

Materialien zu Phra Maha Bua

1. Aus der Website des Wat Baan Taad

History of the Monastery Barn Tard (1)

This text is part of BBC's English Transcript of the [Thai Documentary Film on Acariya Maha Boowa and Baan Taad Forest Monastery](#)

Venerable Acariya Maha Boowa Nanasampanno was born into the Lohitdee family on August 12th, 1914 in Baan Taad village which is located in Udon Thani province in the northeastern part of Thailand. He is one of 17 children from a family of rice farmers. As a child he entered school and received an education right up to the third grade level - the highest level available in his village at the time.

From the time of his childhood he was always sincere, truthful, resolute, and reasonable - characteristics which were to be of great help to him later in the practice of Dhamma. At the age of 21, his parents asked him to enter the monkhood in keeping with Thai tradition. Doing so shows one's gratitude towards one's parents. Eventually, he decided to ordain at Yothanimit monastery in Udon Thani province. He was ordained on May 12th, 1934 with Venerable Chao Khun Dhammachedi as his Preceptor. His Preceptor gave him the Pali name 'Nanasampanno' which means 'one endowed with wisdom'. He intended to ordain simply out of tradition and had no idea of remaining a monk as long as he has.

After entering the monkhood, he studied the biographies of the [Lord Buddha](#) and his Enlightened Disciples, and became so impressed with their lives that there arose within him feelings of faith, confidence and the desire to gain the same attainments as the Enlightened Disciples of the Buddha. He decided to study first in order to understand the way of practicing the Dhamma which would in turn lead to Nibbana (Nirvana). However, he set himself the condition that he would not study past the third level of Pali studies for fear he would forget himself and the true goal. This was the oath by which he set to discipline himself.



During his Pali studies he sometimes passed and sometimes failed. So, too, he spent time studying Dhamma and Vinaya - Vinaya being the monastic rules of correct conduct. After a period of seven years he finally succeeded in passing the third level of Pali studies together with the highest level in Dhamma and Vinaya studies. After that, he aimed solely at the practice of Dhamma with hopes of studying directly with Venerable Acariya Mun, one of the most renowned meditation masters at that time. He had heard of Acariya Mun while still a youth, and now, since the time of his ordination, Venerable Acariya Mun's reputation had grown even greater.

History of the Monastery Barn Tard (2)

While Venerable Acariya Maha Boowa was in Chiang Mai, he had the chance to talk with those senior monks who had stayed with Acariya Mun. He heard of the practice and routines followed by Acariya Mun, and from what was said it was clear that Acariya Mun was not an ordinary monk but one of those Fully Enlightened. Acariya Maha Boowa's heart thus became more intent towards his own personal practice. He determined to devote both his heart and life totally to Acariya Mun with the confidence that the Paths, Fruitions and Nibbana still existed. He then went in search of

Venerable Acariya Mun, and when he finally met him he was pleased with his efforts because it seemed as if Venerable Acariya Mun already knew his desires, intentions, and doubts. All questions in his mind were clarified and set straight by Acariya Mun, who made clear to him that the Paths and Fruitions leading to Nibbana still existed. All doubts vanished, and he said to himself: "Now, I have come to the real thing. He has made everything clear and I no longer have doubts. It is now up to me to be true or not. I'm determined to be true!"

That was in 1942. From that time on, he entrusted himself to Venerable Acariya Mun. As a disciple of his, he studied and practiced with strong and earnest determination. He began to take his meditation practice very seriously. Living in the forests and mountains in peaceful seclusion and away from villages and people, He was determined that whether he lived or died, his heart would be directed solely towards the Paths and Fruitions leading to Nibbana.

While studying with Venerable Acariya Mun, he learned the methods of practice, including meditation, followed by Acariya Mun based on the principles of Buddhism and the code of Buddhist discipline. And he himself practiced until he had a firm and clear vision of his own heart without the least shred of doubt. Consequently, he has continued to follow these same methods of practice in both his own teaching and training of monks and novices. Owing to the deep respect and admiration he has for Venerable Acariya Mun - whom he has likened to a father and mother to his students - he was inspired to compose a biography of Venerable Acariya Mun which aimed at disseminating his methods of practice as well as documenting his exemplary character for the sake of coming generations. Furthermore, as testament to his reverence to Venerable Acariya Mun, he has written many books on the practice of Buddhist meditation, together with many recorded teachings on Dhamma in order that Buddhists will have a path to follow in the practice of meditation.

The first Rains Retreat he spent with Acariya Mun was at Khok village in Sakon Nakhon province. The Rains Retreat is a period of intensified practice lasting for a period of time from July into October. He stayed with him at this location for two years... (to be continued)

2. NewsPro Archiv April 2001

Monk donates gold and money again

Posted on Sunday, 22 April 2001,

A Thai Monk, Luangta Maha Bua has handed over gold and money, donated by his followers, to the government before. We last reported about this in July 2000. Then he donated the gold (and money) to the Chuan Leekpai government.

Yesterday, the Monk handed over 1,025 kg of gold and US\$1 million donated by the general public to the present Prime Minister, Thaksin Shinawatra, at Sanam Luang in Bangkok.

This new donation brings the total of cash donations by this Monk to \$5,278,000 and the total of the gold to 2,062 kg.

The Monk, abbot of Wat Pa Ban Tad in Udon Thani, started his campaign to replenish the foreign reserves of Thailand after the financial crisis hit the country in 1997.

Followers of the Monk attended the ceremony and arrived in 50 buses in Bangkok. The handing-over ceremony was presided by Her Royal Highness Princess Chulabhorn. Luangta Maha Bua gave a two-hour sermon in which he stressed the importance of sacrifice for the Nation's survival.

Deputy Finance Minister Varathep Ratanakorn said the government would consult the monk and his followers on how to use the money.

A new round of collecting money (for the next donation) started right after the ceremony. Forge the iron while it is hot...

3. Reuters-Nachricht 2001

A Ton of Gold?

BANGKOK April 18, 2001 (Reuters) - Hopes that a vast treasure trove had been found in a Thai cave and could rescue the economy from crisis have turned out to be a mirage, but an elderly monk will offer a consolation prize -- one ton of gold.

Luang Ta Maha Bua (Grandpa Bua), as the monk is known, said in a statement he would give Prime Minister Thaksin Shinawatra the gold and \$1 million in cash Saturday in his latest donation to the country.

The monk has been raising funds from his followers for three years to replenish the country's foreign reserves in the wake of the collapse of the baht and the Asian financial crisis that ravaged the country in 1997.

Saturday's donation will bring his total contributions to 2.062 tonnes of 99.99 percent gold and \$5.278 million in cash.

Thailand was gripped by gold fever this month after a maverick senator said 2,500 tonnes of World War Two booty left behind by the Japanese army was hidden in a cave near the Myanmar border, stashed inside a train and surrounded by the skeletons of Japanese soldiers who had committed hara-kiri.

Thaksin took the story seriously enough to fly to the cave by helicopter Friday, and senior politicians said the treasure was valuable enough to pay off Thailand's 2.8 trillion baht (\$61.61 billion) national debt.

But red-faced government officials were forced to admit this week the story was almost certainly a hoax, amid a chorus of jeering newspaper headlines.

4. Bangkok Post Juni 2001

Chuan, Tarrin cleared by panel
Merging of reserve accounts not illegal

Pradit Ruengdit and Supawadee Susanpoolthong

A graft commission panel has rejected a malfeasance complaint brought against former premier Chuan Leekpai and his finance minister, Tarrin Nimmanahaeminda, by the leader of the Luangta Maha Bua disciples.

The complaint, made possible by a collection of 50,000 signatures, was lodged with the National Counter Corruption Commission through the Senate.

Thongkorn Wongsamut, who led the sign-up campaign when Mr Chuan was prime minister of the previous government, accused the two men of unconstitutionally directing national policies and demanded their removal.

The complainants alleged Mr Chuan and Mr Tarrin had wrongly authorised the merger of central bank accounts, with the economic bailout fund raised by Luangta Maha Bua being channelled to offset the bank's losses.

They said this was against the donors' wishes. The merger exploited the fund, which was supposed to be used to help sustain the crisis-battered economy.

The source said the investigating sub-committee found Mr Chuan and Mr Tarrin had complied with proper administrative procedure in approving the amendment to Revolutionary Order 281 on fair trade by foreigners, which had been properly scrutinised.

The change was proposed by foreign chambers of commerce through the Commerce Ministry.

Mr Chuan and Mr Tarrin did not exert their authority beyond what was legally permissible and so their actions did not constitute an abuse of power.

Commission secretary-general Klanarong Chanthik confirmed the sub-committee chaired by Lt-Col Kamol Prachuabmoh had finished its deliberations. The conclusion would be passed to the commission for consideration and a ruling announced in two weeks.

The case had been delayed by the need to study a lot of detail and form a new panel to replace the one chaired by Khunying Preeya Kasemsant na Ayudhya, who had resigned.

5. Bangkok Post, 4. 3. 2005

Luangta Maha Bua calls rally of monks

Supreme Patriarch's panel decision sought

Revered monk Luangta Maha Bua Yannasampanno will gather thousands of monks to find ways to appeal to His Majesty the King to sack Somdej Phra Buddhajarn, who acts on behalf of the ailing Supreme Patriarch, and to stop Deputy Prime Minister Visanu Krue-ngarm from keeping any administrative post.

A source from Wat Pa Ban Tad in Muang district, Udon Thani, said Phra Thammawisuthimongkol, or Luangta Maha Bua Yannasampanno, would hold a meeting of monks at the main pavilion of Wat Pa Ban Tad at 2pm today to seek a resolution against Somdej Phra Buddhajarn, chairman of the panel for acting on behalf of the Supreme Patriarch, and Mr Visanu who oversees the National Buddhism Office. The invitation to the meeting was also made public on Luangta Maha Bua's webpage www.luangta.com and issued in letters to monks sent by the temple's secretary Phra Arjarn Soodjai Thantamano. They read: "The conduct of Somdej Phra Buddhajarn (Kiew Uppaseno), chairman of the committee acting on behalf of the Supreme Patriarch, and Mr Visanu Krue-ngarm, as well as the draft bill on special economic zones which will badly affect monastery land and monks residing in reserved forests can lead to rifts in Thailand, and also an end to Buddhism and dhamma discipline."

The secretary quoted Luangta Maha Bua as saying he wanted monks nationwide to attend the meeting to show their unity.

Thongkon Wongsamut, a leading disciple of Luangta Maha Bua, yesterday invited the media to a press conference to be held at Wat Pa Ban Tad at 2pm today, saying the monk appealed to His Majesty as the country's leader and supporter of all religions in Thailand to deprive Somdej Phra Buddhajarn of his ecclesiastical rank and not to appoint Mr Visanu to any administrative posts.

At least 10,000 monks are expected to attend the meeting, but some believed only 3,000-5,000 would join after seeing preparations for the event at Wat Pa Ban Tad.

Yesterday, 30-40 monks and laymen cleaned the temple compound and the pavilion which will be used as a venue for the gathering. Several monks at Wat Pa Ban Tad confirmed the meeting would take place while monks whose names were on the invitation refused to speak and asked reporters to wait until today. Luangta Maha Bua has delivered sermons opposing the government policy to establish special economic zones, which he says could affect temple ownership

vgl. zu dem Konflikt:

http://news.spirithit.com/index/asia/more/monastic_feud_could_lead_to_a_schism/

6. Aus *The Forest Hermitage Newsletter*, April 2005

Our other very important port of call was a forest temple called Wat Pa Luangta Bua Yannasampanno. Although named after a very well-known teacher it is its population of tigers that has shot this monastery to international fame. At first it seems odd to hear of a forest monastery in the lineage of Ajahn Mun and Ajahn **Maha Bua** apparently more like a zoo or safari park than a place of Buddhist practice. But as is so often the case, first impressions are hopelessly unreliable. Later after sitting with your arm around a full grown tiger, having looked into its eyes and having fed it and its pals with your hands, you realise you've been somewhere special. After all, how often do you hear of tame tigers? Actually, it's not just tigers that the monks there care for, the wat is full of animals of all sorts that have either been rescued and brought there or have come by themselves. The first tigers were two orphan cubs, and then more came, they started breeding and now they have eleven tigers. And the key to the success it seems to me has been the virtuous life of the monks and their metta, their loving-kindness, especially that of Ajahn Phusit, the Abbot. To my mind, when you see him and his tigers you are seeing Buddhism in action