# Luang Por Jamnian Seelasettho

## An Abridged Biography

# Venerable Ajahn Jamnian Seelasetho
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First Publication 2026

Wat Tham Suea,
Krabi Province, Thailand

## Preface

The editorial committee, comprising of the disciples of the Most Venerable Luang Por Jamnian Seelasetho in the United States, has received the kind support of Phra Thammawachiraphutthakhom (Chao Khun Chai Purintako) to publish this abridged biography of Luang Por Jamnian Seelasetho who was a guiding light of Dhamma for his monastic and lay disciples in Thailand and abroad. This book is offered as a gift of Dhamma to Buddhists and all who seek the teachings throughout the world.

This biography is being published in Thai and English. It is based on a chronological account of Luang Por's life published by Professor Lin Chung-An of Taiwan and further expanded by the committee.

Luang Por Jamnian Seelasetho was a revered monk who devoted his life to the Triple Gem. Until the end of his life, he worked tirelessly to share the essence of the Buddha's teachings with people in Thailand and throughout the world. His teachings were simple, profound, and applicable to daily life.

Following his passing on August 18, 2026, his disciples bow in remembrance of his immeasurable kindness and offer their deepest condolences with love, reverence, and gratitude.

Whatever benefit or spiritual growth may arise from this book, Luang Por Jamnian Seelasetho -An Abridged Biography, the editorial committee offers it in homage to our revered teacher, who will remain forever in the hearts of his disciples.

**The Editorial Committee:**

Phra Vutthichai Vutthiyano  Sukanya Kanthawatana, M.D., Ph.D.

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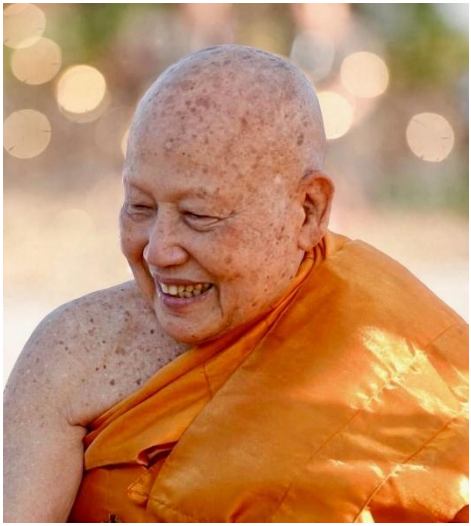
# Venerable Ajahn Jamnian Seelasetho

1936–2026



## An Abridged Biography

Venerable Ajahn Jamnian Seelasetho, respectfully known to his disciples as Luang Por Jamnian, was a senior Buddhist monk from southern Thailand. He was born on May 1, 1936, in Ban Pak Nakhon, Tha Rai Subdistrict, Mueang District, Nakhon Si Thammarat Province. His father was Phet and his mother was Ta; their family name was Chonsakhon. His paternal grandfather, Yantra Chakara, was born into a family of Brahmin astrologers in Nepal. His paternal grandmother, Pheng, came from a family of astrologers in Thailand. His maternal grandfather, Yi, was a Chinese man from Hainan Island who cultivated loving-kindness and practiced Dhamma. His maternal grandmother, Phrom Lim, was a Christian from Laos. Luang Por thus had Nepalese, Thai, Chinese, and Lao ancestry.

His father, Phet, was a traditional healer in rural Thailand and practiced meditation. His mother, Ta, also practiced Buddhist meditation.

They had 7 children:

1. Phra Mani, born in 1930, who resided in Malaysia (now deceased).

2. Mrs. Jamrat.

3. Mrs. Jampi, who was formerly a Mae Chee, or white-robed Buddhist renunciant, at Wat Tham Suea.

4. Phra Jamnong, born in 1934 (now deceased).

5. Luang Por Jamnian Seelasetho, born in 1936, who later became abbot of Wat Tham Suea in Krabi Province.

6. Mrs. Jamnan.

7. Jamroen, a boy who died 14 days after birth.

## Early Life

Luang Por Jamnian was trained to meditate from the age of 3 or 4. Before disrobing and starting a family, his father had spent 13 rains retreats as a wandering ascetic monk. His father was skilled in astrology, combining it with meditation to make accurate predictions. He also treated people believed to be afflicted by sorcery. People who ill came to him for herbal remedies, and his successful treatment became widely known. Examining his son Jamnian's horoscope, he perceived that the child had accumulated merit and spiritual qualities in past lives and would become a leader and a source of strength for Buddhism. No one would be able to harm him, but care was needed: if he associated with bad people, he could become a powerful bandit who killed others and was difficult to capture. Consequently, Jamnian underwent rigorous training from childhood. He was taught to swim at the age of 1 because the family lived beside a canal near the sea and traveled by water. He was thrown into the water and made to struggle toward the bank, with two coconuts to hold for support. Within a few days he could swim. To cultivate courage and fearlessness, he was sent into canals inhabited by crocodiles and into the sea where there were tiger sharks. He practiced kasina concentration, gazed at the sun, and learned the knowledge his father had acquired as a wandering monk, including sacred incantations, astrology, and traditional herbal medicine.

In 1941, at the age of 5, he meditated throughout the night until his mind became still and luminous. He experienced great happiness in jhana, meditative absorption, and developed a love of meditation. He often slipped away to meditate in a cemetery.

In 1942, when he was 6, his mother died after giving birth. His father was deeply distressed and emotionally unsettled. Jamnian suggested that his father find him a stepmother to help care for the

household. His stepmother taught him to read and write, and through determined effort he became literate within 15 days. He began learning Buddhist chants from his own father along with protective incantations to prevent crocodile attacks. This mantra can also cultivate loving-kindness and dissolve harmful intentions, tame wild animals and disarming those who mean harm.

As he approached 7, he was determined to ordain, believing that monastic life would give him more time to meditate, experience inner brightness and happiness, and overcome the grief of losing his mother. His father did not permit it, however, wanting him to help support the family first.

From the age of 8, he took over his father's responsibilities, reading horoscopes, treating illness with herbs, helping people believed to be affected by sorcery, fishing, and earning fees for carrying money to the bank. In this way he supported all three households. At the same time, he learned the Five Pure-mind Practices for purifying the mind from a wandering monk, to uplift his mind and his life. He also learned A Loving Kindness Practices and Chant from Ta On (Grandpa On), his stepmother's father who is a lay practitioner, and resolved to practice these teachings throughout his life.

At 9, he began studying the Tipitaka, the Buddhist scriptures, at Wat Phra Borommathat in Nakhon Si Thammarat. The walk from his home and back was more than 20 kilometers.

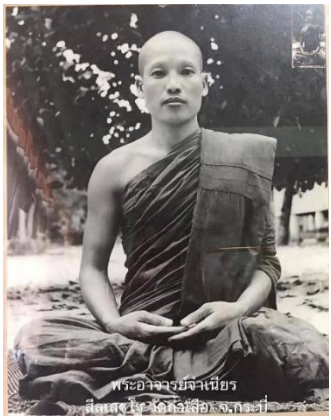
After the age of 10, he was able to build two fishing boats and had several men working for him. He stopped catching baby crocodiles for sale and became interested in science. At 17 he was bitten by a sea snake; and at 18, a small monkey bit his finger as he was trying to catch it for sale.

In 1956, when he was 20, his father passed away. After the funeral, he firmly decided to ordain. He told his elder brother to take whatever possessions and property he wanted; everything

remaining would be given to the poor. He would carry no money with him. He declared: ‘I will no longer live the household life. I will ordain and never disrobe.’

## Ordination and Intensive Practice

On July 2, 1957, at the age of 21, he was ordained as a Buddhist monk in the consecrated ordination hall of Wat Nari Pradit, Tha Rai Subdistrict, Mueang District, Nakhon Si Thammarat Province. During his 7 years at this monastery, he withdrew to the cemetery regularly to meditate while strictly observing his monastic duties. He studied many meditation systems with several accomplished teachers, including rising-and-falling contemplation, nama-rupa analysis, Dhammakaya practice, and Buddho recollection. He also learned ‘earth’ and ‘wind’ kasina from Luang Por Daeng, an itinerant forest monk renown for mastery of kasina practice. Luang Por Daeng never remained in one place; at times he would suddenly appear, and at other times he seemed to vanish the moment one’s gaze turned away.



In 1964, at 28, after completing a 7-year commitment at Wat Nari Pradit, he left for Wat Chai Na in Nakhon Si Thammarat to

practice insight meditation under Ajahn Paen Dhammadharo, a great teacher in the Theravada tradition. Ajahn Paen taught the Four Foundations of Mindfulness and explained the Noble Eightfold Path with remarkable depth. During 2 years of practice there, Luang Por made a decisive breakthrough and discovered the 'Middle Way.' Recognizing his earnest practice and deep understanding of the teachings, Ajahn Paen entrusted him with instructing monks, novices, and nuns in his absence. While residing there, Luang Por vowed not to lie down or recline for 3 years, later extended it to 9 years.

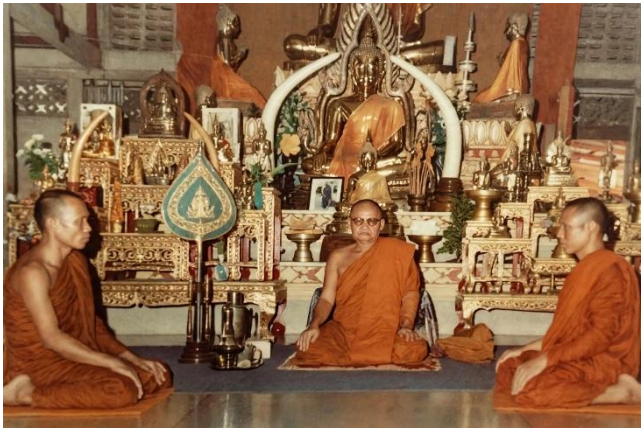
## Compassion amid Conflict

In 1966, when Luang Por was 30, political conflict arose in southern Thailand, particularly in Surat Thani Province. He moved from Wat Chai Na in Nakhon Si Thammarat to Wat Sukhonthawat in Ban Na San District, Surat Thani, to help villagers threatened by violence. Some were killed by officials, others by communist insurgents; on some days several people died in shootings. He sought to protect villagers from unjust killings and to guide those who have been drawn into harmful misunderstandings.

Luang Por visited the revered Por Than Khlai Wajasit at Wat Chan Di in Nakhon Si Thammarat and asked to learn a supramundane method of consecration that would not lose its power. After receiving complete transmission, he produced sacred objects for the first time, with the intention of saving lives. He had small black-and-white photographs made, enclosed them in plastic, and consecrated them exactly as Por Than Khlai had taught. He distributed them to villagers in dangerous areas as a source of safety, courage and confidence. Those who received them were unharmed. These amulets therefore became known as the ‘Protection Guarantee’ edition.

He traveled on ascetic wanderings through several provinces in northern and northeastern Thailand. On occasion, he visited Buddhadasa Bhikkhu (1906–1993) in Surat Thani.

In 1968, at age 32, he visited Luang Por Chah (1918–1992) at Wat Nong Pah Pong in Ubon Ratchathani and stayed with him for three days and two nights. He was deeply impressed by Luang Por Chah’s balanced conduct in both Dhamma and Vinaya. When he asked permission to bring his community of monks, novices, and nuns to practice there, Luang Por Chah instead advised him to return to the South and continue easing the conflict between anti-government insurgents, their supporters and the authorities. Luang Por therefore returned to Wat Sukhonthawat.



Ajahn Heet Bhuripanno, one of his disciples, also asked him to remain as a refuge for people in the South. Regarding this, Mae Chee Im Wiraso had once asked Por Than Khlai whom she should rely upon after his passing. Por Than Khlai replied that there would be a young monk of even greater merit, Ajahn Jamnian, who would become a refuge in the South.

In 1971, at age 35, people often mistook him for a novice because of his slight build. On the advice of a senior monk to gain weight to appear more credible, Luang Por decided to transform his appearance. He set aside the simple diet of a forest monk and switched to high-fat foods while fixing his mind on the word ‘fat’. Within just 30 days, his weight shot up from 45 kilograms to 60 kilograms.

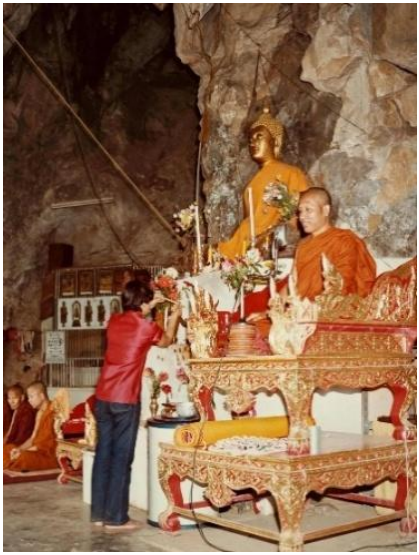
In 1972, when he was 36, Buddhadasa Bhikkhu recommended that Jack Kornfield visit Luang Por Jamnian at Wat Sukhonthawat. Kornfield’s account was later published among the profiles in the book ‘Twelve Great Contemporary Masters of Theravada Buddhism’. Luang Por was recognized as one of twelve leading contemporary insight-meditation masters from

Thailand and Burma and was the youngest master featured in the book.

For nearly 10 years, from 1966 to 1975, Luang Por helped resolve internal conflicts. Eventually, he encouraged anti-government insurgents and their supporters in other areas of the South to lay down their arms and accept amnesty from the Thai government.

## The Founding of Wat Tham Suea

In 1975, at age 39, while seeking a new place for Dhamma practice, Luang Por had a vivid inner vision of a site surrounded by mountains, with a cave called Tham Suea (Tiger Cave) and several other caves in Krabi Province. He felt a deep affection for the place, as though he had known it before. He sent Ajahn Heet to search for a site for a monastic community and among the places that Ajahn Heet found was Tiger Cave.



When Luang Por visited Tiger Cave, he found that it matched his vision. He brought a community of 53 monks and novices and 56 nuns from Wat Sukhonthawat to establish a center for insight meditation there. Monastic dwellings, facilities for practitioners, and religious structures gradually developed. Ten years later, in 1985, it was formally established as a monastery.

In May 1976, at the age of 40, he began constructing the stairway at Wat Tham Suea.

## Dhamma beyond Borders

In October 1976, he traveled to Malaysia on his first journey outside Thailand. He assisted a mountain rescue unit. During that visit, he met His Holiness the Sixteenth Gyalwa Karmapa (1924–1981) at the Rock of Enlightenment, or Kuan Yin Rock, in Ipoh. The Karmapa helped him recognize the connection between conditions from the past and his future mission of spreading the Dhamma. After this journey, Luang Por received invitations to teach in Malaysia every year.

As people had begun to proclaim him an arahant, he started placing sacred and auspicious objects in the pockets of his shoulder cloth. Along with his amulets, he also hung everyday personal use items around his body. Their greatest combined weight reached approximately 60 kilograms.

Luang Por Jamnian traveled widely to fulfil religious duties, offering instruction in Dhamma practice at temples, retreat gatherings, and at government agencies that invited him to teach.

In 1978, at 42, he traveled to Kuala Lumpur, Malaysia, to conduct rites for the spirits of those who had died in a supermarket disaster and to teach the Dhamma.

In 1988, at 52, lay devotees of a Thai temple in Alaska invited him to the United States to advise on and help oversee the temple's affairs. He was later invited to NASA in Houston, Texas, to help address a problem described as abnormal energy.

In 1994, at 58, at Jack Kornfield's invitation he taught for one day at Spirit Rock Meditation Center in California for the first time. Thereafter, from 1995 through 2007, he returned each July to lead full-day insight-meditation programs.

Between 1995 and 2003, he traveled to Denmark, Sweden, Switzerland, Germany, and France to strengthen spiritual connections.

In 1996, when he turned 60, after 28 years of wearing sacred objects, he reduced their total weight by half, from about 60 kilograms to 30 kilograms.

## Pilgrimage and the Buddha Relics

In 2005, at the age of 69, he traveled to Nalanda, India, to support Ajahn Witoon Punnami, one of his principal disciples, in building the road leading to the Black Buddha image. He returned the following year to conduct a ceremony of aspiration at the shrine of the Black Buddha.

Around this time, he met Ruth Denison (1922–2015), a renowned meditation teacher in Southern California. He praised her practice and accepted her request to receive his teachings. He often spoke of her during his Dhamma talks as a fine example of someone capable of attaining liberation through realization of the Dhamma.

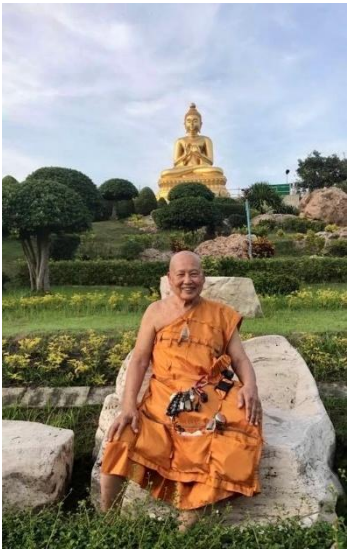
In 2007, when he was 71, Luang Por's representatives traveled to Taiwan. Phra Krerkpong Techadhammo and Ajahn Ngam Ratanayano coordinated the visit with Ajahn Duangjai Pannadharo of Wat Zhongli Yanwararam.

During 2007–2008, Luang Por arranged for relics of the Buddha to be enshrined in the chedi at Wat Tham Suea. A portion was also enshrined at the Buddha Park of Ravangla in Sikkim, India. He contributed 2 million baht toward the construction of the

religious site. This formed part of a relic-exchange project involving twelve countries: Laos, Burma, Cambodia, Vietnam, Sri Lanka, Bhutan, China, India, South Korea, Taiwan, Indonesia, and Malaysia.

**Teaching the Dhamma around the World**

In May 2009, at the age of 73, Luang Por first visited Taiwan in May to teach at the invitation of Ajahn Prasert, a Thai monk at the Lotus Pond Dhamma Hall in Keelung. Thereafter, Professor Lin Chung-An coordinated annual invitations, and Luang Por returned every year to teach in Taiwan through July 2018. His visit ceased before the COVID-19 pandemic began in 2019.



In 2012, at 76, after approximately 36 years at Wat Tham Suea, he moved to spend the rains retreat at Wat Khao Lao, Wang Manao Subdistrict, Pak Tho District, Ratchaburi Province.

He taught insight meditation in nearby areas, including Rangsi Matchima Monastic Residence in Muak Lek District, Saraburi Province, another residence after leaving Wat Tham Suea.

In mid-2012, Luang Por traveled to Washington State in the United States to teach insight meditation to his disciples and other interested practitioners.

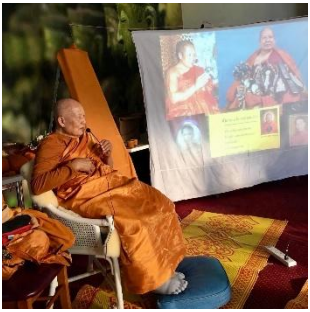
Late in 2012, Luang Por Jamnian participated for the first time in giving Dhamma teachings beneath the sacred Bodhi Tree at Bodh Gaya, India.

He returned several times to teach and chant verses to overcome obstacles beneath the sacred Bodhi Tree during the annual International Tipitaka Chanting Ceremony at Bodh Gaya. His final teaching there, in 2018, was delivered by telephone from Thailand because he was unable to travel to India on that occasion.

From 2013 to 2015, Luang Por Jamnian traveled to the United States once a year to teach insight meditation in the states of Washington, Oregon, and California.

In 2016, at 80, he traveled to Moscow and St. Petersburg, Russia, to share the Dhamma.

Later that year, he gave Dhamma talks in Australia and returned there again in 2017.



During this period, he accepted invitation to teach Dhamma and meditation in Singapore and Indonesia while continuing his annual teaching visits to Malaysia and Taiwan.

## His Later Years

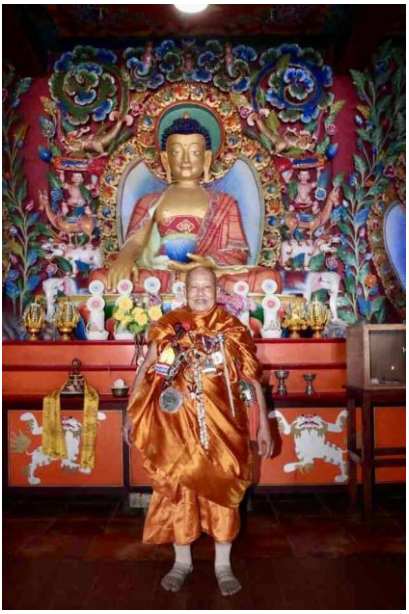
In June 2018, at 82, after leading an intensive 11-day retreat in Taiwan, Luang Por said he would not return the following year so that he could rest and recover from illness.

In 2019, at 83, Luang Por left Wat Khao Lao to spend the rains retreat and receive care for his health at a Mahayana monastery in Kuala Lumpur, Malaysia. During this period, he occasionally continued to teach overseas disciples through Zoom. The last session was held in 2021.

**Luang Por Jamnian passed away on August 18, 2026, in Malaysia at aged 90, after 69 rains retreats as a monk.**

His passing marked the loss of another revered master of southern Thailand. His disciples bow in mourning for the Most Venerable Luang Por Jamnian Seelasetho, with profound love, reverence, and gratitude.

# A Dhamma Journey Around the World



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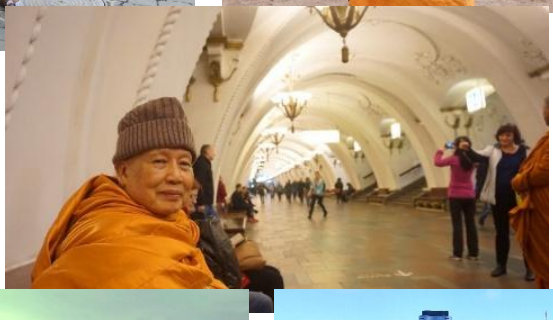
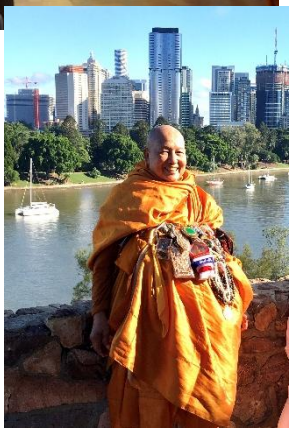
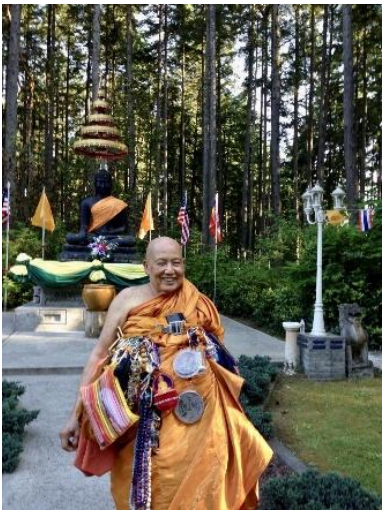
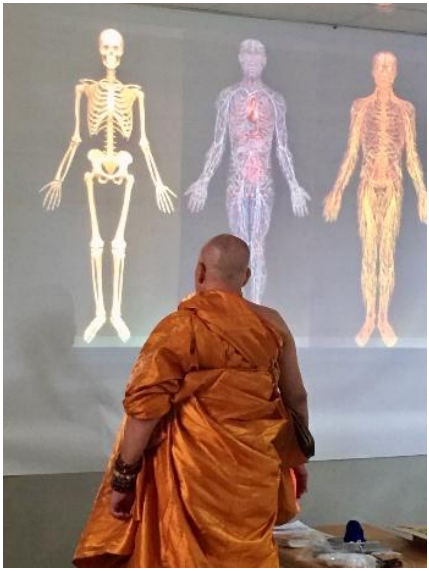






Those wishing to study the teachings of Luang Por Jamnian Seelasetho can find further information at

**Jamnian.org**



# *'Au-ae, Au-aa, Metta, Buddho'*

## A Loving Kindness Chant

## Transmitted by Luang Por Jamnian

**'Au-ae'** is the sound of a baby girl crying, awakening tenderness and compassion.

**'Au-aa'** is the sound of a baby boy crying, awakening tenderness and compassion.

**'Metta'** means love and goodwill without discrimination.

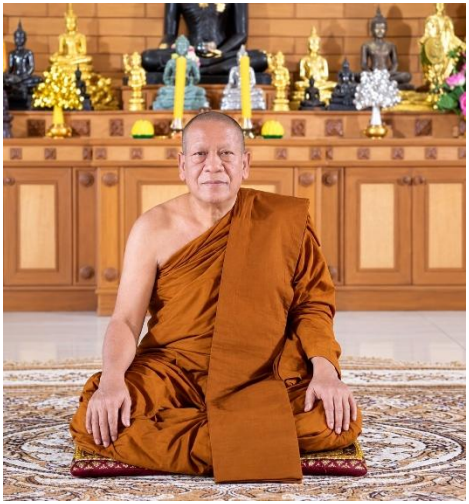
**'Buddho'** refers to the Buddha, endowed with the qualities of 'the One Who Knows, the Awakened One, the Joyful One.'

The chant as a whole means bringing the heart of the Buddha into our own hearts, radiating loving-kindness to all beings as though they were our own children.

Luang Por received this loving-kindness chant from Ta On (Grandpa On), his stepmother's father. Reciting it cultivates loving-kindness and compassion and brings blessings to oneself and others. Yet the key to its sacred power and effectiveness is this: The heart must be filled with goodwill and loving-kindness toward all people and animals. If anger or ill will toward anyone arises, the power of the chant immediately weakens.

# Epilogue

## Recollections and Dhamma Teachings



**Phra Thammawachiraphutthakhom**

**(Chao Khun Chai Purintako)**

Deputy Ecclesiastical Governor of Region 17

Abbot of Wat Mahathat Wachiramongkhon, a royal monastery

Acting Abbot of Wat Tham Suea,

Krabi Province, Thailand

# Imprints of Dhamma

## Chapter 1

## Meditation in the Deep Forest and a Test of Life and Death

*'Profound solitude and the hardships of the path enable us to see clearly the truth of our own minds.'*

I once spent an entire year practicing alone deep in the forests of Phang Nga Province. During that time, I relied on just one friend to bring me food. I did not go on alms round at all that year. I let go of all outside concerns and devoted myself entirely to meditation. Later, Luang Por Jamnian came up the mountain to visit. At night, we lay beside one another on a simple bamboo platform, and he continually shared profound meditation techniques with me.

At that time, Luang Por trained me very strictly. He insisted that I must be able to enter samadhi while standing. Compared with sitting or lying down, standing is the most difficult posture: the mind is harder to unify and is easily disturbed. Yet on the very day he instructed me, I succeeded in entering samadhi while standing. When he saw that I could do so proficiently, he said, 'If you wish to study elsewhere after this, I will no longer stop you.' He taught me everything without holding anything back: mindfulness, concentration, wisdom, knowledge and vision of realization, and ways of directing the mind to contemplate different phenomena. Luang Por walked extra-ordinary fast and often climbed up and down the mountain at dusk and at night. I remained deep in the forest, quietly and continually practicing and reviewing what he had taught.

While living deep in the forest, I once vowed to remain silent for a year, speaking to no one. During that period, I became seriously ill. When Luang Por heard, he hurried up the mountain to care for me and teach me. I asked him to expound on the bojjhangas, the factors of enlightenment, particularly sati-sambojjhanga (mindfulness), because this was the teaching I most loved to hear. As he spoke, my mind received the current of Dhamma, and the illness immediately vanished. Without taking a single tablet of medicine, I was completely well. Although speaking with him meant breaking my vow of silence, but he reassured me, since I had spoken in order to hear the Dhamma and had recovered, I need not worry about it.

Among those days and nights of rigorous practice in the mountains and forests, one of the most terrifying tests of life and death occurred while I was meditating in a cave inhabited by a giant python. An enormous python slowly emerged. Had it wished to eat me, it could easily have swallowed me whole. It came before me, flicking its tongue, then slithered across my body. Its heavy, cold body pressed down on my crossed legs.

In that split second between life and death, cold sweat poured over my body. But I quickly recovered my mindfulness and firmly resolved: Enter samadhi now. Give up this life. If death must come at this moment, then let it come.'

At that instant, I cut off all attachment and fear of death, letting go of this body completely. Through the strength of mindfulness, concentration, and wisdom, I decisively withdrew the mind from the body. People fear death because they cling to this body and the five aggregates as 'me.' Once the terror of death is severed, nothing in this world can shake the mind. The python circled around me for a long time before slowly moving away, as though it had come to test a practitioner's courage, or perhaps it was a sacred guardian of the place.

When the attachment to the body has been released, the passage through life and death becomes no more than a gust of wind.

## Chapter 2

## Receiving Luang Por's Final Instructions and Quietly Building the Temples

Wat Tham Suea was founded in 1975. At the time I was a novice approaching the age of eighteen, and I followed Luang Por Jamnian to reside here for the rains retreat.

By temperament I disliked commotion. I preferred solitary meditation and wandering practice, so I rarely accompanied Luang Por on his many teaching journeys. Yet I always remained close and attended to him, and he trained me day and night without interruption. Later, Luang Por grew weary of external turmoil and wished to find a quiet place for seclusion. Even so, his whole heart remained anchored in the Dhamma and meditation practice. Wherever he went, people were moved by his boundless compassion and spiritual power; disciples naturally gathered to take refuge in his goodness. Where there is loving-kindness, people are naturally drawn together.

I once promised Luang Por that he could be at ease and travel wherever he wished, and I would assume responsibility for building the temples. I told him that after completing Wat Bang Riang in Thap Put District, Phang Nga, as a royal dedication to King Rama IX, I would return to build Wat Bang Thong in Krabi as a dedication to King Rama X. Phang Nga was my mother's birthplace, so the first temple repaid my debt of gratitude to her; Wat Bang Thong in Krabi was built to repay my debt of gratitude to my father.

At that time, Luang Por instructed me very seriously: ‘Wat Tham Suea is your responsibility. You must return and complete this temple.’

Luang Por personally purchased all the land belonging to Wat Tham Suea. Before the monastic community and lay supporters, he clearly declared that the temple and land were entrusted solely to my care and responsibility and asked everyone to give full support so that construction would proceed properly and the true Dhamma would be carried forward.

While Luang Por was still alive, he traveled to many places and even spent rains retreats at a Mahayana temple in Malaysia. Concerning his remains after death, however, he gave a clear verbal instruction. If I arrived before his passing or within seven days afterward, every decision concerning his body was to rest solely with me. If I could not arrive in time, he wished the cremation to be held within seven days.

Luang Por understood each disciple's character and abilities very well; each person had different strengths. My own nature is to work earnestly and steadily. Over the years I have therefore held firmly to Luang Por's final instructions: no ostentatious ceremonies, no display, simply moving forward step by step and quietly and securely completing every temple entrusted to me.

When Luang Por entrusted all the details and plans to me, he said: You must take the lead in all the planning. I will not allow anyone else to build this chedi.’ I asked why he placed such importance on the chedi. He compassionately replied, ‘I am not a monk whose duty is constructing temples and chedis. My duty is to practice Dhamma and teach it. I entrust to you the aspiration to complete the chedi in my place.’

## Chapter 3

## Living Simply and Using the Mind to Ease Pain

Throughout the 2 years and 8 months that I have resided here at Wat Tham Suea, I have not maintained even one personal bank account. For me, this is a basic duty and observance for a practitioner.

If laypeople wish to offer money for my personal benefit, I do not accept it. Every money received is used transparently for the communal work of building temples and the chedi. Because I carry no money, when I become ill, I do not go to a doctor. I let the body follow its natural course and allow events to unfold as they will.

When one lives alone and has no money, the best medicine is to sit in samadhi. I rely on the calm of samadhi to care for the bodily elements and on the power of mindfulness to unravel and quiet pain. Many times, a serious illness has gradually eased and resolved during contemplation and meditation. When disciples later hear of it, they ask with concern why I did not tell them. I answer that I did not want everyone to worry and exhaust themselves running about. If someone happens to find me ill and insists on taking me to a hospital, I allow it and do not stubbornly resist. But in truth, if the mind is not dragged about by bodily feeling, there is no need to struggle in search of outside help.

When people are ill, most of the severe suffering does not arise directly from the wound or the disease. It arises because the mind clings too tightly to the body. Through attachment, the mind continually cries: ‘I hurt so much. I am suffering so much’. In reality, it is precisely this sense of ‘I’ that reaches out and grasps the pain.

If you clearly realize that there is no substantial ‘self’ there to receive the suffering, you can simply sit still and watch it arise, remain, and pass away. Release it completely. Then the condition will move on, and the pain will gradually recede by itself. If the life span is not finished and the time of death has not arrived, the body will naturally recover. But if the final moment has truly come, no amount of struggling can make it remain. Those who study and practice the Dhamma should therefore not become discouraged or hopeless. Do not allow negative states to arise. Live normally and accept the things appearing before you as they truly are.

When an old karmic debt comes due, repay it in its time. Even if the body must suffer, do not resist the law of karma and do not obstruct another person's opportunity to make merit. When wholesome action arises, help it reach completion. When a result of karma must be experienced, receive it with a peaceful heart. Once old karmic debts are exhausted and the five aggregates are seen through, life's original nature is pure and luminous from beginning to end.

My personal life is exceedingly simple. I have no money, and my food and lodging are modest. Building a temple, however, is different. The memorial hall for Luang Por's remains will be spacious and air-conditioned, so that laypeople and practitioners who come to pay respect and meditate can sit comfortably and open their hearts. This is the intention at the heart of my temple building

*From an interview in August 2026 at Wat Tham Suea, Krabi Province, Thailand.*

**Phra Thammawachiraphutthakhom**

**(Chao Khun Chai Purintako)**

Deputy Ecclesiastical Governor of Region 17

Abbot of Wat Mahathat Wachiramongkhon, a royal monastery

Acting Abbot of Wat Tham Suea,

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## About This Book

From a childhood in a small fishing village in southern Thailand to a lifetime of teaching across the world, Luang Por Jamnian Seelasetho devoted himself to the practice and sharing of the Buddha's teachings.

This abridged biography traces his early training, years of intensive meditation, compassionate efforts to ease political conflict, and founding of Wat Tham Suea in Krabi, Thailand. Personal recollections offer glimpses of his warmth, determination, and unwavering commitment to helping others.

His life reveals how gratitude, perseverance, wisdom, and loving-kindness can transform hardship into a path toward freedom and continues to inspire those who seek peace within themselves.