Wat Rangsi is Wat Si Chiang Mai.
4. Seeing thoughts changed Ajahn Kammal's perception of himself as disabled. Previously, he thought he was disabled, but when he saw his thoughts, it dissolved the belief that he was disabled.

