

A wisdom gift
to prove the “**Truth**”
and pay homage to
Lord Buddha

This book is given to

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From

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THE ULTIMATE PATH
TO SELF-ENLIGHTENMENT

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THE ULTIMATE PATH TO SELF-ENLIGHTENMENT
(For free distribution to awaken your thought)

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Forward

This book, “**The Ultimate Path to Self-Enlightenment**” was firstly published in Thai version by reproducing from the tape recorded from the lecture given by **Ajahn Dr. Sanong Vora-urai** in May 27, 1993 (B.E. 2536). The lecturer was a scientist and wanted to prove the “**Truth**” as found and enlightened by Lord Buddha. He decided to be ordained as a monk and practised insight meditation for over a month and had gained several psychic experiences beyond the explanation of ordinary science could elaborate. This book is the story of his practical experience where he learned and proved Lord Buddha’s teachings, especially on the **Four Foundations of Mindfulness**, or better known as the constant awareness of the present moment. He vowed to sacrifice himself to death during his meditation exercises with strong dedication to seek the “**Truth**” and at the same time to pay homage to Lord Buddha as well. The book has gained public interest widely since its first publication in Thai and subsequent reprints have been made to meet the demand of those who have an interest in this subject.

Now that **Ajahn Thavisakdi Kuruchittham** has translated the Thai version into English with an addition of certain texts to give better understanding for foreign nationals. He spent his utmost efforts and valuable time in completing

the translation with a view to spread Lord Buddha's "**Truth**" and to plant a "**light of wisdom**" in the mind of the readers with a good intention to encourage people to cultivate peace and happiness within as well as to achieve the final goal of the Buddhist principle, i.e. the liberation of one's mind. This is the greatest treasure everyone should seek during one's lifetime.

Our sincere thanks to **Ajahn Chakkapan Posayakrit** in giving us his beautiful paintings of Buddhist arts through Khun Nit Jarusorn, our beloved brother, to be used as illustrations on various pages to make the book look elegantly both the designs and contents, well deserved for Lord Buddha's teachings - - - sacred, ever-lasting and no time restriction.

May we dedicate the merit of making this great gift as a homage to the Exalted One, to Ajahn Dr. Sanong Vora-urai, the revered lecturer, who has dedicated himself in teaching people to follow the "**Ultimate Path**" for more than a decade.

Kalayanatham Group



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Preamble

“Oh! What a crowd of listeners! Before I leave Chiangmai to give you a lecture today, I think in my mind what topic shall I talk. However, I assure you that what I am going to tell you is a good story full of substance, not a trivial or nonsense matter.”

My lecture will be divided into 3 parts as follows:

Part 1: Discovery of the “**Ultimate Path**”. How did I find it? My story might be one example.

Part 2: I would make an analogy with scientific facts of the incidents I have found.

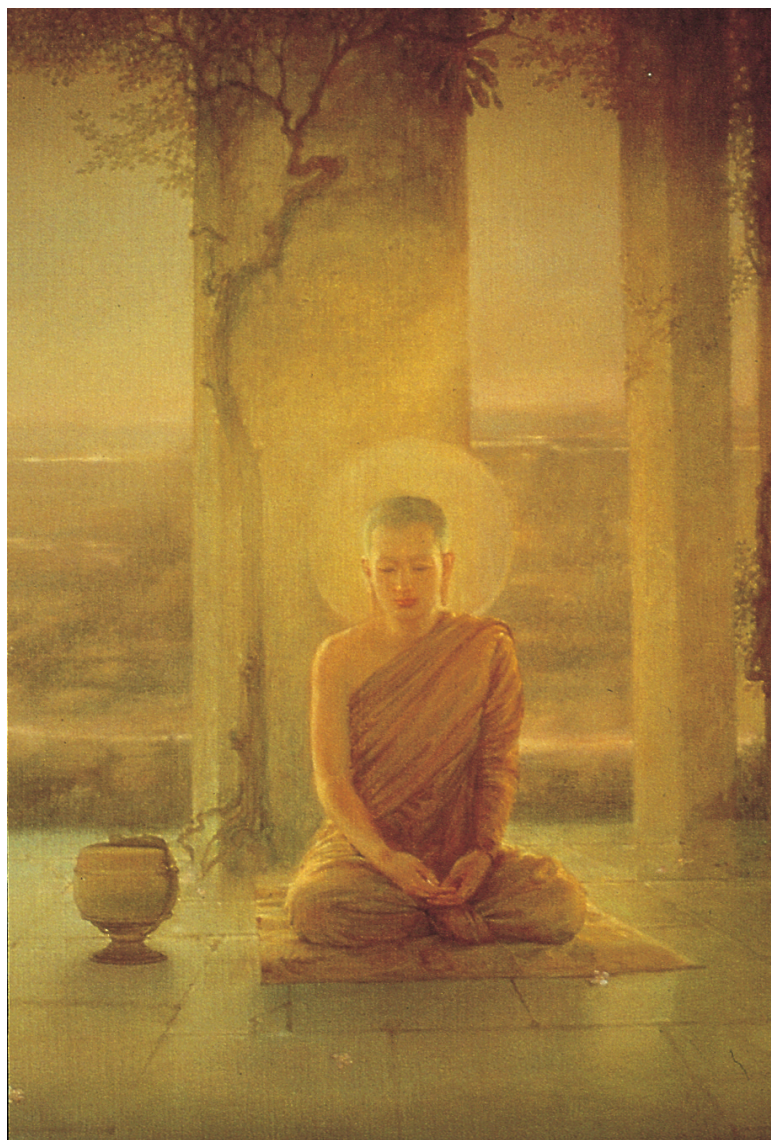
Part 3: I would talk about the living in the direction of the “**Ultimate Path**” - - how and what we can achieve it. You shall gain most benefits if you really understand it.

Expected Outcome:

Most scientists would stick to the rules that whenever they make a research or initiate a project, they would make certain expectation from it. Here is an example:

- (1) Those who have least experience in “**dhamma**” practice, my story would at least light a candle in their mind to explore more of Lord Buddha’s teachings;
- (2) Those who have a faint of light in their mind would then increase the degree of brightness after having read my story; and
- (3) Those whose minds are filled with a light of “**dhamma**” could further make it luminously to its peak to reach a state of enlightenment.





Chapter 1

Discovery of the Ultimate Path

I would like to recall my memory back to the late of May 1975 when I left my monkhood by asking the leave from my meditation master, **Phra Thepsitthimuni** (in Thai, we usually call a master as “**Ajahn**”). There were only two persons at the scene, **Ajahn** and I myself. **Ajahn** told me,

“What you have obtained from your meditation practice is **superb**. Please keep it as a **precious** asset throughout your life.”

What is meant by “**superb**” and “**precious**” as mentioned above? I will elaborate them to you in the following story.

A young doctor (of Philosophy) from England.

Before my ordination and after I came back from England where I undertook my doctoral degree, I found that



so many intellects, scholars of various branches of study, my colleagues and friends, all headed to Thai temples (we usually call “**wat**” in Thai) for their own good. My thought arose me there must be something worth studying in a Buddhist temple and I need to find and prove it to see whether Lord Buddha’s teaching of the “**Truth**” is real or not. I then asked my elder sister to find a temple for my ordination during my school’s summer holidays which lasted for 3 months.

My elder sister selected Wat Mahathat located at Tha Phrachan, Bangkok, as my meditation practice center, but I was ordained at Wat Parinayok and moved to Wat Mahathat to practise meditation with **Phra Thepsitthimuni** on the same day by staying at “Group 5”, the monk’s living quarters.

My meditation master (“**Ajahn**”) gave me a very short and simple lesson: “Be conscious on your breathing by concentrating on the rising and falling of your abdomen, and it be practised in alternate with a walking-meditation exercise” (in Buddhist term, “Dern Jong Krom”). Such a simple and short lesson took only 5-10 minutes with the rest of the time of the day leaving to all practitioners to perform by their own.

Each evening at around 8 p.m., “**Ajahn**” would call all monk meditators to report to him of their findings and progress of mental developments. He would then correct the



mistakes done by them and answered all doubts they had in mind resulting from their meditation practice. I was no exception but felt that most of my exercises were done on a right track. After his correction, a new lesson would be given to me to continue my practice. The rest of the practitioners followed the same suit.

Meditation practice is more or less the same as scientific experiments. The teaching seems to be simple but the actual practice is difficult to attain the goal of achievement, especially when dealing with mind development because the mind is subtle and constantly changing its feelings and emotions. Unlike scientific experiment where you can jump over certain steps during your test, but you cannot do it with the mind exercises.

No meditator dies of pain as a result of his/her practice.

Meditators usually feel stiff and sore at their legs, ankles and knees. I myself had only numbness during the first few days of my practice. But on the 7th day, I felt terrible ache and pain of my legs. I then changed the bodily posture by doing walking meditation in alternate with the sitting one.

Then, a thought came into my mind that if I stuck to such a practice (sitting in alternate with walking) to escape



the sores and pains, I could not definitely achieve the target nor take a higher lesson to reach a higher level of “**insight**”. I then realized that not a single meditator dies of pain as a result of his/her practice. I thus vowed to overcome this obstacle by making self-determination as follows :-

“Today, I will practise sitting meditation. No matter how horrible pain arises, I won’t move but will concentrate only on the rising and falling of my abdomen. I am willing to sacrifice myself to death”.

Pain really challenged me when the time came. The more the pain arose, the more concentration I paid on the rising and falling of my abdomen. With such an enormous energy spent, I sweated profusely and my robe was fully soaked. Before the pain reached its critical point, I felt as if my bones were broken and fell down onto the floor. However, I didn’t give up as I had definitely determined to seek the “**Truth**” enlightened by Lord Buddha though I had to sacrifice my life in exchange for it. (In Buddhism, if you want to be a perfectionist in seeking the ultimate “**Truth**”, you can always determine yourself to have things intentionally done to reach the state of perfection which consists of three levels: standard, superior and supreme. A supreme self-determination means that you are willing to sacrifice your life in exchange with the perfection state or event you are



seeking for. A terminology in Buddhism is “Adhithana-Paramattha-Parami”).

When I fought to the end, the whole pain was gone. I felt much relieved and my mind was in bliss. Words could not interpret my real feeling and happiness. I firstly thought this is the ultimate goal all meditators are seeking for.

The joy and bliss are not the right target.

When I reported the event to my “**Ajahn**” at 8 p.m. following the day of the phenomenon, “**Ajahn**” advised me not to attach with it because attachment to bliss or mental happiness was not a right track. He taught me to contemplate all things or phenomena in accordance with their true nature - they exist, they maintain their state for a temporary moment, and then they will cease to exist eventually. This is the law of nature. To cite it in details, the Scripture says,

- “ - All conditioned states are impermanent.
- All conditioned states are subject to oppression, decay or suffering.
- All states are “non-self” or soulless in their nature.”

I still had doubt in my mind that why “**Ajahn**” told me to abandon such a tide of enormous joy and happiness. However, to be a good student and from my experience as a



teacher, I would take my “**Ajahn’s**” words. When I was a teacher and gave certain assignment to the students to do the test by providing them with tools and directions. I found that some groups were able to accomplish it while some other groups were not because the latter failed to follow the directions given by the teacher, e.g. adding excessive agents or not following the lapse of time as instructed, etc.

Pretending to be a fool will become a wise.

I compared the situation with myself, “I am now a student here to study insight knowledge with my “**Ajahn**” I will do whatever my “**Ajahn**” has instructed me to do. I will pretend to be a fool with no argument whatsoever.”

My “**Ajahn**” told me to abandon all joy and happiness, I followed his words by considering all sorts of events and forms as constantly changing. In other words, they “exist-maintain-and cease to exist” at the end. This is within the three common characteristics Lord Buddha teaches: impermanence - oppression or decay or suffering and-non-self. I then learned the dimension of time between mind-state and worldly state. I started my sitting meditation from 3 p.m. to 6 p.m. which lasted 3 hours, but my mind really felt that the event took place for only just a second of one mind moment.



Comparison with scientific facts.

1. The dimension of time varies from the spiritual world and the human world. One minute of insight perceived by the mind may correspond with several hours taken in a human world.
2. The pain or numbness either at the legs, knees or ankles, is perceived by the mind. The bodily organs, in actual fact, cannot perceive such feeling. The more your mind concentrates and accepts such pain to be **“my”** pain (i.e. to accept **“self”** or **“ego”** in one’s body), the more feeling of pain you experience, and vice versa.

“Death” is a simple matter.

For those who have never practised insight meditation (in Buddhism, we call **“Vipassana Kammattana”**) no matter how high their intelligence or I.Q. is, will never experience insight or wisdom development by their own. The more they attach to the objects in this mundane world, the farther the **“Truth”** they can reach. It is really a self-learning process to reach individual realizing of one’s own (a terminology in Buddhism is **“Pac-jat-tang”**). This is my experience on the 7th day of practice.



I continued with my practice and gained more and more of insight and intuitive wisdom. My mind was tranquil when I reached a higher degree of meditation (in Buddhism, “concentration” is usually referred to as “**samadhi**”). On the 9th day of practice, my mind reached the advanced level of “stillness” and it separated from the body. Looking backwards at my body through the mind, I realized that such a body is not “mine”. The real “self” is the mind, but not the body.

At 8 p.m. I reported this event to my “**Ajahn**”. All monks who were present in the room were very excited with my findings. I myself was at peace as I knew that every meditator could reach such a level if they spent enough efforts and dedicated themselves to the practice.

As a result of this experience I found that death is a separation of the mind from the body. The event is so simple with no fear, no dread and no mystery at all. The body itself is merely an object (a home) our mind is residing for a temporary period until our bodily life comes to an end.

After experiencing the “Truth”, no more worry about the body.

After experiencing the separation of the mind and the body on the 9th day, I didn’t worry at all about my body. I ate



less just to keep the body alive. I learned how to separate materiality (in Buddhism, “**rupa**”) from mentality (in Buddhism, “**nama**”). I have no fear for death since then because death is like a change of the dresses. Once you die (your mind goes out of your body), you will be reborn under a new body (put on a new dress). This is quite natural and it is the law of the nature.

Nowhere you can escape from the problems.

Two weeks following the 9th day of practice as cited above, my mind became calmer and calmer. At this state I thought of leaving Wat Mahathat for Suan Moke, a meditation center headed by Venerable Buddhadasa Bhikkhu, located in Chaiya District, Surajthani Province, as Wat Mahathat was too noisy to further my practice. At 8 p.m. when all monk meditators were gathering in front of “**Ajahn**”, he stared at me and said,

“Where are you going to escape? There is nowhere in this world you can escape from the problems, so, face and encounter them.”

He smiled following his saying. I was puzzled how he knew my thought as I had never told this to anybody. I then asked, “How to fight with problems?” He then taught me to be mindful when a thought arises, just say in mind,



“knowing; knowing; knowing” and then return the attention to the main object of meditation, the movement of the abdomen.

His teaching was proved to be correct because problems did exist in our mind, not the environment. No matter you move to any place, the problems follow your move as they exist in your mind. The only solution is to learn and know them, find their causes and solve them.

During mealtime when I experienced a dish of good taste, “**Ajahn**” knew my thought and pointed at me, “say to your mind by acknowledging the taste as, tasting; tasting; tasting”. Even when we lifted a glass of water to drink, he taught us at the scene to be aware of the gesture starting from stretching our hand, touching the glass, lifting the glass, moving it to our lips and sipping it. We had to be fully alert on every step of our movement.

I felt bad and faltering as my “**Ajahn**” knew every moment I was thinking and feeling. Every step of my action was under the scrutinizing eyes of “**Ajahn**” at all times. I had no choice but to closely follow his instructions and practise with my utmost efforts because he was actually a good meditation master I had ever found.



My heart was beating in an unoccupied shrine-hall (“Vihara”)

After two weeks of my meditation practice, my mind reached to a higher and higher degree of stillness. To develop further to even a higher step, I asked my “**Ajahn**” to allow me to practise in an unoccupied “vihara” and he fully agreed with my request. There are two “viharas” in Wat Mahathat, one was locked off and left unoccupied while another was open to normal rituals.

He wrote a short note and asked me to present this paper to the guard of this “vihara” when I was ready to step in. I was the only person who entered into this unoccupied “vihara” at night bringing with me a torch, mat, clock and a bottle of drinking water. After handed the note to the guard, he unlocked the rear door of the “vihara”. I stepped in, locked the door with a latch and walked into the hall from the back side of the main Buddha image in the hall. I began my meditation by sitting in alternate with walking.

Around 9 p.m. of the first night while I was alone in the darkness, I feared of ghost like a layman did. After re-thinking I was a monk wearing saffron robe and my “**Ajahn**” would certainly knew of my feeling, I immediately turned my attention to the rising and falling of my abdomen



in alternate with the walking meditation until 11 p.m. I then fell asleep and woke up at 3 a.m. to continue my meditation exercise. After sitting for about half an hour, my heart was beating hard as I heard walking steps coming from the back side of the Buddha image. I then turned my attention to the rising and falling of the abdomen to suppress the fear. But when the steps were approaching nearer and nearer, I went wild with fright. My hair was standing on end though I had a shaven head. When the steps came closer at arm's length, I could not bear any longer, I opened my eyes to see what it was. I saw a black dog with red eyes staring at me. Both the dog and I frightened each other. Suddenly the dog turned back and ran away to the backside of the Buddha image.

I recalled my memory and was certain that I did lock the door after my entry into the “vihara”. The dog could not have come into the hall. To prove this I lighted my flashlight and walked to the rear door of the “vihara” though still felt shaking. I found the door left open. I then re-locked it and walked back to continue my meditation until dawn of the next day. I went back to “Group 5” living quarters where I normally slept and took my lunch. My roommate who was a “**maha**”, (a “**maha**” is a monk who graduated “Pali” study of Level 3 and up) asked me,

“Did you experience anything last night?”



I asked back, “What’s the matter? It was fine with me.” I then discontinued the conversation because as a devout practitioner, I rarely spoke with anyone nor listened to anything.

I didn’t report the event to my “**Ajahn**” as I was afraid that others might be frightened.

The ghost strangled me to death, but failed.

I continued my meditation on the second night in the same “vihara”. This time I locked the door and checked it for sure that nobody could make it open as it did on the first night.

I started my sitting meditation and felt deep tranquility in my mind. Suddenly a ghost strangled my neck and I was so frightened. I recalled my consciousness by concentrating on the rising and falling of my abdomen. Though I could not breathe freely, I still felt o.k. in my breathing. I then thought of the past event when I fought against the pain of my legs, ankles and knees by sacrificing myself to death and I was the winner eventually. So, I absolutely determined to fight with the stranglehold and was willing to sacrifice my life for a second time in exchange for the “**Truth**”. The more the ghost pressed my neck, the more



attention I paid on the rising and falling of my abdomen. With such a mind alert and consciousness, the mind developed into a high stillness and my mind was in a condition that no matter how hard the ghost did to my neck, I could still breathe.

I then remembered my “**Ajahn’s**” teaching to consider all events as impermanent - constantly changing - and ceasing to exist at the end. I thought in my mind that when the ghost’s hands became stiff after pressing my neck for a long time, she would eventually stop the action. At last this “**Truth**” proved itself to be true as the ghost gave up the stranglehold and I could then breathe freely.

I drew back my meditation and then extended my loving kindness to the ghost to make her rejoiced. (A good Buddhist usually extends his/her love and kindness to all sentiment beings: let them be without danger to one another, be without hatred or ill-will towards one another, be without physical and mental suffering, and be secure in their happiness forever).

In the late afternoon of the following day an old monk coming from Udonthani Province who practised his meditation in the same “vihara” as mine asked me, “Did you experience anything inside the “vihara”? I questioned back,



“Does it deal with a ghost?” “Yes”, he replied. After exchanging the conversation, we found that it was the same ghost who came to ask merit from us. I didn’t know for sure whether it be a real ghost or not, but my mind was dominated with such a belief.

My mental development went deeper and deeper and I experienced with several mysterious events. One day at lunch time around 11.30 a.m., my “**Ajahn**”, hurried having his lunch and said to a “**Phra Maha**” (a monk who graduated “Pali” study of Level 3 and up),

“After lunch, come with me to Petchburi Province to attend an ordination ceremony.” “Thongchai” was a young driver who drove the temple’s car for them. After coming back from Petchburi, “**Phra Maha**” told me the story in the same evening that when “**Ajahn**” stepped onto the car, he patted the driver’s shoulder and said, “I have certain psychic power. Please drive carefully as there will be an accident today”. He put his hand across his forehead while sitting at the rear seat and said nothing.

Both “**Phra Maha**” and “Thongchai” were afraid of a possible car accident and drove the car with utmost care. After driving past Nakorn Pathom Province and onto the route to Petchburi, the car’s radiator exploded but nobody was hurt.



Everybody was relieved as there was no car accident, only a small incident with the car's radiator.

As "**Ajahn**" had the ability to know what other people were thinking, feeling and doing things even out of his sight, I had to be very careful in every step of my doing. One day I stood urinating in a toilet without knowledge of the monk's rules, he told me, "As a monk, urinating must be in a sitting position." Since then my mind stood alert in every motion and I dared not have any bad deed whatsoever.

Mind reading or "Telepathy" (in Buddhism, "Jetopariyana")

During the time of meditation practice, I was the last monk who left the "vihara" after the exercise. One late evening when darkness was approaching, I withdrew my meditation after the practice and I turned back to see whether there was anybody left behind. I found a young guy sitting two metres behind me. He greeted me with a "**wai**" (a Thai traditional way to greet or pay respect to others by placing two hands together and raising them to the face or forehead to salute). He was about to say something when I stopped him and said,

"Don't say anything. I have already known what you



are going to say.” I even knew the event he had committed before he came to the temple. I then told him to follow me to my living quarters.

This guy had killed somebody and he was so nervous as a result of his act. He came to practise meditation in order to calm down his mind. I then taught him,

“Whatever you have done no matter they are good deeds or bad deeds, all will yield their fruits.” I myself had to accept the results of my good and bad actions. Nobody could escape them as “**Karma**”, meaning “actions” is the law of nature: good actions yield good results while bad actions yield bad results. I told him, “From now on, please do all your activities with only good actions, and you will get good results eventually.”

He was so surprised how I could read his mind. He wanted to be a disciple and followed me. I could not accept him because I had to leave the monkhood soon and be back to be a lecturer in the university. He finally left for his own accord and I have never seen him since then.

The above story was my real experience of possessing the ability to read the mind of the others.



Every action has its consequences.

In Buddhism we believe in the “**Law of Karma**”. The “**Law of Karma**” is the law of nature expressed in terms of actions. In a more scientific sense, actions bring about reactions. It is the law of **cause and effect**, or

Results correspond to Causes

or

Causes determine Effects

This means whatever action you have done to a recipient (a person or thing that is the object of an action), you will get the same or similar result from your act, especially when you have accumulated sufficient merits, victims whom you harmed them in the past will come to take revenge on you (to get back what you did to them).

This rule has been proved in the late month of my practice. During the period of World War II when most of the children including I myself moved from the city to upcountry for their safety, I caught baby birds, crows and chickens and put them into a cage. They were deprived of their parents. I didn’t realize how sad their parents were, but just played with them for fun. Their parents did come to disturb my meditation practice. I could not see them with



the human eyes but I had heard their disturbing noises the whole day. As a result, I could not perform my usual meditation. I then extended my loving kindness and goodwill to them. After they had duly received the merits, the noises disappeared. Luckily, this event lasted only for one day.

I used to catch a cat and throw it up to a tree to see how beautiful its nails were as the cat had to extend its nails to hold itself from falling onto the floor. One day when I was doing walking meditation exercise with some other monks, a cat came to scratch my legs for two consecutive days. I was so painful but allowed the cat to do whatever she wanted in order to repay her against the bad karma I did in the past. The “**Law of Karma**” tells you that you are completely responsible for all your doings, and you get what you deserve.

During my childhood I used to dig into the earth to find black cobras just for fun. One cobra came to disturb me during my walking meditation. It crawled in front of me and frightened me. I was able to recall my consciousness only after I extended by loving kindness and goodwill to that cobra.

All the above events prove that the “**Law of Karma**”



is true and the victims whom you harmed them will come to retaliate back especially when you have accumulated sufficient merits. Knowing of this fact, I didn't escape and was ready to face all karmic consequences at will.

The power of strong mind determination.

I vowed on the first day of my meditation practice, "I will do my utmost efforts for 30 days, and be contented with whatever results may come".

Quite strangely, my mind fixing became real as I could not reach a calm mind on the 31st day. No matter how hard I tried, I could not go deeper into a tranquil mind. However, I still continued my practice. This event reminds you, "Beware of your words as you will definitely get what you say".

A sincere self-resolution or determination (in Buddhism, "**Sajja-Adhithana**") always yields its fruits.

One day while I was walking to my living quarters after the meditation practice, I came across a monk who greeted me with a "**wai**" (a Thai traditional way of greeting people). According to the monk's rules, a junior monk should pay respect (wai) to a senior monk. Seniority would refer to



the number of years in monkhood rather than the monk's ages. After exchanging conversation I learned that he was in monkhood for 8 years while I was ordained for over one month only. I therefore apologized him for my ignorance.

During our talks he took amulets, piece by piece, out of his bag to show them to me. They appeared to be small Buddha images, coins bearing pictures of famous monks or monks with magical power, talismans, etc. My mind told me that he was not a revered monk and he could not be enlightened though he was in monkhood for 8 years. Finally, he picked up a silver coin bearing the image of a renowned monk, **Luang Por Ngern**. While I was looking at this coin, I had the feeling that **Luang Por Ngern** looked as if alive in the coin. I immediately spoke to him, "You cannot keep this coin for long and you will have to give it to me eventually". After roughly seeing all the amulets, I departed him by saying "Goodbye".

Following my leave of monkhood, I was back to be a lecturer in Chiangmai University for two years. That monk did come to see me and give the silver coin of **Luang Por Ngern** to me as I foresaw the event two years ago.





Every moment is an auspicious occasion for those who behave well.

After I stayed in monkhood for 1 month and 13 days, I asked my “**Ajahn**”, “Buddhism teaches us not to be superstitious in seeking proper time to hold auspicious events. Is my understanding correct?” He replied, “Yes”.

I then added, “May I fix a day of leaving the monkhood by myself?” He said, “Yes”.

I then fixed the date of leaving my monkhood by myself. As a normal practice several monks would come to join the ceremony of leaving monkhood by chanting and giving blessing to the monk who is going to leave the monkhood. “**Ajahn**” would give his last teaching as well as several books on “Buddhist Study” to the disrobed monk.

But on the day of leaving my monkhood, only two persons, “**Ajahn**” and I were at the scene with the absence of other monks to come to join the ceremony. I thought in my mind whether I was able to disrobe today.

Ten minutes passed and “**Ajahn**” asked me, “Do you really want to disrobe?” I confirmed my intention to him. He then said to me, “What you have obtained from your



meditation practice is **superb**. Please keep it as a **precious** asset throughout your life”. I responded, “I will”.

I found no other monks coming to join my monkhood leaving, and my “**Ajahn**” was still sitting silently. To clear my doubt whether I could disrobe today, I asked “**Ajahn**”, “Could I leave my monkhood today?” He replied, “Don’t you know that you have already disrobed just now? I paid obeisance to him with a “**krab**” (“**krab**” is a Thai traditional way of paying high respect to others by going down on the knees with palms pressed together, and then putting both hands on the floor with the forehead rests against the hands). I then changed my clothes and left the temple.

During my meditation retreat I lost weight for 5 kilograms as I ate only 10 spoonfuls of food a day. I will tell you the meaning of his saying, “**What you have obtained from your meditation practice is “superb”**. Please keep it as a “**precious**” asset throughout your life”.

By “**superb**” as referred to the above is the superb quality in mind development, i.e. to develop consciousness in every step of our action to its highest degree called, “**Supreme Mindfulness or Attentiveness or Awareness**”. (in Buddhism, we call “**mahasati**”). At this stage we can see clearly how sensations or thoughts arise and pass away.



We shall learn the law of “**causality and its effects**”, or what Buddhists commonly say,

From the arising of this, that arises.

From the ceasing of this, that ceases.

This means depending on one condition will give rise to another condition. We shall then really understand the true nature of ourselves and of life. This is not theoretical knowledge, but experiential knowledge. Such a finding has the power to release us from the illusions that imprison our understandings since our birth. When we come to experience “**impermanence**” in our bodies and minds, we can realize the “**non-self**” state. As a result we shall be discouraged from clinging to all things or phenomena, and eventually our stupidity or ignorance (lack of real understanding of the “**truth**”) which is the origin of all sufferings will be eliminated.

And the word “**precious**” as referred to above is the precious quality you obtain from practising tranquility meditation until your mind attains the state of “**Absorption**”, meaning a state of serene contemplation. We call it in Buddhism as having attained the state of “**Jhana**”. And if your “**Absorption**” has been advanced deeper, you can develop into a state of possessing “**psychic power**”, which



is called in Buddhism, “**Abhinya**”. “**Abhinya**” implies the super knowledge or ability that is beyond ordinary human beings. This is the psychic phenomena on the advanced level. The mind that has achieved this ability is so highly evolved to the level beyond the scope of other human beings in general, e.g. having the ability of reading the mind of the others, being able to recollect ones’ former lives, possessing divine eyes and ears, etc.

All the above is the story of how I discovered the “**Ultimate Path**”.





Chapter 2

By Analogy with Scientific Facts

First of all I would like to draw an analogy between mind function and scientific facts, especially in relation to mind development which is the world's best knowledge to be worth learning and experiencing. There are two types of meditation practised by the Buddhists, viz. “**samatha kammathana**” and “**vipassana kammathana**”

The term “**kammathana**” comes from the word “**kamma**” which means action, and the word “**thana**” which means the basis. So, such term refers to the basis of work or action connected with the mind, especially with mind development.

“**samatha kammathana**” is a meditation leading to tranquility or we usually refer to “**calmness meditation**” while “**vipassana kammathana**” is a meditation leading to “**insight**”, which in turn leads to “**intuitive wisdom**”, the power to eliminate all kinds of sufferings.



According to Buddhist Teachings (“**Buddha-dhamma**”), there are altogether 40 subjects of “**samatha kammathana**”. Since different people are inclined towards different things and emotions which dominate their mental structure (“**Jarit**”), each of the 40 subjects is therefore suitable to a specific inclination of each individual like a certain kind of medicine which is agreeable to a certain kind of patients.

Take for example, you may use a breathing rhythm to calm down your mind by chanting “**Bud**” while inhaling, and “**Dho**” while exhaling (the sound of these two comes from the word “**Buddho**” or “**Buddha**” meaning **Lord Buddha**). Some may use an alternative word “**Samma Arahant**”, meaning the “Enlightened One”, or any other words to keep firm to your “**samathi**” or concentration. Some may pay attention to the rising and falling of his/her abdomen. Some may watch his/her hand movement by turning it over and putting it back to keep his/her concentration not to be distracted. Some may meditate on various colours or on light (“**Peng Kasin**”), etc. All these practices are to control and still the movements of the mind.

The mind (“**Jitta**”) is in a form of energy. It travels very fast (as cited by some Buddhist texts, faster than the speed of light). Any material apparatus cannot take hold of or measure the mind. It’s wave length is so fine-tuned and is



like an electric current, which is continuously under the process of birth and death. However, its rapid succession of continuity deludes us into thinking that it is steady. Such energy is lasting and able to change its quality under certain condition or environment. The mind has its excellent character of being able to realize facts.

The 3 main functions of the mind are:

- (1) Having the nature of responding to stimuli,
- (2) Giving order to the body to act by passing the order through the nerve system, or the brain. In other words the brain is an instrument used by the mind. Without the instrument to execute the orders, the mind has no medium to relay its orders to the body, and
- (3) Being capable of recording and storing “**karma**” (actions and reactions) like a computer being able to store data.

There is always a question raised why so many people are unsuccessful in their meditation practice either using “**samatha kammathana**” or “**vipassana kammathana**”. Followings are the answers:



Only brave men could defeat their mental pollution or hindrances (in Buddhism, “Mara” or “nivarana”)

My “**Ajahn**” (he had been promoted to a higher monk ranking to be “**Tarn Chao Khun Chodok**”) told me on the first day of my meditation practice, “Only those who are willing to sacrifice their lives could attain the “**Truth**”. This is true. I would like to elaborate this statement with the following examples:

When we practise sitting meditation and feel sore and pain of our legs, we usually change the position to make ourselves feel pleasant. As soon as we feel sore and pain, and sometimes even with the slightest sensation of discomfort, our body will automatically move to try to counteract it and to seek a more pleasant feeling instead. Our “**samathi**” or concentration will not be firmly fixed and mindfulness will slip from its one pointedness of the object we are concentrating, and because we are not patient enough to fight against all sores and pains, we cannot pass this preliminary stage.

I can still remember several renowned monks who could manage themselves to pass various crisis before they were enlightened with the “**Truth**” at the end. Take for example, “**Luang Poo Dhammachai**”, an old revered monk,



made his ascetic practice in a jungle (Buddhists usually call, “**Dern Thu Dong**”) to seek the “**Truth**”. He confronted with a tiger. Instead of running away from the tiger, he walked straight to the tiger and was willing to be its prey. When he approached nearer and nearer he found a monk sitting immobile at the absorption state of meditation instead of being a tiger. This was a test to prove how strong your mind determination was. If you are willing to sacrifice your life in exchange for Lord Buddha’s **Truth**, you will certainly pass the test.

Another example was **Phra Ajahn Plien**, a monk living in Mae Taeng District of Chiangmai Province. He had the same experience as **Luang Poo Dhammachai** in confronting with a tiger in the jungle, but he managed to pass the critical situation without any fear. He was enlightened with Lord Buddha’s **Truth** eventually.

All the above examples are good “mind tests” to see the strength of your willpower in making your own resolution or determination in seeking the “**Ultimate Truth**”. I would like to draw to a conclusion that “**nothing venture, nothing gain**”.





Don't wait too long until it's too late.

Somebody may have his/her misunderstanding that only aged people should seek “**Dhamma**” practice (seek the “**Truth**”), but not the young people as they are still working for their livelihood. They should wait until they are retired from work, then and until then, they will start practising “**Dhamma**”. This concept is entirely wrong because the body is an instrument for the mind to work with to reach the optimum stage of “**Truth**” attainment. So, if you don't use your body while it is still fresh, healthy, and dominated with strong life force, you will lose this precious opportunity. When the body is getting older and older, you will feel sore, pain and discomfort here and there which will become a main obstacle for your accomplishment. The body is like a vehicle. An old vehicle cannot stand heavy loads and will not travel far enough. Unlike a new vehicle which will give you every satisfaction and can withstand heavy use. As a result I would encourage you to turn your thought to be on a right track, i.e. start your **Dhamma** practice right now and you will not feel sorry when you are old.

As I previously mentioned the two events I encountered during my monkhood. First, I could foresee beforehand that the coin bearing the image of “**Luang Por Ngern**” as shown by a monk would belong to me one day. Second, I could read the mind of the young guy who sat behind me



during our meditation exercise in the same “**vihara**” (shrine-hall) that he had killed somebody and came to calm down his mind by practising meditation. After my mind analysis of the two events, I found that if we can develop our mind until it is securely composed and attained to the highest level of meditation, called in Buddhism as “**Appana samadhi**” or “**attainment concentration**” our mind will not respond to any external stimuli. At this stage mindfulness and concentration will be in a state of optimum balance.

In Buddhism there are 3 levels of “**samathi**” or “**concentration**”, viz. **momentary concentration** (“**khanika samathi**”), **access concentration** (“**upajara samathi**”) and **attainment concentration** (“**appana samathi**”).

Normally, the nature of the mind is always falling into or bending towards whatever it takes delight through the six doorways of the body (called in Thai, “**Tavara**”) by means of which it can come into contact with the external world. The six outlets or doors are the eyes, ears, nose, tongue, body and thoughts.

If you can develop your meditation into a state of deep absorption (in Buddhism, we call “**Jhana**”), access to the mind will be stable and secured from all disturbances. Once you withdraw your mind from the “**Jhana**” state, you will experience the power of “**Abhinya**” or possess psychic



powers, e.g. being able to read the mind of the others or predict future events, etc.

Another parallel example is the sore and pain you feel. It is originated from the mind, not the body. If your mind neglects to form any sensation within, you won't feel sore nor pain over your body. This is "**metaphysics**". It is beyond the knowledge of science and the sensory nerve of the body. All the worldly knowledge even up to the doctorate level is just physical knowledge aiming at intrinsic existence. Such knowledge leads us to believe in a solid reality to what we perceive only, while Buddhism calls for the true state of "**Ultimate Reality**". It teaches us to seek the "**Truth**" through "**intuition**", not "**materiality**". Thus, it relates to metaphysics as mentioned above.

The mind has its nature to realize facts and such realization will lead us to experience the "**Absolute Truth**" ("**Paramatthadham**"). So long as the mind does not form any sensation within, you feel no sore nor pain in your body. This has been proved to be true through my own experiment.

We can apply the above knowledge to our daily lives. An example is when we have a headache. If we think in a scientific way to find the causes, it may be a result of drinking too much alcohol or having insufficient sleep or mental stress. We then take pills to suppress or disconnect



the sensory nerve system to relieve the pain. This can be temporarily cured only because the ultimate cause has not yet been found. All the above are just conditioned causes. The real root cause is that our mind accepts or responds to what is flowing into the mind and forms within an unpleasant sensation. So, if we can stop the sensation flow at the point of contact by contemplating all things or phenomena to be impermanent, existing for a while, and pass away eventually; all are beyond the control of “self”, our mind will stay in peace and our headache will fade away. I challenge you to prove this. Try it by yourself and you will learn the facts.

Surgery without using painkillers — an application of “attainment” meditation.

I was told that there were some monks with skilled meditation underwent a surgery in a hospital without using painkillers (anesthetics). This was possible because they could control and still the movements of their minds by going down to the deep absorption state using high technique of meditation called “**attainment concentration**” (“**Appana Samadhi**”). At this stage the mind was still and did not respond to any external stimuli, and thus they felt no pain during the operation. They then withdrew their meditation after the operation to come to a normal state. Unlike most of us whose mind are always flitting here and there - the mind



itself creates a feeling of pain even before the operation, and we cannot tolerate absolutely if a doctor applies an incision without using painkillers.

For those who can develop their mind to the level of deep absorption and are able to repeat the same state frequently are said to possess “**Jhana-samabat**”, meaning they have reached the attainment of deep absorption state (“**Appana Samadhi**”) where the mind is unshakable and secure to one pointedness. At this stage the mind will not respond to any external stimuli and is beyond the distracted power of mental hindrances. Certain psychic powers (“**Abhinya**”) will exist at this stage, e.g. “**Jetopariyayana**” (knowing the mind of the others), “**Puppenivasanussatiyana**” (recollection of one’s former life) and “**Jutupapatayana**” (an insight which realizes the deaths and rebirths of sentiment beings according to the consequences of their past deeds. This is to be in line with the “**Law of Karma**” or the law of “**causes and effects**”). The “**Law of Karma**” falls under the category of science in that it can be proven in every aspect. It resembles to what we do a research work in a university. A research report must produce clearly the causes and effects of the subject we are doing to show how they relate to each other before we can wrap up the subject. But the “**Law of Karma**” is even a deeper knowledge where sensory system in our body cannot have an access to it, but it can be tested through mind communication only. Whatever you have done



even nobody knows it, but you can feel it in your own heart. So, the **“Law of Karma”** is absolutely true.

Some hermits who seriously practise meditation to the level of **“Appana Samadhi”** can perform several miracles as well as get into contact with objects or incidents in other dimensions. You can ask them whether they have seen the angles? In conclusion, everybody is capable of training his/her mind to arrive to this absorption state, called in Buddhism, **“Lokiya Jhana”**. Do you want to try?

Devas (celestial beings) are very smart, but please turn away your attention.

I used to be a lecturer in a Sangha university and I asked some monk students, “What you usually recite in a religious ceremony to invite devas to come to give the blessing by using the Pali words starting with “Sak Ke Kamae Jarupe.....”, do you really see the devas coming?” They answered, “No.” I then further asked, “How can you continue with your recitation when you see no deva coming? You should have logical reasons before you decide to do anything.” They replied, “We just follow the usual practice though we don’t see anything.”

In actual fact devas do exist in heaven. It depends on how capable you are in training your mind to reach the state



of being able to communicate with the devas. There are several levels of mind absorption depending on how deep you can control the stillness of your mind. Heaven also consists of several levels, each of which is being more profound than the one preceding it. So, if you can develop your mind to reach each absorption state starting from the initial to the deepest one, you can get into contact with devas of different levels starting from the first level called “**Jatumaharachika**”, to the second level, “**Daovadueng**”, and up to the highest level accordingly.

At one time during my meditation exercise I saw a very smart deva sitting in front of his fabulous celestial mansion. His overall expression was so nice, clean and clear, and the skin was so smooth and fine, about 100 times finer than mine. As I was a scientist and understood the meaning of “intrinsic property” so well, when I compared the skin of the deva with mine, it was like the best quality of Chinese silk deserved by a King and a rice gunny-bag deserved by me. I could not believe with my own eyes in seeing the deva with pink colour in his expression sitting in front of his celestial house. I levitated myself passing him and turned back to see him again. He gave me a smile creating much delight in me. At this point my “**samadhi**” was withdrawn and the inner vision faded away suddenly (in Thai, we have a saying, “fallen down from the heaven”).



I reported this phenomenon to my “**Ajahn**” in the evening at 8 p.m., he advised me not to pay attention nor attach to the “**nimit**” (the inner vision I perceived during my meditation), but just say in mind, “seeing; seeing; seeing”, and the picture would then fade away by itself.

I just realized the true meaning of citing the word, “seeing; seeing; seeing”. At first I didn’t know why my “**Ajahn**” instructed me to follow this method. Now, I understand clearly that it is a tool of calling back my consciousness. So, whatever you feel or perceive, just acknowledge them by saying in your mind like, “knowing; knowing; knowing”, or “hearing; hearing; hearing”, etc. At any time you feel itchy either at your face, hands or legs, and if you start rubbing the part you feel unpleasant, your “**samadhi**” will be withdrawn and you won’t be able to attain meditation at the end. On the contrary if you are patient enough by acknowledging the incident like saying “itching; itching; itching”, the itch will soon fade away. This is a mind test of how brave you can fight against all sorts of temptation created by the “**tempter**” (“**mara**”). It is a good test of “**forbearance**”. If you can pass the test, you will progress and advance to a higher level of meditation, and vice versa.

Just a few days ago, a friend of mine wrote an article about devas in the second level of heaven called,



“**Daovadueng**” and sent his paper to me. He described the King of this realm called “**Tao Sakka** or **Phra Indra**” and his 32 disciples. He also cited other events taken place in this sphere. His article was correct after I compared it with the Buddhist Scripture. However, I showed no interest in it because I fully comprehended that all devas or deities also face the same sufferings, joy, happiness, old age, and so forth like human beings. The only difference is that their life span is longer and what they feel or enjoy is more profound than we do. If you talk about this thing to a scientist, he will laugh at you and accuse you of being abnormal or deviating. But I don’t care with the accusation because I came over the phenomena by myself while others do not have such experience. Also, I don’t believe things easily unless I have proved them by myself.

Don’t play with “Black Magic” (“Mitcha-samadhi”).

There used to be some groups of people who have abused the power of “**samadhi**”. This is called “**Black Magic**”, or in Buddhist Text, “**Mitcha-samadhi**”. When a meditator reaches the state of absorption where his/her mind is stable enough, he/she may see certain lottery numbers prior to their prize drawn. A university lecturer had this experience and he told his wife as well as his colleagues to buy lottery tickets the numbers he saw during his meditation. They



all won the prizes for two consecutive times. News then spread around and he received phone calls from various sources to ask for numbers of the next lottery game until he had no time to practise his daily meditation. He then asked me, “What should I do? Do you know that so many people have predicted me to be a great master?” I replied, “What a master! You can only be a fortune-teller of lottery numbers and you risk your life to any host who organizes the lottery games. Stop doing right now. Fortune will always favour the fortunate. Luck will come to you if you are fortunate without having to buy the tickets for fortune”. I myself have never bought any lottery ticket since I left my monkhood. Merits can always be obtained through actions other than money donation alone. All types of gambling are vicious and should be avoided. Based on the intuitive knowledge I gained from practising insight meditation, I found that those who are crazy in buying lottery tickets are the results of their past deeds, i.e. they expected too much from the society by demanding personal rights, subsidy and other forms of remuneration from the relevant agencies but they have never contributed anything back in return. Thus, they would lose their money from buying the tickets that never give back prizes to them. This is a means of repaying the society for the bad deeds they did in the past.





I pity myself as I could not transcend from the cycle of birth and rebirth (in Buddhism, “Sang-saravat” or “Watta-songsarn” or “Samsara”)

Once I could recall my former lives through “**insight**”, or what we usually refer to “**divine eyes**” or “**inner vision**”. The divine eyes can see things or pictures much farther than the human’s flesh eyes. To the farthest distance I could see, I found a series of my former lives preceded the present one, and yet there was still an endless series of lives beyond the outermost of the boundary. I was born to be this and that for countless roles. My eyes were full with tears not because of the inner joy (“**piti**”) but I was so sorry for my stupidity for not being able to cut the chain of birth and re-birth. The ability to recall one’s former life is called in Buddhism, “**Puppenivasanussatiyana**”. Such ability can be acquired through the practice of “**tranquility meditation**” until your mind reaches the state of “**absorption**”. Most meditators will be attached to the psychic powers at this stage, e.g. they turn themselves to be fortune tellers, give out numbers to those who are crazy to buy lottery tickets, jump into the lottery games by themselves, or even play “black magic” with the purpose to cause disaster to others. This has never been recommended by Lord Buddha on the ground that it is conducive to destruction to both the abusers and others. In Buddhism this is called “**Mittha-samadhi**”. Meditators should target themselves not only stick to the stillness of the



mind, but also to the abolition of spiritual defilement which is the cause of all troubles and sufferings.

Two months ago I had an opportunity to meet Professor “Shen” coming from China to Chiangmai University to give an advice on laser development. He showed his “inner power” by placing his palms on a monitor (like a TV screen) and the heat (energy) exposed from his body could be detected and measured by this apparatus. This shows that super energy resulted from “**samadhi**” (meditation) is true.

Did Lord Buddha perform any psychic feats and why? Yes, he did. There were three leaders of different sects, viz. “**Uruvela Kassapa**”, “**Nati Kassapa**”, and “**Kaya Kassapa**”, each with his hundreds of disciples, came to challenge Lord Buddha’s capability and talent. The psychic powers as performed by Lord Buddha had convinced all of them including their followers to impress with Lord’s teachings and thereby all were ordained as monks under Buddhist’s flagship. The magical power as demonstrated was to subdue those who had false views on Buddhism only. It is not the final aim of achievement. A monk who levitated himself to get an alms bowl made of sandal wood hung at the end of a very high post during Lord Buddha’s period was reprimanded by the Lord. This shows that it is not an appropriate way to play with “magical powers”





If asked whether or not people who practise tranquility meditation could perform psychic feats. The answer is “yes”, but Lord Buddha as well as I myself do not recommend it because it just makes people startling and renders no “**intuitive wisdom**” whatsoever. The process of mind development in Buddhism is to make use of meditation power to attain a high degree of knowledge to eradicate defilement occupied in mind, and to make use of the knowledge to teach people with “**false views**” to turn into “**right views**”. This is the ultimate goal and thus the ultimate path to self-enlightenment.

It is not difficult to develop one’s insight. There are 3 types of “**samadhi**” or concentration as earlier mentioned, viz.

1. “**Khanika samadhi**” or momentary concentration, i.e. you can still your mind for a temporary moment. This is good to apply while you are working, reviewing books for the upcoming examination, etc.;
2. “**Upajara samadhi**” or access concentration. As practice continues and as concentration and energy increase further, you reach the second level of “**samadhi**”. At this stage your mind will be occupied with “**insight**”. (An “**insight**” is



intuitive wisdom originated from the mind while “**intelligence**” is generated by the brain); and

3. “**Appana samadhi**” or attainment concentration. If you want to escape and clear all problems, sufferings and all forms of sensation disturbing your mind, you must still your mind further to its peak. At this stage your mind will be finely tuned and touched perfect peace and tranquility within where your mind will not respond to any external stimuli. You feel only bliss and happiness. So many people are misled into the believing that they are enlightened or become “**Arahants**” (the Enlightened Ones).

Don’t be misled by clinging to “Jhana” (mind absorption).

Those who don’t have clear understanding nor exercise their proper wisdom will be easily trapped into the state of mind absorption (“**Jhana**”) and cannot cultivate their “**intuitive wisdom**” further to pave the way for “**enlightenment**” at the end. The only type of beings who attach with the “**Jhana**” state and are reborn in the “**Form Sphere**” of the last five levels called “**Sudhavas**”, is deemed fortunate because they are able to further cultivate their



“**intuitive wisdom**” and become enlightened at the “**Sudhavas**” level, or what we term in Buddhism to have realized “**nibbana**” or “**nirvana**”. They will never be reborn as a human being in this mundane world and that’s why we call them the “**Non-Returners**” or the “**Non-Reincarnated**”, or in Buddhist text, “**Phra Anakami**”.

There are reasons why Lord Buddha and I do not recommend you to attach with “**Jhana**” state. A good example could be traced back by referring to the two meditation masters (“**Alanradabot-Kalamakote**” and “**Utokkadabot-ramabutr**”) who were teachers of Lord Buddha before the latter’s enlightenment. At that time Lord Buddha was a Prince named “**Sit-that-tha**” and was a student who practised meditation with these two teachers who were proclaimed famous and outstanding. The Prince then realized that tranquility meditation alone could not lead to life enlightenment, he therefore separated from the two teachers and searched the way to liberate his mind to the state of ultimate release by himself. As soon as he was enlightened, he wanted to share his “**intuitive knowledge**” with his two former teachers. Through his “**insight**” he learned that the two were reborn in the “**Formless Plane**”, one was in the last but one level, and another was in the highest level of this sphere. He thus utterly exclaimed, “These two have ruined themselves from receiving the best award!” Why? Because the life term of a being in such world is trillions and trillions



of years compared to what one enjoys in the mundane world. As I mentioned in Chapter One, there is big time difference between a spiritual world and the mundane world. While I was in a deep state of absorption (“**Appana samadhi**”), it took 3 hours in the human world but my mind really felt for just a second of one moment only.

In conclusion, practising “**Tranquility Meditation**” alone is not a right path to self-enlightenment. You should withdraw your mind from the “**Jhana**” state (mind absorption) back to the normal level by maintaining bare awareness and making appropriate mental acknowledgement of whatever coming into your mind for which I will elaborate this in the next heading. Only by this way can “**intuitive wisdom**” arise. We call it a practice of “**insight meditation**” (“**Vipassana**”) following “**Tranquility Meditation**” (“**Samadha**”). That’s why my “**Ajahn**” taught me to focus on this concept.

Intuitive wisdom through insight meditation.

When our meditation goes deeper to a second level called “**Upajara Samadhi**” which approaches or comes nearer to the level of “**Jhana**” state (mind absorption), all that flows into your bodily senses or thought will automatically receive responses from the mind by forming various types of sensations, e.g. delight or disappointment, likes or



dislikes, etc. If you can stop all mental formation (in Buddhism, we call “**Sangkharn**” or “**Sankhara**”) at this stage by simply observing as it comes and passes away, an “**insight**” will arise and attachment to it will not occur.

When we watch a TV program, the pictures shown on the screen are conducive to and make our mind to form various kinds of feelings. You may be fond of the actor or hate the actress, etc. This is “**sangkharn**”, and if you cannot stop it, there is no way that you can gain any “**insight**”.

Sensation or feeling in the mind can arise and exist for a moment only. Then it must fall away before another arises. So, if you can stop sensation or feeling at the point of each contact, you gain an “**insight**” at each moment. An accumulation of “**insight**” at each moment of contact will constitute an establishment of “**intuitive wisdom**”. This type of wisdom can be used to solve any problem once and for all. Unlike using intelligence generated from the brain, the problem can be solved for a temporary moment only. Let’s look at the following example:

Those who suffer from gastric ulcers are a result of having too much gas in their stomach. When there is no food for the stomach to digest, the acid formed therein will damage its own tissues. If we make use of our brain (intelligence) to solve this problem, we shall advise the



patients to take antacid pills or suspension to relieve acidity, and ask them to take their meals punctually. This can cure the symptom for a temporary moment. The same will take place again tomorrow and we have to repeat the same cure endlessly. On the contrary if we make use of the “**intuitive wisdom**” to analyze the problem, we may find that gastric ulcer causes from “**stress**” resulting the nerve to stimulate the stomach to release too much acid that causes the illness. To solve the problem, we go straight to the point of contact where “**stress**” arises by seeing all things as transience, dissatisfactoriness and non-selfhood (“**Anitjang-Dhukkhang-Anatta**”). In other words we are induced to see clearly that nothing whatsoever should be grasped at or clung to as being a “**self**” or as belonging to “**self**”. With the absence of “**egoism**” we can see objects or things as coming and going naturally depending on the conditions that constitute each event at each moment. Once your mind is not attached to “**stress**” or to any sensational form, the gastric ulcers can be cured once and for all.

As mentioned earlier an accumulation of “**insight**” at each moment of contemplation will bring about “**skill**” into the practice of “**supreme mindfulness**” (“**mahasatipattan**”) or “**bare awareness**”, viz.

- (1) **Mindfulness of the Body** (“**Kayanupassana Satipattan**”), i.e. being aware of the positions or



movements of the body at all times;

- (2) **Mindfulness of Feelings** (“**Vetananupassana Satipattan**”), i.e. being aware of the sensations or emotions to be pleasant, unpleasant or indifferent;
- (3) **Mindfulness of the Underlying State of Mind** (“**Jittanupassana Satipattan**”), i.e. being aware of the mind condition, e.g. being drowsy or alert, concentrated or distracted, clear or confused, etc.; and
- (4) **Mindfulness of the Mind Contents** (“**Dhammanupassana Satipattan**”), i.e. being aware of thoughts, daydreams, memories, projection of the future, etc.

The explanations in the above two paragraphs will bring you to a clear understanding of your “**body and mind**” which is a composite of 5 aggregates (“**Khan 5**”) as follows:

- (1) “**Rupa**” (corporeality), i.e. the parts of the body we can see and touch. They are constantly changing without our notice. Imagine how you have changed since you were a baby, a toddler, a child,



a youth, an elder, etc. You can see that the body undergoes changes at every moment. After considering them repeatedly with clear comprehension, they will pass away through the observance of your “**insight**”;

- (2) “**Vethana**” (feelings), i.e. a feeling to be pleasant, unpleasant or indifference. By applying the same contemplation as mentioned above, the feelings will cease to exist at the end;
- (3) “**Sanya**” (perception or memory), i.e. to perceive things to be in accordance with natural facts; to be able to memorize things at one moment and forget them at another moment, etc.;
- (4) “**Sangkharn**” (mental formation or conception), i.e. the mind forms various sensations within, e.g. likes, dislikes, hatred, etc.; and
- (5) “**Vinyarn**” (consciousness), i.e. the state of knowing or realizing what comes to your body and mind.

By using the same contemplation as narrated in (1) and (2), you will see that (3), (4) and (5) also follow the same



principle, viz. they arise, stay for a temporary moment, and pass away at the end. Once you have realized all these facts, the “**self**” (your body) disappears (through your mind perception). Only the mind illuminates itself and its light shines brighter and brighter gradually. Your mind will become clean, clear and calm which is the ultimate path of your mind development. Some meditators may be afraid that they are going to die when they see through their minds that their bodies do not exist. With such fear they withdraw their attentiveness (“**samadhi**”) and they miss the best chance to gain “**enlightenment**”.







Chapter 3

Living in the Direction of the “Ultimate Path”

The “Ultimate Path” is the best and a unique way for mind development. It resembles a main road (especially the one in Europe, unlike the one in Bangkok) with wider lanes, clear traffic signs, and no traffic jam, while the sub-roads always cause troubles and problems to the travelers.

Through my analysis I found that so many people nowadays are absorbed with this subject, fascinated with those, or attached with such and such type of activities. They are all misled into believing that what they are doing or enjoying is the best until they have found a better alternative and after making a comparison of them, they will then move towards to the better one which they consider to be the best they have ever found at that moment.

Our mind is analogous with the example cited above, i.e. to seek only the best to be ours. Don't you believe this? When you go shopping, e.g. to buy fruits from a vendor, you will select only the good ones and putting them on the scale



while the vendor will try to sneak putting the bad ones to be mixed with yours. In other words people tend to get rid of bad things and keep only the good ones with them. This is natural, and so is the mind.

Do we have a right to select things?

Yes, the more money you have, the more choices you can do with any purchase. Take for example, if you have sufficient money, you can always select to buy a good house along a nice riverbank or scenic hill. The same applies to your merit accumulation. The more merits or good deeds you have stockpiled, the better the life you can choose to be reborn. This is in agreement with the third function of the mind as described in Chapter 2, i.e. the mind is capable of storing good and bad “**Karma**” (actions and reactions) which in turn leads to a new reborn environment.

For those who do not learn and realize this fact will always do both good and bad deeds at the same time. It is therefore parallel to the purchase of fruits when you pick them without making careful selection. You will find both good and bad ones when you get home. People who live their lives by attaching with things they like and by ridding themselves of the things they dislike without realizing the true meanings of “**Karma**” will tarnish their mind from its purity. As a result they cannot bring about the best thing in



life they hope for. In the past I adorned myself before leaving the house with a ring, necklace, wristwatch, etc., but I abandoned them all when I realized the fact of life.

The higher the “I.Q.”, the bigger the “Ego”.

For scholars, intellectuals or those with high I.Q., they always attach themselves by believing that each person has a permanent “**I**” or “**Self**”. As a result there comes like: “**This is mine**”; “**That belongs to you**”; etc. This is what psychologists call “**Ego**”.

When the “**Self**” is present, the mind instinct will conquer your thought to select only the best things to be “**yours**” and leave the inferior ones to the “**others**”. In other words what belongs to “**me**” must be better than “**yours**”. A good example can be seen when we make payment of our purchase. We shall pay the vendor with older bank notes from our wallet and keep the newer ones with us. Is this true?

Sometimes we feel ashamed of doing good deeds among others as we are afraid that we shall be commented by our friends of being deviated from the group though such actions to be done are good for us and the society. This is our “**Egos**”.



Sometimes a conclusion cannot be drawn in a meeting of professors or intellectuals as each of them sticks with his/her ideas and does not listen to the others. This is the influence of “**Ego**”.

Most university lecturers dare not take their meals nor buy food like fried rice, noodles, etc. from the food stalls on the pavements. This is also considered to be dominated with “**Ego**”.

In our daily lives we usually care for our bodies by paying attention to food, physical exercise, beauty, etc. in addition to brain development, but we ignore the importance of training our minds. To enable us to kill “**Egoism**”, we should develop our “**insight**” in addition to “**intelligence**” by creating “**intuitive wisdom**” which will lead us to detach from the “**Five Aggregates**” or “**Khan 5**” (which forms our life - the body and mind. Please see details in Chapter 2). This means that we realize all conditions as they arise at the moment of contact with our six-sense organs to be only actions and reactions of the element of nature, characteristically impermanent and non-self. When no “**I**” or “**Self**” is the personal owner of a problem, our mind will remain “**neutral**” and thus we have no misery and suffering, but feel calm, peaceful and happy forever.



To make your lifestyle on a right track - - - Just act as an observer.

When we see things and understand their nature as being transient and non-self, we create an “**insight**” and shall fully comprehend that nothing whatsoever should be grasped at or clung to as being a “**self**” or belonging to “**self**”. Unlike most people who are misled to the attachment of external objects (they have misconception) which will lead them to a state of depression, anxiety, distress and upset. Look at the following examples:

When we watch a football game where Thai Team is a contestant with a foreign team, we feel depressed when the Thai Team is defeated by one goal, and vice versa. Be wise by acting as an observer only with full understanding of its nature that a competition will bring one party to win and the opposite party to lose. We lose the ball because our backs (the defending players) may not be skillful enough or our forwards (the attacking players) are not strong, etc.

Some people who are inclined by the roles of the actors or actress in a TV play may cry or show their emotions to be in line with the play. A research was conducted and found that these people will suffer from high blood pressure which in turn will harm their immune system and cause various types of illness to them.



At one time when Kaosai Galaxy, a Thai boxing champion, was slipped by being knocked down a few seconds by his competitor, a man who watched the live-broadcasting show suddenly died of heart attack. This was because he was a slave of the emotions. He didn't have an **"insight"** to discriminate the natural fact from the event happening.

Therefore, in order to make your living in the direction of the **"ultimate path"**, you should make use of your **"intuitive wisdom"** or **"insight"** rather than the **"intelligence"** alone as the former could solve the problem to its root cause. This is the final goal in life recommended by Lord Buddha.

When we are in the society or under any working condition with other people, we shall always face with either positive or negative response. The former will make our mind to feel pleasant while the latter distressing. I will show you an example how to fight with distress. Supposedly, you are blamed by your boss for failure to complete an assignment on time, you will then be upset the whole day. If you can apply your **"insight"** to solve this problem by contemplating:

- (a) No one can escape the consequences of one's own act. Since the failure to complete the assignment is a result of your own action, you then deserve



the blame made by your boss.

- (b) Use the “forgive and forget” principle no matter your boss is right or wrong, you will feel much relieved under all circumstances.
- (c) When you do not react, you will have no enemy. Otherwise any bad deeds committed by you will be retaliated one day causing you with deep suffering in the future. At the same time your enemies (if any) will become friends with you through your forgiveness extended to them.

The above is a very good example of how to make use of your “**insight**” to solve the problem, and I strongly recommend you to follow this example, the “**ultimate path**”.

You are the architect of your own fortune - - - so, correct yourself first.

Everything coming into contact with our lives is a good teacher for our mind training. Take for examples, our children wake up late in the morning, have poor academic record, cannot pass the entrance exam, are disobedient, etc., we usually put blame on them and try to correct their behavior. This is all wrong. The right solution is to find out



our own mistakes and correct ourselves first to be right on spot. If we are rational to them, they will pay respect to us. If we advise them to make a thorough review of the books, they will pass the entrance exam. If we act as a good example for them, they will follow suit. A good leader of a family will always guide his/her members to have an appropriate way of living.

So, if you can make use of your “**insight**” to analyze a problem to its root cause, you can absolutely solve the problem, once and for all. In Buddhism, every problem can be solved using “**intuitive wisdom**” which is a result of ultimate mind training rather than using “**intelligence**” alone.

One day I came across one of my friends. He preferred to search for renowned monks or good teachers with the belief that he could learn something from them to cultivate his mind to reach the ultimate goal. He traveled north, south, east, west and throughout the country to find the best teacher as he expected. I then asked him, “Have you found the teacher you dream for?” He answered, “I have stopped searching for the teacher right now because I feel very tired from my travelling”. I further asked, “You must have found a very good teacher you need by then. And who is he?” He laughed, “I do find a good teacher now, and it’s me!”

When we are blamed by our boss, just look back to



recall our past actions or mistakes, and we may find that we deserve such blame.

At each annual rating of the employees, if our salary has been raised to just one-step ahead, don't be angry with our boss who did the rating. Our performance might not be outstanding to deserve a two-step raise. As mentioned earlier, results always correspond with causes. In other words your own causes will determine your consequences.

Those who follow the teachings of Lord Buddha can always induce all events taken place to be their teachers in developing their minds. By exercising your “**insight**” with constant mindfulness or awareness at each and every moment when an external object comes into contact with your six-sense organs, you can then analyze each problem to its root cause, and thus be able to solve it to the end. Through this practice you can avoid doing all evils and perform only good deeds. As far as a layman is concerned, bad deeds may occasionally be done, but please allow good deeds to be overweight the bad ones.

As mentioned earlier, the third function of the mind is to record and store all merits and evils within themselves. The accumulation of bad deeds will create mind pollution leading to oppression, distress, sorrow, lamentation, pain, grief and despair. But accumulation of good deeds will create life



perfection leading to peace, comfort and happiness, with a clean, clear and calm mind.

Hence, one must pay serious attention to one's mind. Whatever activities you have done through your bodily actions, words of mouth or thoughts, all are stored and accumulated in your mind. You are fully responsible for all your doing.

I was once invited to give a lecture on “mind functions” to a group of medical doctors coming from the Institute of Cancer Research, Bangkok, and came to Chiangmai to attend a medical seminar. After the lecture a lady doctor came to ask me, “Could you explain to me why my son became blind?” I was able to read her mind at that moment and asked her, “Could you tell me frankly what you are thinking in your mind right now?” She was embarrassed and later admitted to me, “I always think that whoever does any harm to me, I will pierce his/her eyes to go blind.” You can see that by sticking to an unwholesome thought all the time will cause an undesired response sooner or later. That's why her son's eyes were pierced to go blind in accordance with her unwholesome thought. (In Buddhism, we call this situation as making one's determination in association with ill will. This encompasses all negative attitudes both towards oneself and others.)

The above example is a good illustration to show how



your mind reacts to your own thought. Any bad attitude either towards yourselves or others will cause you troubles sooner or later. So, be aware, alert and conscious all the time on every action you perform either through your body, speech or thought.

Sow only good seeds into your mind.

Eighteen years ago and before I entered my monkhood, I always talked volubly, gossiped about others or talked maliciously. Now, I am very cautious before I make a speech. Why? Because every time I say bad on others, the latter will face with a corresponding incident. The closer the relationship you are with your opposite party, e.g. your family members, your students, etc., the more attention you must pay to your thought before you say anything bad to them, otherwise you may be deemed to have committed sins to the person whom you have said bad about him/her and the latter has suffered anything as a result of your speech.

The Laotien people call a person whose speech has always been turned to be real as a person with “**Pak Khed**”, while Thai people call him/her as “**Pak Phra-ruang**”. Those who practise calmness meditation to a deeper state can possess this supernatural power. I once met a professor in Chiangrai Province and I told him, “Beware of your speech because anything you say bad on others or on any situation



will become real in accordance with your speech.” He stared at me and was puzzled with my comment as we did not know each other before. Later, he admitted the fact and told me his experience about his “causative speech” which caused the situation to become real in accordance with what he had said.

As the mind can absorb or store its own responses to stimuli through one’s action, speech and thought, any unwholesome act will cause us troubles at a later time but the wholesome kind will bring us peace, success and perfection. This fact should not be overlooked. Therefore, in order to make our living to be in the direction of the “**ultimate path**”, we should learn to train and develop our minds so that we may be able to avert the unwholesome responses and evoke more and more of the wholesome ones, depositing them into our “mind bank” so that we shall inherit those merits in our successive lives, e.g. born to be wise, good looking, healthy, wealthy and noble-minded, etc. This can be illustrated by a new mango tree with its new fruits which are generated from the old (previous) mango seed, yet possess the same characteristic as the one preceding them. It resembles the law of heredity by which the characteristics of the ancestors can be transferred to the descendants who inherited something in the genes as a result of the sperms and the ova combined.

On the direction of the “**ultimate path**”, try your best



to cultivate your mind by developing a good attitude at every moment when an external object gets into contact with your six sense organs. This must be done from the first minute you get up in the morning until you go to bed at night. Luang Poo Budda, a renowned and revered monk, was a good example. People asked him, “Do you feel hot today?” He replied, “I’m o.k.” When the cold season came, people asked him, “Are you too cold today?” “I’m o.k.” he answered. Everything was o.k. to Luang Poo as he perceived things with his good attitude at all times. That’s why he had no sufferings because he had transcended from all sensual activities.

To prove to yourself whether you have achieved the goal for a right attitude, you must contemplate things from the reactions you get, not from your thinking alone. Take for example, after you have spoken something to your children and if they come near to you feeling warm and receptive, you are deemed to have achieved a right attitude. On the contrary when you walk into your office and your subordinates try to run away from you or hide themselves, unwilling to meet with you, you are considered to have a wrong attitude towards your employees. You must then try to find out your weak points and correct them.

As far as I am concerned and after I have learned my



endless series of former lives through “**Puppenivasanussatiyana**” (an “**insight**” to recall events of one’s former lives; please see details in Chapter 2), I was so sad and tearful that I was unable to transcend from the cycle of birth and re-birth. So, I am now doing everything to transcend from this cycle though I am criticized by others as a deviating scientist.

In conclusion, do all good deeds in your life. Liberate your soul by developing your mind not to attach with all sensual pleasure. Be conscious in every motion you go. Follow the advice given by various examples of this book. This is the “**ultimate path**” you should follow.

Many thanks for paying attention to my presentation. You were all my good teachers because you allowed me to build up my merits and accumulate them to a state of perfection.

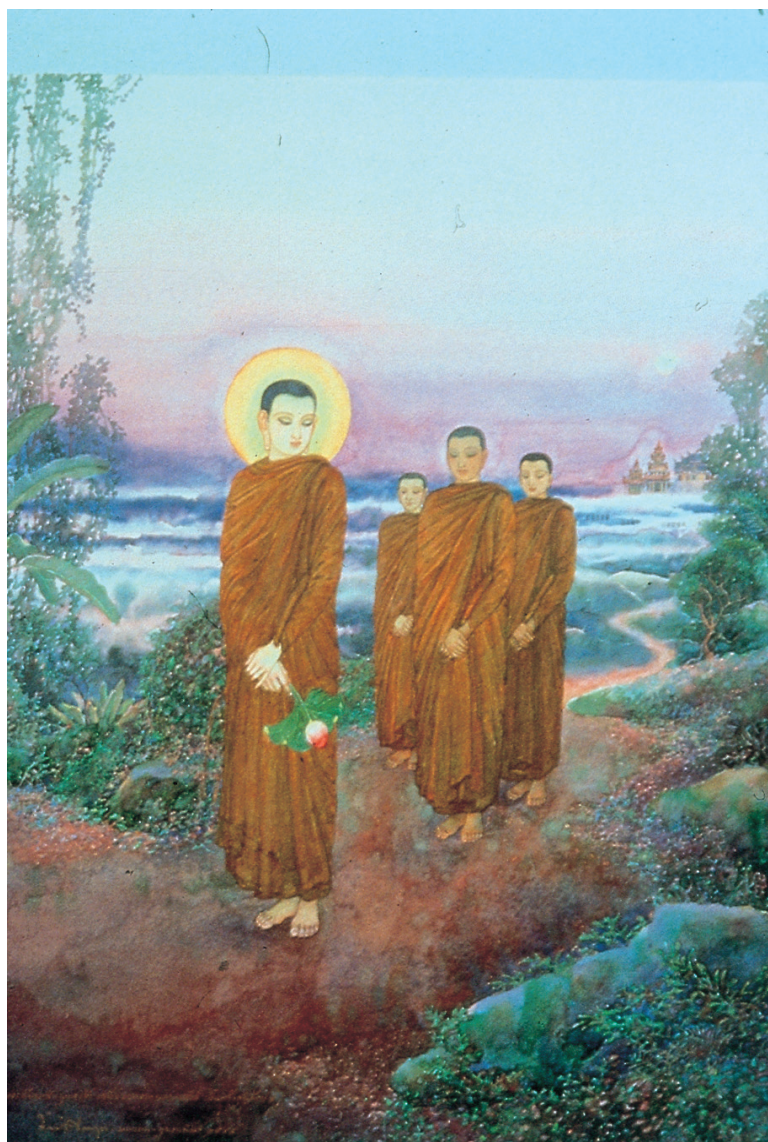
With my sincere thanks to you all,

(“For those who have any questions, please feel free to ask. As I do not wear saffron robe, I can answer all types of questions in the capacity of a layman. After the Q & A, we all shall sit and practise meditation for at least two



minutes and then extend our loving kindness to all sentient beings.”)





Chapter 4

Questions & Answers

Q1: “If we are not born as human beings, can we have a chance to accumulate our merits to perfection?”

A: “Yes, but the chance is very rare. Why? Because each celestial plane has its own way of living as well as environment. Take for example, if we were to be born as a deva and would like to give alms to other heavenly beings, nobody would take it as they all have possessed things they need. In this respect we have no chance to build up our merits to perfection. So many devas enjoy happiness in heavens with blissful ignorance and thus fail to accumulate merits for their future lives. Once they have used up their merits, they will be re-born in a lower plane. It is a pity, isn't it?”

If we were to be born in an animal kingdom, we are stuck to the animal instinct: eating, sleeping and reproduction. Animals have no intelligence to realize “**Truth**”, and thus no chance to accumulate merits.



Human realm is a plane between the upper and lower planes. We have intelligence and possess spirituality which are tools to cultivate our mind to realize the ultimate “**Truth**”.

I would like to show you an example why some deities cannot maintain the right way of living nor do anything to meet their needs. Once I wrote a history of “**Phra Nang Jammathevi**”, and through my mind power I was able to have a conversation with her and learned that she was born as an angel and her merits on alms giving were not sufficient to warrant her to get enlightenment (reach the state of “**nirvana**”). So, I had to do something for her to help her build up her virtue to its peak. This is a proof that deities cannot do things they need, but must ask a human being to do on their behalf. You can see this sort of thing in our human world where deities cultivate their merits through human mediums.”

Q2: “Do we live on our own fate?”

A: “No, because Buddhism regards a person’s happiness and suffering, together with his/her luck and misfortune, as being a result (in Buddhism, we call “**vibak**”)



of that person's "**karma**", i.e. the merits and evils accumulated by himself/herself. Never is it the result of outside factors nor of superpower domination. Take for example, creatures in hell, after they have fully repaid for their sins committed, will be reborn as a human beings.

"**Vibak**" can be viewed as an "**obligation**" you must repay for what you have done. Once you have fulfilled your obligation, you will then be reborn in another plane. Let's look at the following example:

A man may suffer difficulty since childhood but becomes wealthy and happy at a later life. This is because he, after having repaid his obligations owing to others, enjoys the result of his next "**karmas**" (the actions accumulated by him). If his next "**karma**" is a good merit he has accumulated, he will have a better and enjoyable life. Creatures or animals in lower and miserable planes follow the same suit. Merit is therefore the cause of happiness, prosperity as well as brings you good outcome.

"**Karma**" thus causes the cycle of births-deaths-rebirths. So long as we attach with the merits and evils we have done or accumulated in our mind since



childbirth, we cannot transcend ourselves from this cycle. That's why I do not recommend you to be trapped with it. Do not behave yourself like floating weeds in a river, which always go downstream (same as your mind be degraded by pollution and worldly pleasures, etc.), but do move against the tide by cultivating your mind to be free from any attachment in order to reach the final goal, the “**nirvana**” at the end.”

Q3: “Your recommendation seems to be against the tide of the society. Should we distance ourselves from the community in order to develop our mind to achieve the final goal?”

A: “I admit that such a practice is against the tide of the society. After Lord Buddha's Enlightenment, he sat under the banyan tree reflecting on the sublime nature of the “**Dhamma**” (the “**Truth**” enlightened by him) and became apprehensive about teaching others, feeling that the “Dhamma” was beyond the grasp of ordinary people who always let lives go in accordance with the stream of desire.

Not until “**Sahambodi**”, the great Brahma, who learned the thoughts and reservations of Lord Buddha, immediately appeared and invited the Lord



to teach “**Dhamma**” to persons who could understand, viz. those who are easy to be taught (like a bloomed lotus), and those who have the capacity to learn (like a lotus that is about to bloom). With his great compassion, Lord Buddha then decided to teach “**Dhamma**” to those persons. A group of them had already reached the state of “**nirvana**” while the remaining including all of us at this place are still trying our best to strive for the ultimate destination. This is a good example of going against a stream of usual practice.

However, so long as we are not yet a noble person like “**Phra Anakami**” who usually distances himself/herself from the society for his/her ascetic practice (see explanation in Chapter 2), it is not necessary for us to be isolated from the society as we are still a part of, and are required to help the society.

Why did Lord Buddha get involved with the society after his findings of the “**Truth**”? This was because he wanted to light up in the mind of people to realize the “**ultimate truth**”. After the realization, they all could further teach others to reach the same goal, and this would continue endlessly. It would thus cultivate the well-being of the people and relieve their hardships and sufferings.



This was same with me. I traveled a long way to be here because I wanted to light up your mind and turn its dullness into luminosity. I gave you the teaching to advise you to further cultivate your mind by your own so that you could lead your life to a success and thereafter lead your spouse, children and close friends, who in turn would lead the society as a whole in the end.”

Q 4: “Most people who possess sufficient material wealth and physical riches are usually not interested in practising “**dhamma**” (seeking the “Truth”). Why?”

A: “Truly speaking, I pity those people very much as they will certainly fall under an endless cycle of birth and rebirth. I will show you the following examples:

During Lord Buddha’s time, “Phra Devadatta” was powered with honour and wealth. He ruined himself by thinking big to be a leader in the Sangha community. He followed his bad motive in conspiring to bring about the death of Lord Buddha with three attempts, but all failed. The first was with a gang of assassins, but all were overcome by Lord Buddha’s presence (the ability to impress people and make them



believe with what you have taught) and became converts. The second was a hurling of a stone by “Phra Devadatta” from the top of the hill at Lord Buddha who was in sitting meditation downhill, but only a splinter struck his foot. The third was to let loose a wild elephant to go and kill Lord Buddha, but the elephant was calmed down and subdued by Lord Buddha. “Phra Devadatta” then created “schism” or caused dissension in the Sangha community. He advocated a more strict asceticism than Lord Buddha favoured, but the latter gave a response that those who wished might follow such rules but Lord Buddha would not make them binding upon all monks. This caused Devadatta to separate himself by drawing away 500 newly ordained monks from Vesali town. Through his bad “karma” (actions) Devadatta was destined to suffer in hell for hundreds of thousands of years.

A bamboo tree, when it branches out to become a clump of bamboos, its inner shoots will usually die. This can be compared to a man, after gaining wealth and reputation will blindly attach to them and ignore the training of his mind to reach the ultimate “Truth”. His mind cultivation is dead like the sample of bamboo tree mentioned above.



Most deities in various planes enjoy sensual pleasures which are a result of their merits accumulated in their former lives and forget to build up “**spiritual assets**” to be further used in their next lives. Most of them are reborn in a lower plane, e.g. animal kingdom, etc., after they have used up their merits. It is a pity, isn’t it?

One millionaire who engaged in the construction business wrote to me with the hope that I could help him solve his business problems in time of difficulty. I answered him, “I have never recommended people to accumulate personal wealth, but I would rather recommend them to build up “spiritual wealth” instead.

I firstly thought he would get angry at me, but he wrote back and thanked me for awakening his consciousness. However, he had to carry on the business to keep on employment of a large number of his employees.

Another medical doctor who was a rich guy came to see me with an intention to test my spiritual capability. He boasted about his capability and achievement.



As I was able to read his mind, I then told him all his background. He was stunned and started to have confidence in me. I advised him, “A clever guy should transform his/her material wealth into spiritual wealth for his/her own sake as well as for a better future life”. After he went back, he decided to sell parts of his property and make use of the money earned for charity purposes, e.g. constructing houses used for meditation, publishing books on Buddhist teachings for free distribution, etc. He has now changed his character and well understood the true meaning of “spiritual wealth”.

If our minds are trained well enough to reach a stage of being able to read the mind of the others, we can learn the cause of suffering one is facing and the length of time the situation will last. If he/she is in a position to make remedy to the situation, I will then give him/her the advice to end that suffering in a shorter time. If the situation is so serious as a result of his/her severe “**karma**”, I will keep quiet as one must be fully responsible for the result of one’s own act (in Buddhism, we call “**vibak**”).

In conclusion, don’t envy those who have a good living now. This is a result of their good deeds



accumulated from the past. The key point is how far they can continue to further build up their good merits from now or they just enjoy their present material wealth and end up with sufferings in their future lives. They are good teachers for our mind cultivation. So, thank them in giving us good and practical examples.”

Q. 5: “In the case we practise “**dhamma**” for our mind liberation but we have not yet achieved the goal, will our merits accumulation be carried on to give us fruits in our future lives?”

A: “As I mentioned in Chapter 2, the third function of the mind is to record and store “karma” (actions and reactions) both good and bad for yielding their results in the future. Take for example, some little novice monks are able to give a sermon profoundly and impressed by the listeners. They can answers questions in Buddhism clearly and precisely though they are just beginners to learn Buddhist lessons. This is the result of their “**karma accumulation**”.

I forget to tell you that the doctor whom I mentioned in the previous Chapter and who has a blind son, was a scientist in her previous life. She pressed the eyes of prawns to escalate them to release hormones to give egg production. This was the “**karma**” in her previous life and leads to the present outcome.



In the mundane world we judge people by their seniority of age. But in the spiritual world we judge them by their merit accumulation as well as experience in mind development. So, do accumulate good merits for your future sake, and we shall learn that we can determine our future lives. Look at those people who are born with wealth, good living and good environment. What are the causes? Just think to find out the answers. Nothing in this world exists without its causes.”

Q. 6: “Researchers are usually in a necessity to kill insects while doing their research work. Are they sinful in doing so? What is the remedy?”

A: “In performing one’s duty, a researcher has to complete his/her research work though it involves the killing of insects. If he/she does it with good intention for the sake of mankind, he/she is deemed to have committed both merits and evils at the same time.

At one time a medical doctor came to my house and asked me what evils he had done in the past resulting him to have an idiot child. I told him that I was not a fortune-teller. But according to the law of nature pertaining to action, good actions will always yield



good results, and vice versa. So, a doctor who does good deeds by taking care the health of the public but suffers himself by having an idiot child must have done something wrong either in the past of his present life or in his past life.

A very closed friend of a high ranking physician living in Lampang Province came to see me at my house. He asked me why this physician had to suffer from cancer and was under treatment in the hospital though, according to his opinion, he was a real good doctor and had contributed a lot to the society. I then awoke his thought, “If the doctor is really good in everything he has done, he would not have been admitted to the hospital. This shows that he must have done something bad behind. Think back and try to explore by himself of the possible causes. Is his family good? Is he himself really a good man?” He further asked, “Will the doctor recover soon and be released from the hospital?” I answered, “He will die in the hospital as a result of his severe **“karma”** (a very bad deed he did).

Three months later the closed friend of this doctor came to see me again and confirmed that what I spoke to him last time was true in such a fact that this doctor, when he was young, he encouraged his



second wife who was a nurse to have an illegal abortion. That's why he suffered from cancer and became paralyzed.

So, in being a researcher whose responsibility involves the killing of insects, but if he/she does it for the benefits and happiness of mankind, he/she has no choice but to accept both merits and bad deeds. Knowing of this will encourage the researcher to do more good deeds to override the bad ones. During the research period, just keep on your duty and you should stop doing all evils when you complete your research work, or when you reach a retirement age of 60, then and only then, you should accelerate your mind development to avert the unwholesome responses and evoke only the wholesome ones.

From the Buddhist stand-point, we cannot correct or put remedy to “**vibak**” (result of our own actions) but we can escape it by stockpiling only good deeds (I will tell you in the subsequent chapter how to build up merits). Lord Buddha said, “What we are enjoying now is a result of our good “**vibak**” (good deeds) we have done in the past. But when we have used up our good fruits, bad “**vibak**” (bad fruits) will take its role. So, do not under-estimate this natural fact”.



Once, on the way of travelling to Singapore to present my research work, I stopped over in Bangkok. A lady phoned to consult with me about one of her relatives, a civil servant, who suffered from paralysis and was admitted to a hospital for over a month. The patient fell down while looking at a map and his head knocked against the floor. She asked, “Can this patient be cured and leave the hospital?” I answered her, “I am not a medical doctor. You should have asked this question with the doctor who looked after the patient.” During our conversation I was able to sense something and I asked her, “What are you involved with that patient?” She answered, “I am his younger sister.” I further asked, “Did you live with him during childhood? Has he ever caught fishes using electric shock?” “Yes”, she replied. I then added, “Because of this “**karma**” (act to kill fishes using electric short) which has resulted him to become paralyzed. He has never built up merits during his happy time and when he has used up his good merits (good “**vibak**”), the evil he committed (bad “**vibak**” - the killing of fishes using electric short) then yields its fruit next and makes him paralyzed”.

She then further asked, “Is he able to speak normally? Can he leave the hospital soon after the cure?” I said



“yes” to her but with one condition that he would not be re-admitted as a civil servant. Everything was proved to be true of what I told her. This was not to give him a damn, but I told the incident from what I perceived from my special sense.

Hence, I do encourage all of you to do only merits to accumulate your spiritual wealth for your future utilization.”

Q. 7: “Does a medium (one who claims to have the power to communicate with the spirit) exist? How do we know whether he/she is an imposter?”

A: “There are two questions. I will answer one by one.

I myself usually do not associate with others. While practising my meditation in a jungle, I prefer to isolate myself to practise it alone. Most people tease me that I would feel lonely, but in actual fact I am not because I always come into contact with incidents through my psychic power.

Coming to mediums, they do really exist. Let me tell you a story which is a research made by a lecturer of Chiangmai University regarding mediums of certain spirits. One funny thing is that the ruling in the



spiritual world is more or less the same as our human world. They have the tax payment system, i.e. all spirits living in Chiangmai have to pay their income taxes with the chief spirit stayed at the Chiangmai governor's office, who is under the administration of the spirit in Phrakarn Spirit House in Lopburi Province, who in turn will report to the chief spirit located in the City Pillar Shrine in Bangkok, respectively.

How do we know whether a medium is an imposter or not?

Before answering this question, I would like to tell you a story of a girl. This girl was the niece of a person who came to see me and told me that the girl could not eat anything and was weak and emaciated. After undergoing a physical check at the hospital, the doctor found no illness in her, but she still could not eat anything. She would vomit every time she took any food. She became thinner and paler day by day until she went to see a spirit medium one Tuesday. The medium told her to come on Thursday and bring along a tray of flowers with a pack of joss sticks and candles to perform a ceremony to sacrifice herself to be a spirit medium. After learning of this I advised the girl's relative to bring the girl to my office on that



Tuesday afternoon. As soon as I saw the girl, I pitied her very much, and asked her, “Do you know that you are going to die? A spirit prefers to use the body of a dying person to be his/her slave labour and your life will then be saved. So, do you want to be a spirit medium?” She replied, “No”. “If such is the case, you should build up now as much merits as you can. Are you ready to perform it now?”, I asked her. She answered, “Yes”. I then contacted a nun at Wat Ramperng, an international center for practising “insight” meditation, to accept this girl for meditation exercise for one month.

The girl experienced several mysteries during her practice and when she completed one month training, she could resume her meals as usual and the spirit was unable to dominate her body anymore. This was the result of her merit accumulation that brought her the recovery.

Is communication with a spirit through a medium true?

A medium is a person who allows a spirit to enter into his/her body and to utilize a part or the whole of his/her body to do any act as the spirit wishes. If such an action is done with the good intention of the spirit, the communication is deemed to be right. But



if the spirit acts frivolously, we call such situation a trifle. Imagine a man who always plays fool or acts thing non-seriously since his childhood and keeps this manner all the way to his death, his soul, of course, would be playful after his death. We shall gain no benefit at all if we get communicating with this type of spirit.

At one time I wanted to test whether a prediction of a spirit medium is true or false. This medium was well recognized by the Chiangmai people for her accurate prediction. She predicted of the things and environment in front of my house while I tried not to think of my house at that moment. The result was that her prediction was completely wrong.

I then analyze the situation using scientific principles why the prediction of this medium for most other people was accurate but it was completely wrong for my case. The logical reason behind was that our mind energy (mind wave) acted as a communication means (a “go-between”) for other mind energy (soul) to trace its track of thinking (as shown by waves in one’s mind). Therefore if we showed no interest nor concern of our house, our mind will not produce such a wave for another mind to follow or keep track. This



is identical to an example that if we don't tell anybody of the route to our house, nobody can locate such a house.

This could be compared to the Gulf War situation where the building of the Supreme Command was fired to cause a hole first and then followed by a laser guided missile to go straight to this hole (which acted as a procurer or a guide for the missile) causing explosion and thus destroyed the building from inside. Therefore, our mind may act as a communication media for another mind (the mind of a medium) to follow or keep track, and thus the medium can read our mind and know all our thinking. If we can liberate our mind by keeping our mind wave neutral (with no worry nor concern whatsoever), the medium cannot trace our thinking (mind wave) and as a result his/her prediction will be wrong.

There is a Chinese ritual of exhumation in order to release the soul of the dead for a re-birth. Two mediums will hold one and the same stick of "V" shape with one medium holding the stick using his right hand and another medium holding the stick using his left hand. A Chinese deity will be invited to infiltrate into the bodies of these two mediums and guide the medi-



ums to locate the corpses under the ground using the stick to point straight to the area. Another layman will mark the location by sticking into the ground using a flag. Then, those who would like to seek merits will unearth the spot and dig up the corpse for a proper ritual blessing. I saw one event where a spirit who didn't need to be re-born and wanted to play fun with the deity will deceive the deity of his/her actual location starting from the first spot to the second and third, etc. After unearthing those spots, they found no bodies underneath. Unlike the bodies where their relatives, with good intention, informed them as to release their souls for a better sphere or environment and told the spirits of the merits they would do and dedicate to them, and if those spirits agree with such offer, the location of the corpses under the ground will be marked very accurately.

The incidents cited above are metaphysics and hard to understand. There may be some events where the spirits of certain monks who passed away but wanted to cultivate their merits to a state of perfection may make use of certain mediums to give their teachings through the mediums. We must identify such a teaching whether or not it is the "truth" as taught by Lord Buddha in order to differentiate whether such an event in communicating with the said spirit is true or false."



Q. 8: “Would “**Arahants**” (the Enlightened Ones) make use of a medium to do worldly activities?”

A: “Arahants are those who transcend from the cycle of births and re-births. So, think by yourself whether or not they will get involved with human activities as all human beings still fall under the cycle of birth and re-birth which cause sufferings to them until they can transcend from this cycle. Lord Buddha gave an example that those who are pulled up from a pit of excretion and have purified their bodies, would not be willing nor have any desire to be fallen into the pit full of waste again. The Goddess of Mercy (or “**Phra Bodhisatta Guan Im**”) who has determined herself to help and release people from the sea of sufferings before entering Buddhahood (a Buddha-to-be) may participate human activities through a medium. This is to help cultivate her mind to a state of perfection before she would be re-born to be a Buddha in the future. Most Bodhisattas (those who have resolved themselves to undergo the ten stages of spiritual perfection (in Buddhism, we call “**Baram Sib Tas**” which will pave the path to Buddhahood in the future are celestial beings in the Heaven of the fourth level, the “Dusit” Sphere. They are in the form of spiritual bodies, unlike flesh bodies of human beings.”



Q. 9: “Is Pali chanting of “**Jinapanjara Gatha**” (a Pali verse) good for a layman?”

A: Yes, it is. Chanting is a method to calm down one’s mind. However, in order to get the best result, we should learn the meanings of the verses through a translation as well. This “**Gatha**” (Pali verse) contains all the good things to protect us from the evils. Therefore, chanting it while realizing its true meaning will accelerate peace and stillness in our mind and our willpower will be intensified. It will be excellent if you can memorize the verses. A person without proper concentration cannot learn the verses by heart.

The same thing happens to a recitation of the code of 227 precepts for a Buddhist monk to observe, called “**Patimokkha**” or the disciplinary rules for monks. Those without mind concentration cannot chant these precepts by heart, only a minority of monks who have such a skill can achieve it.

In conclusion, chanting “**Jinapanjara Gatha**” is a good practice to follow. But for me, good deeds is the most important thing as it over-rules all “**gatha**” because it stays in our mind forever.”



Q. 10: “I have been practising meditation for several years, but my mind still cannot reach the state of stillness, why?”

A: “I would recommend you to exercise your utmost effort because your failure is due to the weakness of your effort. If you really need to enlighten the “**Truth**”, prepare yourself to sacrifice your life by making every effort possible to achieve the goal.”

Q. 11: “A psychic feat is a magical power exercised through the mind. My teacher advised me to imagine for a picture of “**Phra Julamani**” (a pagoda established in the second level of heaven (“**Daovalueng**”) to contain Lord Buddha’s tooth relic) and see how I dressed in that sphere; did I see the angels; etc.? My question is: Is this psychic power a dilution or a real picture, e.g. the way we see the hell and heaven?”

A: “Psychic power that derived from mind exercise until the mind reaches an advanced state of deep absorption, called “**Jhana**”, where the mind can perform several psychic feats, e.g. reading the mind of the others, possessing divine eyes and ears, etc. The straight method is to practise calmness meditation by concentrating on a particular object, e.g. chanting the



words, “**Bud-Dho**” while inhaling and exhaling respectively until your mind attain a deep absorption state where psychic power may be generated at this point. Another shortcut is to follow the teacher’s advice by forming an imagination the teacher instructs you to do so. When the mind reaches the stillness of one-pointedness, you can see various pictures or events in your mind.

Does psychic power really exist? Through my experience I would say “yes”. But I have never practised using this method because it renders no benefit if we attach with this practice. I would show you an example. If I raise my hand and the practitioner can see my hand through his/her mind, this is the result of his/her psychic power. But if he/she sees it differently, it is a mind illusion. However, I would advise you not to attach with those powers but to follow the “**Ultimate Path**” closely. Following the “**Ultimate Path**” will ensure you to transcend from the cycle of birth and re-birth. This is because you are cautious and mindful all the time at each and every action released from your body, speech and thought. You can also see how your mind dictates your body through every stage of action.



In conclusion, practising psychic powers or the chanting of Pali verses of “**Jinapanjara Gatha**” are good at their preliminary stages, but you must not attach to them. You should abandon them all in order to reach the state of enlightenment or entering into “**nirvana**” or “**nibbana**” at the end.”





Chapter 5

Appendix

“I would invite all of you to have a short mind exercise, not necessarily in a sitting meditation, but a reclining posture can also be done if you stay at home. Close your eyes. This is to prevent any external object to get into contact with your eyes. Then, concentrate on your breathing to calm down your mind by chanting “**Bud**” while inhaling, and “**Dho**” while exhaling (the sound of these two comes from the word “Buddho” or “Buddha”, meaning “**Lord Buddha**”); or you may use an alternative word, “**Samma-Arahant**”, (meaning the “Enlightened One”) or any other word you like to keep firm to your concentration. Some may prefer to concentrate on the rising and falling of his/her abdomen as it fits with his/her inclination in the practice of meditation. Any word or object can be used as a means to pay one’s attention and be mindful at every step of practice.

Let’s go with the exercise for two minutes.

(Two minutes passed in a peaceful environment for the above exercise)



10 Ways of making merits.

In our daily life after we get up in the morning, our mind will start getting into contact with both wholesome and unwholesome events all day long. As for the intelligent ones, they will be cautious and learn all the events coming into their mind with consciousness. At the same time they will deal with each and every contact with good intention and good deed as this is a way to cultivate merits (or in Buddhism, we call “**Boon**”) in their minds. There are 10 ways of making merits with details as follows:

1. If we are in a position to help others to complete their jobs which are right to do and not against good moral, do go ahead to help them without delay. This is a **merit made by rendering services to others**, (in Pali words, “**Veyyavajjamai**”).
2. **Merit made by humbling oneself before others.** In association with others, if we are humble to them, to our parents, teachers, bosses, colleagues, subordinates, and all sentient beings under the wheel of life (birth and re-birth), we shall create a friendly and warm atmosphere among them. This is a way of cultivating merit (in Pali, we say, “**Appajayanamai**”).



3. **Merit made by listening to “Dhamma” (Lord Buddha’s teachings).** As you all have listened to my lecture of “dhamma” today intently, you are considered to have cultivated a form of merit (in Pali words, “**Dhammasavanamai**”).
4. When we learn of good deeds and merits made by others, we have a feeling of rejoicing in the merits they have made. This is another way of **making merit by rejoicing in others’ merits** (In Pali, we call, “**Pattanumodhanamai**”).
5. When we have made any merit, like giving alms to the monks, and after we have come back home or arrived in the office, we then share our merit derived to our family members or office colleagues. We shall then get double merits for this instance. This is also another way of **making merit by sharing or giving out merit** (In Pali, we refer to “**Pattidhanamai**”).
6. **Merit made by giving** (in Pali, we say “**Dhanamai**”). When we donate things to others as well as all sentient beings who are in need, e.g. food, clothing, medicines, etc. we are said to have contributed material gifts (in Buddhism, we call “**Wattu-tharn**”) to them. This is a kind of merit made by us.



If somebody causes you troubles, anger, worry or hurts you in one way or the other, you pay no regard to and are willing to forgive them (a common term is “**forgive and forget**”), you are termed to have cultivated a great merit (greater than a material gifts). (In Buddhism, we refer to “**Apaiyatharn**”). This is because “**Watthu-tharn**” is easier to make while “**Apaiyatharn**” is difficult to develop as it usually goes against one’s feeling and sensation. However, if you can cultivate this type of merit and make it as a part of your habit, you are considered to have duly developed your mind to a higher degree than a lay-man does.

7. If you can plant “**wisdom**” upon the mind of the others like the lecturing of “**dhamma**” (Buddhist Teachings) I have given to you today, it is a way of **cultivating merit by teaching or showing the “Truth”** to enlighten the listeners to understand life so that they can make their livings fruitfully, happily and peacefully (in Pali, we call this type of merit “**Dhammathessanamai**”). This is the highest merit recognized by Lord Buddha, much greater than “**Watthu-tharn**” and “**Apaiyatharn**”. However, I would recommend all of you to perfect your merit making by incorporating these three with the rest of them.



8. **Merit made by observing the precepts or moral law** (in Pali, “**Silamai**”). The word “**sila**” means normal - - a normal moral conduct of your bodily action and speech. For the monks or those who practise “**dhamma**”, it includes your thought or mind perception as well.

If you can keep your show through your bodily action and speech normally, e.g. behave well in every action you do, speak only nice and proper words to others, not to cause any trouble to or hurt others, you are said to have observed “**sila**”, a way of cultivating merit.

Frankly speaking, the “**sila**” generates from your mind. If you can keep your mind in a normal and peaceful state, not to cause any worry or trouble to other people, you are said to have cultivated merit in yourself.

9. **Merit made by mind development** (in Pali words, “**Bhavanamai**”)

The way of developing one’s mind by concentrating on a particular word while inhaling and exhaling like



“**Bud-Dho**” or “**Samma-Arahant**” or by paying attention to the rising and falling of one’s abdomen, is a method of cultivating merit. This is to perfect our mind with all the good deeds - - filling in the mind with new wholesome acts or develop further any existing good deeds to its peak. This is a means to mind development and an amazing method to cultivate our merit.

10. **Merit made by having a correct view** (in Pali, we call “**Dhitthuchukam**”)

This is the last but not least way of making merit. From the time we get up until the time we go to bed again, our mind will get in touch with contact coming to our eyes, ears, nose and body contact, both wholesome and unwholesome, and thus our mind will create volitional activities and form various feelings. If we are conscious and mindful at each and every moment of contact, and see its true nature as coming into existence and fades away, we can then manage and resolve any problem that may arise. In other words, our mind will stay calm no matter it receives good or bad contact/feeling. This is how our mind forms a correct view (“**Dhitthuchukam**”) on all events coming into our lives.



“The above describes the 10 ways of making merits. Now, you as listeners and I myself as the lecturer, are said to have cultivated merits today. Let us dedicate our merits made to our enemies or the persons whom we harmed them in the past either intentionally or unintentionally; let them be free from enmity, ill treatment and all troubles, and let them secure their happiness forever. Let our accumulated merits pave the way to lead us to be reborn in a good and appropriate sphere in accordance with the level of merits each of us has cultivated. Let us dedicate our merits to all beings fallen in the wheel of birth and re-birth, to the King of Death, to the Four Ruling Kings of the North-South-East-West of the heavenly plane, to all celestial beings and to all Brahmas in the Brahma World; let all of them recognize and accept all our merits cultivated today for the sake of their happiness and benefits; and let them make use of those merits to further develop their mind to a state of perfection.”

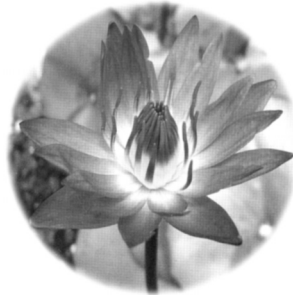
(You can open your eyes now.)

“I would advise you to make dedication as referred to the above every time you have cultivated your merits. This is to reduce the number of your enemies to a minimum and down to none, if possible. I have proved this scientifically by myself and found that once you have gradually reduced



the number of your enemies down to a minimum, your good merits done by you today will yield its fruits today. This is a shortcut to allow you to enter into the state of “**nirvana**”.

My thanks to all of you who made me cultivate and accumulate my merits with an aim to reach the final stage of perfection.



Biodata of the Author **Dr. Sanong Vora-urai**



He was a Ph.D. graduate in virology from London University, England. With an intention to prove Lord Buddha's "**Truth**", he ordained as a monk and practised "insight meditation" with Phra Thepsittihimuni (or Chaokhun Chodok), a meditation master at Group 5 of Wat Mahathat.

As he had good foundation in science which supported his practice, he gained mind powers and penetrated into Lord Buddha's teachings of the "**Truth**" with self-enlightenment. He also experienced several psychic phenomena, events that were beyond the scope of human's bodily sensory reception, and which science could not elaborate them, but he did realize them through his "**insight**" and "**intuitive wisdom**"

After his retirement from being a lecturer of Chiangmai University, he has dedicated himself in spreading Lord Buddha's teachings by planting a light of "Absolute Truth" in the mind of laymen and monks with good intention to direct their lives not to fall into the four status of misery, viz animal kingdom, hungry ghosts, demons and hell beings.



**Biodata of the Translator
Mr. Thavisakdi Kuruchittham**



He graduated law with honours distinction from Chulalongkorn University. He was later invited to be a lecturer of law at the same university and at Assumption University. He was also a teacher teaching several commercial subjects at Assumption Commercial College (A.C.C.) for nearly ten years. All subjects were taught in English at the College.

He worked for a commercial bank and was an Executive Vice President for several years prior to his retirement. He was also a senior director in charge of Legal Department at the first assembly plant for ICs in Thailand before he left to spread Lord Buddha's teachings by being an invited lecturer of "dhamma" at various places and religious groups.

He has made self determination to help people cultivate spiritual wisdom and bring about a balance of life between the material world and the spiritual world.

