Detachment

Metaphysics, Buddhism and Politics

The only ultimate spiritual goal that humans can ever reach in this very present moment

Wirun Punpocha
Detachment

Metaphysics, Buddhism and Politics

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“If we have considered that it is good to do something and publicize it which will help improving both ourselves and the society then we should continue doing it as much as we can do. If we think that it will help improving ourselves but most of the people in the society are not ready to accept it yet, then we should keep it (that good thing) to ourselves for the time being. If we think that even though most of the people in the society may not ready to accept that thing but if we do not do it now the society will keep on deteriorating rapidly, then we have 2 choices; either to keep doing that thing and make it known only to few familiar people or risk making it known to the public and willing to face any consequence.

Anonymous
“Perhaps what the Buddha has discovered is not to extinguish ourselves from the Samsara forever since it cannot be proven, or to go to heaven since it is still concerned with speculation, desire, greed and impermanence, but only to detach from all luxury, comfort ability, power and fame so that we will not do evil things or be sorry because of them and to act justly to the society, animals and the natural surroundings.”

I have begun to think like this for quite a while now!
"What beyond ‘Happiness’ is ‘Contentment’. What beyond ‘Contentment’ is ‘Detachment’."

“The king of Mara and his servants lure the people to attach to this world to make the people do evil things for their (the king of Mara and his servants’) benefit, while the Buddha and Bodhisattas try to open the eyes of the people to make them be able to detach from this world, avoid doing things that will harm themselves (the people) later.”

“We all have been instilled to have malevolent attachments by the society since very young age before we have enough life experience to make any good political judgment. These malevolent attachments usually are patriotism, leader idolatry, religious illogical beliefs and social injustices. This is one of the biggest problems that all humanity is facing which makes it keeps on coming closer to its end.”

Me think
“The (unconscious) attachments in our minds affect all our attitudes.

Our attitudes affect our thinking.

In some (disguisedly) dictatorial country, leader idolatry is instilled to all children since very young age through media and compulsory education and controlled religious institutions (now also include free Medicare).

So the political judicial verdicts in that (disguisedly) dictatorial country can be easily seen by people from other countries else as idiotically biased while many people in that country might still joyfully accept them as justice.

So it is easily seen that that country will not perpetuate prosperously as her (long time) dictator or her brain - washed citizens intend, but is collapsing in happiness, morality, environment and peace due to mismanagement by some greedy self - deluded people and injustice.”

Concerning the politics in Thailand which has been in this condition for almost a century.
“Usually the most evil things are the closest to us which are our brained - washed false attitudes which we unthinkingly have accepted as true or just or virtuous for a long time.”

“The most benevolent thing that the most virtuous king can do for his people is to step down from standing on the heads of the people that is to abolish the establishment of the dynasty and any (military) dictatorial system.”

“Many people may want to blame me for writing something concerning Buddhism but attack the Monarchy (both in persons and the system) at the same time, which might cause bad effects to Buddhism. I accept that I am aware that there may be many royalists who feel very offensive by reading my articles but I am not the one who started this problem. This problem has started by some monarchies, more than 2,500 years ago when they overpowered some Buddhist monks and have modified Buddhism to be the tool to support their political status until the real essence of Buddhism is misunderstood and turns to be something contrary to the original teaching of the Buddha. Moreover, the conducts of the monarchy to win the people’s loyalty has been beyond the appropriate limit for a long time and now is increasing drastically much beyond that in previous decades, partially by making use of the people’s lack of some crucial understandings in Buddhism.

Me, the writer
I did expect that it would be years before I would write another book again, but it has turned out to be only about a month since my last book, ‘The Bodhisattas’, to finish this book. Even though this book might not contain many new ideas or discovered facts but I intend that it keeps solidifying the abstruse meaning of ‘Nibbana’ or ‘the extinguishment’ in Buddhism to be something more and more understandable, more and more attainable and applicable to solve the individual and the facing social problems. During the time that I was writing this book, the politics in Thailand has changed from being chaotic to end up with the country is under a dictatorial military regime again as previously expected. So I also intend to use this book together with all the other books that I have written and all articles in the web site http://homospiritus.webs.com to help ending this endless nightmare which has haunted Thailand for more than 80 years already and has caused a lot of deterioration in the people’s morality, liberty, economy and the natural surroundings. I have nothing to lose right now, so I would rather die as a liberated man than live as a brainwashed idiot.

In some Chapters there are many Pali words or names, those vowel letters which have a bar above them are supposed to give long sounds. Anyway I do not want the reader to remember them as rightly spelled since I spelled them according to what I have accustomed to hearing them in Thai language.

If there is any merit from writing this book, I would like to give that merit to my late parents, Mrs. Amnuay and Mr. Thawin Punpocha and to all my previous parents who are now still suffering in the world of the hungry ghosts. May all of them attain the detachment right away.
I also thank all the people of Thailand who have provided me some pension that has sustained my living for more than 8 years already, the website www.webs.com for providing the place for my website for free for almost 4 years now, and all other websites that I have taken the information and pictures.

I also thank my brothers and sister, my sisters-in-law, my nephews and niece (Taeng-hom) for continually providing helps and spiritual support. Also thank to all the people on this planet for, intentionally or unintentionally, contributing free knowledge to the public more or less. And lastly but most importantly, I have to thank this Mother Earth for providing me a nice place to live.

*May all the people attain the liberation soon and all the dictators self-realize that they will not be liberated until they liberate the people’s spirits.*

Please receive my bow

*Wirun Pimpocha*

June 10, 2014

*(13th DAY OF THE NEW MOON, 7TH MONTH - THAI LUNAR CALENDER)*

“Taeng-hom”
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The Buddha made the first sermon 2 months after his enlightenment to the 5 disciples who used to take care of him while he was practicing the self-mortification. This first sermon is about the middle path of the spiritual practice to reach the spiritual liberation. It was also the first time that the Buddha preached about the 4 Noble Truths. At the end of the sermon Kondanya, the most senior disciple along with 180 million divine beings who did not consume sensual pleasure in this system of 1,000 human-occupying planets attained the 1st level of the total detachment.
CHAPTER 1  THE NOBLE TRUTHS REVISITED

"Of all the truths the 4 noble truths are the noblest."

The Buddha’s statement

What is the meaning when we say that a truth is the noblest? I think it means that that truth should be known the most since it will benefit our lives the most to know such truth. Moreover, some truth is good when only few people know it, if many people know it; it may not be good. But some truth will yield benefit to everybody even though many people know it or even if everybody in the society know it. The 4 noble truths in Buddhism have been supposed to be of the later type and known by every Buddhist in Thailand (Siam) for hundreds of years but why does the Thai society not progress in morality and happiness, but keeps on declining in morality and happiness (and also the cleanliness of the natural environment)? I think that one important thing that causes this dilemma is because we, Thai (Siamese) people, do not really know or understand the Buddha’s 4 Noble Truths but keep misunderstanding that we know or understand them. Before I go to some details to reconsider the 4 Noble Truths, firstly let me introduce some of my ideas about some fundamental properties of ‘the Noble Truths’ in general as in the following topics.

ALL VIEWPOINTS ARE SUBJECTIVE, THE NOBLE TRUTHS ARE VIEWPOINTS (OF THE BUDDHA) SO THEY ARE SUBJECTIVE WHICH MEANS THAT WE CANNOT SAY THAT THEY ARE ABSOLUTELY RIGHT OR WRONG.
As said in the first and second articles in the 1st page of the website http://homospiritus.webs.com that all truths are subjective and the 4 Noble truths are actually the Buddha’s self-realized viewpoints or insights of life. We cannot say that the Noble truths are the absolute truths since there is no absolute truth (How a thing exists depends on an observer. Different observers observe that thing differently. There is no standard observer. So there is no absolute truth.) The most that we can say is that the Noble truths sound convincing to us, or we can see by ourselves that they are true and are the most important things that we should know. It is also not smart to try to find any complicated metaphysic thought concerning the noble truths since they are only viewpoints.

THE BUDDHA SAID THAT WE SHOULD NOT ATTACH TO ANY VIEWPOINT SO WE SHOULD NOT ATTACH TO THE NOBLE TRUTHS (NO USE TO ARGUE WITH THOSE WHO DO NOT APPRECIATE THEM)

Since the Noble truths are viewpoints we should not attach to them as the Buddha himself has suggested. Looking in the whole picture, to see the noble truths is to obtain the knowledge of ‘the detachment from all things’ so it is natural that one who has obtained the knowledge of detachment from all things should not attach to that knowledge itself (since that knowledge is also included in the ‘all things’).

EACH OF THE TRUTH IN THE 4 NOBLE TRUTHS SHOULD BE A STATEMENT NOT A WORD

Usually the 4 Noble Truths are taught to be 1) suffering, 2) the cause of suffering, 3) the cessation of suffering and 4) The path to end suffering, which are 4 things or 4 entities. I think a truth should be a statement or statements that yield some complete meaning which we can decide whether it is right
or wrong. Mathematically a truth is equivalent to an equation which can be considered right or wrong. So those who listen to the truth can make a decision by themselves whether they agree with that truth or not. The trueness or falseness of a truth is subjective which means that we should not force anybody to accept any truth including these 4 Noble Truths.

THE 4 NOBLE TRUTHS CANNOT BE 100% WORDILY CONSISTENT DUE TO THE IMPROVABILITY OF ETERNITY OR THE LIMIT OF OUR MEMORY AND THE INDIAN SPIRITUALITY IN THE BUDDHA TIME

Most of the Indian religions in the Buddha time and also the likely former intention of prince Siddhartha to make the renunciation were to find the eternal happiness. But finally the discovered Noble Truths deal only with things which we have the potential to fully self-realize which must have nothing to do with eternity but dealing with the present moment only [According to the Buddha’s word those (some of?) fully enlightened will know (feel) by themselves in the present moment that this will be their last birth, they will not be born again. Maybe to achieve the feeling like this is the real ultimatum of the achievement in Buddhism concerning eternity since it is provable as best as possible. There is no point to talk about anything concerning eternity else since our memory is limited. (Even the Buddha used to say that he cannot see the beginning of himself – his unique self-awareness!)]

WE SHOULD CHANGE THE STATEMENT IN THE 4 NOBLE TRUTHS TO BE THE STATEMENTS THAT WE CAN CLEARLY UNDERSTAND IN ORDER THAT WE WILL REALLY KNOW THE REAL MEANING OF THE 4 NOBLE TRUTHS AND BE ABLE TO ATTAIN THE ENLIGHTENMENT
So I would like to rewrite the 4 Noble Truths according to what we have already discussed. They are rewritten as follows:

1. THERE IS SUFFERING IN OUR EXISTANCE.

I think this is more comprehensive than the just the word ‘suffering’ which is conventionally used, and less grave than the statement “Existence is suffering.” which I previously used. I think that this new statement of the 1st noble truth is more understandable than just the word ‘suffering’ and is more readily acceptable than the previous sentence that I used.

2. THIS SUFFERING IS CAUSED BY OUR ATTACHMENT.

Conventionally this 2nd Noble truth is only described by the word ‘tanhā’ or ‘craving’ but we have already discussed in my 1st book, ‘Dual Reality’ that since ‘craving’ inevitably brings about ‘attachment’ they can be considered as the same thing. So the meaning of the sentence is the same as the conventional 2nd Noble Truth but is more readily understandable than just merely the word ‘craving’.

3. IF WE CAN DETACH FROM EVERYTHING ALL OUR SUFFERING WILL BE CONSIDERED ENDED (EVEN THOUGH SOMEBODY ELSE MIGHT NOT THINK SO).

This new statement of the 3rd Noble Truth has one more level of subjectivity than the conventional 3rd Noble truth and the previous 2 statements, but if the reader considers it a little bit will easily see that it is true. More importantly, it makes possible for us to attain the Enlightenment which is the ‘Detachment from everything’ in this very life, perhaps in this very present moment.
4. THIS IS THE WAY OF LIFE THAT WE SHOULD LIVE IN ORDER TO ATTAIN THE TOTAL DETACHMENT:

- BE MEDIUM IN VIEWPOINTS

I think it means to have viewpoints such as: to have eternal happiness in heaven or eternal extinguishment of our unique self awareness is improvable so we should not intend to achieve either of these things. What we can achieve the most is to be able to detach ourselves from anything so that we will not commit any sin or be sorry when something changes. Do not think that our unique self-awareness is special to others’ since anybody else can think the same like this. No one is excluded from the law of karma; we all have to be responsible for our own deeds. Everything is changing, uncontrollable, and subjected to suffering so it is a good thing if we can detach from everything. We may not be able to get away from the endless cycle of birth-and-death (samsāra) but we can die with our mind fully conscious and detach from everything.

- BE MEDIUM IN THINKING

Think not to hurt other people (include animals), not to take advantage of other people (includes animal), do not crave for wealth, power, fame or too much comfort, not to commit immoral things.

- BE MEDIUM IN SPEECH

Do not make a false accusation to someone. Do not tell a lie. Try to avoid slandering and backbiting. Do not say harsh words. Do not keep on talking nonsense stories. Do not talk too fast. Do not talk too much (So let other people have a chance to talk too.).

“The good speaker is the good listener.”

Anonymous

- BE MEDIUM IN ACTION
Do not kill or harm people or animals. Do not steal or take advantage of other people or animals. Do not commit adultery. Help preserving the cleanliness of the natural environment.

- BE MEDIUM IN MAKING A LIVING

Do not earn a living by being a thief, a gambler, a prostitute, a hired soldier (even ordinary soldier is not a recommended occupation), hired hit man, singer, actor (-ress). Should not earn a living by killing a lot of animals or insects. Should not sell 1) living animals to be killed as food, 2) humans (as slaves or prostitutes), 3) poisons, 4) weapons, and 5) liquor (drug).

- Buddhism

- BE MEDIUM IN MAKING EFFORT

"Try to get rid of bad things (habit, viewpoints, etc.) in ourselves that have not been gotten rid of yet.

Try to prevent bad things in ourselves that we have already gotten rid of not to come back again.

Try to gain good things (habit, viewpoints, etc.) that we do not have them yet into ourselves.

Try to retain good things that we already have them, not let them go away.

These 4 efforts are called right efforts."

Teaching of the Buddha

- BE MEDIUM IN MINDFULNESS

“It is good to be conscious of the position and movement of our bodies so our minds will not go astray.

It is good to be conscious of our feeling so we can put a harness to it when it tends to go extreme.

It is good to be conscious of our thinking so we can handle it to be in the right way."
It is good to be conscious of what is right, what is wrong so we can straighten our viewpoint toward ‘the total Detachment’.

Think of the bad results from overly consuming sensual pleasure when enticed by sensual pleasure.

Think of the bad results of anger when being aggravated by anger.

Think of the bad results of being in delusion when enticed to be in a delusion.

All of these are called right mindfulness. ”

The teaching of the Buddha

- BE MEDIUM IN CHANGING THE TOPIC OF THINKING OR ATTENTION

“When the water in a shallow pond is still, it will get clear and we can see what lie at the bottom of the pond. Likewise, when the mind is still, the truth can be easily seen.”

The teaching of the Buddha

WHAT IS REALLY THE MEANING OF ENLIGHTENMENT?

I have been wondering for a long time that why in the Buddha time, many people easily attained the enlightenment only by listening to the Buddha once or only a few times. The first time the Buddha made the public preaching to the mass of laypeople which was presided by Bimbisāra the king of Magadha County, 110,000 people out of the total of the 120,000 people who listened to that preaching attained the 1st level of enlightenment (I always want to know the exact saying of this preaching, which had the maximum number of laypeople who attained enlightenment, but have not
found it yet. Another thing that is worth noticing is that there was no microphone at that time, the Buddha’s voice power was quite amazing!). The second year after his enlightenment, the first time he went back to visit his father and his former wife (Yasödhāra), the Buddha was followed by 20,000 fully enlightened monks (arahants). And as said in the sutra named the Great Decease of the Buddha, just before the death of the Buddha, there were about 2,400,000 enlightened people as Sotāpana, skatāgāmī and Anāgāmī (1st, 2nd, and 3rd level enlightened people sequentially) just from Magadha County only (1 of the 7 big counties in the northern India where the Buddha went preaching during his life) being born in heaven. But why, even though there is still the complete Tri Pitaka in this world, is it so difficult to find an arahant or any enlightened person like ‘trying to find a needle in the ocean’ (as an often heard Thai saying, or ‘like finding the plane of flight 370 MH from the ocean’ – a more world-wide in trend saying) nowadays? I think that one of the important reasons is because the words describing the highest goal of Buddhism have been made unclear due to the political reason for those who wanted wealth, power, and fame. Some of the words describing the highest goal in Buddhism is still in Pali but with wrong explanations, some have been replaced by more difficult or prone-to-be-misunderstood words preventing the people to really understand Buddhism so these evil people could continually make use of the people’s blind faith and stay in power and wealth. The best example is the Pali word ‘Nibbana’ which is really mean ‘extinguishment’ and should always be replaced by this meaning nowadays but many Buddhist monks (– I am not sure whether they are worthy to be called ‘monks’ or not) still stick to the Pali word ‘Nibbana’ but teach that it is a state of being (or existence). Another word, which is exactly the same thing as ‘Nibbana’ but different side, is
‘Detachment’ has been replaced by the word ‘Enlightenment’. The word ‘Detachment’ is readily clearly understood by many people unlike the word ‘Enlightenment’ which I think nobody is sure to really understand its meaning. And comparing to the Christian philosophy, the word ‘Detachment’ should be equivalent to the word ‘Spiritual Liberation’ not the ‘Spiritual Salvation’ (or just ‘the Salvation’). By sticking to the Pali words but give wrong meaning or subtly substituting some very important words with new ones with less precise meanings, many people cannot understand or misunderstand the real goal of Buddhism or think that it is too difficult or too far away to achieve or too difficult to understand, making them fall preys of those who use religions to control the people. And, I think, this is one of the important reasons why very few people can attain the ultimate goal in Buddhism (total detachment) or any level of detachment (enlightenment) nowadays.

**Conclusion**

1. The Noble Truth means the thing that is the most worthy to know.
2. The 4 Noble Truths are the self-realized viewpoints or insight of life of the Buddha which anyone has the right to refuse them since all viewpoints are subjective.
3. The Buddha said that we should detach to all viewpoints, so it is no use to try to argue with anyone who does not appreciate the Noble Truths.
4. Each of the truth in the 4 Noble truths should be a statement not a word which anybody can make his/her own judgment whether he/she agree with it or not.
5. The 4 Noble Truths cannot be wordily consistent due to the improvability of eternity or the limit of our memory and the Indian spirituality in the Buddha’s time.
6. It should be beneficial to all Buddhists to rewrite the 4 Noble truths to make them easier to understand and get an insight to the real meaning of ‘the enlightenment’ (which is really means ‘the total detachment’)

7. The statements of the 4 Noble truths are

1) “There is suffering in our existence.”
2) “This suffering is caused by our attachment.”
3) “If we can detach from everything all our suffering will be considered ended (even though somebody else might not think so).”
4) “This is the way of life that we should live in order to attain the total detachment:

   4.1) be medium in viewpoints,
   4.2) be medium in thinking,
   4.3) be medium in speech,
   4.4) be medium in action,
   4.5) be medium in making a living,
   4.6) be medium in making effort,
   4.7) be medium in mindfulness, and
   4.8) be medium in changing the topic of thinking or attention.

8. The world ‘Enlightenment’ should have been replaced by the word ‘Detachment’ (beside the word ‘Self-realization’) long time ago.
CHAPTER 2 ATTACHMENT TO SENSUAL PLEASURE

“Detachment (i.e. from sensual pleasure, etc.) is the noblest of all Dharma.”

The Buddha’s statement

I have wondered for a long time that why the Buddha has compared sensual pleasure with 8 quite different things. Only not long time ago I have noticed that each of them concerns with quite different level of realization (enlightenment). Now I think that they are concerned with different levels of detachment of the listeners which the Buddha tried to cover all of them. The Buddha has compared the sensual pleasure with the following:

1. A fruited tree

Figure 1. A bountiful fruited tree is cut to limit its height by human, and a fruited tree that no one is interested to eat its fruit so it is left healthy with branches and leaves.

In Mahājanaka Jātaka, once the Bodhisatta saw that the mango tree which was full of fruit was destroyed by angry people who wanted to get those fruit while the other mango tree that bore no fruit still stayed healthy, he could suddenly compare those 2 mango trees with human
spirit. The spirit that consumes and attaches to sensual pleasure is like the mango tree that bears fruit; it will be continually corroded and finally, in no long time, collapse. Unlike the spirit that does not consume or attach to any sensual pleasure, it will keep on staying healthy. [Some very influential but self-deluded person has tried to change this very important Buddhism’s philosophy of this part of the story to be something else of much less importance which has degenerated Buddhism and the moral of the people quite a lot. I hope that the remaining good part of him (his spirit) will soon make him realize and willing to step down and abolish the monarchy system in the country for the real welfare of all the people in Thailand.]

2. A piece of meat snatched by a crow

![Figure 2. Err.. A piece of meat snatched by a crow!](image)
Imagine that there is a flock of hungry crows seeking for food. When one crow can snatch an only piece of meat that a villager dry in the sun and flies away, all the other crows will follow that crow and try to snatch that piece of meat away from that crow. If it does not let go of that piece of meat, its friends will keep pursuing, biting and beating it with their bills and wings. If that crow lets go of that piece of meat to some other crow, that new owner of the piece of meat will receive the same fate as the previous owner just has had. This exact kind of thing happens in all human societies. When someone owns a fortune that provides a lot of sensual pleasure, the rest of (or many in) the society who have comparable strength or power will be envious and try to snatch that fortune from that one until that one lets go of that fortune. If one does not have any material or things that will provide sensual pleasure then the rest of the society will not attack that person. [This thing can be seen quite obviously in a Thai society. One has to stay (pretend to be) humble, not showy, and sometime even pathetical in order to be able to live peacefully in the society.]

3. A lipoid head of an infected skin disease

Figure 3. Looked like a lipoid head of an infected skin disease in a facial area
A lipoid head of an infected skin disease is sure to break out very soon, sending out its bad-smell lipid or blood or causing severe sickness to that person. It is like to keep consuming a lot of sensual pleasure which will soon cause sickness or dangers. I would like to illustrate this point with a story in Dhammapada as follows:

Once in a morning near the entrance of a public garden in Vēsālī, the capital of Lichavī County, the Buddha told to a group of monks to look at a group of high-society couples who were entering the garden and said:

The Buddha: Look, monks! Anybody who has not seen the angles in Tāvatimsa heaven yet may have a look at these people. They are dressing exactly like the angles in Tāvatimsa heaven.

Those people were couples of the Lichavī ruler class. They went to the garden for an exclusive Hi-So group picnic. One of a prince did not have a wife so he hired a high-class prostitute to join him as his wife to the picnic. But it turned out that that prostitute was so beautiful that it caused a lot of envy among the rest of the couples. Finally there were a lot of quarrels and fights. In the evening when the Buddha and the same group of monks passed by the entrance of that public garden again there were many dead bodies being carried out of the garden.

Monks: Sir! Those people whom you have notified us that they were looked like angels in Tāvatimsa heaven now many of them are dead because of a fight for a woman!
The Buddha: That is so, monks! Anybody who keeps on consuming sensual pleasure will not be able to escape from disasters like these people*.

(*This is not the exact Buddha’s statement. Please look at the exact statements in Dhammapada)

4. A head of a living poisonous snake

*Figure 4. Some poisonous snake’s head might not be looked frightful, but it is deadly.*

I think the first 3 analogies of sensual pleasure are for the beginners in Buddhism, since the bad result of consuming or attaching to sensual pleasure will not occur immediately but when the time lapses for some certain period. Sensual pleasure may still be enjoyed to some extent with the awareness of the bad result if we over consume it. I think these first 3 analogies of sensual pleasure are suitable for non-enlightened people, and the stream-enterers (Sotāpana).

The next 3 analogies of sensual pleasure, beginning with this analogy of a snake’s head, are looked much more dangerous, suitable for those who have high level of consciousness and wisdom, little attachment to sensual pleasure like intelligent stream-enterers, One-more-time-returners (Sakatagami) and Non-returners (Anāgāmi). Ordinary people might find these 3 analogies too offensive to be accepted. But once they have gained enough life experience and wisdom, they might strongly agree with these analogies of the sensual pleasure.
A head of a living (deadly) poisonous snake is a frightful thing. Once bitten, the person will feel pain from the bite and the poison that has been ejected into the bloodstream by the snake’s fangs and, if not cured in time, his/her life may not last up to an hour. Those who have high level of self-awareness or wisdom will feel that consuming sensual pressure brings about only very short period of happiness then the undesirable or fatal consequence will follow.

5. A tip of a spear or arrow

Figure 4. Spear or arrow heads

A spear or arrow head is something we should stay away from. Coming close to this thing might get ourselves injured easily due to its sharpness and point-tipped appearance (I am still waiting for the world’s agreement to abolish all sharp and point-tipped knives with undiminished hope!). I think the person who really feels that sensual pleasure is like a spear or arrow head is not interested in a marriage life anymore so this analogy should sound somewhat offensive to those young-at-heart elders, not to mention pleasure-seeker teen-agers.

6. A pit full of red-burning charcoals

The Buddha himself made the analogy in some sutras that if some strong men seize both arms and legs of a person who does not want to die yet and trying to throw that person into
Figure 5. This pit of hot burning garbage, I think, suitably shows the in-mind-of-the-Buddha ‘a red burning charcoal pit’.

A deep pit full of red-burning charcoal, that person will surely struggle to free himself from being captured by those strong men. It quite amazes me that why some people do feel so terrible about consuming sensual pleasure. This type of people might be those who have attained the 3rd level of enlightenment (Anāgāmī) with some bad experience about having love affairs.

7. A borrowed thing

Figure 6. Many high technology properties that make humans able to live comfortably nowadays are readily considered borrowed things since we cannot make them by ourselves, cannot repair them and cannot have them all the time.
We should not attach to the thing that we have borrowed from someone else. The first reason is that it is not our property so we cannot handle it at will without any limit. The second reason is that the real owner of that thing might want us to return that thing anytime so if we attach to it we will feel upset to return it suddenly. I, uncertainly, remember a Buddha’s or a Bodhisatta’s quote that “any person who enjoys sensual (sexual) pleasure however rich that person might be is considered a poor person, since his/her happiness has to depend on someone else”. [Anyway Buddhist monks are not allowed to masturbate. If any monk does that he/she is considered committing one of the secondary gravest sins. He/She will have to declare his/her fault deed in the aggregation of monks, and have to stay for some period of confinement and during that period be de-ranked as a novice and has to declare his/her own fault (of committing masturbation) to any monk who passes by. (So I think I would better not be a monk for the rest of my life!)]

8. Sweet dream

Figure 7. An example of dreamed scenery

(The writer used to dream of a sky which was much more fanciful than this.)
All beautiful things that we experience in a dream will vanish suddenly once we wake up, which we will never know when we will wake up while dreaming. The Buddha always reminded us that no one can be certain that his/her life will last through today, so it is not clever to cling to the sensual pleasure and neglecting to tread the path to the spiritual liberation assiduously in the present moment.

I think the last 2 analogies (a borrowed thing, and a sweet dream) are the viewpoints for those who have a lot of advance in the spiritual achievement, like those who are fully enlightened (arâhants). They might not feel very antagonistic against the sensual pleasure, just simply do not attach to it since they can see by themselves that it has no real essence.

**Conclusion**

1. For many people including me, I think, attachment to sensual pleasure is the biggest reason why we do not want our existence to extinguish (whether it is possible or not). There are many example stories in the Tri Pitaka (i.e. in Dhammapada, etc.) that many people once they could get rid of the sensual (or sexual) passion they could attain the full enlightenment immediately or within short periods of time (most of these people were female).

2. The Buddha compare the attachment to sensual pleasure (Kâma Râga) with 8 different things which, I think, suits for those who have different level of sensual attachment or consciousness, from a higher level of attachment to a lower level of attachment.

3. The first comparison of the sensual pleasure is like a bountiful fruited tree; those who keep on enjoying it without limit will be finally harmed like a fruited tree by the people who want to get the fruit.
4. The second comparison is a piece of meat snatched by a crow which will make that crow continually tussle with all the rest of its friends in order to keep that piece of meat.

5. The third comparison is the lipoid head of a skin disease which will break out soon sending out the bad smelling and dirty or sickly liquid inside.

6. The fourth comparison is a head of a deadly poisonous snake which can kill us in a short period of time if bitten.

7. The fifth comparison is a tip of a spear or an arrow which can injure us if we stay near it.

8. The sixth comparison is a pit full of red burning charcoal which will surely kill us if we fall into it.

9. The seventh comparison is a borrowed thing which has to be returned at once when asked by the owner so we should not attach to it.

10. The eighth comparison is a sweet or fantasy dream which we should not attach to it while dreaming (In the case that that dream is vivid which we know ourselves that we are dreaming.), since we can be woken up anytime and that dream will completely gone at once.

11. These 8 analogies of the sensual pleasure stated by the Buddha, I think, are enough to help us get more detachment from the sensual pleasure if we often think about those analogies which are appropriate to our level of attachment.
CHAPTER 3 ATTACHMENT TO EGO

“All proud kings and queens are idiots since they regard a ridiculous assumption of some evil or foolish people as real.”

Anonymous

“A king is considered by ego maniacs to be superior to all ordinary people. A legendary turning-wheel monarch is considered superior to all kings. The maximum that an ego-maniac can achieve is to be one of the legendary turning wheel - monarchs which in the record of the human history no king has ever come close to this category. Those who have come closer than all others were king Asoka of India, King Alexander of Macedonia and Genghis Khan of the Mongol, who all were highly stained with the people’s blood and are likely in hells now.”

“The one who has attained the 1st level of enlightenment is superior to any legendary turning wheel monarch.

The one who can get rid of the attachment in sensual pleasure is superior to those who have attained the 1st level of enlightenment.

The one who can get rid of the feeling of his/her self-importance is superior to all that said.”

Buddhism

“If one is not too self-prejudiced or brain-washed will easily see that a government system presided by the monarchy should be no more nowadays since it will bring about injustice, classes discrimination, military-ism and undermining the society as a whole and the natural environment.”

Anonymous
The attachment to the ego, or the feeling of self-importance, or ego-maniac, or pride, or haughtiness is caused by many things such as wealth, power (strength), being in a ruler class, having beautiful body, having a talent, having knowledge, etc. It will usually finally bring very unpleasant results to those who have it. This is illustrated as examples in some Buddhist literatures which are selected to be presented here as follows:

1) **Haughty of being wealthy: A servant who knows the hidden treasure**

   This is a Jātaka story. Once upon a time there was a rich old man who had a very young son. Before he died he buried a lot of his treasure in the ground somewhere in his garden. He told this secret only to his faithful servant and told his servant to tell his son the place where the treasure was hidden when his son grew up enough. Just before dying, he also told his son about the hidden treasure and the duty of the servant to tell his son where it was when he grew up. When the son had already grown up to be a young man the servant still kept postponing to tell him where the treasure was. The young man felt tired and one day he consulted with his teacher about this problem:

   The young man: I am quite sure that my father hid it somewhere in the garden!

   Teacher: Is there any certain place in the garden that you feel that your servant acts strangely there?

   The young man: Oh, yes! Teacher! There is a certain place in the garden whenever I am there with him, he seems not to respect me at all but always talking to me rudely!

   Teacher: That is the place where the treasure is hidden!

   The young man, then, dug the ground at that place and found the treasure!

2) **Haughty of having strength: A flying-too-high buzzard**
This is also a Jātaka story. Once upon a time there was a young and strong buzzard that took care of its blind parents. It liked to fly to a very high attitude so its father often gave a warning that:

Father: You should not fly too high. When you fly at the altitude that you can see that this land appears to be an island, then you must fly down immediately or else your body would be torn apart by a very strong wind there.

But this young buzzard was much stronger than any other buzzard, and it was proud of its strength so it did not listen to the warning from its father. One day it flew to an island and in the return trip, it soared into a very high altitude so that the main land appeared to be an island and the strong jet stream there tearing down its body, leaving its blind parents to starve to death afterward also.

3) Haughty of being a ruler: A rude prince who bullied a lonely Buddha

This is also a Jātaka story. Once upon a time there was a young prince who was quite a lot spoiled by his father, the king. One day while he was on the back of an elephant surrounded by a lot of soldiers he noticed that only few people pay attention to him. But most of the people then were paying attention to a lonely (Pacheka) Buddha who was wandering begging for food. The prince came down from the elephant back, went to the lonely Buddha and said:

The prince: Monk! Have you gotten the food you want?

He then seized the begging-bowl from the hands of the lonely Buddha and threw it on the ground. The lonely Buddha then looked up into the prince’s face thinking:

The lonely Buddha: Alas! This creature is ruined!

The prince: Why do you look up into my face? Do you want a fight with me?
Everybody knows that I am the prince!

The lonely Buddha did not reply. He levitated over the ground and moved to the summit of a mountain in a blink of an eye. All the surrounded people cheered up. Suddenly, the prince felt a lot of heat inside himself. He then fell down to the ground. The water in every well around that area dried up. The prince died and went to a hell.

4) **Haughty of being beautiful: A beauty named Māganthiya**

This story is from the bibliography of the Buddha. In the Buddha time there was a couple of Brahmins who had a very beautiful daughter named Māganthiyā. There were many high class and very wealthy people came to ask for their daughter for a marriage but the couple refused all of them saying that ordinary people were not worthy enough for their daughter, only a very special person was. One day the Buddha saw that this couple were qualified to attain the total detachment so He went to see the Brahmin who was the husband. Upon seeing the Buddha the Brahmin decided at once to give his daughter to the Buddha so he said:

   Brahmin: Sir! Only you are worthy for my daughter. Please wait here I will bring my daughter for you at once!

   The Brahmin then went into his house to fetch his daughter. He also met his wife and talked about having found a person who was worthy for their daughter. When 3 of them arrived at the place where the Buddha had previously stood, they did not find the Buddha but found only the Buddha’s footprint on the ground instead:

   Wife: You silly old man! This is the footprint of those who have already detached from all sensual (sexual) pleasure!
Husband: Don’t talk too much, old woman! When I said I would give him our daughter, he did not refuse at all.

So they went around trying to find the Buddha and not long could find the Buddha in a suitable-for-a-lecture place:

Brahmin: Sir! Here is my daughter. Please give up the monkhood and take my daughter as your wife.

The Buddha: May we have a seat somewhere around here first? I would like to tell you some story.

So they all sat down and the Buddha began to tell them His life story, from being a wealthy prince with luxury life, surrounded by beautiful girls but finally saw that inevitably we all soon get old and die, then about His renunciation and search for the liberation (total detachment) and finally attained it and had been tested by the daughters of the king of Māra after that. Then the Buddha concluded his lecture by saying:

The Buddha: I did not have any sexual desire when seeing the 3 daughters of the king of Māra whose bodies are the most divinely beautiful and clean like solid gold bars, how can I have any sexual desire when seeing the body of your daughter which is full of urine and excrement. Actually, I do not want to touch your daughter’s body even with my feet.

Upon the ending of the lecture both husband and wife attained the 3rd level of detachment (being Anāgamī) which meant that they were no more attached to any sensual (sexual) pleasure but their daughter, Māganthiyā, got very angry thinking:
Māganthiyā: This monk’s wording is quite outrageous! He has intentionally insulted me a lot. If I have a powerful husband in the future, I will make a revenge of this monk!

After that the couple left the household life, they were ordained to be a monk and a female monk (Bhikkhunī) and both attained the total detachment (be arahants) not long after that. Their daughter was then left to live with her uncle who later brought her to the king Utēn of Ujjēñni County which its capital was Kōsambī (not GoZombie!). The king was pleased by her beauty and appointed her to be one of his 3 queens. Sometime later the Buddha followed by a big group of monks wandered to Kosambī. Queen Māganthiyā then hired a lot of rogues to reproach the Buddha and the monks. Ānanda, one of the Buddha closed attendants could not stand it, told the Buddha that:

Ānanda: Master! Please leave this place. Let’s go somewhere else where no one reproaches us!

The Buddha: What will we do if the thing like this also happens in the new place?

Ānanda: Then we leave for another new place!

The Buddha: Do not worry! This thing will last no more than 7 days!

After 7 days passed there were no more people reproaching the Buddha and the monks. Queen Māganthiyā then suspected that this happened because Queen Sāmāvadi, another queen who was a Sotāpana (the one who has attained the 1st level of detachment) secretly had helped the Buddha and the monks, so she plotted a plan so that finally Queen Sāmāvadi along with her 500 waiting girls were burnt alive in an arson. Later this plan was revealed so Queen Māganthiyā was ordered by the king to be killed by cutting her flesh out of her body piece by piece. (What a terrible era of humankind!)

5) Haughty of having talent: A top archer and his wife
This is a Jātaka story. Once upon a time there was an archery student who was the first to graduate from an archery school taught by a teacher who has a daughter. According to the tradition at that time he also received his teacher’s daughter to be his wife. He then left the archery school with his wife. Along the way he met a mad elephant and killed it with only one short of his arrow. He then met a gang of robbers and shot all except one who was the leader dead with his bow and arrows. He then ran out of the arrow so he captured the leader of the gang with his bare hands and asked his wife to send him a knife to kill the leader of the robbers’ gang. But his wife handed the knife to the leader of the robbers’ gang instead. So the leader of the robbers’ gang killed the archer and then asked the archer’s wife:

Robber: Why did you help me? Are you a captive?

Archer’s wife: No!, I am the wife of the man you’ve just killed. My father gave me to him because he was his first student who graduated but I do not really like him. I like you more than him!

Then the leader of the robbers’ gang thought:

Robber: This woman has deserted her own husband who was the best kind of men and chosen me whom she has just met. It is too dangerous to be with her.

So when the first chance came, the leader of the robbers’ gang sneaked away from the Archer’s wife and never came back to see her.

The Buddha told this story to a monk who kept thinking of his former wife (before being a monk) and told that monk that he was the archer in this story and his former wife was the archer’s wife in this story so he should not think of his former wife too much because she had betrayed him before. Upon hearing this that monk attained the 1st level of total detachment (or enlightenment)
Anyway, anytime when I think of this Jātaka story I keep wondering that if the archer in this story had treated his wife decently well enough, it should have been very unlikely that his wife would have given the knife to the robber instead of him. When considering the whole story again it was likely that the archer might have been so proud of his archery talent that he did not treat his wife decently well enough. That was why his wife unashamedly betrayed him. This is only my secondary viewpoint of looking to this Jātaka story. But one thing is for sure; no one will ever know what the real reason was.

6) Haughty of having knowledge: A monk who knew a lot of the Buddha’s teaching

This story is in Dhammapāda. In the Buddha’s time there was a very knowledgeable monk who could remember many sutras. He had many students who had attained the total detachment (be arahants) while he had not attained any level of detachment at all. He became one of the elder who should be respected by all other monks but the Buddha always called him ‘the Blank palm leaves’ to make him realize that he still had no real knowledge about the total detachment. One day he decided that it was high time that he should really attain some level of detachment so he went to some of the elder who was an arahant and asked him to train him to get some level of detachment. But that elder answered that he could not be his teacher since that monk was more knowledgeable. Then that monk went to some less senior than the previous monk but still got the same answer. Finally he went to ask a newly-ordained monk but had attained the total detachment (arahant), he still got the same answer. Anyway this newly-ordained monk recommended a certain novice who was also an arahant to be his trainer. So that monk went to see that novice:

Monk: Please Sir! Could you be my trainer?

Novice: How come? You should be my teacher!

Monk: Please Sir! Good men don’t do anything like this!
Novice: If you obey all my commands, I will be your trainer.

Monk: Then, it is O.K., Sir!

Then the novice told the monk to go down a pond with all his robes on. The monk obeyed by walking down the pond until some part of his robe got soaked, then the novice, seeing that the monk has gotten rid of all his haughtiness of having knowledge, called him back.

Novice: There is a termite hill with 6 entrance holes where some lizard goes inside. To catch this lizard we have to plug 5 out of the 6 entrance holes. Then put our hand into the 6th entrance hole (YIKE!...I am one who don’t dare do it even though wearing a hand glove. It would bite my fingers!) The termite hill is like us. Pay no attention to the 5 sensual perceptions. Only concentrate on the feeling appears to the mind inside….

The Buddha saw all that happened to this monk and knew that this monk was quite intelligent since he had been a monk who had taught sutras of 7 summa Buddhas (6 in the past). So the Buddha projected his radiant light to be in front of him and said some toward-arahantship-insight. Upon hearing that, that monk attained the total detachment (be an arahant) at once.

Conclusion

1. Arrogance or the feeling of self-importance or the viewpoint that we are special to other people usually occurs because we are proud of some quality of ourselves such as wealth, strength, power,
position in the society, beauty of the body, talent, knowledge, etc. if we remind ourselves that it is not only us that possess these things, or these things cannot stay the same forever or the attachment to them will cause us to be upset or do evil things, then we should be able to reduce our attitude of self-importance more or less.

2. The slave-like minded people usually turn to be arrogant when they think that they have wealth or power more than or over other people.

3. Foolish people when they are stronger than others unnecessarily like to do something risky to their health or their lives.

4. Those who do not really have the knowledge or faith in spirituality are usually very haughty when they are rulers of the society.

5. It is recommended that a beautiful lady should not be too proud of her beauty or else she might be too susceptible to the feeling of being looked down upon about her beauty and bring disastrous result to herself.

6. Don’t be so proud of your talent that you forget to treat your wife nicely.

7. Those who really know the truth are those who have experienced the truth which can be considered equal between those who know little and those who know a lot, so there is no reason to be proud of really having known the truth.
“There are 3 kinds of yearnings which are: the yearning for sensual pleasure, the yearning for the existence of ‘Self’, and the yearning for the nonexistence of ‘Self’. Those who can get rid of all of these 3 yearnings are considered arriving at the end of all sufferings.”

The Essence of Buddhism

“If we think that we will exist forever then we should not commit any sin since the result of the committed sin will eventually return to us.

If we think that we will not exist forever then we still should not commit any sin since there is nothing worthy for us to commit any sin for.”

“The one who can detach from the existence of him/herself is the one who regards not taking advantage of other people, not abusing animals, and protecting the natural environment as higher priority than the survival of his/her own life.”

“Attachment to the existence of ‘Self’ can be considered the fundamental thing that is the base for many other things such as greed, the feeling of self-importance, sexual desire, etc. It should not be regarded as a sin but the innate survival quality of every soul. Detachment from the existence of ‘Self’ should also not be regarded as a defect of that soul but the ultimatum of the development of the wisdom of that soul.”

“Those who educate the people toward the detachment from self are sages.

Those who educate the people toward attachment to self are idiots or evils, or both.”

Anonymous
"Intimidation can never be used with those who have detached from the existence of self; it will only create contempt toward those who use it."

Anonymous

The attachment to the existence of self can make us feel self-important or even haughty which is not good. In another aspect it makes us attach to life, not want to think that our lives will end eventually however short they might be so we might neglect to do merit or strive for the total detachment. In another aspect it might make us feel that time is ever plentiful so there is no need for us to hurry to do our works or duties, making us have a habit of delaying our works. In another aspect it also means that we attach to the condition of our existence which might make us do something clever or foolish because of wanting to secure or improve the condition of our existence. In another aspect it might make us forget the fact that that we might die today so we should always prepare ourselves for our death such as keep on doing merit or trying to reach the total detachment today. All of the said things are illustrated in the following stories.

Baka Brahma

This story is in Samyutta Nikāya. Once there was an acetic named Kēsava who could attain the 4th level of transcendental meditation. When he died he was born in the highest level of non-enlightened Brahma world which have body (non-enlightened, passion-free divine being) which life period last for 500 kappas (a galactic cycle?). Then just before his life expired he could attain the 3rd level of transcendental meditation and was reborn as a Brahma in the highest-leveled Brahma world corresponding for those who can attain the 3rd level of transcendental meditation which life span lasts for 64 kappas. Then again just before his life expired he could attain the 1st level of transcendental meditation and was reborn as a Brahma in the highest Brahma world corresponding for those who can attain the 1st level of transcendental meditation which life span lasts for 1 kappa. (This can be
considered a very unusual case because most of the Brahmas are born in hells or animal worlds once their lives expire.). At the first time when he was newly born in this lower level of Brahma world he could remember his past lives but when a very long period of time had passed he forgot all of it. So one day he thought:

Baka Brahma: I am the Supreme Being, unchanging, lasting for eternity.

The Buddha then knew his thought and disappeared from Jētavana monastery and appeared in the Brahma world (use a period of time as a strong man bends and then stretches his arm), and said:

The Buddha: Brahma! You are misunderstanding. You are neither the Supreme Being nor unchanging nor lasting forever. Your life will last for another 100,000 nirubbuta*.

(* 1 follows by 68 zeros.)

Baka Brahma: I, including my 72 friends here, have reached the ultimate result of asceticism.

We are all that everybody wants to be; highest, independent, all-seeing, and lasting forever.

Atthagāthā (The explanation of the Meaning) says that then there was a test to decide whose saying was more believable by playing hide-and-seek. Baka Brahma could not hide himself from the Buddha. When it was the Buddha’s turn, he could speak to Baka Brahma while Baka Brahma could not see him. Then Baka Brahma accepted that the Buddha knew more than he did, so he asked:

Baka Brahma: Sir! Could you tell me my previous karmas that make me born here?

The Buddha: Long time ago you were born a very wealthy man, named Kēsava, but deserted all of
your wealth because you wanted to find the end of the samsāra. You then ordained yourself as a hermit and could attain the 4th level of transcendental meditation with other psychic powers. One day you used your psychic power to bring some amount of water from the river to a stranded cargo caravan in a desert, helping 500 merchants from dying from thirst. Another time you helped set free some villagers from being robbed and captured by a band of robbers by using your psychic power to make it appeared as there was a king’s troop passing by that area. Yet another time you helped set free many people from being captured by a very big snake in the river by shape-shifting yourself as a big snake-eating bird. At that time I was your disciple named Kappa who appreciated your knowledge and your conduct a lot.

Baka Brahma: My life must be left as much as you have told me so. All the rest of other things that you have just told me must also be true. I believe that you must really be the Buddha since all this Brahma world is illuminated by the radiant light from your body.

Araka

This story appears in the collection of the Jātaka stories and in some sutras. Once in an ancient time when human life span was about 300,000 years, there was a religion leader named Araka. Araka taught that people should abstain from sexual life (practice chastity) and create goodwill feeling to all
other people and animals. He taught that the people should regard the period of life (then) that is very short; death will come imminently as the following analogies:

1) The ripe fruit attached to the fruited tree will soon fall down, not stay for long - the same as our lives.

2) The dew drops attached to the grass’ leaves in the morning will all soon evaporate, not stay for long - the same as our lives.

3) The water in a small stream in a mountain when the rainy season has passed will soon dry up, not stay for long - the same as our lives.

4) The cow in a slaughter house that is being led to the killing place will have only little time left - the same as our lives.

5) A small piece of meat in a hot-burnt iron pan will not stay for long but will be burnt away soon - the same as our lives.

6) The amount of saliva that we spit from our mouth is considered little - the same as our lives.

7) The scratch on the surface of the water will disappear very soon, not stay for long - the same as our lives.

So we should practice chastity and make merit or do wholesome deeds (create goodwill feeling toward all other people and animals).

Araka and many of his disciples could attain the transcendental meditation accompanied with radiating goodwill outwardly to all the people and animals. When they died they were born in the Brahma world for 7 cycles of the fluctuation of human ages (from uncountable down to 10 years, and then increases to uncountable again).

A lazy student
This is a Jātaka story. In the Buddha time there was a group of about 30 young monks who were friends. One day they decided to see the Buddha to ask for the practice that suitable for them to attain the total detachment (Only the Buddha had this capability.). Once the Buddha gave them the suitable instruction they left for practice in a place far away from town. There was one monk among them who was lazy and did not want to tolerate any inconvenient so he sneakily left the group and went back to stay in town. Not long after that all the monks that went to practice in that rural place attained the total Detachment, being arahants. So they went back to report this to the Buddha. The Buddha praised them highly. The lazy monk who had sneakily rejoined the group again felt guilty and lonely since he had done nothing and attained nothing during that passed period of time. That night, before all the monks would return to that rural place again in the morning, the left behind monk kept on practicing walking awareness until he felt asleep and fell down on the ground breaking his leg. He cried out loudly in pain so all his friends had to wake up and nurse him. So in the morning the monks could not return. The Buddha said that this monk spoiled the trip of his friends not only at that time but he had done the same before. The monks asked the Buddha to tell the story. So the Buddha told the following story:

Once upon the time there was a teacher who had about 500 students. One day in the morning he ordered his students to go to the wood and collect the dried branches for making fire. There was a lazy student who found a laurel tree which all its leaves had fallen down and its bark appeared brown and wrinkled but actually it was still fresh. That student thought that he had met a tree which was full of dried branches so he needed not be hurry and felt asleep under the tree. When all of his friends had finished collecting dried wood and going to leave the place they woke him up. He hurriedly climbed the tree and tried to break a branch. Since the branch was still fresh it sprung back and hit one of his eyes. Anyway he could collect a pile of branches from that tree even though one of his eyes was
injured. Then that student put his pile of fresh branches on top of his friends’. In the early morning the cooks tried to make a fire in order to prepare breakfast for the students since all the students had to make a trip to some place early in the morning. Anyway even though it was already late that morning they could not make any fire yet because the cooks were trying to use that student’s woods (maybe they were new-hired cooks!) so finally they had to cancel the trip. When the teacher knew all of what had happened since the day before he said:

“Those who postpone doing the thing that should be done first and do it later will be in trouble like the young man who broke the branch of the laurel tree.”

The monk who broke his leg was the lazy student at that time, his friends were that student’s friends, and the Buddha was the teacher.

An angel of a tree and a lion and a tiger

This is a Jātaka story. Once upon the time there were a lion and a tiger living in a forest. They usually killed other animals for their diets, leaving many rotten carcasses, giving out bad smell all over the forest. There were 2 tree-angels living in that forest also. One day they consulted each other about the lion and the tiger:

The 1st angel: I would like to expel these 2 animals away; they have made the forest unsanitary.

The 2nd angel: No, please don’t do that. If there are none of these 2 animals here the people will come here and cut the tree in which we live!

Anyway the 1st angel did not agree with his friend’s idea. One day he made a frightful seeing to appear to those 2 animals. Those 2 animals were very scared and ran away to live somewhere else. Soon the bad smell in that forest together with the foot prints of the lion and the tiger were gone.
When the people saw that the forest was already clean and safety they began to enter the forest and cut trees. Those 2 angels tried to persuaded the lion and the tiger to come back to live in that forest again but the forest had already changed so that those 2 animals did not dare coming back. Not long after that the trees that the 2 angels lived were cut down so the angels had to live somewhere else.

**A wealthy merchant who did not realize his coming death**

This story is from Dhammapāda. Once there was a cargo caravan carried a lot of yellow-dyed cloth from Benares to Sāvatthī. The caravan arrived at the bank of the river opposite the city in the evening so the merchant who was the leader ordered that the caravan stopped and rested there over night before crossing the river to the city the next morning. However that night it rained cats and dogs. In the morning the water level in the river was so high that it was very risky to cross the river and it stayed there like that for 7 days. Besides there was a festival in the city so no one should be interested in buying his goods during that period of time. So the merchant who was the leader thought:

**Merchant:** I am from a faraway place, if I travel further to another place it will be a waste of time. I will stay here doing my work throughout the rainy season, the cold season and the hot season, then I will sell out all this cloth.

The Buddha who was begging for food (in the Buddhist monks’ style) knew what that merchant was thinking so he smiled. Ānanda who was following the Buddha got curious and asked:

**Ānanda:** Master, why are you smiling?

The Buddha: Do you see the rich merchant over there?

**Ānanda:** Yes, I can see him!
The Buddha: He does not know that his life is in danger so he is thinking of staying here all year long to sell his goods.

Ānanda: Will there be any danger befall him?

The Buddha: Yes, Ānanda. His life will last only for 7 more days. Then he will die.

Then the Buddha said this stanza:

“The effort to burn the defilement in our minds should be done today.

Who will know that ‘Death will come tomorrow’?

Since no one can bargain with the King of Death who has a lot of agents.

The fully-trained ascetics call those who make an effort tirelessly all day and night to reach the total Detachment ‘those who even last for one night are considered thriving.’”

Ānanda: I will go to tell him about this, Master!

The Buddha: If you are acquainted with him, you should go.

Then Ānanda went to talk to the merchant:

Ānanda: Sir! How long will you stay here?

Merchant: Dear Sir! I have come from a faraway place; if I go further it will be a waste of time.

I will stay here all year long. Once my goods are sold out I will return home.

Ānanda: Sir, it is difficult to know when danger befalls us. We should not be heedless.
Merchant: Will there be any danger befall me!? 

Ananda: Yes, Sir! You will live only for 7 more days!

Once heard that the merchant was depressed. He invited the monks presided by the Buddha to receive alms at his caravan site for 7 days. In the final day the Buddha said to him that the wise should not only think that “I will stay here doing such and such work all along the rainy season, etc.” but he/she should also think about the danger that might befall his/her life anytime. Then the Buddha said the following stanza:

“The fool thinks that he/she will stay here all along the rainy season, all along the cold season and hot season; does not realize the imminent danger that will befall his/her life.”

After hearing the above stanza the merchant attained the 1st level of the total detachment. He died that night because of some sickness in his brain and went to Tusitā heaven.

**Conclusion**

1. The want for anything concerning eternity is a desire of a fool since our memory is limited.

2. Life seems to last forever for the heedless, but for the heedful it is quite short and highly uncertain.

3. Procrastination is the most evil thief that keeps stealing the most precious thing from us - time.

4. We cannot have both of them at the same time – comfort ability and security.

5. Those that are acquainted with us are those whom we care about.

6. “One today is better than 2 tomorrow.” (From the X-Files –If you think it does not concern anything in this chapter at all, rethink until it does!)
“The true teaching of the Buddha is like the sun, when the people first time see it will know at once that it definitely gives much more light than from any other stars that they have ever seen at night."

“All dictatorial Cheaters hate the true knowledge since they earn their living or power or reputation by making use of the people’s foolishness."

“If we really want to attain the total Detachment, the person that can help us the most is ‘Ourselves’. So the person that we should respect the most is ‘Ourselves’. Do not let this self-realized viewpoint be shaken by what are said by those who are servants of the king of Mara. They want us to always pay homage to their boss as our highest indispensable noble boss, so that they can continue cheating people and earn their livings."

“The people will never really understand the true teaching of the Buddha if cited by unworthy people; especially by those who are the servants of the king of Mara or the king of Mara himself."

“Many people earn their living by teaching Buddhism without really understand the teaching of the Buddha or really appreciate the true goal in Buddhism which is the ‘Total Detachment in the present moment’.”

Anonymous

Even though all of the Buddha’s teaching can be summarized to be the 4 Noble truths, there are thousands of Dharma topics each with different number of factors that the Buddha has taught.
Another good summery of the overall teaching of the Buddha, besides the Noble Truths, is a group of 7 topics of Dharma whose factors when counted together are 37, which is called ‘The faculty to attain the total Detachment’ or ‘Bōdhipakkhiya Dhamma 37’ in Pali. Usually the group of these 7 topics of Dharma is considered by lay Buddhists as too difficult to understand and, so, to practice. Furthermore, there seems to be no hierarchy or any clearly seeable inter-relationship among these Dharma topics. However when I have substituted the word ‘Enlightenment’ which is conventionally used to describe the highest goal to attain in Buddhism with the word ‘the total Detachment’ which I think has a better meaning since it is more readily understandable and attainable, and simplify (use simple translation into English) the Pali wordings, I can see that there is some hierarchy and inter-relationship among these Dharma topics. Then I can see that this ‘Faculty to attain the total Detachment’ or ‘Bōdhipakkhiya Dhamma 37’ should have been understood and practiced by all Buddhists (not only monks or nuns) since time of the Buddha because it is not difficult to understand or to practice and it gives a thorough insight and enough details of the teaching of the Buddha from the beginning of the practice to the end result.

Firstly, I would like to summarily explain each of the Dharma topics which are composed to be the ‘Faculty to attain the total Detachment’ in order according to its number of factors as follows:

1) **Iddhipāda 4** (The 4 factors needed to accomplish a task successfully)

   Iddhipāda is the 4 factors that will help us attain whatever task we do, either a worldly task or a spiritual task, a benevolent task or a malevolent task. It is consisted of:

   1. The willingness to do that task
2. Exerting (enough) effort while doing it
3. Paying enough attention while doing it
4. Be observant to improve and tackle the problems which occur while doing it

The Buddha said that whoever habitually uses these 4 factors to finish the task that he/she works will accumulate the spiritual power such that whatever he/she wishes to accomplish will come true. So, it is named ‘Iddhipāda’ in Pali which, in a viewpoint, can be translated as ‘the way to create the power of wishing’.

2) Sammā Padhāna 4 (Rightly and completely striving in 4 topics)

They are
1. Try to get rid of unwholesome deeds, behaviors, tempers, viewpoints, etc.
2. Try not to let those unwholesome deeds, behaviors, tempers, viewpoints, etc. that we have already gotten rid of reoccur.
3. Try to acquire more wholesome deeds, behaviors, tempers, viewpoints, etc. that we do not have them yet.
4. Try to retain those wholesome deeds, behaviors, tempers, viewpoints, etc. that we have already had them, not let them disappear.

3) Sati Patthāna 4 (The 4 topics to be mindful of in order to attain the total Detachment)

Sati Patthāna 4 or ‘the 4 topics to be mindful of’ can be considered the ultimate practical tool to reach the total detachment insight or the enlightenment, unique only to Buddhism. The Buddha has stated it in some lengthy sutras which have many more than enough detailed techniques to be
chosen according to what one likes. (I have compiled a book in Thai ‘A Road to Nibbana’ to exclusively explain it as much as my limited spiritual knowledge allows.) The 4 topics to be mindful of in order to attain the total detachment are:

1. Mindful of the body, which has many sub topics such as be conscious of the position, the manner, the 32 compositions – of the body, the breathing (inhale and exhale – which is considered a part of the body), looking at different types of human corpses (to detach from lust and ego), etc.

2. Mindful of the feeling, which has 3 kinds: pleasure, displeasure and neutral, which means always be aware when they happen so that we will not attach to it but can control it, not to do any illogical or immoral thing because of it.

3. Mindful of the state of mind such as being happy, being sad, neutral, being calm, being relentless, elevation, depression, high activeness, sleepiness, etc. and the states of mind passing through during the transcendental meditation (which I have barely experienced – if we cannot do the transcendental meditation we can bypass it.) in order that we can detach from those states of mind since they are ever-changing.

4. Mindful of the teaching of the Buddha concerning the detachment such as the Noble Truths, the cause, bad results and cure of each type of defilements in our minds, etc. in order that we will successfully attain the detachment attitude being able to detach from all everything concerned in our lives. The mindfulness of this 4th topic make used of ‘Bojjhanga’ exclusively which will mention in some topic ahead.
4) **Bala 5** (Power of the mind)

Bala means the power of the mind required for doing a mind work. It is consisted of:

1. Consciousness of the present moment and recollecting (Self-awareness and remembering)
2. Making an effort to do that thing (Striving)
3. Concentration only on that work (Concentration)
4. Believing in the thing that we are doing, or in the instruction, or in the teacher (Faith)
5. Being able to think or reason by ourselves, having a lot of experience or self-realized knowledge in that (spiritual) thing (Wisdom)

According to Buddhism we have to make a balance between striving and concentration. If we have too much striving but too little concentration then we will be restless. If we have too little striving but too much concentration then we will be sluggish or lazy or sleepy. If we have too much faith but too little wisdom then we will think or do something silly. If we have too little faith and too much wisdom then we might lose faith in the instruction (Buddhism or any other religion). For the Self-awareness and recollecting, we need them all the time to check the balance of the said 2 pairs.

5) **Indriya 5** (Having enough potential of the power of the mind)

It is consisted of:

1. Having enough consciousness and recollecting potential
2. Having enough striving potential
3. Having enough concentration potential

4. Having enough faith

5. Having enough wisdom

Before we can use the mind power to successfully do a mind work we have to have enough potential of the mind power first. So the Buddha has differentiated between the building up the mind power potential (Indriya) and using the mind power (Bala) to be 2 different topics. We have to earn it first before we can spend it.

6) **Bojjhanga** 7 (the 7 factors helping to get a correct insight)

Bojjhanga is the group of dharma (things) used when pondering upon a spiritual issue to get a correct viewpoint or insight of that issue so it could be considered as the Mindfulness of the 4th kind (mindful of the Buddha’s teaching) in Satipatthana. It also can be applied to use to develop and make progress in transcendental meditation* (for those who are interested or can attain the transcendental meditation) which is considered the mindfulness of the body the feeling and the mind. It is consisted of:

1. Having consciousness of the present moment

2. Properly select a topic (or thing) into consideration

3. Having an effort to start or continue a consideration

4. (In the beginning) Having blissful feeling while making a consideration in a topic

5. (Then turn to) Having neutral feeling while making a consideration in a topic

6. Having concentration while making a consideration in a topic
7. Trying to avoid any prejudice (or attach to any feeling) while making a consideration

The Buddha said that we should regularly make a consideration by using this technique to see the ever-changing, prone to suffering (or prone to be evil or deceitful) and uncontrollability of things in ourselves and around us that we are still attached to (i.e. the politics, judiciary people/system and the supposed-to-be-but-not figure-head in Thailand, etc.) so that we can detach from them (or see that actually they are not respectful people after all, but a bunch of crooks) and finally be able to attain the total Detachment or the Extinguishment.

(*It is not required that one has to attain the transcendental meditation to reach the total detachment, but anyone who has attained it will reach the total detachment more easily since he/she will have much more skill in controlling his/her feeling and thinking than ordinary people.)

7) Magga 8 (The 8-factored path toward the total Detachment)

Magga 8 is already known as 1 of the 4 Noble Truths which can be considered as the way of living suitable for attaining the total Detachment which is composed of:

1. Right viewpoint (i.e. detachment is benevolent not malevolent or frightful; virtue is more valuable than wealth; sexual pleasure will have to be followed by a lot of responsibility or troubles so it is better to be able to abstain from it, etc.)

2. Right thinking (thinking of not hurting, not taking advantage, not standing over other people, animals, the natural environment, etc.)

3. Right speaking (not tell a lie, bear false witness, slander, say rude words, tell nonsense stories)
4. Right action (Do not kill or harm or steal or cheat or commit sexual misconduct.)

5. Right livelihood [The best occupation should be a (good) monk. If have a business, do not sell living animals to be sold as food, humans as slaves or prostitutes, weapons, poisons, liquor and drug (Heroin, Yaba, etc.). Soldiers, hired bullies, singers, actors/tresses, and news casters are not recommended occupations.]

6. Right effort (see Sammā Padhāna)

7. Right mindfulness (see Sati Patthāna)

8. Right concentration (having enough concentration to do or think the right things. The 4 levels of transcendental meditation are optional.)

The best way of living to attain detachment should be being a Buddhist monk. But nowadays the way of life and the belief of the people even of most of the monks in Buddhist countries (i.e. Thailand, etc.) have changed to be something quite contrary from what they should be for so-called Buddhists. [More than 25 years ago the writer used to be ordained as a monk for about 3 months, but found out that it was very difficult not to break many important monks’ rules, but looked like very few monks paid attention to it.] So I think nowadays this Magga 8 has to be arbitrarily applied according to one’s own condition. Moreover, the Buddha rarely simply said “Do the right thing.”, but often said “Do the right thing that suitable to your condition.”

The Hierarchy and the inter-relationship of Dharma in ‘Bōdhipakkhiya Dhamma 37’

I have found out that it is quite helpful to understand and remember this ‘faculty to attain the total Detachment’ if we consider the order that some of the topic directly influences some other topic quite
obviously or that some topic should prevail some other topic. The following considered hierarchies are quite subjective which means that the reader may not agree with what the writer is going to present here.

1. In the whole picture I think ‘Bōdhīpakkhiya Dhamma 37’ is the 37 factors that will help us achieve the task of the total Detachment, so it is a kind of ‘factor toward a successful task, so Iddhipāda 4 should be regarded as prevail all the rest of dharma in this group, so it should stay the highest. The acquiring of correct insight should be the result of living suitable to total Detachment (Magga 8- also Magga 8 has right viewpoint (insight) as 1 of its sub topics). So, Iddhipāda stands over Magga 8, Magga 8 stands over Bojjhanga as in Fig. 8 below.

![Figure 8. The hierarchy among Iddhipāda, Magga 8 and Bojjhanga](image)

2. Before we can use any of our power to do a task, firstly, we have to build up that power in ourselves so that we have enough potential to do that task, this is a common sense. So building up power to have enough potential (Indrīya) prevails using that power (Bala). And for what task are we going to use that power? If we are not too lost or dizzy we will recollect that we
are going to use our mental power to acquire a correct insight (using Bojjhanga). So Indrīya stands over Bala, and Bala stands over Bojjhanga as in Fig 9, below.

![Figure 9. The hierarchy among Indrīya, Bala and Bojjhanga](image)

3. The thing that will directly break our attachment to attain detachment both mentally and with insight is to practice mindfulness on 4 topics. So Satipatthāna should be at the lowest of the diagram. Above it should be Bojjhanga, and above Bojjhanga should be Sammā padhāna (Rightly and completely striving) as shown in Figure 10, below.

![Figure 10. The hierarchy among Sammā padhāna, Bojjhanga and Satipatthāna](image)

4. When added up the whole things, the over hierarchy in the ‘Bōdhipakkhiya Dhamma 37’ is as shown in Figure 11, in the next page.
Conclusion

1. ‘Bōdhipakkhiya Dhamma 37’ or ‘The faculty to attain the total Detachment’ is the compact set of the Buddha teaching directly toward the total Detachment (or the Liberation or the Enlightenment) which can be easily understood and practice once all Pali words are translated into precise but simple English.

2. The hierarchy of Dharma in ‘Bōdhipakkhiya Dhamma 37’ is (from the first to have or do to the last to have or do):

   Iddhipāda (The 4 factors toward a successful task)
   Magga (The 8 factored path toward the total Detachment)
   Sammā Padhāna (Rightly and completely striving in 4 topics)
   Indrīya (obtaining enough potential of the 5 mental powers)
   Bala (Using those 5 mental powers appropriately to do a mind work)
Bojjhanga (Using the 7 factors to get a correct insight)

Satipatthāna [4 topics to be (selectively) perform in order to attain the total Detachment either by being able to grasp the changing condition of the mind or getting the correct insight of the thing considered which is ever-changing, tend to be in the displeasing state, and uncontrollable (if it is about politics may see the cheating, betrayal, evilness, self-delusion, drama-like acting and absurdity of the persons or things that the public respects)]

3. If we have too much striving but too little concentration then we will be restless. If we have too little striving but too much concentration then we will be sluggish or lazy or sleepy. If we have too much faith but too little wisdom then we will think or do something silly. If we have too little faith and too much wisdom then we might lose faith in the instruction. Self-consciousness and recollecting are needed to check the balance of these 2 pairs.

4. Building up power to have enough potential should come before using that power to do a task so Indrīya should come before Bala.

5. Practicing mindfulness (Satipatthāna) should be considered the final (core) thing that we have to do to attain the total Detachment.

6. To get the right insight from considering things according to the Buddha’s teaching can be considered practicing mindfulness of the teaching of the Buddha (4th topic of mindfulness) or using the 7 factors to get correct insight (Bojjhanga).

7. The transcendental meditation is helpful to attain the total Detachment but is not a requirement.
CHAPTER 6 DETACHMENT AND SIMPLICITY

“‘Simplicity’ is the direct way to ‘Detachment’.”

“Simplicity, Humbleness, Honesty and Sincerity are good friends among themselves and to us also.”

“Wisdom is the ability to use simple knowledge to solve complicated or the–matter–of–life-and-death problems without using much power or breaking any morality.”

Anonymous

When I review what I have written in these past few years, I find that I already have written about simplicity many times. Anyway I think I will never have enough of it and be able to rest in peace until I can tell the reader my favorite Jātaka story how the Bodhisatta used his simple knowledge to solve a complicated problem in the following story.

The Angel who resided in a Kusa-grass bush

Figure 12. A tree with a big and straight trunk, Kusa grass and an Indian squirrel
Once upon a time there was a big tree in a forest which had a very straight trunk. The angel who resided in this tree was very friendly, he made friend with almost every angel who resided in various kinds of plants all around that tree. One day the chief carpenter who worked for a king came to that tree and gave an offering saying that he would cut down the tree the next day to make a column for the king’s castle. The angel who resided in this tree did not want the tree to be cut down so he consulted with many angels who had higher rank and more powerful who lived in big trees all around him but none of them could give him a help except one angle who had a very low rank and little power who resided in a Kusa-grass bush near that tree; told that he would try to help him as best as he could. In the morning when the chief carpenter arrived with his aides to cut down the tree, the Kusa-grass angel made himself appeared as a squirrel running past the chief carpenter into the foot of the tree and disappeared then appeared again at the top of the tree trunk. The carpenter once saw this, he thought:

The Carpenter: The trunk of this tree must be hollow throughout! I should better find some other tree else!

So the chief carpenter did not cut down that tree but left to find some other tree. The moral of this story is that we should make a friend with anybody who is nice regardless of his/her wealth or power. But for me it is also a story that shows how the Bodhisatta could use a simple trick to help save his friend from a big trouble. There is another Jātaka story like this which I would like to tell the reader as follows.

Senaka a wise man

Once upon a time there was an old Brahmin who had a young wife. His wife wanted to commit adultery with a young man so she persuaded the old Brahmin to go out of the house to ask for alms
from the people (that is to be a beggar) for a while. The Brahmin obeyed his wife so he went out asking for alms from people until he could collect a handsome amount of money and thought that it was the time that he should return home. After finished eating some dried cooked rice as a lunch near a pond he left the long cloth bag containing the dried cooked rice together with thebegged money opened and went to have a drink and wash himself in the pond. At that moment a deadly poisonous snake smelling the dried cooked rice sneaked into the cloth bag. When the Brahmin came up from the pond he tied the opening of the cloth bag at once and put it on his shoulder intended to leave for home. There was an angel resided in that area who saw the whole thing. The angel made himself appeared to the Brahmin and said:

Angel: Brahmin! If you reach your house today, your wife will die! If you do not reach your house today you, yourself, will die!

The Brahmin once heard the angel said that felt very confused and upset. He loved his wife very much but he also loved his life. Then he thought:

Brahmin: There is a well-known wise man named Seneka living near here. He usually preaches dharma to those who visit him at his house. I should pay him a visit; perhaps my sorrow will subside a little bit.

When the Brahmin arrived at Seneka’s house, he found out that there were already a lot of people there listening to Senaka’s preaching, so he stood at the end of the crowd listening to the preaching with tearful eyes. Soon Senaka noticed that, he, then, came to talk with the Brahmin:

Senaka: My dear old man, why are you crying?
The Brahmin then told his story and the word that the angel had told him near the pond to Seneka.

Senaka: Had you tied the opening of the cloth bag before you went washing yourself in the pond?

Brahmin: No Sir! I tied it after I had finished washing myself in the pond.

Senaka: If that was so, it is very likely that there was a poisonous snake sneaking into the cloth bag on your shoulder while you were washing yourself in the pond. If you reach your house today your wife will die when she put her hand into the cloth bag wanting to see the money. If you do not reach your house today you will die when you put your hand in the cloth bag to get the dried cooked rice for your dinner.

Senaka then told the Brahmin to put his long cloth bag down on the ground, carefully untied the opening of the bag and then hit a stick repeatedly on the ground near the bag. A poisonous snake crawled slowly out of the bag. All the people around made a loud cheer. Then Senaka asked the Brahmin further:

Senaka: Is your wife of the old age like you?

Brahmin: No, Sir! She is still young.

Senaka: Then it is likely that your wife wants you to go out begging for alms because she wants to commit adultery while you are not home.

Senaka then gave the Brahmin some amount of money and told the Brahmin that:

Senaka: Sir! Please use this money to prepare food for some priests to eat at your house for 7
days. Invite 7 priests in the first day and reduce one on the next day, until there will be only one invited priest on the 7th day. Tell your wife to do the same thing. On the last day I will come to your house.

The Brahmin did according to Senaka’s instruction. For the priests invited by his wife, there was a certain person who was invited all along the 6 days and was the one who was invited on the last day. So Senaka came to talk with this person on the last day of the merit making:

Senaka: Do you commit adultery with the Brahmin wife? Do not lie to me, I am Senaka.

That person then confessed that he had committed adultery with the Brahmin’s wife. So Senaka warned that person and the Brahmin’s wife not to do such thing again, and told the Brahmin wife not to ask for her husband to go out begging for alms anymore. [And they lived happily ever after – the reader might add!]

The next Jātaka story tells that simplicity and be medium in eating may make our skin beautiful and attain the total Detachment more easily.

A crow and a mallard duck

Once in the Buddha time there was a monk who easily changed his mind and eating too much. He woke up early in the morning, neglecting all the treatment that he should do to his teachers but entered the city to some very wealthy family where they prepared free rice soup for monks with various kinds of snacks then followed by a full breakfast. Then he went to have free brunches that were prepared daily by 2 other very wealthy households one after the other. After that he went to have a full meal again that was prepared daily for the monks in the king’s palace. One day while many
monks were talking about this monk, the Buddha came in and asked the monks what they were talking about. The monks then told the Buddha about this monk who easily changed his mind and ate too much. Then the Buddha had someone bring in that monk and asked:

"Figure 13. Mallard ducks (The male duck has brighter color than the female.)"

Buddha: Monk! Is it true that you easily change your mind and eat too much?

Monk: It is true, Sir!

Buddha: Why do you still easily change your mind and eat too much like you used to do in the former time?

Then many monks asked the Buddha about the former story of this monk, so the Buddha told the following story:

Once upon a time in a city named Benares, there was a easily-changed-minded crow who liked to eat corpses such as those which belong to elephants in the city. One day it did not feel satisfied to eat only what it could find in the city but also wanted to eat some fish so it flew upstream along the river until it reached the forest which was full of snow in the winter. There it met a pair of mallard ducks with beautiful colored feathers. The crow thought that the color of those mallard ducks was due to the
food they ate so it should eat the same food to get the same beautiful color. So it asked one of the mallard ducks:

Crow: Please tell me! What bird are you called?

Mallard duck: People call us ‘mallard ducks’.

Crow: What kind of fruit or what kind of meat or what kind of food do you eat to make your feather so beautiful like gold?

Mallard duck: We eat only algae and water so that we are looked beautiful.

Crow: I do not like the food that you eat at all! We (crows) have eaten meat, fruits, rice mixed with salt and oil the same as humans eat so we are strong and brave enough to fight in a battle only the color of our feather is not as beautiful as yours.

Mallard Duck: Look, Crow! I know you anyway! You usually eat the food which is not free from sin. You like to snatch the food that belongs to other people while they are heedless. It is usually difficult for you to get rice or water. You do not like to eat fruit or corpses that are in graveyards.

Look Crow! Whoever earns his livings with evil deeds by stealing, Nature will punish that person by taking away his beauty of skin color and his strength.

Look Crow! Whoever earns his living righteously, even though may eat only little, Nature will reward that person with the beauty of skin color and strength.
When the crow had heard the mallard duck said this, it turned to hate the mallard duck and said:

Crow: I do not want to have the beautiful color like you anymore!

Then the crow cried “Ka! Ka!” (or “Crow! Crow! According to English hearing) and flew away.

The Buddha then preached the 4 Noble Truths to the monks. When the preaching ended, the monk attained the 3rd level of Detachment; became an Anāgamī.

Then the Buddha summarized the Jātaka story that the crow was (before then) the easily-changing-minded and eating-too-much monk. The female mallard duck was Rāhula’s mother. And the mallard duck was the Gautama summa Buddha himself.

[This story fits the political situation in Thailand right now (the end of May 2014). Some (who used to be the most) respectful and powerful leader of the country is earning his living by stealing (‘robbing’ is the better word!) the ‘power to govern themselves’ and the ‘respect toward the parents’ from the people. (Actually he has done this kind of things for many times and for a long time already.) So the Nature has begun to take away his beauty of skin color (fame) and his strength (the respect that he used to receive from the people)!]

One reason that makes many people study many complicated things is because they want to get the knowledge of gaining a lot of material benefit by investing the minimum amount of effort. So many people do not pay attention to simplicity since generally it does not make them gain a lot of material profit. The Attachment toward having a lot of material profit by investing only a little effort has turned many people to be lack of honesty as illustrated in one of the well-known Jātaka stories as follows:

The 2 different used-goods traders
Once upon a time (3 kappas ago) there was an old woman who lived with her young niece. Their family used to be a wealthy one but had turned to be poor when time went by for generations. One day some used-goods trader went by her house, the old woman offered a dusty metal tray to trade with some money from the trader.

Old woman: Sir! Could you give me some money for this tray?

Once heard this, the trader used a needle to make a scratch on the surface of the tray. He then knew at once that it was actually made of gold. But the trader also realized that the old woman had not known this fact yet so he thought about buying it with a very low price when he passed the woman’s house again on his return trip. He, then, said to the woman:

Trader: I am sorry! Madam. But this tray is worth nothing!

Then the trader went further to some other houses. Not long after that there was another used-goods trader went by the old women’s house, so the old woman offered her dusty old metal tray hoping to exchange for some small decorative toy for her niece. This trader made a scratch on the surface of the tray like the previous trader had done but he then said to the old woman:

2\textsuperscript{nd} trader: Madam! This tray is made of gold! I do not have enough money with me right now to buy it from you!

Old woman: You are an honest man! The previous trader has just told me that it is worth nothing.

Please give me as much money as you can and take this tray!

So the 2\textsuperscript{nd} trader gave the money to the woman as much as he could together with all of his goods. He then took the tray from the women and went to the river’s bank hiring a boat to ferry him across the river.
Not long after that the 1st trader came back to the old woman’s house again and said to the old woman:

1st trader: Madam! I have changed my mind to give you some money for the tray. Please bring it to me!

Old woman: I am sorry, Sir! But I have sold it to an honest used-goods trader who has told me the fact that it was actually a gold tray!

Once heard this the 1st trader was so disappointed that he deserted all his goods and ran to the bank of the river waving his hands and shouting to the 2nd trader who was in the ferry boat in the middle of the river to come back:

1st trader: Come back!!! ... Don’t take away my gold tray!!! ... It’s Mine!!! ...

Anyway the 2nd trader urged the boatman to row the boat to cross the river more hurriedly. The 1st trader once saw that, with his heart filled with disappointment and anger, fell down dead on the ground.

This is how the long revenge between Dēvatattha and the Bodhisatta began.

[The political situation in Thailand right now is also similar to what happened in this story. Some self-deluded person thinks that the highest power to govern the people and manage the country's natural resource and the people spirituality belong to him only. And he has robbed these things from the people for many decades already. If he does not abolish himself and the political system that has raised him to power he will die with his heart filled with disappointment and hatred (i.e. go to hell!) like the dishonest trader in this story soon since some people have begun to realize that these things should belong to them from the very beginning and some are trying to take back what belong to them.]

“When someone hate Simplicity, it is likely that he/she is dishonest, since Dishonesty can be seen easily in Simplicity.”

Anonymous
Conclusion

1. Wise people are those who can use simple knowledge to solve important or complicate problems without breaking the morality or use a lot of power.
2. The people that we should make friends with are the people who are intelligent, not arrogant and have morality, no matter how poor or powerless or of little importance those people might be.
3. A little error sometime causes a disastrous result.
4. It is the wisdom of the ancient that an old man should not marry a young woman.
5. Do not eat too much or too little is regarded as an important thing to always keep in mind for those who follow the path to the total Detachment.
6. “If we earn our living (finding things to eat) righteously the color of our skin will be beautiful.”, this may not sound scientifically valid, but really I believe it.
7. Usually people appreciated the result of living under strict constraints or hard workings but not those constraints or hard workings.
8. The true (noble) knowledge is not necessarily difficult or complicated to learn, while the knowledge for competitions or cheating is usually intentionally made difficult or complicated.
9. “Honesty is the best policy.” is still an immortal western morality which is true globally.
10. Knowledge occurs in a greedy person is for the destruction of that greedy person exclusively.
11. Honest people support honest people, so some dishonest people play the dramas advertising that they are honest and noble who should be given the public support. To catch their fake acting we should look at and remember the overall real results that have occurred to the society with our own eyes and memory; not only seeing or hearing the ones presented through the media and not thinking deeply (backwardly) enough. (I accept that this is not a conclusion but a sneaking political issue!)
12. Those who still think about revenging (not forgive) cannot attain the total Detachment yet.
CHAPTER 7 DETACHMENT AND SELF-DEPENDENCE

“Detachment is only a few bus stops further away from the spiritually Self-dependence.”

“I cannot think of any better life than the life that I am independent in my living and in my spirituality.”

“The best education that I can ever think of is the education that makes each of us in the society be able to depend on our selves both for our living and for our spirituality, and be able to preserve the natural environment as a whole.”

“According to some Buddhist literature some time in some lives of the Bodhisatta, he might have thought “May all the people depend on me for their livings.” (Such as from the story of Vessantara who gave away his children and wife to some beggars.), however I will never agree that this thought is suitable for a Bodhisatta but for a king of Mara instead, since, in general, nobody want his/her life to depend on someone else.”

Those who are not greedy, not pretentious, not adore being too much comfortable, not look down upon simplicity and appreciate the preservation of the natural environment are possible to live independently from the society. Those who do not want to rule any one, do not want fame or power, respect other spirits as much as their own spirits, and believing in the law of karma are possible to be spiritually independent. Those who can achieve both the living and spiritual independence are the same as gods. The world in which most of the population is like gods will be the same as heaven.

Anonymous
“The ones who are self-dependent in their living and in their spirituality are already at the spot of attaining the total detachment; which means that they can achieve it anytime if they want.

The ones whose lives still tightly depend on the society but are spiritually independent are possible to attain the total detachment.

The ones who can live independently from the society but are still spiritually dependent to someone or some things are possible to attain the total detachment if they can abandon their old faiths or beliefs or leave their brain-washing surrounding.

The ones, whose lives have to depend tightly on the society and whose spirits depend tightly on something or someone else not themselves, are not likely to appreciate the total detachment (maybe not even want to listen about it), no need to say anything about achieving it.

So the education that makes the lives of those who study it more depend on the society, and the spirits of those who study it more depend on something or someone else besides themselves is the evil education."

That’s what I think!

Some of those who are not spiritually independent have to depend on some people that they think are respectable and wise to guide their lives. The fact is that most of the people are the same; we are all mundane who actually know very little about spirituality and are still full of prejudice and
arrogance. If we have total confidence in these people without thinking by ourselves, sometime it might cause us to be an idiot loser as illustrated in the following Jātaka story.

**The Good time to do thing**

Once upon a time there were 2 big families, one in town and the other in the countryside who wanted their children to be married as a husband and a wife. They had made the agreement and decided the day that the bridegroom in town would go out to receive his bride in the countryside. Then the parents of the bridegroom felt that it should be better if they made sure that the day that they received the bride would be ‘the Good time’. So they went to consult this matter with a naked ascetic whom they were accustomed to. The naked ascetic was not pleased that he had not been informed with the engagement in the beginning so he said:

Naked ascetics: It is not ‘the Good time’! You must postpone it to someday else!

When the day that the bridegroom had agreed to come to receive the bride arrived, the bridegroom did not appear. The bride’s parents who had prepared the place and the ceremony were very angry so they gave their daughter to marry some other man with that prepared ceremony. The next day the ex-bridegroom arrived with his relatives.

Ex-bride relatives: Why didn’t you come yesterday as the agreement!? We have already given the bride to marry someone else since you did not come.

Ex-bridegroom relative: We could not come because our monk had told us that it was not ‘the Good
Ex-bride relatives: We can do nothing now since the bride cannot remarry!

The was a heated quarrels between the 2 sides there that day but finally (as the reader can guess) the bridegroom went home without any bride (poor guy! … but there is still some other chance next time!). There was a wise man standing in that area, hearing and understanding the quarrel, then said:

“Benefits will bypass those fools who keep waiting for ‘the Good time’.

The time to obtain a benefit is already ‘the Good time’ itself.

How can some stars in the sky change this fact?”

Moreover, for those who still do not have the spiritual independence, since in any dictatorial country the ones that the public try to brainwash us to worship as our spiritual leaders are usually no-saint people in reality, we will absorb their bad behaviors and attitudes into ourselves without realizing them as illustrated in a Jātaka story as follows:

The lame horse-trainer

Once upon a time in a town named Benares, there was a king who had a very nice looking horse. One day the one who looked after this horse died, so his position was replaced by a new person. However this new person was lame. When he led the horse every day in and out of the stable the horse began to imitate his manner and soon it walked as if it was a lame horse. Not realizing that he
was the cause, the new horse trainer reported to the king that the horse was lame. So the king sent a doctor to check the horse but the doctor could not find any sickness in it. The king then sent one of his consultants to look over this case. When the consultant saw the new person who looked after the horse he understood what was going on at once and reported to the king:

Consultant: Sir! There is nothing wrong with your horse. It only imitates its trainer.

King: So, what should I do then?

Consultant: Just replace the lame trainer by a new person who is not lame, then the horse will walk normally as before, Sir!

Anyway, I think, the Jātaka story just mentioned above does not totally represent what actually happens in real life. We do not need to see or hear the ones who we worship in order to be unconsciously imitate (absorb) their bad (evil) habits or attitudes. This kind of thing, I believe, is the mind to mind process. As for this Jātaka story, it was told by the Buddha because of the following story:

In the Buddha time while Devatattha was trying to make a schism. There were 2 friends, one was ordained to be the Buddha disciple, the other was ordained to be Devatattha’s disciple. In that period of time King Ajātsattu gave Devadatta 500 sets of delicately prepared food daily. So the monk who was Devatattha’s disciple invited his friend who was the Buddha’s disciple to come to Devatattha’s abode and have a meal with him daily. Finally the monks who were teachers and friends of the monk
on the Buddha side knew this fact so they warned the monk not to go and have a meal with his friend who lived with Dēvadattha again. But the monk argued that:

Monk: I do not believe in Dēvadattha or even have seen him. I only have a meal with my friend there and nothing else!

Teachers: You are unconsciously respect Dēvadattha since you have eaten his delicious food and your behavior has begun to be like Dēvadattha’s already. Have you realized?

His teachers then reported this to the Buddha. The Buddha then told this Jātaka story to him and told at the end of the story that the horse was him and the lame trainer was Dēvadattha.

Those who still do not see the truth by themselves are usually subjected to the propaganda from the public media and the compulsory education which when looking back in human history have supported many cruel and egomaniac people to power which have brought about big disasters to the corresponding societies after that. The conspicuous examples can be seen in many countries before and after the 2nd World War (Germany, Italy, Japan, Cambodia, Iraq, etc.). It is like what is stated in a Jātaka story as follows:

**The mantra to revive a life**

Once upon a time there was a teacher who taught above 500 students in a town named Benares. This teacher taught one of his students, named Sanjīva, the mantra to revive a life but had not taught
him the mantra to undo it yet. One day Sanjīva went to find some wood for making fire in the forest along with his friends. They then met a dead tiger. Sanjīva wanted to show his friends how much ability he had, so he said to his friends:

Sanjīva: Look friends! I can revive this dead tiger to be a living tiger again!

His friends: It’s impossible! No one can do that!

Sanjīva: Then I will show all of your right now!

Then Sanjīva began to mutter some mantra. His friends felt somewhat scared so they all climbed up some trees to be in the safety distance.

Suddenly the tiger came to life again. It jumped to Sanjīva and bit his neck and then both of them fell dead on the ground together. His friends came back to the teacher to report this. The teacher said:

“Whoever praises and makes a friend with an evil person

will eventually fall victim of that evil person,

like Sanjīva who was killed by the tiger that he had restored its life.”

Without having enough spiritual knowledge sometime some people act very foolishly according to their poor spiritual understanding as illustrated in the following Jātaka story.

A daughter of a rich family who ran away with a humpback
Once in the Buddha time in Sāvatthī, one day there was a rumor that a daughter of a rich family had stolen some of her parent’s treasures, disguised herself as a servant and run away with a humpback. While some monks were talking about this story the Buddha came and asked the monks what they were talking about. The monks then told the Buddha about the story. The Buddha said that the girl had run away with a humpback not only in this time but she had done the same thing like this before in the past. Then the monks asked the Buddha to tell the former story so the Buddha told them the following story.

Once upon the time in a city named Benares, there was a rich man in the countryside who asked for a daughter of a rich man in the city to marry his son. Some time before the wedding day, the daughter of the rich man in the city saw many people paid respect to a white ox with a hump on its back. So she asked her servants why the people paid respect to the ox. Her servants said that because it was the noblest ox. Some days later while she was looking down the window of her house, she saw a humpback walking on the street and thought:

The rich man’s daughter: The noblest of the oxen has a hump on its back. So the noblest of the men should also have a hump on his back. If I ever have a husband’ I should have this person as my husband.

So she stole some of her parents’ jewelry, disguised herself as a servant and ran away with that humpback. They both traveled all along the night until the chilly morning came. The humpback could not stand it anymore; he got some sickness in his stomach, went out of the way, lied down and curled
his body together with the rich man’s daughter sitting near his feet. That day the rich man in the
countryside decided to go to the city and receive this girl to marry his son. He happened to pass the
girl and recognized that it was the rich man’s daughter who he was going to receive to marry his
son. Out of curiosity he went to talk with the girl. After knowing what was going on, he said to her:

Countryside rich man: This whole thing has happened due to your own misunderstanding only!

This foolish humpback can lead you nowhere!

The rich man daughter: I thought he was strong and brave so I loved him. But now he is lying,

curling his body together like a mandolin which its strings are broken.

The countryside rich man then brought her to his house and made her marry his son after that.

Then the Buddha concluded that the daughter of the rich man in Benares that time was the
daughter of the rich man in Sāvatthī this time, and the rich man in the countryside that time was the
Buddha himself.

We can see from many Jātaka stories that many people have repeatedly attach to the same false
viewpoints over and over in many lives. And all of these false viewpoints fundamentally occur from
attachments or beliefs which, in turn, come from our dependence upon the society or our believing in
what most people in the society believe. So we can see that if we keep walking toward being self-
independent both in our living and in our spirituality, we should be further away from being fools or
idiots which all of us have been, more or less, from the beginning of time.
Conclusion

1. Being self-dependent is being close to the total Detachment.

2. The life that we can depend on ourselves in making our livings and having morality without any spiritual boss, I think is the best of life.

3. In reality most of the people whom many people respect as their spiritual leaders are not better than ordinary average people or even worse.

4. The Good time to do thing is ‘Now’ if that thing is beneficial and morally correct. [But if it is an evil thing such as making a coup, it should not be called ‘The Good time’ but ‘The time that the servants of the King of Mara shamelessly rule the country again!’.

5. We teach our children by the thing we behave not by the thing that we preach to them. This is the same for Politics. [Tyrants are not the worthy people to teach Democracy or write a democratic constitution but the poor people of Thailand have not realized this fact yet for almost a century!]

6. It is not recommended to receive benefit from unrighteous people, since at least we will turn to respect them.

7. Mass media in dictatorial countries always do evil things by praising, upbringing and keeping those dictatorial (explicit or behind the curtain) leaders to power and providing them the (long) chance to destroy those countries by their idiocy.

8. We have to be aware that our viewpoints in some crucial topics concerning our lives come from decently reasonable premises or else they will be idiotic viewpoints and destroy ourselves in the long run.
CHAPTER 8  DETACHMENT AND DEVELOPMENT

“If we define the word ‘Development’ to concern only the material things, then, certainly, Detachment is not good for ‘Development’.

If we define the word ‘Development’ to concern only the human spirituality, then, certainly, ‘Detachment’ is the direct way to ‘Development’.

If we define the word ‘Development’ to concern both the spirituality and the material things which means the people can live with decent material comfort, with easiness of life or without too much competition, healthy, happy, ethically in the clean environment with freedom and mutual respect, then we have to find the way to make Detachment and development working together.”

Anonymous

“Living in a human society which tends to be like an insect society more and more, we really do not know for sure what we should do; the most that we know, by using our commonsense, is what we should not do. Since what we have been told by the society that we can do or should do, mostly will have bad effects on us later or will ruin the natural environment which will affect everybody in the long run (which is actually is happening now!).”

“I really do not know what I should do, I only know what I should not do!”

Anonymous
As said in some saying on the previous page, I cannot think of the way that we should do to bring our human society including us to be happy and prosperous both materially and spiritually. What I can think of the most is some certain things that, I think, we should abandon them right now. Some of them may be beneficial or essential or inevitable in the past but nowadays we should be able to abandon them all. They are as followed:

1) The Beliefs in the eternal heaven or eternal extinguishment of our unique self-awareness

“No need to talk about eternity, since my memory is limited.”

Anonymous

I think it should be generally accepted now that no one can be sure what happened to humans on this planet before the recorded history which is not more than 10,000 years ago, and our personal memory does not last more than 100 years so it is not reasonable at all to strongly believe in anything concerning eternity. Since all of the religious ultra worldly beliefs concerning eternity are all improvable we should not use them to create too many problems in the present moment for ourselves and the society. One big problem which has trouble both ourselves and the society for quite a while which can to be gotten rid of right away is “Who is the cleverest or mightiest, Brahma, God, Yahweh, Mahāvēra, the Buddha, Jesus Christ, the Father, Allah, etc.?” since we should have realized that it is silly to ask this question; nobody can be sure of anything concerning eternity so is the doubt who teaches most correctly or is the mightiest.

“On one can be sure what will happen to him eternally, but everybody has the ability to self-realize what is happening to him/herself now.”

Anonymous
2) Absolute monarchy (explicit or disguised)

“It is more scientific, more reasonable, more justice, more ethical and more beneficial to us and also to the society as a whole if we respect every man as a king, every woman as a queen, every boy as a prince and every girl as a princess not just only to some people.”

“The truth is that many people are willing to tolerate illogical assumptions even injustice, if they receive a lot of benefit by doing so. That’s why many royalists still vehemently support their benevolent monarch even though they might as well realize that there is some logical discrepancy and injustice.”

Anonymous

There are very few countries which are ruled by absolute monarchy nowadays. One country which I have ever heard of is Bhutan, a small Himalayan country with a small population. I would like to exclude Bhutan from my consideration here. The absolute Monarchy system (whether explicit or disguised, full or hybrid) has brought about a lot of problems to the countries with big size of population which contain many ethnic groups, many religious faiths, many different ways of life, traditions, languages. Thailand is one of such countries. The explicit absolute monarchy in Thailand ended in July 1932 but was born again in a disguised form after the 2nd World War ended in 1945. The new-born disguised monarchy system in Thailand has been babysat by many militarily dictatorial governments since around 1947 until it has grown up to be like a full adult in 1990’s. After that it has begun to spoil both itself and the country since the beginning of the new millennia. The core fact is that the government under the royal tradition and royal influence is not fit to handle the country anymore since it is very inefficient by its own nature. Besides, the country budget has to be given to the military people more and more since recently, most of the time, they kept overthrowing the civil
governments which were able to survive from fatal sentences by the king’s influenced judiciary court. No one dare to touch them since they have been the main supporter of the monarchy from the beginning.

3) Dictator-ism (Leader idolatry)

“Do you know any dictator in this world who like to control him/her self more than other people?”

“If most of the people in a society are considerate and justice, then there is no need for a dictator.”

“Dictatorship is needed only in war time or in a barbarian society.”

“Dictators usually claim that the society is so chaotic and most of the population is uneducated that they have to take control of the society. So the 2 things that all dictators fear the most are peace and rightly-educated population. And they will prevent either of these 2 things to occur* at all cost once they are in power.”

(*In Thailand by tainting the education with Monarchy-mania since the kindergarten level)

Anonymous

Dictator-ism is like the absolute monarchy in many aspects but the most alike aspect may be that nowadays they both rarely appear explicitly in this world but actually there still are many of them in
this world in disguised form. Disguised dictators may be the leaders of some communist or socialist or democratic countries which the laws do not allow any dictators. In a country ruled by a dictator, the education is usually controlled so that nationalism is preferred by the public more than the freedom of an individual.

4) Millitary –ism (Imperialism, Patriotism, Nationalism, Racism, Religious blind faiths)

“No one can be ever strong or weak, so it is foolish to try to subdue other by force."

“The use of armed forces is always popular only among evil or barbarian people.”

“Those who like wars are always some of those who live far away from the battle fields.”

“Firstly subdue them by force, and then make them accept the dominance by do good things to them. This ideal of the Imperialists is exactly the same as the idea of a rapist*. Why should all other people honor the country that does such thing to a much smaller country?”

(* Thai people call it ‘Sawanbiang’s idea! - which is unacceptable by normal people.)

“If there is such thing as the final war then wars might be good. But there has never been the final war in the human history yet, so all war supporters should help make the final war to happen in the human history to support the claiming that all past wars were good by no more supporting any war from now on.”

“Many dictatorial countries nowadays do not use their armed forces to defend themselves from the neighboring countries anymore but to control their own populations. (Of course, Thailand has been one of such countries for more than half a century already.)”
“If the United Nations is really the representative of all the people of its member countries then it should have laid down the rules to illegalize the establishment of all armed forces and the use of weapons against the civilians in all of its member countries for a long time already, but it has not. So how can I think of any reason else other than that the United Nations is not the representative of the people of its member countries? Does it then represent the people who want peace to occur in this world as the first priority? If not, by what organization the world peace can be really obtained then and what is the ultimate purpose of having the United Nations after all?”

Anonymous

“Before a war breaks out it will be very popular, but once it really breaks out it will be very unpopular.”

An American military officer (Maj. Frank Stone) used to tell me

Armed forces are the final tool that a dictator will use to control the country or invade another country. Usually they will be used along with patriotism, nationalism, and religious blind faiths through control media and compulsory education. The 3 things, which are Absolute Monarchy, Dictator-ism and Military-ism, are regarded by the modern day scholars as the evil things that should belong to the past only, since humanity has degenerated and suffered enough because of them. But why they still persist and thriving in some countries is the question that worth to tackle and help amending especially by those who live in those countries. (I will use this last chance to say here that the Chinese government should free Tibet as soon as possible to prove to the world that actually Chinese are friendly people who admire freedom and respect people of other traditions.)

5) Unlimited Capitalism (International companies, finance institutes, banks)
“If anyone will feel ever full by following his/her greed,
then the Buddha must have taught, “Greed is good.”

Anonymous

“The truth is Unlimited Capitalism has lengthened the life of dyed-hard Communism, and
Dyed-hard Communism has lengthened the life of Unlimited Capitalism. They are secret lovers.”

Does the reader agree?

“Nowadays Unlimited Capitalism has bad effect not only on social justice but also on the social morality, the
natural environment, and has caused a lot of violence and wars since it is the main sponsor of the weapons
development.”

Do not rush to believe this! Please take time to consider it!

Unlimited Capitalism means that in a country there is no law to limit the maximum amount of
wealth including the land that one can own and gain. It also means no prohibition or set no limitation
of the extent that the international companies, banks, finances can do business with that country.

“One rich man creates many poor men in the society since besides the wealth that he takes away from those
people he also takes away their feeling of pride and contentment.”

Anonymous

6) Class discrimination

“We all are born equal,
but taught by the society to be unequal.”

Anonymous
“There are 2 types of people:

Those who think that they are special from other people,

and those who do not think that they are special from other people.

The first type is considered the low class people.

The second type is considered the high class people.”

Anonymous

A big society is usually composed of people from different races, ethnic groups, beliefs, traditions and also needs the people of different specializations, so social classes are inevitable in a big human society. In a big heterogeneous society there are always prejudices among people since an individual has the free will to prefer something to some other things. What we can prevent or should be against is not social classes or class prejudice but unjust laws concerning people of different classes, for example in the civil rights and political rights issues.

Sexual discrimination, however, is quite a unique issue. The discrimination against women cannot be treated like other prejudices against some minorities. And it will yield a lot of undesirable outcomes if we mix this problem with other class-discrimination problems. Changes in sexual discrimination issues can affect the essential core moral of the society which in turn will affect that society drastically both positively and negatively depending on the background beliefs and traditions of that society and its ever-changing surrounded social environment. For the shortest conclusion about sexual discrimination issue I think we should be sure that the sexual morality of the people in that society will at least be preserved or made better before we decide to make any change that might affect it.

7) Weapons and armed forces

“Those who agree with having weapons and armed forces in this world
are either the evil or the foolish
and suitable not for rulers but for life-long slave labors.”

Anonymous

Nowadays I know that there are some countries or places that have enforced the law to prohibit
their people to own or carry weapons (i.e. Hong Kong, Malaysia, etc.). Some countries in Central
America do not have armed forces. Since it is possible to do this kind of things nowadays, why do
the governments of all the rest countries do nothing about it? Whose benefit that prevents them from
doing this kind of things?

8) The use of chemical herbicide, pesticide, toxic chemical fertilizer, detergents and plastic bags

Figure 14. Many people have realized
the danger of plastic garbage on the environment.

“These all are fatal false viewpoints:

Looking at the seriously harmful problems as little harmful,
Looking at the imminent danger as still far away,
Looking at the preventable problem as unpreventable,
Looking at the solvable problem as unsolvable,
Neglecting to act while it is high time to act already."
These are all the false viewpoints that many rulers of human societies have toward the environmental problem nowadays.”

Anonymous

9) The overly competitive and too lengthy institutional education

“If the more you study, they more you feel that you have less survivability, less independency but superior than other people who do not study, then the education that you are having is a false education.”

Anonymous

I have said about the overly competitive education in Thailand in chapter 5 of the book ‘the On-going War of the World’ so I would like to say only something additional to what I have written in that book. Now (June 2014) one of my nephews who is in the 8th grade (secondary school level) has to study 9 fifty-minutes periods for every school day at school (from 8:00 AM to 4:30 PM) which used to be only 6 at maximum everywhere since my childhood. I think this is much beyond the human capacity to tolerate. I do not really understand why the government let this kind of things happen. It will not do any good to the students but will have many devastating effects on all the students of that school soon. I do not know how many schools are doing like this in Thailand now. The more surprised thing is that it looks like no parents of those students are interested in this matter! (or maybe there are some but I don’t know. I have lived a somewhat reclusive life for more than 8 years now – perhaps it is already too long!)

“Even though it is a good thing but if we consume too much of it, it can turn to be a bad thing.

So to be medium in consuming the good thing is sure to be the better thing.”

Buddhism
Prostitutes, Gambling, and liquor (drug, cigarette)

"Those who agree with having prostitutes in the society should be those who do not have any daughter or niece at all, or else they do not have much sentimental tie with their daughters or nieces."

Anonymous

Many tourists who used to visit Thailand may used to visit a boxing ring and watched Muay Thai or Thai kick-boxing. Some Thais may proudly speak of it as a national martial art that should be preserved as a national culture. That is only partially an adorable idea. The truth is Mauy Thai is too brutal to be a sport or called an art. It is usually practiced and used only by bad guys who like to quarrel with one another. Gentle Thai people never pay attention to it. Muay Thai now is mainly a gambling business and showing for entertainment for tourists. Now the gambling business has used some kinds of sports such as soccer to entice many youths to be addicted to gambling. This has devastated the youth and many people on their studies and their works since most of the time the Premier League and the Champion League soccer games are live-broadcasted in Thailand during the night time. The government has made it unlawful to gamble on sports but it allows the live-broadcasting of the games and the publication of the sport gambling materials in the newspapers. (This should be on Ripley’s ‘Believe It or Not’!)

About liquor, I think the country like Saudi Arabia has done a good job. (Maybe Malaysia also, I’m not sure!) Some Christians may argue that they need to drink wine in some religious ceremonies. I am quite sure that Jesus won’t mind if Christians substitute grape juice (either white or red) for wine
in their religious ceremonies. (If they want it to represent Jesus’ blood then red grape juice might be more appropriated!) And believe me (If you will), by doing so you will not lose any favor from Him!

There are 3 things about liquor in Thailand that have kept annoying me for a long time. Firstly, they should not allow little kids to buy liquor for their parents (mostly fathers). Secondly, there should be no advertisement about liquor (i.e. beer, brandy, etc.) on the television. And thirdly, the safety motto “no drive if drunk” should be changed to “No drive if drink” since no drunk people ever realize themselves as being drunk.
CHAPTER 9  BEYOND DETACHMENT

“What beyond the ‘Enlightenment’ is ‘Friendship’.

What beyond the ‘Extinguishment’ is ‘Peace’.

What beyond the ‘spiritual Liberation’ is ‘Freedom’.

What beyond the ‘total Detachment’ is ‘Happiness’.

What beyond the ‘Salvation’ is ‘Love’.

So, let reach the end of these things and then go beyond them.”

Anonymous

What will we do or how do we feel if we have already detached from everything? What will we live for if we have already detached from everything? Let’s look at some stories in the Buddhist literature, maybe we can find some answers.

Once in the Buddha time there was a new-wedded wife who was allowed by her husband to be ordained as a Bhikkhunī (The story tells that she had asked her parents to let her be ordained before she was married but her parents refused.) in the Bikkhunī group which was governed by Dēvadattha. Sometime after that it appeared that she got pregnant. The head of the Bhikkhunī group reported this to Dēvadatttha. Fearing that his reputation would be spoiled, Dēvadattha, then, without making any proper investigation, asked the Bhikkhunī to be defrocked. The Bhikkhunī felt that she was treated
unjustly so she went to see the Buddha. The Buddha then assigned Upāli, one of the monks who knew a lot about monks’ rules to look over this case. Upāli then set up a committee which was composed of Bhikkhu (monks), Bhikkhunī (female monks), and some male and female head patrons. Then a curtained setting was placed in the middle of the committee, and Visākhā, a head female patron, who had a lot of children, then went inside that curtained setting with the pregnant Bhikkhunī. After Visākhā had examined the body of the Bhikkhunī, she then reported to the committee that The Bhikkhunī had got pregnant before she was ordained. So the Bhikkunī did not break the (female) monks’ rule. Upāli reported this to the Buddha, and the Buddha praised him that he did his job correctly.

After that the Bhikkhunī gave birth to a baby boy and she fed the baby with the milk from her own breast in her abode. Sometime later the king went to the monastery where the Bhikkhunī lived and heard the baby’s cry. He then asked for the baby to be taken away and looked after by him. The Bhikkhunī had to let go of her baby. The king gave the baby to be taken care of by some of his women but when the baby had grown up to be 7 years of age he was voluntarily ordained as a novice. Sometime later, one night, a passionless divine being from Suthāvās appeared to him and asked the following questions:

There is a termite hill which is smoky at night but ablaze in flame in day time.

A Brahman tells Sumēdha to use a weapon to dig it.

So Sumēdha digs it and finds a bolt.
The Brahman tells Sumēdha to remove the bolt, and keep digging, and then Sumēdha finds a puffy frog.

The Brahman tells Sumēdha to remove the puffy frog and keep digging, and then Sumēdha finds a 2-branched road.

The Brahman tells Sumēdha to remove the 2-branched road and keep digging, and then Sumēdha finds a water jar.

The Brahman tells Sumēdha to remove the water jar and keep digging, and then Sumēdha finds a turtle.

The Brahman tells Sumēdha to remove the turtle and keep digging, and then Sumēdha finds a chopping board.

The Brahman tells Sumēdha to remove the chopping board and keep digging, and then Sumēdha finds a piece of meat.

The Brahman tells Sumēdha to remove the piece of meat and keep digging, and then Sumēdha finds a big snake.

Then the Brahman tells Sumēdha to stop digging and worship the snake.

What are the meanings of (1) Brahman, (2) Sumēdha, (3) the termite hill, (4) smoky at night, (5) ablaze in flame in day time, (6) weapon, (7) to dig, (8) the bolt, (9) the puffy frog, (10) the 2-branched
Then the boy went to ask the Buddha for the solutions and the Buddha answered that:

1) Brahman means the Buddha,

2) Sumēdha is a person, who has some level of Detachment but has not reached the total detachment (be an arahant) yet,

3) the termite hill is the body,

4) ‘smoky at night’ means keeps thinking at night,

5) ‘ablaze in flame in day time’ means keeps working during the day,

6) weapon is wisdom,

7) to dig means to make an effort (to consider),

8) The bolt is not knowing the 4 Noble Truths,

9) the puffy frog is displeasure or anger,

10) the 2-branched way is doubt,

11) the water jar is thinking of sensual pleasure, hateful thought, nonsense thought, doubtful thought and sleepiness,
(12) the turtle is the thinking that 1) the body is self, or there is self in the body, 2) the feeling is self, or there is self in the feeling, 3) the memory is self, or there is self in the memory, 4) the thinking is self or there is self in the thinking, or 5) the sensual apprehension through the 6 sensual doors is self, or there is self in the sensual apprehension through the 6 sensual doors,

(13) the chopping board is the 5 sensual pleasure (i.e. through eyes, ears, nose, tongue, and skin)

(14) the piece of meat is the pleasure of existence (of this unique self-awareness)

(15) the big snake is an arahant (the one who attain the total Detachment).

After listening to the Buddha’s answers the boy attained the total Detachment, being an arahant who was able to answer all questions concerning the total Detachment.

Time passed by about 12 years since her baby was taken away, the Bhikkhunī had no progress toward the total Detachment at all. There was no single day that her eyes were not wet with tear from thinking of her departed son. One day she saw her son as a novice begging for food (in the monks’ style) so she hurriedly followed him and said tearfully:

Bhikkhunī: Novice!, please stop to talk with me for a while!

The novice who had attained the total Detachment already then thought:

Novice: If I talked nicely to my mother, she would never attain the total Detachment because of the love in me! I should help her untie this chain!
So the novice stopped walking, turned around to face his mother and said sternly:

Novice: What have you done in all these past years, Bhikkhunī? You still cannot get rid of this love!

The Bhikkhunī did not believe her ears what she had heard so she asked the novice to repeat what he had said again, and the novice repeated what he had said. So the Bhikkhunī thought:

Bhikkhunī: My son’s heart is so hard and lack of sympathy! He does not care about my love for him at all! I should have not spent time thinking of him all these years.

So she left the novice, untied the love for him and attained the total Detachment that day.

Many monks knew about the attainments of this mother-and-son couple so they said that the mother and son were deserted helplessly by Dēvadāṭṭha, but because the help from the Buddha, they both were arahants finally. While they were talking like this the Buddha arrived and asked the monks what they were talking about. Once the monks told what they were talking about, the Buddha said that he was the refuge of this mother-and-son couple not only that time but also in some previous time. The monks asked the Buddha to tell the former story. Then the Buddha told the following story:

Once upon a time there was a city named Benares (as the usual name!) which had the king who liked to eat meat a lot. People were too tired of following the king for hunting in the forest so they encircled 2 herds of deer in the forest and forced them to enter the king’s private area and made a fence surround that area. When the king wanted to eat some meat he would come to that area and
hunt those dear privately. The 2 herds of deer had about 500 members each. The leader deer of one herd was named Nicrōdha, the leader deer of the other herd was named Sākha. They both had beautiful bodies and golden skin color. The king decided not to kill these 2 deer and told all his men about this decision. However his daily hunt had made more than one deer to suffer daily so the 2 leader deer made an agreement to send one member from their herds alternatively to be killed by the king’s cook by laying his/her neck on the cook chopping board.

One day there is a nearly-due pregnant deer came to talk with Sākha her herd leader:

The nearly-due pregnant deer: Boss! Could you change my turn to be killed by the cook tomorrow to someone else. Once I give birth to a baby deer I will go to the cook at once!

Sākha: I am sorry! But I cannot change your turn to die to be someone else’s.

That nearly-due pregnant deer then went to talk with Nicrodha, the nearby herd leader:

The nearly-due pregnant deer: Sir! Could you postpone my turn to be killed by the cook tomorrow to someone in your herd. Once I give birth to a baby deer I will go to the cook at once!

Nicrōdha: Do not worry about it madam! I will arrange someone to go to
the cook instead of you and your baby tomorrow.

In the next morning Nicrōdha went to the cook then laid its neck on the chopping board. The cook remembered that it was the deer that the king had prohibited to kill so he went to bring the king there. The king was surprised and then talked to Nicrōdha:

The king: You are already protected from being killed, don’t you remember?

Nicrōdha: Yes, I still remember. But I come to replace a nearly-due pregnant deer that is expecting her baby soon. So please kill me as your food instead.

Once heard that the king was very pleased with Nicrōdha’s virtue and felt ashamed of himself. So he said:

The king: There will be no killing today, both you and that nearly-due pregnant deer are protected now.

Nicrōdha: How about the rest of the deer in this area?

The king: They are also protected from now on!

Nicrōdha: How about the rest of the deer in the forest!

The king: They are also protected from now on!

Nicrōda: How about all other animals including birds in the forest!
The king: They all are also protected!

Nicrōdha: May you live among your relatives with long lives and prosperity like all animals that you protect!

Then the king ordered that the fence be broken. All the deer in that area returned to the forest. That nearly-due pregnant deer finally gave birth to a male baby. When the baby grew up to be a young kid deer it liked to play with some young deer in Sākha’s herd. Its mother often warned it that:

Mother deer: “Play only in Nicrōdha’s herd,

do not play in Sākha’s herd.

It is nobler to die in Nicrōdha herd

than to stay living in Sākha’s herd.”

Then the Buddha concluded the story by telling that the mother deer was the Bhikkhunī, the young kid deer was the novice, the king was Ānānda, Sākha was Dēvadāttha, and Nicrōdha was the Buddha.

Conclusion

What I can see from this story is that:

1. For the novice, beyond the detachment is also helping his mother to reach the detachment.
2. For the Bhikkhunī, beyond the detachment is no more love, no more tear.

3. For the Buddha, beyond the detachment is to help those who have the potential to attain the (total) detachment to attain the (total) detachment.

4. For the Bodhisatta even though had not reached the (total) Detachment yet, sometime he risked his neck on a chopping board for the sake of the total Detachment.
CHAPTER 10  CONCLUSION

To the best of my knowledge, ‘Detachment’ should be the real ultimate goal of Buddhism that the Buddha has intended that all his followers attain, not the eternal extinguishment of one’s own unique self-awareness since it concerns only in the present moment which is provable, not about eternity which cannot be proven. In time of the Buddha, the ‘Detachment’ was essential to solve high level of social inequality and social injustice due to the absolute monarchy system which existed everywhere on this world. Unfortunately when the Buddha died, some monarchies have gained their grounds back by overpowering all monks in Buddhism, affecting (subtly modifying) all the Buddha’s teachings. So the social inequality and social injustice thrived again once the Buddha died and the ultimate goal in Buddhism has seemed to be ever-obscured, not-understandable, ever-far-reaching, disheartening or even frightening and almost impossible to obtain. Nowadays on this planet, there are not many countries which are ruled by absolute monarchy system (either explicitly or disguisedly) but there are Materialism, dictators, Military-ism, religious blind-faiths concerning eternity, unlimited Capitalism, etc. which have caused no less but maybe even more social inequality and social injustice than in the Buddha’s time. The problems that this planet suffers from humanity nowadays is many times more than in time of the Buddha since the number of the world population is much bigger, the technology is much higher which have brought about more greed, more competitions, and more violence which resulted in the decline in human morality, more social inequality and the fast deterioration of the natural environment. I think it is high time for Buddhists to realize the true real ultimate goal of
Buddhism which is the ‘Detachment’, to solve both our personal and the social problems; not fooled by modified Buddhism under the influence of some selfish and deceitful monarchs.

“Whoever always praises dharma to make the public be confident that he/she is a good person but secretly commits sinful things is called ‘the one who acts like a cat’.”

*Mūsika Jātaka*
“‘Enlightenment’ and ‘Nibbana’ will be the same thing and attainable in this very present moment and provable to ourselves if and only if they both mean the ‘Detachment from everything’ and nothing else.

Anonymous