Liberation

Social Philosophy and Contemporary Thai Politics

Let’s liberate our spirits from all cheaters and from the society.

Wirun Punpocha
Liberation

Social Philosophy and Contemporary Thai Politics

Wirun Punpocha
“God is ‘Freedom’.”

“Freedom means not be dominated and not dominate others, and being able to live with no or little attachment to the society.”

Anonymous
“If you do not stop dominating me then I cannot stop fighting you.”

(Please consider it a fair play!)

Anonymous
“The king of Mara enslaves us by deceiving us to make us feel and think not like independent humans but like insects with him as the queen of the nest, so his privileged status in the society will be ever secured and he will never be punished for all the crimes that he has committed to us.”

Anonymous
To whom it may concern:

“I had let you stand on my head since my early childhood due to all the media and everybody told me that you were virtuous and benevolent until not long ago when I have discovered by myself bit by bit until I decided that you are not worthy of such high reverence that almost all the people in the country have given you and your family for a very long time. I wish that you step down and abolish the monarchy by yourself and still be able to keep good reverence from the people of next generations. Anyway, so far, you have not shown any sign that you want to abolish the monarchy yet but strengthen it much more than before instead. So what I have to do right now is to write books such as this one.”

Me, the writer, October 16, 2014
The war of freedom begins and ends not outside but inside our minds.

That is to begin to realize and finally be able to cast away the delusion imposed on us by the king of Māra that we all have to revere him and obey his rules for the sake of our own survival and betterment.”

Anonymous
“First let them believe that they can achieve eternity or comprehend infinity. Then entrench them with the idea that their unique self-awareness is special from all others’. Then they will lose all their solid logical thinking. Then we can enslave their spirits.”

King of Mara’s Mind control technique
“Ideally, the land will be like heaven not because there is a righteous ruler rules that land but because everybody is righteous and there is no ruler.”

Does the reader agree?
“In the country where most of the people are intoxicated with delusions, truths are very difficult to be found. But more difficult than that is that those found truths will be accepted by the people who have been receiving benefit due to the society is ignorant of those truths. Still more difficult is the rulers of that country accept those found truths since by doing as such they will turn to be unemployed or criminals.”

Anonymous
The Fighters – for – freedom manifesto

“I neither want to think much of the past nor am interested in eternity; I am only interested in the present moment and think of the foreseeable future.”

“I do not care much about happiness, I only care about not to suffer too much.”

“I do not want to be protected if I have to trade it off with my freedom and my self-sovereignty.”

“I do not want to live comfortably with modern technologies if I have to lose all my self-dependency and those technologies cause too much pollution to the environment.”

“I do not want to be wealthy, powerful or famous I only want to be able to earn my living just to survive with decent comfort.”

“I do not want to be beautiful or lovely; I want to be considerate and just.”

“I do not want to waste my time thinking about the honor I should have received from some people; I only want to spend some time to remind myself to give honor to all the people.”

“I do not want to be admired by people as having morality; I only cowardly do not want to bring troubles to myself by committing sins.”

“I do not want to be praised as a hero to help save the society sometime; I only do not want to feel ashamed of myself for not grateful to some ones in the society who have sacrificed themselves to help open my eyes.”

Anonymous
"We cannot get something for nothing; usually we cannot get security and pride without sacrificing our sovereignty to evil people. However, if we are at the top of the society, then most of the time those evil people are ourselves."

"All monarchs earn their livings by making use of the existence of wars, political conflicts, social injustice (entrenched by traditions and education) and religious blind faiths (people’s foolishness). So as long as the monarchs exist, these evil things always exist."

"All monarchs can earn their livings because the people cannot live independently; besides, they (those monarchs) are never seemed to have enough of fame, power and wealth. So the propaganda that they encourage and support the people to have ‘sufficiency life’ is only foul play which gets respect only from the brain-washed."

"It is idiotic to revere those who do not respect us. The king under the constitution in a supposed to be democratic country but robs the sovereignty from the people to govern themselves, acts as the owner of all the natural resource in the country and makes the children in the country revere him more than their own parents is the king that does not respect the people at all. I call him the ‘cheater’ or the ‘King of Mara’."

Anonymous
BELIEVE IT OR NOT!

“In Thailand all government officers are called ‘the king’s service servants’ instead of ‘civil (people’s) servants’ so it is not a surprise to find out that in reality they serve the monarchs (do their service in the name of the king or the queen) more than serve the people and are loyal to the monarchs more than loyal to the people (regard themselves as the monarch’s people) even though they receive their salaries from the people’s money (the country’s budgets).”

“According to any Thailand’s constitution the official head of the country’s armed forces is the king, so all military coups that have overthrown all the civil governments were officially headed by the king and the leaders of those coups all declared that they committed those coups to preserve the king’s sovereignty as the first priority. Strangely, almost all Thai people have regarded that the king had nothing to do with those coups until recently (about these past 7-8 years). Then the king has explicitly shown to all the people that he is the real military coup’s leader. Still, many Thais show indifference to know this truth!”

“The Constitution is supposed to be the highest law in the country which in a democratic country should be written by the people for the people and must be obeyed by everyone, but in Thailand it has been abolished and rewritten more than 10 times already by heads of the coups which later they all became official statesmen endorsed by the king.”

“In a society where the should-be holiest law signed by the figure head in that society is only a garbage, how can we expect to find truths or justice in that society and should we regard that long-time figure head of that society worthy to be worshipped?”

Ribbree (ริบหรี่)
Preface

I have chosen the spiritual liberation to be the purpose of my life and I will accept all the consequences that will happen to me due to this choice that I have made, so that at least I might die with the liberated spirit since even if I did otherwise I would die in not so long time anyway, but surely with slave-like spirit."

Me, the writer

I used to think that I would leave this book except for Chapter 5 ever-unfinished since all the materials that I had in my mind to be written in other chapters I had already presented them quite enough in the book ‘The Ongoing War of the World’ and many other books and articles after that especially in the latest book, ‘The Ascension’. Anyway I still feel reluctant to go to my unattended rice field and be an old-style farmer due to my laziness and the fear of those said ‘Reptilians’. Moreover, the politic condition in Thailand has not improved yet but kept being worsening. The leader of the latest coup who has appointed himself as the prime minister has kept preaching morality to the public continually but a few days before I write this he arrested some brave students who made the protest about his one-year illegally in office and idiotically molesting the Thai politics, foreign relations and economy. The Thai media seem to pay only little or no attention to those students’ fate. There should have also been many incidents like this during the past year period, I believe, since I rarely pay attention to the public media. So I have decided to finish this book even though at this moment I do not know what to write in order not to exactly repeat the same materials that I have written before. But for sure, it should mainly concern about Thai politics which might be of interest for those who are interested in the Thai politics or those who have lived in the similar politic environment.
As usual if there is any merit in writing this book I would like to donate all of it to my late parents Mrs. Amnuay and Mr. Thawin Punpocha and all my bygone parents in my previous lives who now are still suffering in the realm of hungry ghosts. May all of them escape from that miserable world now!

I also thank the website www.webs.com for having been providing the place to publish all my books via the internet for free and all other websites that I have taken information, ideas and pictures, all the people on this globe who have contributed free knowledge to the public more or less and this dear Mother Earth for sustaining all our lives.

Lastly I have to thanks all the people of Thailand who have supported my monthly pension, the only source of income for earning my living so far, my brothers and sister, my sisters in law, my nephews and niece (Taeng-horm – she has turned to be a bit tanner since she likes to play in the sunlight!) for all the help and the moral support.

“May all of us can liberate our spirit at least in our last minute.”

Please receive my bow.

Wirun Punpocha

May 25, 2015

‘Taeng-horm’

(I have to increase the brightness of the picture or else she would appear to be too dark.)
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The Origin of Tai (Thai, Dai) people

Some Thai historians believe that Tai people originally lived near Altai (Altay) Mountains range about 7,000 years ago. Then about 6,000 years ago they crossed the Tien Shan Mountains to live in agricultural areas in China and had built many big town civilizations since then. Anyway, most Thais are not competitive and they are peace and freedom lovers so they could not compete with the Chinese in both making a living and in warfare. Those who loved their dwelling places did not migrate somewhere else had to submit to Chinese authorities and soon adopted Chinese languages, traditions and beliefs. So it is very likely that nowadays many Chinese are actually of Tai origin. Additionally, once (long time ago) one of my Japanese friends told me that some Japanese ancestors were probably Tai people. Generally, it is unreasonable to think of pure races nowadays since no one can really be sure that none of his/her ancestors has married a person from other tribe. All the people in the Far East and Southeast Asia (and also all over this planet), I think, are, more or less, relatives.

“I WANT TO BELIEVE (LIKE THIS)!”

(Adapted from the X-Files TV series. Title screen)
The land and the people at the Cradle of Tai (Thai, Dai) people nowadays

Altai Mountains situate at the east-central Asia where Russia, China, Mongolia and Kazakhstan meet nowadays and are the headwaters of 2 rivers: Irtysht and Ob. In Turkic and Mongolic languages, ‘al’ means red or gold and ‘tai’ means Mountain, so ‘Altai’ means Golden Mountain (quoted from Wikipedia). So I think, in one view point, ‘Tai people’ originally means ‘mountain-dweller people’.
Xishi, a legendary ancient Chinese beauty was probably a Tai woman

About 2,500 years ago China was divided into many countries. The idea to unite all of them to be one country was popular among Chinese kings then. So the science of warfare was respected to be the important and secret science and those rulers who were aggressive were respected and admired more than the rulers who were peaceful and gentle. Xishi was used by a defeated king to weaken his domineering opponent by using her beauty. Finally, that strong domineering opponent was destroyed. Xishi has shown to all the people that to be able to control our minds not to be indulged with sensual pleasure and power is better than having strong armed force and knowledge of warfare science. She can be said to be the first Tai (Thai) woman who has changed the World. (The 2nd Thai woman who has changed this world is, of course, my mother, who born me to this planet!)
Thai women in various tribes in China (Mostly in Yunnan) Nowadays
A Thai lady in the Golden triangle area

(Thailand, Myanmar and Laos)
Tai people in Shan state, Myanmar
The Tale of Sib Song Chu Tai - when Tais were cheated to kill Tais for the benefit of others’

Since 700 C.E. (in the Tang Dynasty period) the mountainous agricultural area between Laos and North Vietnam has been already populated by many Tai tribes from Nan Chao Empire (or ‘the kingdom of Dali’ in the map in the Song Dynasty period). The most populated tribe was called Black Tai (Tai Dam) whose main town was ‘Daeng’ or ‘Daen’ which is ‘Dien Bien Phu’ nowadays. Other major tribes than the Black Tai were the White Tai in the northern part and the Red Tai in the southern part. There were altogether 12 independent towns then which made the area be called ‘Sib Song Chu Tai’ or ‘Container of 12 Tais’. After the fall of Nan Chao Empire to the Mongol Empire in the 13th century, Sib Song Chu Tai had to be submissive to China, Laos and Vietnam for its survival. When French took over Vietnam and Laos in the early 20th century Sib Song Chu Tai became a French important asset due to its production of rice and opium. Later when Ho Chi Minh launched the campaign to set free Vietnam from the French domination the Tais in this area were separated into 2 groups fighting each other. Both sides were promised to obtain independence if they helped French or Ho Chi Minh win the war. Finally when Vietnam won the war which started in 1954, about 4,500 captives, both the Black Tais and the White Tais who sided with French, were executed. The pro-Vietnam Tai leaders were rewarded with important positions in the Vietnamese government but Ho Chi Minh did not give the sovereignty of Sib Song Chu Tai back to the Tai people as had been promised. So Sib Song Chu Tai has been erased from the world map since then.
White Tais in (North) Vietnam and Black Tais (Tai Dam) in Laos and Thailand nowadays

(Some Black Tais have changed the color of their garments from black to dark blue to reduce the heat absorption since the global warming has been abruptly intensified!)
Thai Arhome in Assam India nowadays
Pridi Banomyong (1900 – 1983)

Father of (not-born-yet) Thai Democracy

(so far not officially accepted though!)
Gen. Plaek Piboonsongkram (1897 - 1964)

Father of modern Thai military dictators
Gen. Srit Tanarat (1908 – 1963)

A bold dictator, above-law criminal, womanizer and backstabber
Gen. Thanom Kittikhajorn (1911-2004)

A monk-faced dictator
Admiral Sa-ngard Jalaw-yoo (1915 – 1980)

The twice puppet coup leader who wanted no power, wealth or fame
Gen. Prem Tinsurannon (1920 – present)

The arch servant of the king of Māra

King Bhomipol’s right-hand man has come to power to help the king and himself craftily ascend to the almost un-fallible status which is full of power and reverence

(since 1980 – present)

A coup leader who has not turned to be a statesman since his coup failed

Couple dictators
The ‘red shirt’ uprising

The Thai people’s want for the true democracy (people-elected government) with no intervention from the king’s right hand man’s or the king’s influence has begun seriously since 2006.
Another Back-stabber chief of the robbers

Gen. Sonthi Boonyaratkharin head of the coup that seized power from the civil-elected government in September 2007 even though he was trusted by the government to control the country’s armed forces when the parliament has been dissolved and the general election was due in less than a month time.

The King of Māra and his wife shamelessly cheated all Thais!

Leaders of the coup in Thailand in September 2007 reporting the success in making the coup to the mastermind of the coup, King Bhumipol (and his wife) who had just signed the proclamation of the general election. (At his Jitralada Palace near midnight, September 19, 2007)
“Even a genius cannot figure out what an idiot will think or do.”

“A country will be ruined completely not by wars or famines but by idiots.”

Anonymous

The present (puppet) dictator of Thailand (IQ 49, EQ 48, MQ* 47) [* MQ = Moral Quotient]

Chief of the coup publicly showing that the King of Māra has shamelessly cheated all Thais (again!)

Head of the most recent coup in Thailand (May 22, 2014), Gen. Prayoot Chan-o-cha, bowing down at the feet of King Bhumipol to receive the ‘Royal Temporary Constitution’ after having overthrown the civil government before the general election (which was signed by the king himself) was due in less than a month – July 2014
“People are classified by their spiritual characters not by their physical characters or their ancestors or their languages and traditions or the location of their dwelling places.”

All the spiritual leaders have implied this!

“There are 3 types of people in this world. The 1st type thinks that their unique self-awareness is special to others’. The 2nd type thinks that their unique self-awareness is not special to others’. The 3rd type never thinks whether their unique self-awareness is special or is not special to others’. Only the 2nd type may be called the liberated (Thai) people.”

Me think

“If you have never tasted the real spiritual freedom since birth you will never realize the conspicuous enslavement imposed by the people’s own brainwashed idiocy and the deception and cruelty of the ones whom have been respected highly as the noble monarchs, and will never struggle or support those who try to get away from this spiritual enslavement.”

This statement intentionally refers to the people in Thailand.

Self-Dependency

“Comparing to ‘Infinity’ and ‘Eternity’, no one, not even ‘God’ or ‘the summa Buddha’, can be called ‘incomparable’.”

Anonymous

The true purpose of Buddhism has been made misunderstood by both the religious and state authorities since time of the Buddha. The most
misunderstood meaning of the highest attainment in Buddhism, ‘Nibbana’, is that it means the ‘eternal’ extinguishment of our unique self-awareness (or consciousness) since in many Sutras the Buddha obviously avoided to certify such meaning, even though there are many more places in the Sutra that the Buddha explicitly said that Nibbana means the extinguishment of the unique self-awareness of those who are arahants right after those people die. This can only mean that ‘Nibbana’ is only the (longest possible) temporary extinguishment of our unique self-awareness from the Samsara if we can attain it. Anyway, we all have already experienced how Nibbana is like from our dreamless-sleep state which happens every night. The Buddha said that we would attain Nibbana if we died with our mind in full self-awareness state and detached from everything that we had known or experienced. So to guarantee that we will be able to do that in our last minute we should learn to curb the indulgence in anything that we have to consume to live (i.e. food, clothing, housing, medication, rest, recreation, etc.) and detach from the things that are not necessary for our lives but will cause us troubles and sufferings if we keep on enjoying consuming them (i.e. power, fame, luxury life, etc.), avoid doing the thing that will later cause us affliction both to our lives and others’ (i.e. indulgence in sexual love, winning other people, committing sins, etc.) and always keep our self-awareness in the highest level as possible and then we are said to be walking in the path to attain the ‘Total Detachment’ in the present moment or to attain ‘the Extinguishment of our Craving While Living’ or ‘Sa-u-pa-ti-ses Nibbana’ in Pali language. And later at the end of our lives our unique self-awareness will extinguish the same moment as our last breath of life so we will be said to attain ‘A-nu-pa-ti-ses Nibbana’ in Pali language when we die. But for our unique self-awareness to extinguish for eternity is logically impossible [there is a chance that it will be created again naturally from the interaction of some fundamental entities since there is no other uniqueness (Atta) in each of our self-awareness other than that it knows only its own self not of others’ and it continues (on and off) with the same set of attributes] so what the one who has attained the total detachment once dead achieves is most likely the longest possible dreamless sleep state which has no suffering in it. So we can see that by solid logical thinking even the Buddha himself cannot extinguish for eternity so to avoid suffering for eternity is logically impossible, and to achieve the
possible longest absence from the Samsara we have to depend mainly on ourselves to get rid of our own craving or attachment. In other words, we have to depend on ourselves not any other people (whether human or divine) to attain our own salvation. So it is no use to worship the Buddha exceedingly or do a lot of great merit in Buddhism without ourselves trying to help ourselves by getting rid of our own desire and attachment in anything. Personally, I think this is one of the fundamental viewpoints concerning Buddhist Self-dependency. The only person that we have to depend on for our spiritual salvation is ourselves so to respect anybody (even the Buddha) more than ourselves as the savior of our spirit is a seriously false viewpoint. To allow any person whether divine or mundane to have the spiritual sovereignty over our lives should be considered sacrilege to our own spirits. Any layperson who thinks that he/she is more noble or superior or the savior to all the people, worthy for those people to bow down at his/her feet should be considered a sick person from ‘Delusion of Grandeur’ sickness, or, if more serious, Schizophrenia.

[If the eternal escape from the Samsara is impossible why should we strive hard to attain Nibbana? Why shouldn’t we just practice to reach only Brahma world which is much easier and has been taught in many other religions where there is blissfulness which may last for eons? I think this is a personal choice. But for anyone who happens to be born during the time while the summa Buddha’s true teaching still exists which is the very rare occasion and is in the right place and has the potential; why not try to attain the maximum rest achievable? ]

Moreover, in Buddhist literature, those who practice chastity or those who can subdue their sexual passion are called those who are independent or self-sufficient since if it is otherwise, their happiness has to depend on someone else other than themselves. However, for Buddhist monks, whose livelihood has to depend on laypeople, the Buddha told that they are said to be in debt to those laypeople until they can attain the total detachment (be arahants), then their living can be called ‘self-dependent’, eating the begged food (in monk’s style) as the owner of that food, not in debt to those laypeople.

Simplicity
The lives of those who have decided to be able to detach from everything, at least, at the last minute of their lives should be simple, not having high standard in living commodities (i.e. food, clothing, housing, medication, transportation, communication, etc.), not concerned with lovers, children (especially once they have grown up enough), wealth, power, fame, reverence or sophisticated social competition to gain those things. Also it should not deal much with trying to tackle unending philosophical dilemma such as “Which comes first – the hen or the egg?” (Anyway if the reader still has some doubt concerning this dilemma the reader may find an answer at the book ‘The Dawn of Humanism’ page 89 at the website http://homspiritus.webs.com).

“Why trouble myself to try to gain wealth, power and fame or understand all the profundity in the nature or live a high prestige life if I have decided to leave everything for a good while at the end of my life which may be today?”

Anonymous

Freedom

“To be free spiritually is to stop respecting anybody else more than yourself concerning your spiritual liberation.”

“Those who believe in the eternal blissfulness in heaven or the eternal extinguishment of a unique self-awareness from the Samsara will never be free but will be deceived and eventually enslaved by evil people (kings of Maras and their servants) and have to commit grave sins to support those evil people’s social statuses as has been proven as such by the world history so far.”

“To free oneself from arrogance, greed, lust and anger/hatred is to attain a high level of freedom.

To free oneself from self-interest, happiness, love and sorrow is to attain a higher level of freedom.
To free oneself from attachment to existence, indifference, compassion and disappointment is to attain the highest level of freedom.”

Anonymous

Gratitude

“Gratitude is concerned with intelligence and self-control more than emotion or impression.”

“The more grateful (especially to more people or things) a person is, the more intelligent that person will be.”

“Those who usually can control their greed for power or greatness, sexual desire, and anger are likely to be grateful people otherwise they are the opposite (ungrateful).”

“We should be grateful not only to our parents but to all the people or things that have helped sustaining our lives such as all other people (whose merit and duties have helped sustaining the society) and the natural environment.

Me think

To be able to be born and survive as humans we should always keep in mind that we owe both our parents in our present lives and our parents in our previous lives. Our present mother is the representative of all our previous mothers and also ‘the Mother Institution’ which helps sustaining all the creatures in this world to survive through the perilous baby state, and babysitting the creatures’ spirits to be gentle and kind when grown up. So we should pay extra respect to our present mother due to these 2 reasons. On the other hand, the Buddha told that if we are parents we should not expect that our children will be grateful to us if we are not kind to them, do not do any beneficial thing to them first. Even that the Buddha told that it is very difficult to find a family that the parents are kind to their child(ren) and that child(ren) is (are) grateful to their parents in return. I have to apologize all the English people here that I am going to raise a case which I have recently watched from a documentary video clip in the internet about an English 18-year-old brilliant high school student who had brutally killed both his 72-year-old father and 61-year-old mother who had been very kind to him all his life (since he was their only child) for the reason only that his parents had
found out that he had made many frauds with his father’s bank account to provide his girlfriend with a very lavish tour to the USA with him. After the young man had killed his parents he left their corpses in the house and went on the trip aboard with his girlfriend (who did not know what had happened) like nothing had happened. When the corpses had been left in the house for weeks finally the smell went out and disturbed the neighborhood together with the long disappearance of the couple had made some of their neighbors suspect that they were already dead inside the house. The police was asked to come to inspect inside the house; a lot of rotten blood stains and flies were found along with the highly-decomposed bodies of the aged couple. In no long time the police could reach the conclusion that the murderer must have been the victim’s own son. Once the son was arrested, he appeared to be well self-controlled and denied everything but his excuses sounded very political. He finally confessed his crime after the police had kept interrogating him relentlessly for 2 days accompanied with the overwhelmingly-found evidence pointing to him as the murderer. Anyway despite the fact that there were a lot of evidence that the young man had intentionally and cold-bloodedly killed his own parents then tried to destroy all the evidence (burn the house) and had likely never felt guilty of it even a bit, he was convicted as guilty of only manslaughter instead of murder because of the help from the psychiatrist’s opinion that he was severely sick from the Narcissistic Personality disorder. (In Buddhist belief he will definitely go to hell after this life. So his fond of flamboyant life style should be blamed the most and his worldly intelligence cannot help him!)

“Even though you might be able to give the whole earth to an ungrateful person, you could not make that person grateful to you.”

“There is no sin that the one who lies cannot do.”

*Teaching of the Buddha*

“If anyone thinks that he/she (his/her unique self-awareness) is superior to all others (other unique self awareness) then that one has the potential to be ungrateful and to commit any kind of grave sins without feeling guilty even the least.”

*Me think*
Justice

“It is justice, not wealth, power, fame, intelligence or his/her lineage that makes him/her noble.”

“Freedom of the individual will exist only if the sovereignty of every individual exists. Also, Justice will exist only if the sovereignty of every individual exists. By this viewpoint, Freedom is the same thing (but different aspect) as Justice. So, Where there is no Freedom, there is no Justice. Where there is no Justice, there is no freedom.”

Anonymous

“From the Buddhist literatures (Tripitaka) the most important duty of a Buddhist king is to make justice to exist in the country, and when consider the world nowadays; it should be the only duty of the king if the Monarchy still exists in that country. If a long-reigned king in a country has been good to some things else but failed to provide justice to the people again and again making the country in chaotic condition or else to be under the dictatorial regimes all along his reign then it is the high time that that country should abolish the monarchy for a good while (till the end of this Kali Yuga!).”

Of course, I really mean Thailand!, the writer

Case Study: The 8th and the 9th kings of Bangkok

Prince Mahidol Songkla (1891 - 1929) the 69th prince out of 92 wives of the 5th king of Bangkok was a modern-minded person who did not accept the traditional superiority of the monarchs over ordinary people in his time. When he was 31, he married Sungwan, an ordinary Siamese-Chinese girl who had been raised by adopted parents (due to her original parents were unable to raise her properly) and later received the scholarship from one of the queens (the one who was his mother) to study in a Nursing school in the USA. Sungwan became his only wife and gave birth to 3 children. The first
one, in England, was a girl, the 2nd one, in Germany, was Ananda (who later became the 8th king of Bangkok), and the last one, in the USA, Bhumipol (who later became the 9th king of Bangkok). Once prince Songkla graduated from the Medical school in the USA he returned to Siam and worked as a doctor but not last for a year, he then died of some sickness, when his daughter was 6 years of age, Ananda was 4, and Bhumipol was 2. Sungwan then moved to live in Lausanne Switzerland with all her children as an ordinary people family with the help from the country’s budget provided for the deceased prince’s family. 3 years after that, in 1932, the People Group made the coup that has changed Siam from absolute monarchy to a democratic country with the 3 highest powers (i.e. Legislative, Administrative, and Judiciary) belong to the people not to the king as it used to be as declared clearly by the 7th king of Bangkok that he gave these 3 powers to the people as the whole not to any specific person or group. However, the 7th king of Bangkok found it was not pleasant to still be the king in this new system, so he then abdicated from the throne and exiled himself to England in 1935 and stayed there until his death in 1941. Since the 7th king of Bangkok had only 1 wife but no child when he abdicated from the throne Mr. Pridi Banomyong the key person of the People Group went to Switzerland and asked Sungwan to let her son, Ananda, who was 10 years old at that time to be crowned as the 8th king of Bangkok in the new democratic system. At first it seemed like Sungwan was reluctant to accept this and Ananda was too young to understand what he would have to deal with and showed not much interest in it. Anyway Ananda was officially appointed as the 8th king of Bangkok then and Sungwan turned to be the king’s mother and the family moved to live in a more prestigious abode by the country’s budget. Ananda and his brother and sister then attain a high prestigious school in Lausanne and at his abode both hired competent westerners and officers from Bangkok educated them. Ananda returned to Thailand once when he was 13 for a short period of time then went back to Switzerland and returned to Thailand again in 1945 right after the end of WW2 when he had just finished his bachelor degree in Laws and became of age.
Now is the most difficult part for me to write. I quite believe in the grave sin of false accusing somebody especially if that person is innocent of that accusation and virtuous. So if the reader really wants to be on the safe side at the end of the days, the reader may skip reading the next paragraph.

From circulated unofficial told stories, when Ananda had grown up to be a young man he had realized that his mind did not fit to be the king of Thailand especially in the old fashion at all. He also had developed a strong romantic relationship with the only female Swiss classmate who was a Calvinist (believer in a Christian sect). (one of the Rules of the Thai Monarchs is that if the king has only one wife that wife cannot be a foreigner.) Besides, his mother, Sungwan, had secretly developed a more-than-romantic relationship with one of the hired private westerner teachers. Ananda knew this and thought that was the very shameful thing especially to all the Thai people who respected her as the king’s mother. So he asked Sungwan to stop that relationship or else make that relationship legal and he would be willing to resign from being the king. Sungwan begged her son not to be troubled about it for the sake of her happiness. After that when he returned to Thailand in December 1945 after WW2, during the last 6-month period of his life, his mother, Sungwan, had developed a more-than-romantic relationship again but this time with a Thai head officer who looked after the royal family’s interest. Again, Ananda knew this and he confronted her with strong words. The unofficial stories told that his younger brother Bhumipol also knew this but he sided with Sungwan and told his elder brother that a son should always be grateful to his mother. After 6 months of staying in Thailand king Ananda was on the schedule to go back to Switzerland on June 13th 1946 to continue his study after asking Pridi Banomyong, his idol statesman, to accept to be the prime minister to look after the country. The chance was, I think, king Ananda would have never returned to Thailand as the king if he had left the country that time but he would have finished his master or doctoral degree in Laws, then abdicated from the throne letting his younger brother, Bhumipol, to be the king instead, then might have married with his Swiss lover, and might have never returned to Thailand or might have returned to Thailand as an ordinary Thai citizen; the plan that his mother, Sungwan, might have called it ‘a crazy idea’!
Shockingly, in the late morning of June 9th, 1946, 5 days before the departing scheduled date, king Ananda was officially reported dead by a gun accident on his bed in his palace but the actual agreed assumption among all the royal family members, the high ranked officers and the senior relatives of the royal family who were in or came to see the death scene was that king Ananda had killed himself. The official report was to protect the king’s dignity as was asked for by Sungwan, the king’s mother. Pridi Banomyong who had been appointed to be the prime minister by the parliament only a day earlier was told that king Ananda was dead in the late morning then went to inspect the death scene with some high-ranked police officers and talked to Sungwan. In the evening he opened the parliament in emergency, briefly informed the parliament of the assumed accidental death of king Ananda and then the parliament appointed Bhumipol to be the 9th king of Bangkok by Mr. Banomyong’s suggestion. After that he resigned from being the prime minister which he had been for only 2 days to show his responsibility. Anyway the parliament reelected him again to continue being the prime minister. But only the following day Mr. Banomyong’s political rivals together with some very influential senior royal relatives, who still had a grudge against Mr. Banomyong about the coup that he had made to abolish the absolute Monarchy in 1932, began to make use of the public depressive sentiment (dissatisfaction of being informed hardly any detail of king Ananda’s death which then turned to be anger) that there should be someone to be punished (severely) for the death of king Ananda. In no long time after that Mr. Banomyong was accused by some media for having masterminded the killing of king Ananda. Mr. Banomyong fought back by ordered those media to be censored and sued them with slandering charge. However this had only made the rumor spread more that he had secretly involved with the death of king Ananda. Mr. Banomyong, then, set up a committee composed of some important public figures to investigate the death of king Ananda and report the finding as soon as possible. At the same time he declared that he would not accept to be the prime minister after the scheduled general election to be held in the coming August, to elect new half of the members to compensate those whose terms ended, according to the new constitution. Even though Mr. Banomyong was heavily accused as the one who was behind the dead of king Ananda by his political rivals during the election
campaign, the party that sided with him still won that general election and formed the government with Rear Admiral Damrong Navasawad be the prime minister. Anyway the result of the investigation of the committee appointed to find the truth about the late king Ananda’s death which came out on October 31, 1946 was inconclusive. It stated only that it was definitely not an accident (while playing alone with the gun); the committee believed that it was also not a suicide (since it lacked of the evident incentive) and the available evidence then was not enough to conclude that it was definitely a murder (since it lacked of the possible murderer). The committee suggested that the investigation should be continued when more evidence has been obtained.

At the same time, Mr. Banomyong’s political rivals and influential senior royal family relatives did not give up even though they lost in the general election in August 1946; they contacted general Piboonsonghram who had been in jail for a short while as a WW2 war criminal to be the honored head of the military coup overthrowing Real Admiral Navasawad in August 10, 1947. The real purpose of the coup was to eradicate Mr. Banomyong’s political influence and abolish the democratic constitution and rewrite it to give back the highest power to the monarchs (which also always include the elite class). The coup leaders used the excuse that they only wanted to punish Mr. Banomyong who was guilty of king Ananda’s death. Rear Admiral Navasawad and Mr. Banomyong could barely escape from being captured and then exiled themselves abroad. (Another unofficial told story was that the coup leaders could capture Mr. Banomyong but let him go for the sake of their own benefit afterward.) After that the Democrat party, which was led by Mr. Kuwang Apaiwong could form the government under the supervision of Gen. Piboonsongkram. Once this new government was formed Pra Pinitjanakhadee, a retired high-ranked police officer and a royalist was appointed as the new head of the committee investigating king Ananda’s death. Soon after that Mr. Banomyong was charged with having sending his bodyguard, Lieutenant Wajarajai Jaisidivedj (who at that time had also fled abroad) to kill King Ananda. 3 other people were accused of the accomplices and arrested and put in prison with chains tied to their hands and feet. 2 of them, Chit Singhasenee and Boos Padamasarin, were the
waiting men in front of king Ananda’s bedroom. The other one, Jaleaw Patoomrose, the former head of the office that takes care of the royal family’s interest, was accused as Mr. Banomyong’s messenger to the 2 said waiting men. The evidence that they used to frame this accusation was the story told by a Mr. Tee Srisuwan an old man whose age was about 70. Mr. Srisuwan told that he overheard Mr. Banomyong, Lieutenant Jaisidivedj, Mr. Patoomrose, Mr. Singhasenee and Mr. Padamasarin while they were plotting a plan to kill king Ananda at a house owned by a respectable high-ranked naval officer sometime before the day that king Ananda was shot. The general attorney then sent this case to the court and the case then begun to be trialed by the court in September 1948. Meanwhile, not long after the trial started, Gen. Piboonsongkram forced Mr. Kuwang Apaiwong and his ministries to resign and he established himself to be the prime minister instead and formed the government (use intimidation). 5 months later, in the night of February 26, 1949 Mr. Banomyong and Lieutenant Jaisidivedj secretly came from China and tried to make a doubled-coup by seizing the grand palace and a radio station. However it failed only about 10:00 AM in the morning since the navy did not come in time to help Mr. Banomyong to fight off Gen. Piboonsongkram’s soldiers as promised. Mr. Banomyong fled the country again and that was the last time of his presence in the country. The trial went on under Gen. Piboonsongkram’s dictatorial regime.

During the trial, the accuser side presented more witnesses to the court. In 1950 the court also interviewed Bhumipol, who was then (and is still now) the king and Sungwan, the king’s mother who were on king Ananda’s death scene. Astonishingly, instead of saying something to protect their own waiting men and Mr. Banomyong who had been considerably benevolent to them in this case, they said something somewhat (or more) against them.

After Bhumipol was appointed to be the king by the parliament on the day of his brother’s death, June 9, 1946, he and his mother, Sungwan went back to Switzerland again after the general election in August, 1946 and Rear Admiral Navasawad became the new prime minister replacing Mr. Banomyong who had declared to retire from being the prime minister for good. Bhumipol who had finished only 2 years in a bachelor degree program in Science changed to study Laws instead. Anyway he appeared in class only
once and indulged himself in liquor and cigarettes. An unofficial report said that he lost his spirit to become the king, kept postponing coming back to Thailand and talked about abdicating. Then he and Sungwan happened to have a car accident. Even though one of his eyes had to be replaced with a fake eye he met his young charming cousin Sirikit who came to nurse him. After that it looked like he gained his spirit to be the king back at once. He engaged with Sirikit almost right away. In March 1950 he and Sirikit returned to Thailand to cremate king Ananda’s body and enter the marriage and coronation ceremonies. Sometime after the coronation ceremony the court came to interview king Bhumipol who was accompanied with 5 king’s councilors about the death of king Ananda for about 90 minutes in his palace. After the interview King Bhumipol and Queen Sirikit went back to Switzerland for their honeymoon. In August the same year the court went to Switzerland to interview Sungwan concerning the death of the late king Ananda at the Thai Embassy in Lausanne.

On June 29, 1951 while Gen. Piboonsongkram was in the official ceremony to receive a dredger Manhattan from the US government he was forced by some naval officers to be confined on a gunship Ayutthaya which floated in the Chaopraya River. Then the Navy fought with General Piboonsongkram’s Army, Air force and Police. A plane dropped a bomb on the gunship Ayutthaya and sank it. Gen. Piboonsongkram could manage to escape from the sinking gunship and swam ashore. In 26 hours he could regain the control and then the Navy surrendered. There was a rumor that this failed naval coup was also backed up by Mr. Banomyong.

On September 27, 1951 the trial finished and the court announced the lengthy conclusion from 9:00 AM to 2:00 PM judging that only Chit Singhasenee was guilty of being the accomplice of Mr. Banomyong in murdering king Ananda and was sentenced with death penalty and the rest 2 prisoners, Jaleaw Patoomrose and Boos Padamasarin were innocent and be set free! Then both Chit Singhasenee and the attorney appealed to the Court of Appeal.

On December 1953, the Appeal Court announced its very lengthy verdict from 9:00 AM till 1:55 AM of the next day with 2-hour rest during lunch time
and dinner. The 2 waiting men were sentenced with death penalty while Jaleaw Patoomrose was set free!! Then the lawyers of both sides appealed to the Supreme Court.

On October 13, 1954, beginning at 13:05, the Supreme Court announced its final verdict briefly in less than 1 hour that all the 3 prisoners were sentenced with the death penalty!!!

To clearly see the under-standard of the Thai court in this case I have to present the reader a sketchy look of the death scene and event of king Ananda as has been officially accepted as follows:

In the morning of June 9th, 1946 while king Ananda was alone in his bedroom, he was last seen alive around 08:30 AM by Boos Padamasarin who brought some orange juice for him but the king refused and wanted him to leave the room. So Boos came out and waited outside. About 15 minutes later he was accompanied by Chit Singhasenee who wanted to come to see the king about making the insignia so they both waited outside together. About 9:00 AM Bhumipol dropped by and asked about the health of the king and then left. About 9:20 AM there was a loud gun shot inside the bedroom. Chit Singhasenee ran into the bedroom and saw king Ananda lay dead on his bed then ran out to tell Sungwan that king Ananda had shot himself. Sungwan hurried to king Ananda’s bedroom with king Ananda’s maid, found out that his heart was still beating so they tried to stop the bleeding. The maid used 3 fingers to move the gun near king Ananda’s body to a drawer. A few minutes after that King Ananda’s heart stopped beating. Sungwan and the maid continued to clean the wound at king Ananda’s body until around 10:00 AM Dr. Nit, the family’s doctor and the first outsider of this event, arrived. Then Sungwan told Dr. Nit to help cleaning the wound and bringing some ice to preserve the corpse. After that when Mr. Banomyong arrived at the scene with some head police, the senior royal family members who were there allowed no one to touch king Ananda’s body.

The verdict of the court that it was a murder case with someone outside the palace came in and shot king Ananda had to be deduced alternatively (and very lengthy) from the left evidences and the assumed incentives of the
3 accused prisoners which even though numerous but each was weak and unreliable but the court said that each of them reinforced one another like many weak fiber threads can be combined to make a strong rope! (I think if known by the rest of the world this statement will humiliate all Thai judges till the end of this Kali Yuka!) Furthermore, if there was someone came in the bedroom and shot king Ananda both Chit Singhasenee and Boos Padamasarin should have seen that person. Even though both of them denied that they had not seen anybody entered or left the bed room before or after the gunshot sound, the first level court still judged that there was someone outside the palace came in and shot the king but only Mr. Singhasenee was (so) guilty with (enough for) the death penalty, while Mr. Padamasarin was innocent, even though they were together in front of the bedroom at that time (and Mr. Padamasarin was not sleeping or blind!). And for Mr. Patoomrose, he was finally received the death penalty at the Supreme Court because he had shown some acts indicating that he did not respect the monarchs (i.e. drove his car in the inner area of the palace a couple of times and sitting in front of the king with one leg laid over the other – so tourists beware!). And if all of these 3 persons had really committed the unforgivable wrong deed why hadn’t it been clearly seen and punished by the first court? Generally in all countries, the Appeal and the Supreme Courts in criminal cases are for the state to show mercy beside justice. Usually the penalty will be less in the Appeal Court and the least in the Supreme Court especially in unclear cases, for the sake of mercy, but in this case it was vice versa!. Moreover, Chit Sinhasenee’s forefathers had supported the dynasty since the 1st king of Bangkok. They had been devoted royalists. Boos Padamasarin used to take care of king Ananda when he was a young child and was going to Switzerland with king Ananda when the incidence happened (so he had no incentive to want the king to die). And nobody could show any solid evidence that Jaleaw Patoomrose connected with the death of King Ananda.

Once the Supreme Court announced the final verdict that all 3 prisoners were to be punished with the death penalty the lawyers of those 3 prisoners officially sent a pleading for the royal amnesty to king Bhumipol. But after 4 months of waiting for the last hope finally the official news was announced that the government had considered not sending that pleading to the king.
The execution was then held on the early morning (4:00 AM) February 17, 1955.

*A few hour before the execution chief of the police, Police Gen. Pao Sriyanon, went to look after the execution and talked to the 3 prisoners. The unofficial news was that he also recorded those conversations with a tape recorder. After the execution he came to see Gen. Piboonsongkram, the prime minister then, and presented the report concerning the conversations that he had had with the 3 prisoners in detail before the execution. Gen. Piboonsongkram read the report then ordered that that report (should also include the recorded tape) must be kept as the top secret.

*It happened after that that Gen. Sritt Tanarat, one of the 2 most powerful Gen. Piboonsongkram’s subordinates (the other one was Police Gen. Pao Sriyanon) began to side with king Bhumipol, influential royalists and Democrat party, gaining his power over Gen. Piboonsongkram’s. On January 25, the Thai Army day, 1956 king Bhumipol made a political critique in public for the first time about the soldiers’ (means Gen. Piboonsongkram’s) role. Dr. Yood Saeng-Uthai, the government’s first-hand lawyer blamed the king that the king himself should not say any political matter in public since it was against the constitution then. The result was Dr. Saeng-Uthai was heavily accused of insulting the king. From then on Gen. Piboonsongkram realized how influential king Bhumipol and some royalists were and decided to get rid of the king’s power (popularity) which had been increasing to a very high level for quite a while already.

*[The above 2 paragraphs and all the rest in this topic are from websites of some brave scholars, not from my knowledge!]

In December 1956 there is evidence that Gen. Piboonsongkram contacted Mr. Banomyong who was then exiled in mainland China (he could not enter England or the USA then since he had been sentenced to be guilty concerning king Ananda’s death by Thai court). They both apologized each other for the past misunderstanding and Gen. Piboonsongkram told Mr. Banomyong that he had the new evidence that could set free Mr. Banomyong and clarify all the convicted in king Ananda’s death case which was the confession of Chit Singhasenee to Police Gen. Pao Sriyanon just before his
execution which stated that in the morning of June 9th 1946 he (Mr. Singhasenee) was in front of king Ananda’s bedroom with Boos Padamasarin. He saw Bhumipol walked into the room. In no more than 10 minutes after that he heard a loud gunshot coming from the room so he ran into the room and saw that Bhumipol was weeping by his brother’s bed so he went out and told Mr. Padamasarin* about this (*the name was torn off but I guess from the common sense!). Then … [no more than 2 lines]**… (**It is censored, not able to be read in Thailand!) Gen. Piboonsonkram told Mr. Banomyong that he was trying to make the case retrialed by the court. (This is the same as saying that he was trying to make the Thai Monarchy abolished!!)

The year 1957 A D was a very special year for all Thai Buddhists since it was equivalent to 2500 B E (Buddhist Era) in Thailand. Most Thai Buddhists believe that (true) Buddhism will last on this earth for only 5,000 years then nobody on this earth will know or be sure what the true teaching of the Buddha is, all the monks’ practice according to the monk rules (especially the 4 taboos) and all the Buddha relics will disappear (but the monks, the temples, and the Buddha sculptures may still exist). So for Thai Buddhist the year 1957 was regarded as the half life of the Gautama Buddha’s Buddhism.

Thailand under Gen. Piboonsongkram’s government had prepared the big ceremony to be held in all over the country continually all year long but the biggest ceremony was held in the Grand Field (Sanarm Luang) adjacent to the Grand Palace in May (for 7 days before the Visakha Puja day - I guess). However, from the beginning of that year the Thai politics had turned to be very hot both inside and outside the parliament since king Bhumipol, the influential royalists and the opponent politicians (especially the Democrat party) got a glimpse that Gen. Piboonsongkram was planning to allow Mr. Banomyong to come back to Thailand to re-trial king Ananda death case with the new evidence. Gen. Piboonsongkram and Police Gen. Sriyanon were accused heavily of trying to ‘harm’ the king or destroy the monarchy. King Bhumipol refused to preside over the Buddhist ceremony in May as had been planned, claiming that he was sick. When the British ambassador visited him he told him that actually he was not sick but did not want to come to preside over the ceremony because the government made itself as important as him, or even more important than him. (In other words, he did
not come because he thought he was not regarded as the Number 1 or the only number 1! – But in that ceremony it was Buddhism or the Buddha, neither the government nor the king, that should be regarded as the Number 1, shouldn’t it!?) After the ceremony Thai politics increased to the boiling point. Gen. Tanarat broke away from Gen. Piboonsongkram who had been his life-long boss, declaring that he would no more be patient with Gen. Piboonsongkram’s opposition to the king. That made Gen. Piboonsongkram very venerable at once since almost all his power was based on the army which had been totally controlled by Gen. Tanarat for a long time. Gen. Tanarat then easily made a coup on September 16, 1957. King Bhumipol, officially but illegally, by himself appointed Gen. Tanarat to be the head of all the armed forces protecting Bangkok on the same day. Gen. Piboonsongkram escaped from being captured and fled to Cambodia by car then to the USA(?), then to India (to be ordained as a monk for a while), then to Japan. Sometime later while he was in Japan, his son visited him and asked him why he had not sent the 3 prisoners’ pleading for royal amnesty to king Bhumipol while he was the prime minister. Gen. Piboonsongkram gravely told his son that actually he had sent the 3 prisoners’ pleading for the royal amnesty to king Bhumipol for 3 times altogether but the king kept on refusing to give the amnesty.

After Gen. Srit Tanarat untimely death in 1963 Gen. Piboonsongkram began to contact Mr. Banomyong in China again planning on coming back to Thailand together to prove that Mr. Banomyong was innocent concerning king Ananda’s death and to restore the People Group’s legacy in the Thai constitution. Anyway before they could do that Gen. Piboonsongkram was found dead mysteriously in his bed on June 11, 1964 at his house in Tokyo suburban area at the age about 66.

In 1979 Mr. Tee Srisuwan who was then 102 years old came to make a confession with Parnya-nanda Bhikkhu, a renowned Thai monk at his monastery in Pakkred Nonthabury that in 1948 he was hired by Pra Pinitjanakhadee, the head of the committee that investigated king Ananda’s death then, to accuse Mr. Banomyong, Lieutenant Jaisidivedj, Mr. Singhasenee, Mr. Padamasarin and Mr. Patoomrose that he had overheard them plotting a plan to kill king Ananda. After 3 of them were executed in
1955 he felt so guilty that he had often made merit and donated to them but that had never been enough to make his mind in peace. Mr. Srisuwan also had his nephew write an apology letter to Mr. Banomyong who at that time was still alive in France (he moved from China to France in 1970). Mr. Banomyong himself died in France in May 1983 at age 82. Before he died he had sent a letter asking for the royal amnesty from king Bhumipol for him to be able to return to Thailand, but his pleading was rejected.

Finally, there was another unofficial story that the woman-officer who served Sungwan at the palace while the incidence was occurring had some connection with the CIA. She gave a secret interview which was recorded into a tape which has been kept in a library in the USA till nowadays. (The names of the woman and the library may be found from the internet.) She told that Bhumipol accidentally shot king Ananda while they were playing with the gun. Both Chit Singhasenee and Boos Padamasarin knew what had happen. Moreover she said that Sungwan did have an affair with Jaleaw Patoomrose which is in accord with a rumor that when Police Gen. Pao Sriyanon asked Jaleaw Patoomrose why he was executed; Jaleaw answered that that might be because he had had some affair with Sungwan. There has been even a rumor that actually Mr. Patoomrose was in Sungwan’s bedroom while this incident was happening. I do not want to believe any of these stories or rumors even a bit but I cannot figure out why king Bhumipol did not give amnesty to these 3 prisoners when he had known all along that they were innocent and 2 of them had used their lives protecting him!

“May this Earth be my witness!
I am also a disciple who has a master!
It is OK to kill me if I am guilty!
But if you kill me even though I am not guilty,
Then this sword will soon return to you!”

Sri-prarsh, a renowned Siamese poet in Ayutthaya Period

Nowadays, I believe, many Thai royalists will get annoyed if anyone raises the question “Who really killed king Ananda?”. They are likely to say that it
is no use to talk about it, it will benefit nobody, or it happened long time ago, and now every Thai should help making Thailand politically stable by not raising the topic that will make the country go to an unstable state. But I think quite the opposite. Actually, I think, one of the main reasons that make Thailand facing many social, political, economic and environmental crises nowadays is because this case has not been correctly solved, but there is still a chance to correct it! The collective penalty that Mr. Singhasenee, Mr. Padamasarin, Mr. Patoomrose, Lt. Jaisidivedj and Mr. Banomyong received once added together is almost nothing compared to that suffering of all Thai people have received due to this case has not been justly solved added together since then. If this case had been righteously judged from the beginning, Bhumipol should have never been the king and the Thai dynasty might have already been abolished without (much) violence since 1946, and now the average Thai people might have learned to be spiritually self-dependent, considerate, democratic, and eco-friendly since young age like some civilized Europeans. Besides once King Bhumipol denied to give amnesty to the 3 innocent people from the death penalty in 1955 he could not be counted as a king since then but a criminal, not only because he intentionally has ordered 3 innocent people to be killed to hide his own crime but also because he has cheated all Thai people to revere him as a divine being while he is the opposite. Nowadays his children (most of them are above 60 years old) are trying to perpetuate this illusion through all sectors of Thai society 24/7. They have unjustly come to the top of the society and presided all the media, the soldiers, the courts, the education, public healthcare, the economy, and Buddhist institutions. Moreover, for many times they have supported juntas getting rid of civil governments from general election and back up those juntas to get acceptance from the Thais and from the international communities. So if they abolish the monarchy by themselves, I believe, they will be praised highly by all Thai people and then all the social, and politic crises in Thailand now will soon diminish. But if they still try to perpetuate the Monarchy to be the most reverent institution and hold the 3 highest powers of the country with them, Thailand will never really be a happy place since there will never be social justice, the media and the education will be ever brainwashing perpetuating militarism, while the people’s spirituality and the natural environment will keep on degenerating.
Chapter 2  Monarchism – The Fallacy of Approximation

“Even though we cannot be 100% exact in anything, we have to be decently accurate in reality in order to obtain the right or non-idiotic answers both in Math and in Politics.”

“Democracy might not be the best answer in someone’s thought to cope with the immediate problems in the society sometime, but tyranny is definitely wrong to the whole society especially (considering) in the long run since at least it spoils the people’s moral concerning justice.”

Anonymous

The false proof that all triangles are isosceles

![Diagram showing the false proof of all triangles being isosceles](image)

**Figure 1.** A common fallacy in Geometry occurring when the diagram is not accurately drafted

There is a high-school geometric fallacy problem that any reader who has passed the junior high school has very likely already encountered that we can (incorrectly) prove that any triangle is an isosceles triangle (that is to have 2 of its 3 sides equal). As in the left triangle ABC in Figure 1 above, if we draw a line that halves an angle of a triangle (BÂC) and meet a line that halves and perpendicular to the side opposite to that angle (BC) at point O, then we can prove orderly that the red, the pink and the orange triangles are 3 identical pairs (for the red pair - 2 sides and the angle between those 2 sides are
correspondingly equal; for the pink pair - one side and 2 angles at the ends of that side are correspondingly equal; for the orange pair - 2 right triangles which the side opposite to the right angle and another side are correspondingly equal). So we can (incorrectly) prove that $AB = AC$, or, in other words, “any triangle is an isosceles triangle”, which is obviously absurd. The fact is if we draw the picture accurately enough, point O will never fall inside the triangle ABC but will fall outside the triangle as shown in the right picture (or at best fall on the line BC in case of an isosceles triangle). So idea that every triangle drawn is an isosceles triangle will be proven faulty only if we have really drawn an accurate picture. In Monarchism the idea that someone who is supposed to be divine-like virtuous (or ego-less) who will not be spoiled by wealth and fame will be given the highest power to rule the country and be above the law for all his/her life for the benefit of the whole country has been proven faulty since in reality every layman person is not free from self-delusion (think that his/her unique self-awareness is special from others’) so he/she will be spoiled by wealth and/or fame and will eventually abuse the governing power given to him/her. This is clearly seen in contemporary Thai politics.

**Lorenz’s Butterfly effect and (VS) Einstein’s Relativity theory**

“In the beginning the emergence of the existence of us (our unique self awareness) is not understandable or unexplainable. Then the perception of the surrounding environment will change when the quality of the observing self-awareness changes. There are both concrete and abstract entities in a reality and there are more than one reality (realm of existence) in this universe and all things that exist are interrelated. Moreover, the nature surrounded us shows its behavior only according to the limit of our sensual organs (which depends on the level of our unique self awareness) and the methods that we use to observe it (Heisenberg’s statement). Furthermore, all the scientific formulas describing or predicting a natural phenomenon cannot include all parameters concerned in that natural phenomenon. The collective consequence is that at best those scientific theories can give only decently correct approximations or predictions in some certain environments (i.e. spatial scale, certain period of time, etc.) by some level of (the observer’s) consciousness and the method of observance. So we should never think that science can make us thoroughly understand nature in every
detail or else we will unknowingly be self-deluded (think that we thoroughly understand nature) and eventually destroy ourselves (by keep on developing scientific knowledge which has been proven to use to improve weaponry technology and increase human greed, arrogance, social injustice and the destruction of the natural environment as the whole). Moreover, If (almighty) God exists He (or She) should also not understand the nature thoroughly in every detail like us; that is why there are always suffering and evilness in this world.”

Me think

Figure 2. Edward Lorenz (1917 – 2008)
The American Mathematician and Meteorologist who helped create the concept of ‘The Butterfly Effect’

Figure 3. The time-wise effect of the small changes in the value of one of the 3 input variables (x) in The Lorenz equations (A simplified-model turbulent fluidic flow differential equation with 3 variables)
For a long time the weather forecast in advance for a week has been believed to be impossible. Then in 1962 an American mathematician and meteorologist, Professor Edward Lorenz, who has been the forefront of the pioneering in the weather forecast has discovered a disheartening proof that the long-time-in-advance weather forecast mathematical formula is unlikely to be possible. Since even we have the right formula describing the dynamic of the weather, only very small difference in one of the input variables differed from the real value will make the forecast start to yield more and more erratic result after a few days past. This has been known as the ‘Butterfly Effect’. The point that I like to make here is that the ‘Butterfly effect’ will appear after some period of time, says a few days, has passed. So if we are not interested to know the weather in advance more than 3 days then the available weather forecasting mathematical formula may be regarded as correct and well-proven. We can use that mathematic formula to predict the weather anywhere and anytime on this planet with the realization that it is not exactly the limitlessly correct model of the weather but a simplified-and-deviant-from-reality model used only to obtain decently accurate forecast within a few days period ahead. Moreover, the Butterfly Effect does not occur only due to the advancement of the time parameter in weather forecast mathematical formula but actually in the advancement of any parameter which can be either concrete or abstract entity (i.e. space, time, temperature, velocity, magnitude of force, etc.) in any mathematic formula derived from differential equations. So the Butterfly Effect does really prove to us that there are always some limitations for every mathematic equation derived from differential equations to yield decently correct results. This is also applied to Einstein’s Relativity theory. While the
nowadays weather forecast mathematic formula shows its error after a few days have passed, Einstein’s Relativity shows its error against what really happen in real life when making some reduction and referring to our own commonsense. (Read some discussions about the evident inconsistency concerning the assumption that no object can move faster than the speed of light and the reason why the Einstein’s ‘Twin Paradox phenomena’ should never happen in Page 2 from http://homospiritus.webs.com.) However, until nowadays many mathematicians and scientists have still been stubbornly trying to combine Einstein’s Relativity and quantum Physics together, trying to prove that Einstein’s relativity theory absolutely correct in any spatial scale, anywhere and anytime in this universe. They have made many people believe in many idiotic ideas such as ‘the period of time’ exists like a concrete entity which can be interrelated with space to form a concrete-like space-time surface. Actually the period of time is a thinking abstract entity which cannot exist by itself but is formed in our mind by our remembrance of 2 events occurring among the series of remembered events so it depends on our ability to perceive those changing events, our attention to those events, and the remembrance of those events. Moreover, we all live in the eternal present moment; it is impossible to move backward and forward to our own past or our remote future. The belief that we can go back to our own past or jump to our own not-to-come-yet future has destroyed the concept of the present (awaken) reality and the already-done action (karma) which is vital to the commonsense (intelligence and sanity) and the moral (or the religious faith) of many people. The main incentive that makes these scientists keep on doing this, I think, is worthy to look at. Evidently, besides the fact that they have to earn their living and the shame of losing face it is because those scientists cannot get rid of the ambition to thoroughly understand the nature such as the relationship among all forces in this universe and summarize it into some mathematical formula, the ambition which has also been implied by Lorenz’s ‘Butterfly Effect’ to be impossible.

The Butterfly Effect also can be used to understand the Thai politics especially during the reign of the present king Bhumipol since 1946. Initially king Bhumipol had no right to practically rule the country according to the Thai constitution then (not counting the unclear involvement that he had with
the gunshot-death of his brother king) but he misunderstood that he had, as shown by the statement that he announced in his coronation ceremony, “I shall rule this land righteously for the benefit of all the Siamese people.” Moreover, from then on he has been protected, promoted and used most of the time by juntas which could be regarded as criminals. Those said things can be counted as the (fatal) errors in the initial conditions of the present day Thai politics differential equation. The result has been obviously catastrophic about a decade ago. Instead of ruling the land righteously as he initially announced, the king and some of his family members have involved in the killing of many people who came down on the street begging for the political justice which has been molested by him. The king (also the queen) has been gravely sick for years. Now I, the same as many other Thai people – I believe, do not know whether really he is still alive or already dead. So far he has not officially resigned from his throne and made one of his 2 eligible children to be on the throne yet. It looks like his 2 children are competing with each other to be on the throne while trying to preserve the monarchy with the highest ruling power system to continue in Thailand. They should accept the fact that nowadays the Monarchy system is not suitable with the Thai people anymore (Personally, I think it should have been abolished since the end of WW 2.) since it has hindered the Thai politics and the Thai people’s spirits to be democratic, self-dependent, and free from Militarism and many idiocies in order to be ready to live or compete peacefully and justly with the people from the rest of the world in this Equal Human Right (Dignity) and Globalization Age.

The Magic of a Turning Wheel (Physic 101 is the prerequisite to understand this topic.)

“The thing that I have told you is very little like these few leaves in my hand. The thing that I know but do not tell you is much more like the leaves in a tree (? or in the forest). Why do I not tell you some of that knowledge? That is because it is not concerned with the dissolution of your passion and attachment, not concerned with the reason that why we are ordained to be monks. So far I have told you only to realize the existence of the Omni-present sufferings (which are craving and grief*), to know the cause of these sufferings (which is craving itself or attachment), to let you know that it is possible and benevolent to end these sufferings and the practicable way to end
these sufferings (get rid of all the ever-appearing craving or all the long-and-deep implanted attachments). That is all that I have kept teaching all of you.”

[*The word ‘grief’ here also includes sorrow, displeasure, depression, anger, hatred, fear (especially of death), disappointment and discontentment.]

The Buddha (rephrased)

“I am like a little child playing at seashore which now and then can pick up and examine some sea shells here and there, but all the rest of the thing in the vast ocean which is incomparably much more is still unknown to me.”

Isaac Newton (rephrased)

“As is above, so is below,

As is microscopic, so are macroscopic and cosmic,

As is obvious, so is very difficult to be seen or understood,

As is concrete, so is abstract,

As was the past, so is the present and will be the future,

Anywhere and anytime in this universe recurrence patterns, approximation, duality, all-interconnection and impermanence always exist.”

Anonymous

“Approximation in calculus sometimes has to deal with giving prejudice to only one aspect of the duality of a possibility. So the resulted equations or theories can only be at best the approximated empirical equations or theories usable for only some circumstances. Unsurprisingly, in some circumstances if we (unknowingly) regarded them as the fundamental truths we would misunderstand the nature and might harm ourselves, the same as if we began with some inconsistent assumptions or theories in social and political science.”

Anonymous

The Uniform Circular Motion Revisited
Figure 5. The uniform circular motion is actually not as quite uniform as its name implies!

A particle $P$ rotates with a constant angular speed around Point $O$, and with a constant magnitude acceleration toward point $O$.

Figure 6. Directions of the velocity and the acceleration of a particle in a uniform circular motion

If there is an object moving in a circle centered at a point with a constant angular speed then we say that it is undergoing a uniform circular motion around that center point. If we considered in a decently small period of time using analytic geometry as in figure 6, we can see that while the velocity of that object would be just almost perpendicular to the radius of the circle the acceleration (which is the difference of the velocity of that object in that small
period of time) would exactly pass through the center point. So by high school Mathematics and Euclidian Geometry, in uniform circular motion the circulating object always has some velocity toward the center point, contrary to the modern day calculus, which we (unrealistically) assume that a short length of a line (curve) segment and a short period of time can be indefinitely divided and perceived, there will be no such velocity toward the center point; or in other words, the velocity of that rotating object is exactly perpendicular to the radius (drawn from the center point to the mass center of that object at that moment). Furthermore, both Analytic geometry and Calculus predict that there will be tangential acceleration (with smaller magnitude but higher frequency than the centripetal acceleration) opposing the tangential velocity of that object. So in a plane if the rotating object is left to rotate freely without any friction or the influence from any external force (i.e. gravitational, electric, magnetic, etc.) it will eventually come to stop at least by the anti-rotation torque induced by its own rotation. (We can see that ‘the Law of the Conservation of Angular Momentum’ does indeed fail to be passed by both ‘the House of High School Mathematics and Kid’s Science’ and ‘the House of Calculus and University Physics – if they are not double standard!)

Moreover, we can divide the considered small time interval by 2 to be smaller and smaller. While doing so we can approximated the resulted changes in magnitudes of the corresponding (change in) accelerations of the object which will keep diminishing and changing the direction to be perpendicular to the previous result [from the above example the further acceleration from the counter-rotation acceleration will be outward, then forward, then inward, then backward (counter rotation again) and on and on] until we decide to disregard the significant of the rest. Those changes can be regarded as the disturbance in the centripetal force with various frequencies acting on the rotating object to keep the object in uniform circular motion. This small disturbance force might seem insignificant, but without it the uniform circular motion could not be formed even theoretically.

**Gyroscopic Antigravity**

Eric Laithwaite (1921-1997) was a notable English engineer and inventor who had studied the peculiar antigravity-like behavior of the spinning top
under the influence of the earth’s gravity extensively. One of his experiments has been repeated recently and displayed on YOUTUBE by Derek Muller (an Australian university student?). In this experiment a 19-kilogram solid steel flywheel disk attached with a 1-meter shaft could be lifted horizontal to the ground and hurled helically and slowly over the head with only one hand while it was spinning (about 2,000 – 3,000 RPM). If the flywheel had not been spinning Derek could not lift it horizontal to the ground with one hand and could barely lift it over his head.

![Image of experiment](image_url)

**Figure 7.** In one of Laithwaite’s experiment, the axis of 2,000 RPM spinning top could be supported by his finger and was (said to be) able to raise itself upward helically.*

(* This picture is from David Pratt’s ‘Gravity and Antigravity’ webpage.)

The strangest part of this experiment was that while Derek was leisurely holding and slowly hurling the spinning flywheel over his head he stood on a spring scale and even though the scale gave the fast shaky reading it could be seen that the mean value was close to the summation of the (static) weight of the flywheel and Derek’s weight. It looked like the flywheel did not weigh less than when it was not spinning at all! So why had Derek became Clark Kent while holding the (fast) spinning flywheel!? I think this is a very interesting phenomenon that is worth looking into. The following is only my theory which may be proven wrong by experiment:
Let us consider a small but heavy sphere of mass $m$ attached to a light but rigid arm length $r$, rotating vertically around a fixed bearing as shown on the left in Figure 8 above. The induced pulling force acting on the small sphere exerted by the arm around the axle is as shown in the 3 small pictures in the middle of Figure 8 above. The pattern of the result of these forces will be the same when we consider a vertically rotating disk around a fixed bearing. The difference is that in the case of the rotating sphere we have to wait for 1 cycle in order to form that force pattern while in the case of the rotating disk it will appear at any so-called instance (any short duration) of time.

Now let us consider only the vertically rotating disk. We can see that as long as the disk rotates there is always some rotation-induced pulling force acting on the disk trying to pull the disk upward. If we keep on increasing the rotation speed of the disk this pulling force will keep on increasing until it approximately cancel the gravity of the earth that try to pull the disk downward. However, if we still keep on increasing the disk rotating speed further, even though the induced pulling upward force will keep on increasing, the induced pulling downward force will occur and increase at the opposite side. So the maximum induced upward pulling force achievable is only ‘approximately’ equal to the weight of that disk ($mg$) – since it is not static.
However, according to Heliocentrists (ones who believe that the sun is the center of the solar system) the earth is spinning around itself creating the delusional centrifugal force to any object anywhere on the earth surface except at the poles. So the lower the latitude the stronger this delusional force appears to be. At the equator if an object is free from the earth gravity it will be totally under the influence of this delusional force and will be like being pulled away vertically from the ground with the acceleration about 3.4 centimeters (1.34 Inches) per second square. [At Sydney (about Lat 34° S) this acceleration will be about 2.82 centimeters per second square. At London (about Lat 52° N) this acceleration will be about 2.09 centimeters per second square.] Moreover, it is likely that there will be magnetic force acting on the rotating disk if the disk is made of metal since rotating metal causes magnetic field which will then interact with the magnetic field of the earth and there are always friction from the air and the bearing. Anyway, here we will disregard these forces.

If while the disk is rotating with so high angular speed that the resulted induced pulling-upward force is approximately equivalent to the real weight of the disk the driving axle is disconnected suddenly. Then the disk will appear to fly upward with the acceleration according to the latitude as said above. (This may be the reason that it has been named ‘flywheel’.) The rotation (kinetic) energy of the disk will be put to work to counteract the gravity of the earth as soon as it flies off the driving axle so the speed of rotation will keep on decreasing until it is not enough to support the (upward) float, the flying disk will then begin to descend to the ground with more and more downward acceleration, closer and closer to g. So the higher the initial speed of rotation the longer the upward float the disk will experience.

So the amazing part should not be why the spinning flywheel is felt so light when held by hand but why the spring scale apparently shows that it does not weigh less than when it is not spinning. Let us consider the case at Sydney University displayed in YOUTUBE when a 32-centimeter-diameter, solid steel flywheel is rotating vertically at the angular speed 2,000 rpm. The mass of the flywheel with the distance 0.2 millimeter (about 0.008 inch) from the center of the disk will experience the centripetal acceleration toward the center of the disk about 1 g (9.81 m/s²) while the mass at the rim of the disk will experience
the centripetal acceleration toward the center about 715 g! Referring to the 3 small pictures in the middle of Figure 8 we are almost dealing with the 3rd case with large amplitude cyclic forces with the frequency about 33 Hertz pulling upward and downward which once added together yields the net magnitude equals 1 mg upward. (So if the disk is bored a throughout-hole at the center with the diameter about 0.5 millimeter and disconnected from the non-rotating shaft it should begin to levitate upward with the acceleration about 2.8 cm/sec².) The tricky part is that if we use the axis of the rotation of the earth as the inertial reference frame these cyclic forces are not in the same line of action and not in the same instance (very short duration of time) so they actually can never be added (or subtracted). What we really do in the ‘addition of these forces’ is to approximate the resultant effect during some short period of time. So, according to my theory, what the vertically rotating disk in this case creates is the upward cyclic force with magnitude equal the weight of the disk and with the frequency about 33 Hertz which will counteract with its own (static) weight making the resultant to be the downward cyclic force with the magnitude equal to the weight (but should be 180° out of phase with the upward force). So what transfers to the shaft or the hand is not the weight but the ‘weight wave’ which will transfer through human body via the point (area) of contact without (that human) having to exert any force. What the spring scale under the feet of the flywheel holder reads is the resultant effect of this ‘weight wave’ through human body. (So even the no-soul spring scale sometime give us the delusion not the fact – by the way, this should cheer up some massive people more or less!)

Even though my theory may be proven wrong it is evident that the weight transmitted though human body in the experiment shown does fluctuate. There might be some harmful effect to a human body if it is used to transmit any kind of ‘wave’ (especially if too often). So it should be wise not to repeat this kind of experiment too often.

So, I think Dr. Laithwaite and many other Gyroscopists have stuck in their understanding about the gyroscopic behaviors might be because they always believe that the formula of uniform circular motion is exact not approximate and the spring or pressure scale always shows the truth not the delusion. The same as any foreign scholar who happens to study Thai politics will never
understand Thai politics (find out that the sequences of political events occurred are most of the time not logical) as long as he/she makes the approximation (assumption) that the Thai monarchs are so highly virtuous and noble as have been widely propagandized, the Thai government and judiciary system is decently trustworthy and just, and the Thai media and education are basically nonbiased and disillusioning.

“If ‘eternal hell’ exists even though God exists, how can we say that God is almighty; likewise, how can a king be called righteous in a country where the seizure of power from the democratic governments by military coups are always legalized and praised by the king then has become the national tradition accepted by many people in that country?”

“Keep doing the wrong things even though knowing that they are not right and try to make all the people accept them (those wrong things) as the national tradition, this is the Devil indeed not a Divine!”

A disturbed –minded Thai

Conclusions

1. Sketchy (approximate) ideas some time bring us to marvelous but faulty conclusions. In Mathematics (i.e. Geometry) those erroneous conclusions will not be tolerated but in Thai politics as long as that those erroneous conclusions benefit the Monarchs or the elite classes those faulty sketchy ideas will not be corrected but keep on being perpetuated.

2. There is no rule that is ever perfect in every aspect and all the time both in Science and Politics – as I believe. The point is evil people tend to insist on using those rules even when they have proven inappropriate or faulty to the facing situation, not because of their faith to those rules but because to preserve their own benefit, and they do not mind to make the public in ever suffering and delusion.
3. The Butterfly Effect principle says that small errors in the beginning can hide themselves for quite a while until the process has passed long enough then they will manifest their devastating effect.

4. Imperfections are always needed to create perfections. I believe that this is true to all aspects of nature both theoretically and practically. So if we like to be perfectionists we have to accept the principle of the existence and importance of imperfections.

5. Disappointingly, most of the approximation we make do not concern with imperfections. So perfectionists rarely make successful fortune-tellers or political leaders.

6. If the thing we trust as the most reliable referee does not explicitly differentiate between 2 possibilities but shows ambiguity how can we be sure that we really understand the truth or receive justice?

7. Wrong assumptions can never give us right answers unless we have made double (or more) mistakes (i.e. misunderstandings) in that topic of thought. So if a person always starts with wrong assumptions but usually gives the acceptable answers how should we think about him/her other than if not that those problems have no right or wrong solutions or his/her thinking is usually faulty/idiotic!?

8. Everything that rotates must have some torque to rotate it and some self-induced anti-rotation torque resisting its rotation. So to stop the rotation of our Samsara firstly we have to stop the driving torque which is craving, then the self-induced anti-rotation torque which is wisdom from being conscious and the ability to remember will stop the rotation of our Samsara eventually.
Chapter 3  Monarchism is Militarism

"Any society that worships Monarchism will definitely worship Militarism since the word 'the king' officially and practically means 'the head of the armed forces of the country'."

Does the reader agree?

"It is not required to be a genius to see that ego-centric Nationalism unavoidably breeds Patriotism, and in turn, Patriotism unavoidably breeds Militarism to the country in which it originates and then to all its neighboring countries and finally to all the countries all over this globe. So ego-centric Nationalism in one country is harmful to the happiness of all the people in its neighboring countries, and reflectively back to all the people in that country. Any ruler of a country who tries to promote Nationalism in order to gain power and popularity from the people in the country (usually by using brainwashing media, education and religious institutions) is a petty ruler who actually destroy the people's happiness and degenerate the people's intelligence and makes the short way to hell for him/herself."

"I believe that in the past history of one thousand years there is no country that its major ethnic group of the population or its boundary has stayed unchanged by winning or losing in wars against their neighboring countries. So it should be very inappropriate for a government to try to keep reminding the population (especially the youth) to retain the hatred toward their neighboring countries who have taken their land or sovereignty by military force in the long past (say, more than 100 years ago) but it is much more inappropriate for a government that has been trying to take the land or the sovereignty of their neighboring countries by the military force or economic power since the near past (say within this past 50 years) or at the present moment. Anyway, for any not-peaceful-in-heart land that has been the result of many long past conflicts, the people there should have the right to decide whether to be independent or to be annexed with one or more of the neighboring countries. (I would like to express my high admiration to Mr. Gorbasev and the governments of Canada and Great Britain here to have let the people of the former Soviet Union, Quebec and Scotland have the chance to decide whether to be independent or to still belong to their present countries. They are the example of the modern civilized people whom, I believe, if
imitated by all other countries’ governments will make this globe be able to be free from war and military force (including all point-tipped knives!)."

Me, the writer

The history of a nation is actually the story of the survival of the monarchs and/or the elite classes not of the (ordinary) people

“Illusions usually appear as true pictures.

But the truth is nobler than the untruth.

The untruth is the illusion that makes us attach to it.

While the truth is that everything always has some defect or a bad side not worthy to be pleased with or attached to.”

Some part of 9-Im Mantra (Anonymous version)

“Militarism is never for the welfare of the common people but for the welfare of the monarchs and the elite classes while it imposes tremendous suffering and idiocy upon all the common people.”

We all should have accepted this by now!

Figure 9. Gardenia or Cape jasmine (in front of my hut)

About 10 years ago I began to grow many kinds of fragrant flowers in front of my hut. However, because of lack of enough attention, annual long droughts and a big flood, now what is left in front of my hut is only a scanty Gardenia bush. I have noticed that this plant has some special character from other plants that makes it able to survive through all hardships while many other flowering
plants cannot. That is when it is going to die because of any dehydration reason (lack of enough watering, too much heat from sun light, etc.) the bush does not begin to wither in all parts at once like many other flowering plants do but only some few parts will be dried out completely and broken away while the left majority still stays fresh. If the threat does not stop yet the withered part will increase, and the size (or density) of the bush will be reduced but the remaining part still stays fresh. I think the survival nature of the country or a nation is not like general flowering plant that all the parts will bloom or wither together but some (weaker) part has to be readily sacrificed first while the other (much stronger) part can keep on thriving like gardenia. In order to be able to survive as the whole country through difficult times (wars, famine, economic downfall, wide scale social problems due to the deterioration of the people’s morality, etc.) many citizens have to be sacrificed but the remaining part stills stay healthy and wealthy. Most or all of the time those sacrificed citizens are all the common middle and low income people which constitute the most part of the population and the remaining healthy and wealthy part is only the monarchs and the people in elite classes. So it should not be difficult to see that the monarchs and the elite classes always survive through all wide-spread hardship and always support monarchism and militarism not for the welfare of the common people as they always claim but for the survival and thriving of themselves, and the history of the survival of a country is essentially the history of the survival of the monarchs and the elite classes of that country not of the common people of that country.

**Monarchism and national hatred among neighboring countries and among the people in the country with different political viewpoints**

If the reader has never gone outside the country, the reader will never realize that the national hatred that the people of other countries have toward our country is a very bad thing that cannot be easily corrected if it concerns about the past history that we cannot change especially if most of the people in the country have never realized or accepted that it was a serious problem or a mistake. Usually we remember the evil thing that other people have done to us but do not remember or even realize the evil thing that we have done to other people. What makes the thing worse is that the elementary education usually
refers to the case that we as a nation has taken advantages of our neighboring countries with pride not with shame while always condemning the countries that have taken advantage of us (as a country). However, I believe this is universally true for the people of any country. Usually wars create pride for the descendent of the winning side and hatred for the descendent of the losing side. But while a war is going on or even for a long period of time after it has ended it brings suffering to the people of both sides. The tremendous amount of unknown common people (soldiers) who have to sacrifice their lives and their spirituality (are likely to go to hell after they are killed in the fighting) but all the credit or benefits belong to those few monarchs or the top military commanders. So most of the times in the history, wars were the works of the monarchs and the top military commanders while they have brought suffering, hell and hatred toward the common people in both sides of those wars. Moreover, the legacy from the war is the everlasting hatred against the neighboring countries that all the common people and their descendants have to bear. There are some few cases in the Thai history that I would like to state here to illustrate this point:

1. The Thai King Naresuan and the Cambodian king Lavaek

   It is believed by historians that the so-called Thai people nowadays migrated from the southern part of China (Yunnan) and established the first Thai empire, Sukhothai in the northern part of Thailand nowadays around 13th century by domineering the indigenous people (i.e. Mon, Khmer, Lua, ec.) and expelled the Khmer (Cambodia) rulers then out. However it is expectable that strong Khmer kings after that would try to regain their territories and sovereignty if they could. Sukhothai Empire could thrive only a little more than a hundred years, then it was subdued by another Thai empire in the south, Ayutthaya. Ayutthaya kings then deified themselves imitating Cambodian kings and began to engage in warfare against the Burmese on the west. In late 16th century while Ayutthaya was engaging in warfare against the Burmese, Lavaek the Cambodian king led his army to attack the bordering towns in the east and the south and took away the people and their possession. When Ayutthaya was disengaged in war with the Burmese, king Lavaek sent his ambassador trying to mend the relationship with Ayutthaya again. It happened like this a couple of times. In 1592 after king Naresuan finished the big battle
against the Burmese, Thai history states that he led the army to seize Cambodian capital and beheaded king Lavaek and washed his feet using king Lavaek’s blood as the penalty for his dishonesty. However this part of the history is only stated in the Thai side. In the Cambodian history king Lavaek could escape from being captured by king’s Naresuan army and fled away to the northern part of Cambodia and then to Laos. Nowadays, I do not know which side states the fact, but the Thai history teachers should not teach Thai students with national pride that king Naresuan beheaded king Lavaek and washed his feet with king Lavaek’s blood, since it will entrench false spirituality to Thai students which is cruelty and not respecting the dignity of the people of their neighboring countries. And if the Cambodians also believe this really happened and think that the Thai people are proud of it they will certainly hate the Thai people for being so cruel and looking down upon their ancestors.

2. The 3rd king of Bangkok (during 1824 – 1849)

"Those who want the glory by sacrificing the people’s lives are the real evil indeed. I will not show my respect to them even a bit or else I will turn to be a worthless coward and an idiot."

Me, the writer

During the reign of the 3rd king of Bangkok, Siam (Thailand) engaged in wars with all the neighboring countries but most of those wars were able to be called avoidable or unnecessary. They were carried out mainly for the king’s personal interest or because of the king’s greed, narrow-mindedness and arrogance. The 3 wars with Burma (in 1824, 1825, and 1849) were obviously unnecessary because at that time Burma was not able to invade Siam since it was engaged in warfare with England with a lot of disadvantages. The war with Laos, which had been under Siam’s domination, in 1825 partially caused by his narrow-mindedness toward the Laotian king, Anuwong, and later once he could capture king Anuwong he treated king Anuwong inhumanly by exposing him along with his family in an iron cage in the middle of the big field near the Grand Palace in Bangkok (Sanarmluang) to be mocked by the Thai people. King Anuwong could tolerate that for about a week and then died with sorrow, humiliation and hatred (he vomited blood from his mouth and died). The war with Vietnam during 1833 – 1847 was also unnecessarily caused by this Thai (actually Mon!) king’s arrogance. It was somewhat successful at first but later it
was clear to be hopeless to win the war. It was also the war that has made the Vietnamese people begin to regard the Thai people as their enemies instead of good neighbors as before. Moreover, I happened to read an anecdote from a book in Thai language (‘Miscellanies in the Drawers’ by Anake Nawigamune, printed in 2004) concerning this war that the head of the military commander, Choa Praya Bodinthesha (Singh Singhasanee), who led the Thai armed forces (army and navy), persuaded Pra Vaiya (Peng), his close friend who had already retired from the office at that time to come back and accompany him as one of his top military commanders in his army to invade Vietnam. This Chao Praya Bodinthesha was recorded to be a very strict military commander. Once he ordered his own nephew who was a soldier in this war to be executed as the penalty of avoiding fighting the enemy. When his friend, Pra Vaiya lost in a battle with the Vietnamese, he then no reluctantly ordered Pra Vaiya to be executed. It was recorded that before Pra Vaiya was executed he hold a handful of sand in his hand and made a vow with hatred and anger loudly that since his friend killed him he then wanted to revenge him in as many lives to come as the number of the sand grains in his hand. From the historical record in the later part of this war, Chao Praya Bodinthesha himself (who was actually also a Mon!) lost in almost every battle field but there was no record that he had ever punished himself (So he was strict to everybody except himself!). Later Vietnam began to engage in warfare with France so it wanted to reconcile with the Thai in this chronic war. When the 3rd king of Bangkok consulted with Chao Praya Bodinthesha about the future of the war he recommended that the king should accept the proposal of the Vietnamese king about the share of the domination over Cambodia since the Cambodians who preferred to be under Thai king’s domination had no more gut to fight against the Vietnamese. So the war ended with no significant gain on both side or Cambodia which was the main battle field but a lot of lives were lost and many souls went to hell (dying with hatred and anger) which should include Pra Vaiya’s.

“Good friends lead us to heaven; bad friends lead us to hell (worse than killing us).”

“Do not trust the friend who enjoys or attaches to the wealth or honor given by the king.”

What I get from the above story!
3. The Emerald Buddha

![Image of the Emerald Buddha in different attires]

Figure 10. The Emerald Buddha with various seasonal attires

“When we are strong we should be righteous (not harm or dominate or take advantage of the weak, gentle, just, accept our mistake or the punishment for our wrong doing or make the compensation to those whom we have done wrong with, etc.) since no one can be strong forever, and many righteous things that we do while we are strong will be honored by all the people more than if we do them while we are weak.”

Anonymous

The Emerald Buddha is a 28-inch-height Buddha sculpture made of Nephrite (a kind of greenish soft jade) presides at the temple of the Emerald Buddha monastery in the Royal Grand Palace area in Bangkok, Thailand. It has many legends concerning its origin; the famous one is that it was built by Nāgasena the arahant who converted Menander the Greek king who ruled a country in India 500 years after the death of the Buddha to be a Buddhist and later Menander was ordained by Nāgasena to be a Buddhist monk. Another legend tells that it was built around 717 AD (about 760 years later, differs from the first legend) by the king of Chaiya (Surasthanee – a southern sea-coasted province on the Gulf of Thailand side nowadays) by asking the Chinese Emperor then for the nephrite to make the Buddha sculpture [If this is the true story then that Chinese emperor should be Sian-Choang of the Tang Dynasty and it should also include some Chinese sculptor(s)!]. Personally, I think the second legend has more possibility to be true than the first legend due to at least 3 reasons:
1. The Buddha did not establish any duty or rule for the monks concerning the making of Buddha images or Buddha sculptures. So arahants or well-learned and well-conducted monks should not deal with making any Buddha sculpture especially in the time (500 years after the Buddha’s death) when Buddhism was degenerating to be Buddha Image idolatry.

2. Only the Chinese or the Far East people have been well known for using jade to make Buddha sculptures.

3. Considering the Emerald Buddha’s proportion of the body and the face, it should be the southeast or the far–east sculpture more than an Indian sculpture. (In my eyesight the face of the Emerald Buddha, more or less, resembles the Chinese Empress Wu Che Thian during the Tang Dynasty.)

Anyway, no one can be sure that any of the legends concerning its origin is true only the evidence that about late 13th century it was found circulating among various towns in the northern part of Siam (Thailand) which at that time were separated as another Thai country, Lanna, and then it went to Laos which at that time named Lanchang – the close relative country of Lanna, in 1553 and stayed there until 1778, Praya Chakkree the head commander of King Thaksin’s army which was sent to subdue Vientiane the capital of Laos at that time brought it to Dhoanbury, the capital of Siam then. (Some historian said that it was actually Praya Chakkree’s younger brother, Praya Surasri who pillaged and burned down Vientiane and took away the Emerald Buddha from Laos.) The Emerald Buddha stayed at the Temple of the Dawn monastery in Dhoanbury for about 5 years then Praya Chakkree and his brother Praya Surasri made a coup and executed king Thaksin and his son, then established the Chakkree dynasty and made Bangkok, which situates on the east bank of Choa Praya river across Dhoanbury to be the new capital of Siam and brought
the Emerald Buddha to the monastery in the Grand Palace in 1792. When Laos changed her type of governing system from constitutional Monarchy to a socialist people republic in 1975 her government asked the Thai government to send the Emerald Buddha back to Laos. The Thai government refused to do that (as expected). Personally, I think Thai people should send the Emerald Buddha back to Laos according to her government’s request due to many reasons as follow:

1. Even though from the late 13th century up to 1778 most of the time the Emerald Buddha can be said to be in the so-called Thailand territory nowadays, but in those days it was a different country (Lanna) and the changing of the Emerald Buddha from a country to a country until 1778 had been done peacefully with the consent of the owners at those times. The only time that it was robbed brutally from the owner country was that war that Chao Praya Chakkree (or his brother) pillaged and burned down Vientiane in 1778. So Thai people should not regard it as ‘the Buddha sculpture that belongs to Bangkok as long as Bangkok exists’ since it is the thing that was robbed from other country [Thai governments tactically use the Thai phrase ‘Koo-Baan-Koo-Muang’* which can be translated into English as ‘(always) coupled with the country (Thailand)’] as has been promoted by the media and the compulsory education.

*In my viewpoint if there is any Buddha sculpture that should be voted to be called ‘Koo-Baan-Koo-Muang’ of Thailand it should be the big Buddha sculpture in the opening at Maha-dhart temple, Sukhothai, since it was made at the time when Theravada Buddhism was officially introduced to Thailand from Sri Lanka in the 13th century. The sculpture was built with simple materials but with the accepted-to-be-the-best unique Thai style Buddha image sculpturing ever, by the Thai sculptors. I always feel serenity, contentment and safety every time I look at this
Buddha sculpture much more than when looking at any other Buddha sculpture. I think this is also true for many Thai people. So, I think, this Buddha sculpture can represent ‘the simple (self-sustainable) life but high (beautiful) spirituality and peace-loving’ which should be the trait of all the Thai (Liberated) people.

Figure 11. The outdoor mortar-clad bricked Buddha sculpture at Maha-dhart Temple, Sukhothai

2. Thai governments had made the propaganda to all the Thai people for a long time that Buddhism in any country would be extinct if that country changed to Communism or Socialism. So to help preserve Buddhism in our neighboring country once it has turned to adopt socialism is a very good thing that intelligent and good-hearted Thai Buddhists should do (since it will accrue a tremendous amount of merit to ourselves).

3. The Thai governments continually claim (through media and compulsory education) that the Emerald Buddha must stay in Thailand as the country that has the potential to keep Buddhism to exist until the end of its expected age (believed to be about more 2,400 years to come) which is the purpose that the Emerald Buddha was made for. The fact is that the Emerald Buddha in Bangkok has not been the representative of
Buddhism at all but of Hinduism instead, considering that it is dressed (in the summer attire) not as the Buddha but as the 9th avatar of 1 of the 3 supreme Gods, Narai (Vishnu), in Hinduism and stays in a Hindu temple (with series of drawings about the 7th avatar of Narai, ‘Ramayana’).

4. It should win the heart of many Laotians all over Laos tremendously compensating for many bad things that the Thai have done to Laotians over these past 2 centuries (much more than sending some aged massive ‘princess’ to dance ‘Rum-Woang’ with their leaders! – we, Thais, should always keep in mind that Laotians do not eat chaff or grass, they also eat cooked-rice like we do!).

4. The fight between the Thai governments and the Communist Party of Thailand (1942-1994)

“The chivalrous stories of the long fighting (using weapons) between the all-good and the all-evil which the final victory belongs to the all-good are always make-up stories told by the evil brainwashers and believed by pathetic idiots. The truth is the more and more they fight (using weapons) the more and more suffering the people in the society receive and the more and more evil both sides become, and usually the winners are the more evil of the 2 - since the others do not want to be the more evil.”

Anonymous

“To allow yourself to be the loser to stop the long bitterly fighting (competition, violence) which causes a lot of suffering to the society is to be a monk,

Not to stop fighting (using weapons or violence) which causes a lot of suffering to the society until you can subdue and dominate your opponent completely is to be a Māra.”

A Thai Proverb

‘Communism’ comes from the word ‘commune’ which means a classless [having equality and equity (justice)] and self-sustainable society where the entire member have not-too-different share of the commodity produced by that commune. This is surely a beautiful ideology and has nothing to do with dictatorship or militarism. However when some Russian politic leaders tried to
make this ideology to be adopted in the country level before the end of WW1 and some Chinese revolutionists began to make this ideology to be accepted by all the people in the country they deployed violence and militarism as the main tool to achieve this as was obviously seen by the fate of the Romanov dynasty or the motto of the Chinese Communist party "The power of the state comes from the mouths of the gun barrels." which has been helped propagated world-widely by the Super power Capitalist countries as the psychological weapon to discourage the people in all (unlimited) capitalist countries especially in their own countries not to support or admire the noble side of the communist ideology (that is the classless, just, and equal-wealthy society), since Communists appeared to be villains by this Chinese Communist party’s motto (and later by ‘the Culture Revolution’ between 1966-76 by the ‘Chinese Red Guards’) and they were really more or less so.

Siam was changed from absolute Monarchy to be Democracy in June 1932 by the coup made by the ‘People Group’ which 2 of its leaders were Mr. Pridi Banomyong and Gen. Plaek Piboonsongkram claiming to help Siamese have no class (have social justice) and material betterment in their livings. In 1939 while Gen. Plaek was the prime minister he changed the name of the country from ‘Siam’ to ‘Thailand’. ‘The Communist Party of Thailand’ which was the successor of ‘the Communist party of Siam’ which had been secretly founded by a small group of Vietnamese-Thai and Chinese immigrants in Siam with the help from Ho Chi Minh while he was a refugee in the northeastern part of Siam 12 years earlier, was founded on December 1, 1942 during the WW2 before the imperial Japan invaded Thailand (and made Thailand joined with the Axis), also with the proclaimed ideology to make Thailand an equal and classless society free from the oppressors or the oppressed. So after Thailand officially declared to be on the same side as the imperial Japan the Communist Party of Thailand was regarded as illegal until the war ended in 1945 with Thailand escaping from being the loser because of ‘the Free Thais’ group, and Mr. Banomyong, the head of ‘the Free Thais’ group in Thailand which secretly had
resisted the Japanese during the war turning to be the prime minister instead of Gen. Piboonsongkram who then had turned to be a war criminal and was put in jail. The communist party of Thailand then regained the official acceptance and began to somewhat flourish. However, in 1947 the royalist high-ranked military commanders and officers made a coup and then got rid of (killed) all the influential members of the ‘Free Thais’ group except those who would be willing to comply with them (such as Mr. Senee Pramodj who later became the head of the Democrat Party, etc.), freed Gen. Piboonsongkram from jail and made him the prime minister again beginning to change Thailand back to adopt Absolute Monarchy in the custody of the top military commanders ruling system (they have coined the compulsory-to-be-kept-since-then word ‘The democratic ruling system which presided by the king’). The Communist party of Thailand since then has been illegalized and its members captured by the government making its remaining members flee to the countryside and later form some self-sustainable anti-government communities in the remote or difficult to access areas in the northeastern, northern and southern parts of the country. The Communist party of Thailand then received a lot of help from mainland China and the Soviet Union. In 1965 the first insurgent began to appear in the countryside in the northeastern part of the country and then in 1967 in the northern part. The government began to launch the anti-communist campaign seriously together with promoting Militarism and Monarchism in the media especially by broadcasting through the radio and TV stations in forms of news, TV series, plays, music, etc., in the education institutes and government office buildings and posters in many public places as well as old-style coffee shops (which is now extinct). I can say that almost all the town children of my childhood have grown up with the word ‘communists’ had (have) been the most hated and feared word and the only thing that we could think about the communists then was to kill them. The king and all the members of his family appeared on the media from time to time visiting injured soldiers or policemen from the fights against the communist insurgents in hospitals giving sympathy
and admiration to them. I remember once I read about a group of soldiers that were sent to reconnoiter in a remote communist-infiltrated area but finally they were all killed. Some days later their corpses were picked up and put into zipped bags by another government soldier group which came to rescue them by helicopters. Their corpses then sent to be kept in refrigerated drawers in a hospital. It happened that Prince Vajiralongkorn and his younger sister Princess Sirindhorn were around that hospital at that time and they both wanted to see the soldiers’ corpses (I admit that they both were brave considering that they were still young at that time!). When one of the bags was opened in a refrigerated drawer the prince noticed that that soldier was still alive, so that soldier was taken out of the drawer and nursed. After that that soldier revealed a terrifying story both before and after his temporary ‘death’. His group was surrounded by communists. Both sides fired to each other until they all ran out of bullet. Then both side fearlessly came out from the hiding places and killed the opposite side in pairs by the bayonets attached to their guns. The communist that charged at him was a female; he thrust his bayonet at her chest at the same time. They both fell down onto the ground with the woman’s body on top of him, and then he felt unconscious. After a while he was awaken in some other reality like a purgatory but unlikely a blissful one. He then was told that his time had not come yet and then he felt conscious when the prince opened his bag. During about the 30 years of Anti-communism campaign thousands of Thai people with strong political viewpoints and ideology killed and were killed by their own country people fellows who also had strong but the opposite political viewpoint, believing in the propaganda instilled to them by their political leaders. I believe that most of them that have lost their lives in the fighting are still in hell nowadays because they died while their minds were full of anger and hatred. When I saw the picture of Princess Sirindhorn drinking wine (or whisky) with smiling face with the top Chinese Communist leaders some years after that I felt that myself and those dead Thai people, both soldiers and so-called communists, had been cold-bloodedly cheated and
betrayed by the Thai monarchs and the Chinese communist leaders; those people are in hell now and do not know how long they will be able to be born human again with no one can help them while their leaders still live happily and are friendly to each other. (I will say here that this is one of the main reasons that I find all the Thai monarchs too disgusting to be accepted!)

There was the Culture Revolution in mainland China by the Mao extremists between the years 1966 – 1976. During that time the Chinese communist government began to break away with the Soviet communist government. In 1975 Soviet government helped Vietcong seized Saigon and Lao Communist party seized Vientiane. Then the Khmer Rouge government of Cambodia which was supported by the Chinese government began to be threatened by the Soviet-supported Vietnamese military forces. Moreover, in October 1976, many students at Thammasart University, Bangkok, most of who were likely to have Soviet-style thinking fled to the countryside and joined the communist bases in the north and northeastern part of Thailand. These said incidents then had lessened the Chinese influence in Indo-China peninsular and likely to be continuing to the level that all the Chinese influence in the Indo-China peninsula would be eradicated. This speculation has been confirmed when the last pro-Chinese government, the Khmer Rouge government of Cambodia, was then expelled out of Phnom Penh toward the eastern Thai border by the Vietnamese army in January 1979. When Mao Zedong died in December 1976 there was some uneasy political transitory period in China and finally Deng Xiaoping who had the opposite economic ideology to Mao’s came to power in 1978. To stop the decline of the Chinese influence in the Indo-China peninsula Deng changed the policy of supporting the Thai Communist Party and be the enemy of the Thai government to collaborate with the Thai government and get rid of the Thai communist party instead in order to have the Thai government as the (secret) alliance and in exchange with the Thai government help providing the sanctuary and support for the ousted Khmer Rouge Cambodian government in Thailand. In 1980(?) Gen. Chavalit Yongjaiyoodh the head of the
Thai military forces then went to China and consulted with Deng and when he came back he declared and then deployed the so-called ‘66/2523 policy’ (2523 is the Buddhist Era which is equivalent to 1980). As the result only 3 years after that all the communist bases and communities in the north and northeastern parts of Thailand were either voluntarily surrendered or destroyed by the government force and changed to be royalist communities where many of the so-called royal projects where launched. This success was credited by the Thai media as the ingenious work of Gen. Chavalit (who then was called ‘Kong Beng’ of the Thai military force) and the king’s merit power. But it is known by those who carefully investigate the subject that it was actually the work of the betrayal of all the communist and government leaders both Thai and Chinese toward their comrades or countrymen and their own ideology, and the crafty egomaniac opportunist Thai (Mon) king. Even though the Chinese government’s effort to support the Khmer Rouge through the Thai government was later proven to be futile, the Chinese government could establish both open and secret close tie with the Thai military (royal) – supported government and receive some benefit from the Thai government continually. For example, from then on almost all Thai frigates have been built in China and when Gen. Chavalit was the prime minister he secretly sent one of the Thai-owned French-built Exocet missiles to the Chinese government to be studied and later the Chinese could develop their C-801 missiles to be more accurate and reliable.

[Anyway, the thing that I most disagree with right now is the Thai government Mega-project to build a high speed train track connected with that from China passing through the northern border of Thailand and ending at some seaboard in an eastern seacoast province. If this project is carried out and finished, in no long time it will eventually harm the lives of many small entrepreneurs in the country in all trades and sectors which is the majority of the population, the country’s militaristic strategy, and the natural environment while it will benefit only a few rich Thai businesspeople and the government officers. We, Thai people, have to keep in mind that right now even though the mainland China
may not be called a communist country anymore but they has turned to be highly competitive capitalist and militaristic imperialist superpower and there is no more land available for the simple and noncompetitive Thais to migrate further downward. Why are the heads of the Thai government trying to make a knife to slash all the simple Thai people’s necks? Are they absolute idiots or because they care only for their own benefit not the least of the fate of their own weaker country fellows?

Military coups and ‘Corruption’

“The religion that is more and more institutionalized by the government but instills more and more attachments to the followers is highly corrupted.

The education system that is more and more compulsory, lengthy, and costly but instills more and more false viewpoints (i.e. nationalism, patriotism, leader idolatry, materialism, unlimited capitalism, not putting enough importance to the people’s equality and the preservation of the natural environment, etc.) to the students, makes the students more and more dependent on the society once graduated (lack of should-have self-realized knowledge and not be able to live independently without much competition) is highly corrupted.

The Media that always side with dictatorial governments, oppose the government from the general election, intoxicate the people with leader (Monarchs) idolatry, no-ending sport-competition or gambling, half-witted game shows or brain-washing series are highly corrupted.

The judiciary system that never gives justice to the people, never punish the head of the military coup that seize the power from democratic governments but shamelessly works under the following dictatorial governments to get rid of the former heads of those overthrown democratic governments instead, again and again, is highly corrupted.

The armed force that has consumed a lot of the country’s budget, but has very low efficiency, has never protected the people from any foreign invasion for a long time but has killed the people to help the military coup seize the power from the popular elected government and secured the illegal junta again and again is highly corrupted.

The Monarchs in a supposed-to-be democratic country who do not practice chastity but make the people revere them more the people’s own parents, take the highest legislative (concerning with writing the constitution), executive (concerning with appointing the prime minister), and judicial (concerning with appointing judges in high courts) powers and the power to control the country’s armed force from the people are highly corrupted.”

What has happened in Thailand for more than 6 decades
I believe that in most of the so-called developing countries such as Thailand, the word ‘corruption’ is most of the time only defined as ‘bribery’ or ‘fraud’ and has been used most of the time by the military coups and the martial court as the excuse to overthrow or convict the popular-elected governments again and again. But the word corruption basically comes from the word ‘corrupt’ which has the major meaning as ‘be damaged gradually when time goes by or when the procedure goes on’. When speaking of a big organization such as a big company or the government the best suitable concerned meaning, according to my viewpoint, should be the ‘inefficiency’, which means it consumes tremendous amount of input (i.e. budget, power, time, care, respect, etc.) but yields meager or disappointing resulted output. The bureaucratic system of the government especially the military institutions (i.e. Army, Navy, Air Force, etc.) has been known and accepted world-widely to be highly inefficient or corrupted (One important reason is because naturally the more steps the procedure has the more corrupted it will be – at least consuming more time and energy). The only reason that the armed forces still exist nowadays is because of the people’s fear of the threat from the neighboring countries’ armed forces supported by some super power nations. But since the Soviet Union has dissolved and China has turned to adapt capitalism, this threat has been greatly reduced in most parts of the globe. Many countries especial the so-called civilized countries have made friend with their neighboring countries and downsized their armed forces along with their civil bureaucracies to help solving the economic problem. In Thailand around year 2000, (maybe a bit sooner or later) the Thai governmental bureaucracy was reengineered for the first time (by the idea of Mr. Shinawatra the prime minister then), to be small but efficient. In order to achieve this, 2 programs were launched at the same time. The first was to reduce the amount of the government officers, especially those who were above 55 years old (most of who had very high salaries but little work to do) by offering an early retirement program with some rewards (a handsome amount of money and one increment in rank for a military officer) to those who participated in the
program and permanently closed those corresponding vacant redundant positions. The second program was to increase the salaries of all government officers in all level to be very high to increase their incentive to work. Unfortunately, Mr. Shinawatra’s government was ousted by the military coup in 2007 when the first program had not been successful yet but the second program had been carrying out successfully. The result was the number of those senior officers who joined the program was much lower than expected and many redundant positions have not been shut down but the salaries of all the military officers have began to be much higher than before and incremented every half a year since then. Even though this 6-monthly salary increase superficially might not seem to affect the overall salary increment in one-year period but in practice, so far, it has really increased the expansion rate of the military budgets since from then on every military officer (even the laziest one) has received the increment in the salary at least 1.5 steps in the salary table in a year. These 2 causes have made the required military budget of the country cannot be reduced but has kept increasing annually roughly 5% per year since the salaries of the military officers is more than half of the country’s military budget (I have learned that this is also true for the civil counterpart). So Mr. Shinawatra’s reengineering program to downsize the government military bureaucracy was not only a complete failure but also a time bomb to destroy the country’s economy in no long time (I believe that this is more or less also true for the civil counterpart). Now (2015) the Military budget accounts for about 10% of all the income earned by the government (from taxation) which nowadays it is about 10% of the total 2 trillion baht which is 200,000 million baht yearly. Anyway to blame only Mr. Shinawatra for this pending catastrophe is not quite right since his government was ousted before due time by the military coup (if not so he might be able to downsize the armed forces or stop the 6-monthly military salary increase policy) and after that this change about the military salary increase has been preserved and kept out from the public awareness by the following juntas and civil-elected governments
together with some other new-invented bribery traditions such as the yearly bonus for high-ranked military officers (in 2007 it was more than 100,000 baht and more, for the rank equivalent to brigadier general and above). Moreover, many ordinary people in Thailand, I believe, are ignorant that the high-ranked government officers, especially those in the military have a handsome amount of additional monthly money other than their salaries if they hold a functional position starting from the rank equivalent to lieutenant colonel and above, and a handsome amount of monthly money for their so-called ‘positional cars’ if their rank is brigadier general and above. So, nowadays the average monthly earning of the military officer with the rank equivalent to brigadier general and above who owns a functional position is more than 100,000 baht which is quite high when compared with the average income of Thai people in the country and the daily work that they do. Moreover, the last 2 coups’ leaders has appointed many high rank military officers to be the board of many state-supported companies just to earn extra yearly income as the reward that they had given help to make the coups successful. Furthermore, one thing that all the juntas have always done right after they became the government is to increase the military spending (such as enlarging the armed forces, buying expensive weapons, etc.) and benefit for all military personnel. This has established a new influential elite (parasitic) class in the Thai society which is composed of middle up to high ranked military officers and their families (I think this is also true for the police) that is royalist and always supports the coup. So, it is not a surprise to find out that nowadays almost all of the military people always side with coups and the following juntas not the previously overthrown civil-elected governments. I think this can be considered as a gigantic corruption of the country’s armed forces. And for the present coup/junta leader who, without the authorization from the people, handles the country’s budget which is the people’s 2-trillion-baht money yearly, it is not appropriate for him to accuse and punish (by himself and/or using the under-controlled court) the previous overthrown civil-elected government about corruption or preaching to the
people about abstaining from corruption continually on the media. What he will achieve is to make the Thai people’s spirituality concerning justice and the clear insight about corruption getting worse and worse.

“The most difficult thing to do is to know yourself.
The easiest thing to do is to teach other people.”

Thales

Conclusions


2. The story of the survival of a society (country) is only the story of the survival of its ruling class and the elite class.

3. Most of the people who have to sacrifice their lives and spirits (go to hell) during a war are anonymous common people who have never received any benefit or credit.

4. All the everlasting hatred and contempt among the people of the neighboring countries has been caused by the monarchs or dictatorial militaristic rulers from the past till the present time.

5. The teaching of the Buddha is to abstain from killing and stealing, so the national Buddha sculpture of a Buddhist-majority country should not be the one that was robbed from a neighboring country.

6. Social injustice (i.e. military dictatorship) and the class system had created and fed the Communist party of Thailand for more than 40 years until it was subdued by the government’s cheating and coercion. Disappointingly, after that Thailand has had more social injustice and class difference (turn to Monarch-idolatry) so the Communism ideology reappears again among
many Thai people but this time with its real meaning which is the want for social justice and democracy.

7. Corruption is the inherent natural behavior of the many-echeloned system (government) for the purpose to control that whole system by single person. The only way to reduce corruption is to downsize the system and reduce the number of echelons and/or not let the whole system be controlled only by single person.

8. When a Monarch-presided country is ruled by the junta who has overthrown the civil-elected government and its supreme court who works under that junta keeps prosecuting that former civil - elected government about corruption. Obviously, the most corrupted institutions in that country are the Monarchs, the government, and the court. They are actually criminals who try to instill wrong spirituality concerning justice and corruption to the people of that country.
Chapter 4  Monarchism and Buddhism in Thailand

“Purity (free from sins or guilt), not might or intelligence, has to prevail in the character of a person in order to be worthy to receive reverence from the people in any religious viewpoint.”

“Right after the death of the Buddha, Monarchism has been the severe cancer of Buddhism. It feeds on the people’s belief in the Buddha but makes the people revere the king more than the Buddha (i.e. feel honorable to be the king’s soldiers and willing to kill people more than be a monk, etc.), adopt the strong attachment spiritualities (i.e. ever–progressive materialism, patriotism, etc.) instead of detachment spiritualities (i.e. modest humble living with not much comfort but with high morality, forbearance and friendship and revere the natural environment, etc.), and has changed Buddhism to Buddha-Image Idolatry.”

What I see once I have made some investigation in the history of Buddhism and what I have seen all around me in Thailand

Buddhism in Thailand has been used (abused) to support Monarchism and Militarism

It began in India right after the Buddha’s death, the monarchs of Kusinārā confiscated the Buddha’s body, allowed only the monarchs’ families to pay respect closely to the Buddha’s corpse, prevent ordinary people to come close to the Buddha’s corpse after that by putting up a fence made of upright spears around the Buddha’s body and guarded by soldiers. 7 days after that the Buddha’s body was cremated at the royal cremation place for the monarchs of Kusinārā (the Tripitaka says that by the will of devas there). Then the Buddha relics were shared with other monarchs from 7 cities who led their armies to Kusinārā. When Mahā Kassapa the left highest senior disciple of the Buddha made the first compilation of the Buddha teaching 3 months after that, Ajātsatru the king of Magadha was the main sponsor of the attended 500 monks instead of the should-be townspeople (so it is expectable that even in the first compilation the edited Buddha’s teaching was more or less in favor of the monarchs). About 200 years later, after king Asoka had brutally conquered all
northern and central India with his military force he established himself to be the arch patron of Buddhism, sponsored another Buddha’s teaching compilation and sent Buddhist missionaries to spread that newly edited teaching of the Buddha via 7 routes out of India. I believe that at that time Buddhism had already been influenced highly by monachism since from Buddhist literature king Asoka is adored highly as a turning-wheel monarch and one of his sons and one of his daughters who ordained to be a monk and a woman-mo-nk were appointed to be among those missionaries and were said to be arahants. It should be very difficult to find a male arahant and the woman-monk likely did not exist at that time, no need to say about a male arahant and a female arahant who ordained from the brutal royal family according to what is stated in the Buddhist literature. I think the information such said in the Buddhist literature only indicates that Monarchism has politically overpowered truthfulness in Buddhist literature since then.

However once Buddhism arrived at Sri Lanka via king Asoka’s missionary it was finally influenced by Sri Lankan monarchs much more than by king Asoka. The recite-only Theravada Tripitaka was then written and many commentaries were added to the Tipitaka in Singhalese language turning Theravada Buddhism to support Monarchism more and more. Around late 13th century this type of Buddhism, which in my viewpoint had already turned to be Buddha image Idolatry reached Thailand in Sukhothai period, the time when the Thai people who had collectively migrated from southern China had just freed themselves from the ruling Hindu Cambodian Empire and had not adopted Hindu-style Monarchism yet.

Sukhothai leaders were simple and honest people who did not raise themselves highly above the common people (like the Indians or the Chinese) or to be respected by the Thai people as high as the Buddha and did not use Buddhism to support militarism. Anyway the life of Sukhothai Empire was short; it was soon conquered and annexed by another more war-like southern Thai empire, Ayutthaya. Ayutthaya’s rulers at that time had already adopted Hinduism and established themselves as the divine rulers and made the people revere them as high as the Buddha which has made Thai Buddhism degenerate much further to be state-supported Buddha-image idolatry mixed with Hinduism and shamefully turned to explicitly support Monarchism and
Militarism. After Ayutthaya completely conquered Sukhothai and continued its military policy, it could make a big empire which contained Laos, Cambodia and the whole Malaya peninsula and some part of Burma at its peak by the end of the 16th century in time of king Naresuan but after that it kept on declining especially concerning the morality of its ruling monarchs and finally that was the reason that made it be rotten completely and destroyed by the Burmese in 1767.

A few month before Ayutthaya was burned downed by the Burmese Praya Tark one of the head commanders of the soldiers in Ayutthaya, on horseback, could break through the surrounded Burmese army along with his 500 cavalrymen and went to some eastern sea-coasted towns and then a few months after that could then form a long-rowing-boat fleet which could come back and expel the Burmese from the already burned down Ayutthaya 6 months after that fall of Ayutthaya. Praya Tark then made Doanbury, a small town by the bank of Chaopraya River opposite Bangkok nowadays the new capital of Siam and spent his 15 more years waging wars to combine all the 5 Thai independent groups to be one country as before and to also subdue Lanna, Laos, and Cambodia. It has been written in king Taksin’s shrine at the Temple of the Dawn, Dhoanbury, that he labored all hardship for the sake of the nation and to make Buddhism last for 5,000 years. King Taksin (Praya Tark) had a lot of Psychological stress, his father was a Chinese while his mother was a Thai. So when he established himself as the king many Thais did not accept him (The story said that he was expelled by many ghosts who had been Ayutthaya kings in his dream on the first night he slept at the remain of the burned down city prohibiting him not to establish himself as the king of Ayutthaya). Once he ordered his favorite wife who was pregnant to be executed because when he asked her who was the father of the baby in the womb his wife answered that its father was a ‘Jeg’ (a contemptuous Thai word for a Chinese), after that he cried mournfully for having killed his own wife and baby. Moreover, during the time in battles he had to lead the soldiers boldly and strictly forcing him to commit many killings. Near the end of his reign he no more went to war by himself but most of the times sent his 2 head military commanders, Praya Chakkree and Praya Surasri (who were Mon brothers), to be the leaders, instead. Most of the free time king Taksin liked to go to a temple and try to
make the Buddhist insight about Nibbana (Before being an officer in Ayutthaya period he had been a monk). But since he had killed many people, his concentration could not be formed and his memory became dull and erratic, he became half-insane-half-idiotic now and then. He believed that he had attained the 1st level of detachment and be a Sotapanna. Then he summoned all the head monks in the city and asked them the question that whether the monks who were still ordinary people should pay respect to a layman who was then a Sotapanna. Some head monks said ‘yes’, some head monks said ‘no’. For those who said ‘yes’ he promoted them to higher ranks. For those who said ‘no’ he disrobed them and ordered them to be beaten. Then all the monks had to bow down on the floor when came to meet him the same as all laypeople did. He then assigned 2 jerks to be his consultants in all official affairs; those 2 jerks only made the whole city in the desperate mess. Then there was a coup. While the coup was still fighting against king Taksin’s Christian bodyguards who were protecting the palace, King Taksin voluntarily surrendered to the coup and was ordained as a monk and retained in a confinement place. The coup leader then sent the message to Praya Chakke who was leading the army to make a war with Cambodia by king Taksin’s command at that time. When Praya Chakkree returned to Dhoanbury he ordered king Taksin to be de-robed and executed. King Taksin’s son who was then a military commander in the army to invade Cambodia fled to Cambodia but was pursued and captured and executed by the Thai soldiers afterward. Praya Chakkree changed the capital of Siam to be Bangkok and appointed himself the 1st king of the Chakkree dynasty.

The 1st king of Bangkok (reigned 1782 – 1809) proclaimed in one of his writings that his main purpose to (execute king Taksin and his son, and appointed himself to) be the king was to help make survive and glorify Buddhism as the first priority [the second priority was to protect the country (Siam) and the people from the military invasion of the neighboring countries - Anyway because of the coup which he and his brother had committed to get rid of king Taksin, the Burmese king then believed that Siam must have suffered a heavy lost from the internal conflict and launched 9 armies to invade Siam shortly after that.]. The 1st king of Bangkok later ordered the Tripitaka to be revised but the 5th king of Bangkok which was his great grandson who was a better scholar made a comment later that that revision was only to make
distinct between some similar looked letters (for example rewrite some ‘t’ to make it clearly looks different from ‘l’). So it was only a political act to show that he really cared and could do something about protecting Buddhism. Buddhism sect in Siam then was called Mahanikaya (means ‘big group’) which has been passed on from Sri Lanka in the 13th century which had already been degenerated quite considerably by Sri Lankan monarchs by that time and more by the Thai monarchs during the Ayutthaya period. The king took the highest control of Buddhism in the country by appointing the topmost head monk (Sangha Raja) and gave honorable titles, royal names and positions including salaries to important head monks. Even though all monks rules still exist in the Vinaya Pitaka and the monks had to listen to 227 rules every half a month they were recorded and recited in Pali language which was unknown to most Thai monks and almost all of the monks did not take them seriously. (There was some record that even some Sangha Raja was de-robed by the king because later he was found having a wife.)

Mongkut who was the crowned prince of the 2nd king of Bangkok had been a novice since he was 14 until 20. He then was ordained as a monk. However when he was a monk for 2 weeks, his father, the 2nd king of Bangkok died. His uncle who was a son of the 1st king of Bangkok who was the most influential high-ranked officer then was appointed by the committee of high-ranked officers to be the 3rd king of Bangkok instead. Prince Mongkut thought that in order to escape from the danger of the competition for the throne he had to be the monk for the rest of his life so he should try to find the real practice of Buddhism and achieve some success in the Buddhist practice. Later he was re-ordained as a monk in Seemakalayanee, a Mon Buddhist sect which practiced the monks rules much more seriously than the monks in the Siamese Mahanikaya sect. He then turned to be the founder of the Siamese Dhammayoot faction which later became a new Buddhist sect in Siam which was supposed to be in accordance with the practice of the monks in the Buddha’s time. This new sect attracted some monks who were not satisfied with Mahanikaya in the north-eastern part of the country. Some of them came to Bangkok to be re-ordained as Mongkuts’ disciples then went back to their hometowns and spread this new sect in the northeastern part of the country. Actually in the essence, there is no difference between these 2 sects. I daresay
this because I was a monk in Mahanikaya sect for 3 months in 1988. I daresay that an average monk who is ordained in Mahanikaya sect can obtained the detachment or the spiritual liberation or the enlightenment without much difficulty even nowadays if they really want to obtain the total detachment (Nibbana), follow the known monks' rules decently, and have the right viewpoints (i.e. Buddhism is nothing concerning eternity or there is nothing special to our self only the unique self-awareness which knows only of our self not of others' and uniquely on-and-off continues with the same set of the attributes - mind and body, Nibbana means to be able to detach from everything while we are still living and our the unique self-awareness annihilate when we die). The problem is when a monk has been ordained for a while he will realize that by just following the known monks' rules decently (no need to be 99%, only 80%, I think, is good enough) he will reach the total detachment soon but then, I believe, almost all of them will change their minds when they find out that their minds begin to have less and less attachment. They do not want Nibbana anymore, instead are afraid to attain it. Many of them will change their goal to just accumulate merit from practicing chastity and worshipping the Buddha to be born in heaven. Some of them may even want to accumulate the merit to be a summa Buddha in the future. Anyway most of them will eventually fall to be victims of easy living which is full of comfort and honors in Buddhist communities which will spoil them to be bad-behaving monks and having false viewpoints about Nibbana. Moreover both Mahanikaya and Dhammayoots sects in Thailand have been heavily influenced by monarchs who can be traced down since the death of the Buddha as I have said. Many Buddhist kings have regarded Buddhism as their exclusive royal religion so one of its main duties has been to support the monarchy which is also Militarism. And in order to make the monarchs look worthy to be supported by Buddhism many Buddhist kings have raised themselves to be very important persons in Buddhism. [King Ajatsatru who had killed his own father snatched the sponsorship of the 1st compilation of the Buddha teaching led by Mahakassapa from the people’s hand, King Asoka was revered in the Buddhist literature as a Turning-wheel Monarch even though he had killed hundreds of thousands of people (in wars) in establishing his empire, some Lankan Buddhist king was raised as a going to be the right-side disciple of the future summa Buddha Metriya in Buddhist literature, both bloody king Taksin of...
Dhoanbury and the 1st king of Bangkok proclaimed that preserving Buddhism was their first priority duty, the 1st king of Bangkok after his coronation named himself ‘Buddha Yawd-far Chulaloak’ or ‘the Buddha who is the tip of heaven, the hairpin of the world’, the 2nd king of Bangkok was named ‘Buddha Lert-lar Napalai’ or ‘the Buddha who excels anyone on earth or in heaven’, the brutal egomaniacal 3rd king of Bangkok who had made Siam waging invasive wars with all the neighboring countries built a stupa at the mouth of Chaopraya River and made inscription on a plate of marble there stating that he wanted to be a summa Buddha in the future, the 4th king of Bangkok while being a monk made Dhammayoot sect to be the Siamese 2nd national sect beside Mahanikaya sect and then de-robed to be the king (which will be said in detail further in the next section, etc.]

Dhammayoot sect and the Thai monarchs

Dhamayoot sect was established by Mongkut, the crowned prince of the 2nd king of Bangkok while he was ordained as a monk (and did not expect himself to be the 4th king of Bangkok afterward) to find the genuine Buddhist practice to attain Nibbana as said in the previous section. Actually the teaching in Dhammayoot sect, even that concerning the monks’ rules, is the same as in Mahanikaya sect but the Dhammayoot monks in the beginning practiced it more seriously than the monks of Mahanikaya sect. But, I think, what was of equal importance that made Dhammayoot sect in the beginning much better than Mahanikaya sect was that the monks who joined the sect really wanted to attain Nibbana (Detachment) and did not want to involve with the wealth, honor, and fame especially that given by the king the same as its founder, Prince Mongkut, initially did. Those monks from the northeastern part of the country once came to be re-ordained as Dhammayoot monks and learned the tradition from Prince Mongkut went back to established Dhammayoot sect in the Northeastern part of the country. They were serious practitioners and did not attach to comfort and royal honor. [There was a story that one of them who was an important leader lost his life because he did not take a worm out of his ear fearing that he would kill it so that it finally ate through his inner ear into his brain and killed him.] Some of their disciples became the forest dweller
monks, of which the most famous ones were Sao Kantasīlō and his disciple, Maan Bhūridattō, whom many people believed that they both were arahants.

However, Prince Mongkut himself de-robed at age 48 after the death of the 3rd king of Bangkok and the committee of the high-ranked officers chose him to be the next king. In the standard Buddhist viewpoint he was only a petty loser in the war against the king of Mara to liberate himself from the samsara not worthy to be praised and the Dhammayoot sect was unlikely to last long. Anyway the 5th king of Bangkok who was a son of the 4th king of Bangkok promoted Dhammayoot sect by appointing one of his brothers who was ordained as a monk for life in Dhammayoot sect to be the topmost head monk (Sangha Raja) ruling both Dhammayoot and Mahanikaya sects. From then on the Dhammayoot sect was the royal preferred sect not the pre-existing Mahanikaya sect. Most of the Sangha Rajas have been mostly from Dhammayoot sect so the monks in Dhammayoot sect, not only in Bangkok but also in the northeastern part and all over the country, have involved more and more with comfort and honor especially those provided by the monarchs or the (wealthy) royalists. Nowadays monks in Dhammayoot sect and Mahanikaya sect in Thailand are almost the same. I daresay that most of them do not either have the intention (faith) to attain Nibbana (Detachment) or follow all monks’ rules seriously but have turned to be highly pro monarchy and, consequently, pro militarism.

The 9th king of Bangkok and Buddhism

There are many things that obviously have not been quite right about king Bhumipol (the 9th king of Bangkok) and his wife concerning Buddhism. These inappropriateness might seem to be of little importance to those who do not believe in spirituality but for those who regard spirituality of the people as the most important factor to drive the society to prosperity or disaster, these mistakes are not at all trivial and have to be realized and corrected (if possible) as soon as possible for the sake of all the people and for king Bhumipol himself (especially in his afterlife).
1. Between October and November 1956 he was ordained as a monk in Dhammayoot sect for 15 days. During that time his wife, queen Sirikit, acted as his representative on the throne so she has received the honor and the title ‘Boroam Rajinee-nart’ or ‘the great queen who is the refuge of the people’ since then. This honor also has heightened the status of all his children born with her. The monk who was the Upajjha (the father who gives birth in monkhood) of the king was the topmost head monk (Sangha Raja) at that time who was in Dhammayoot sect. The fact is that one of king Bhumipol’s eyes had been blind from a car accident in Switzerland before that time and everybody knew that. There is a rule stated clearly in the Vinaya Pitaka known by all learnt monks not to allow the person who is blind in one eye to be ordained. If king Bhumipol only wanted to honor his wife and children and cared about saving the genuine practice of Buddhism in Thailand as the whole he should have been ordained in Mahanikaya sect where monks’ rules are not seriously practiced instead. His temporary ordination in Dhammayoot sect has reduced the standard of the practice in Dhammayoot sect not heightened it as someone might has thought, which has also diminished the standard of practice in Buddhism so is its life in Thailand as the whole.

2. After king Bhumipol resigned from being a monk he usually solicited the King’s instructions to the government officers on many official ceremonies or meetings. The main points of those instructions were obviously closely imitated the teachings of the Buddha which, I believed, were known by all average secondary schools students or monks. Anyway king Bhumipol has never referred to the Buddha’s teaching even the least as the origin in any of his royal instructions. For decades some of those royal instructions have been displayed in many government office buildings, schools, parks, police stations, many public places, etc. with all the credit of those teachings given to the king only. Those who do not care much about those instructions may think that it is all right. But those scholars who have some standard education abroad will find that it is a kind of plagiarism and some serious religious scholars might even find it a kind of blasphemy (in the Tripitaka the people who commit this kind of thing are called ‘those who steal the teaching of the Buddha’).
3. For the past 3 decades the installment of the pictures of king Bhumipol (and queen Sirikit) his emblems, and his flags have increased tremendously in numbers and the length of time (now turn to be all year round) displayed in all places in Thailand including in many Buddhist monasteries. I still remember when I was young, Buddhist monasteries were the places that all our worries and attachments in anything would disappear and we would feel calm and peaceful whenever we walked in. Now they are the places that instill us with monarchism (monarch idolatr y), nationalism, and, unavoidably, militarism whenever we walk in (by perceiving their atmosphere). Also nowadays monks in every Dhammayoot monasteries (maybe also in Mahanikaya monasteries) have to recite an addition 1 - A4 – paged mantra to praise and give the merit to king Bhumipol exclusively at the end of the daily mantras recitation both in the morning and in the evening. I think the heart of Buddhism is Nibbana or Detachment (to free our spirits from any attachment) so it should be very inappropriate or illegal to use Buddhism or the Buddhist monasteries to instill monarchism or Nationalism to the people or to the monks.

4. Since 1982 the bicentenaries anniversary of the establishment of the Chakkree dynasty and Bangkok as the capital of Thailand (Siam) the translation of the Tripitaka to Thai language has been much elaborated with royal vocabularies in the same level as that is used when well-learned officers speak to the king or the member of his family in official ceremonies. In the former time the royal language used in the Thai translation version of the Tripitaka was only in the leisure level since there is no royal vocabulary in Pali language and there are many other monarchs besides the Buddha in the stories in the Tripitaka. This change should more or less increase the instilment of Monarchism to those who read the new version of the Thai Tripitaka. I think it is inappropriate to modify the Buddhist most important literature only to help promoting the monarchy since it will shorten the life of Buddhism in the (not so) long run (since it ties Buddhism with something more easily fallible). (The Thai governments have also tried to instill Monarchism to the Thai people especially the youth by using official royal vocabularies in movies and TV
series even in those from foreign countries such as South Korea, China, etc.)

5. Once (about 10 years ago or more) there was a making of some numbers of small Buddha statues to promote the queen with the name which more or less sound like ‘Buddha Sirikit’. Thailand has been known to be a Theravada-majority country. Referring to the Theravada Tripitaka, the summa Buddha cannot be a female. So to name the Buddha statue with a female name is very inappropriate in Thailand even though that female name is the queen’s name. Moreover, real Buddhists (not half-Buddhist-half-Hindu) believe that the king, even if he was the real turning-wheel monarch, could not be compared with the summa Buddha, no need to say anything about his queen. Also to put the large emblem of king Bhumipol at the topmost over the entrance of a monastery, I think, is inappropriate by the same reason. To put the picture of king Bhumipol and/or any of his family members over (head) any street, I think, is also inappropriate. The king is still a layperson while those who use that street can be monks in any religion who practice chastity. Moreover, even though they are ordinary laypeople, I believe, most of them do not like to be underneath the picture of any layperson as the sign of submitting themselves to be dominated by that person.

6. Since 1982 especially after the ‘Black May’ incidence in Bangkok in 1992 King Bhumipol has been promoted to be respected by the Thai people highly and increasingly by the Thai governments through all media, education institutes in all levels, monasteries, medical institutes, military institutes, police stations, etc. in Thailand besides the fact that his pictures have already appeared continuously in wall calendar and the place of reverence in almost every household. The promotion of the king’s importance by the government has been undoubtedly far beyond the promotion to make the Thai people respect any religion or any spiritual leader who practiced chastity or the people’s own parents. Considering that the king has not been able to clear himself from many criminal killings, his political conduct has been known to be highly inappropriate, and he is just a layperson I considered this as the blasphemy that the Thai
governments have committed against all religions that have many followers in the country, and the Parents institute and Chastity which are even holier than any religion.

“To pay respect to a worthy person is a good thing,
but to pay too much respect to an unworthy person will destroy ourselves eventually.”

Me think

Mahanikaya, Dhammayoot, Dhammakaya, and Santi Asoka

There has been an effort to combine both Mahanikaya sect and Dhammayoot sect in Thailand together since there has been only one topmost head monk in Thailand at a time. Moreover, the nonconforming Dhammakaya cult in Thai monks’ community which teaches the technique to attain Nibbana quite different from what is said in the Tripitaka has grown bigger and stronger when years go by. Moreover, the dispute between the Thai Great Elder Monks Association and the Santi Asoka cult whose followers, both monks and laypeople, are required to practice Vegetarianism 30 years ago has not really been satisfactorily solved yet by Santi Asoka’s viewpoint, even though nowadays Santi Asoka followers have lived in peace with the Thai Great Elder Monks Association since its leader turned to pro-Monarchy policy (contrary to the past).

I think all of the problems said above could be solved if we, Thai Buddhists, accepted that it is impossible to have only 1 similar-viewpoint-monks community (Sangha) after the death of the Buddha. So Mahanikaya and Dhammayoot should be ruled by their own Sangha Rajas. The Dhammakaya cult and the Santi Asoka cult should be free to practice according to what they believe and propagate their beliefs to the public in the peaceful way. The only occasion that the government can (and should) interfere is when their leader(s) or any of the monk followers was (were) likely to have broken any of that 4 underlying taboos (i.e. having sexual intercourse, killing human, stealing or bribery, obviously lie about attaining enlightenment or obtaining supernatural ability). Also there should be a national committee to retranslate the Pali Tripitika (not include Atthakatha) only the Sutra and Vinaya parts into Thai language by not using any royal vocabulary or using it the least as possible to
be in the same tone of feeling when being read as in the Pali version and make it available to be owned by any household the same as the Christians do with the Bible.

**Conclusions**

1. Monarchism has polluted Buddhism right after the death of the Buddha and its influence on Buddhism in Thailand has been continually increasing until nowadays.

2. When Buddhism is used to support Monarchism it will then be also used by the monarchs to support militarism as have been proven to be true many times in the Thai history since the time it received Theravada Buddhism from Sri Lanka in the late 13th century.

3. Many brutal warlike kings in the Thai history established themselves as the protectors of Buddhism or the Bodhisattas.

4. There are 2 official Buddhist sects in Thailand, the former Mahanikaya and the newer-formed Dhammayoot nowadays but there is only one topmost head monk (Sangha Raja) who comes from one of the 2 sects but rules both sects. This has been the inappropriate tradition formed about a hundred years ago by the 5th king of Bangkok.

5. In the essence both Mahanikaya and Dhammayoot have the same philosophy and practice the same rules but the monks in Dhammayoot sect practiced the monks’ rules much more seriously than the monks in Mahanikaya sect in the beginning of the establishment of the Dhammayoot sect.

6. Those Dhammayoot monks in the northeastern part of Thailand who did not involved with easy life and honor given by the king have formed the forest dweller faction which 2 of the most respectful ones were Sao Kantasīlō and Maan Bhūridattō whom many people believe that they were arahants.
7. The thing that has degenerated Mahanikaya monks the most, I think, is the lack of the intention to attain detachment and the earnest effort to follow the monks’ rules.

8. The thing that has degenerated Dhammayoot monks the most, I think, is the lack of understanding the meaning of Nibbana (it is the detachment from everything in the present moment not the eternal extinguishment of our unique self-awareness) and the honor especially that given by the king.

9. There should be 2 Sangha Rajas in Thailand; one for the Mahanikaya sect, the other one for the Dhammayoot sect.

10. The Pali Tripitaka should be re-translated into simple Thai language without any royal vocabulary. The new-translated Sutras and Vinayas should be made available to be owned by any household to be studied by themselves the same as the Christian do with the Bible.
Chapter 5  Monarchism and the natural environment in Thailand

“Good people will be recognized by the fact that they will not tell their good deed if not being asked and will tell it only scantily when directly asked, while they will tell someone else’s good deed even though not asked and will tell it profoundly when directly asked.

On the other hand, evil people will be recognized by the fact that they will tell their good deed even though not asked and will tell it profoundly when directly asked, while they will not tell somebody else’s good deed if not asked and will tell it only scantily when directly asked."

Good people will be recognized by the fact that they will tell their own fault even though not asked and will tell it very profoundly when directly asked, while they will not tell about somebody else’s fault if not directly asked or will tell it only scantily when directly asked.

On the other hand, evil people will be recognized by the fact that they will not tell their own fault if not asked or will tell it very scantily when directly asked, while they will tell somebody else’s fault even though not asked and will tell it profoundly when directly asked.”

The Buddha’s words

“The king of Mara craftily never praises himself even a bit to the public but does it profoundly through his servants (including the media controlled by his servants) and sometimes by his consort and his children. He also never blames or says bad words to his opponents openly in the public but uses his servants to do this job instead. So he is always looked clean, righteous and noble. This is how he can win the hearts and stand on the heads of many good people in the country.”

Just a fact in Thailand concerning the above Buddha’s words
“Most of the times good things are born out of evil things and evils things are the results of consuming or attachment to good things. So if we do not place the spiritual liberation or freedom to be our first priority, it is usually impossible to differentiate between virtue and evilness.”

“Dictators all over the world (I believe) make use of the fact that nobody want to be evil people by saying only the bad side of some things or of some people else so they can finish all the controversial big land and water resource development projects that democratic governments can hardly do and receive the popular praise from the good side of those projects.”

Anonymous

I think it is a very big pride for every be-called king or queen or any ruler to be able get the credit from the people as having helped the country’s land development (including water resource development) for living and agriculture, especially in Thailand where the word ‘king’ in Thai language has the meaning ‘the Lord of the earth’. A successful big scale land and water resource development project with permanent constructions (i.e. dam, etc.) will supposedly win the deep popular reverence toward anyone who is credited as its initiator for generations as long as those constructions endure. However the main drawback in every big scale land development is that it cannot be avoided that some people and some natural environments have to be sacrificed. Besides, it usually consumes big country’s budget which will force the government to borrow money from some other country or the World’s Bank which will increase the country’s public debt which will, in turn, create a lot of hardship to the low income people who are the majority of the population. Usually this is the biggest problems that have aborted almost all big scale land and water resource development projects right from start especially in time when the country was ruled by a democratic government. Since besides the environmentalists and the people who had to sacrifice their dwelling places, the opposite side (to the government) politicians together with their allied media would fight with their teeth and nails not to let that project to happen lest their opponent (the government) would gain the permanent popularity. (This is
really one of the most serious problems in Thai politics – Thai politicians’ spirituality has not developed enough yet!) The result is almost all the big scale land and water resource development projects in Thailand have been done or successfully initiated only in times of militaristic dictatorial governments with giving the merit of those projects only to the king’s credit, and later, the king himself have initiated many medium size land development projects with their helps (those dictators were not interested in the credit to be the country’s land developer and they had to raise the king highly to justify to the people their illegally seize of power). Anyway later in (so-called) his reign the king having more confident in himself and the overwhelming popularity that the people have toward him for a very long time has initiated big land and water resource development projects even in time of (semi) democratic governments. It is expectably to be problematic since all the people who worked with those projects and the media dared not say anything against those projects or report the grievances of those who suffered from the bad side of those projects. It is also difficult for any outsider to make decent analyses about the worthiness and the extent of problems that those projects caused due to many required information cannot be found from the internet or easy-to-access publications. Moreover the official brochure-type information shown in the internet conventionally cannot be totally trusted. (I believe that every big scale land and water resource development has both good results and bad results which each type will add up to almost the same weight when considered in as many aspects as possible.)

Anyway, I think that the true biggest problem concerning the big scale land and water resource development projects is that not only the king or the government or the people living in that project area but also all the people in the country are not the real owner of the country’s natural resources (In fact humans are not the owner of the nature but belong to the nature instead.); no one(s) has the right to deploy it until it affects the overall living beings not only human but also animal and plants to have to abruptly adapt themselves tremendously or face distinction. This idea is of course an ideology; in practicality we should get the consent from, and be sure to have enough potential to provide the fair compensation for, all those concerned with the negative effect of that project as much as possible with equal respect regardless
of their social, economic or education inferiority, and the extensive study about overall effects in the long run on the environment and the spirituality of the people affected by the project in various aspects (i.e. some people may lose their land they use for earning their living so they have the tendency to trespass the remaining preserved area somewhere nearby, the project may be too costly and create too much public debt which will cause hardship to the majority of the people in the country, etc.) should be adequately studied before that project starts. Actually all big scale land and water resource development, I believe, customarily has to have enough trust-worthy preliminary studies about the comparison between the expected good effects and the expected bad effects to show to the money lender to be able to borrow the money for the project. The problem is, I believe (again - Do I have the right to believe twice in one paragraph!?) if it is the king’s initiative project the good effects tend to be overestimated while the bad effects tend to be underestimated. This prejudice is done both consciously and subconsciously by almost every government officer in Thailand where Monarch mania rules the popular spirituality.

**CASE STUDY I: The Thai monarchs and the building of some important dams in Thailand**

“The conspicuous evidence might not be enough to convince someone to reach a conclusion but it cannot lie.”

Anonymous

“If we think and want to do something that will be beneficial to the whole we should not think and do it alone.”

Many people have said this!

“If someone who is very influential and powerful behaves oneself as to be regarded as much superior to all and is known by all his/her fellows to be as such, then whatever that one thinks that one will think alone although that one might consult with many of those fellows.”

Does the reader agree?
## TABLE 1. SOME IMPORTANT DAMS IN THAILAND

<table>
<thead>
<tr>
<th>Name</th>
<th>length (m)</th>
<th>height (m)</th>
<th>Volume (10^6 m³)</th>
<th>Area (km²)</th>
<th>years built</th>
<th>head of government</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Chao-Praya</td>
<td>237.5</td>
<td>16.5</td>
<td>-</td>
<td>-</td>
<td>1952-1957</td>
<td>Gen. Plaek</td>
<td>1</td>
</tr>
<tr>
<td>5. Sirindhorn</td>
<td>940</td>
<td>42</td>
<td>1,966.5</td>
<td>-</td>
<td>1968-1971</td>
<td>Gen. Thanom</td>
<td>5</td>
</tr>
<tr>
<td>10. Pasak Jolsid</td>
<td>4,860</td>
<td>31.5</td>
<td>753</td>
<td>~141*</td>
<td>1994-1999</td>
<td>Mr. Juan</td>
<td>10</td>
</tr>
</tbody>
</table>

*estimated from a satellite picture with the error about ±5%

Note 1. This dam has been built across Choa-Praya River to control the flow rate of the river (no reservoir).

2. Formerly named ‘Yanhee Dam’ then changed to the king’s name.

3. The king’s first born princess’ name (Formerly named ‘Nam Pong Dam’)

4. The queen’s name (Formerly named ‘Pa Som Dam’)

5. The king’s mother’s name

6. The prince’s name (Formerly named ‘Khoa Laem Dam’)

7. The king’s 3rd born princess’ name

8. The king’s last born princess’ name

9. The government claimed that it was built to honor the king’s 60th birthday and 40 years on-throne jubilee (lapsed by 1 year) and the king gave its name, meaning ‘the light of the king’.

10. The government had changed 3 times during the construction of this dam, but it was finished in the time of the same prime minister (leading political party in the government) as it was begun with. The king gave the name to it means ‘Pa Sak the holy river’.

After King Bhumipol ascended to the throne in 1947, after the still-mysterious gun-shot death of his 6 months – in action brother king, Ananda, Thai politics has been mainly ruled by pro-monarchy militaristic dictatorial government, starting from Gen. Plaek*(*means “queer” ), Gen. Srit*(*means “build” ) and then Gen. Thanom*(*means “preserve” ) with some short-lived civil-headed governments in between (These 3 guys ruled Thailand altogether for approximately 30 years). Some time more than a decade after his ascension, in time of Gen. Thanom, the king began to show the people through the media especially the radio broadcasting and television that he and his wife (the queen) really cared for the people who lived in the countryside especially in the northern part of the country by visiting them very frequently (most of the time by helicopter) and soliciting many royal agricultural-concerned projects to help improve their living condition. It also was the first time that every household had at least a transistor radio, and T.V. broadcasting was for the first time introduced to Thailand so his propaganda was very successful in all over the country since almost everybody paid a lot of attention to radios and televisions (nowadays they also make the propaganda through the internet) and everybody was acknowledged about the king and the queen’s concern about the betterment of the people in the rural area especially the king’s interest, initiation, involvement and management of the country’s natural resource for the benefit of the low-income farm-dwellers who live in the countryside. That was also the time that the illegal communist party was formed in Thailand and began to make some ambushes to the government officers especially in the north-eastern, northern and southern parts of Thailand. So the dictatorial militaristic governments who claimed to protect the king’s sovereignty as their first priority had to and were willing to support the king by all means. That included giving the king specialists, vehicle, budgets and man-hour both directly to the king and in the government side (especially from the Ministry of Interior, the Ministry of Agriculture and Irrigation and the Ministry of Defense) to support the king’s visits and projects, also controlling the media to always
report with reverence and appreciation all the king’s land development and water resource projects. The king himself has shown special appreciation in dam building. Right after World War II, Thailand was regarded as an underdeveloped country, somewhat molested by the war, whose population mainly were uneducated farmers in the countryside. Then in 1952, the first modern dam, Chao Phraya dam was begun to be built, with the loan from the World Bank, for irrigation purpose in Thailand. After that, in 1953, the first curved dam for electricity-producing purpose, Yan-Hee, was begun to be built in Thailand. At the time of its construction it ranked very high of its kind on this planet so (I think) the king could not resist the temptation to change its name to be his name. (Now it has dropped to be the 8th biggest of its kind on this planet, but 8 is still the good number for fame, remember?) After that some time later he and his wife and his first born child went to open the same kind of dams in the northeastern area. With the deep love in his first born child he gave his first born child’s name to be the name of that dam. Then he realized that his wife might feel de-importance so the next important dam built was renamed after his wife’s name. Then he thought about his remaining daughters so he named 2 more important dames after his remaining 2 daughters’ names. Naturally after a man thinks of his daughters and his wife, he will then think of his mother as the next person. So the next important dam he named it after his mother’s name and then he had the time left to think about his son so he named the following important dam after his son’s name so all his family’s members’ names were used (but why not his father’s and his elder brother king’s is still a mystery to be tackled by those who are interested in this stuff! – So the naming of important dams in Thailand, I think, partially is a story of a man’s love of his family more or less.). So the dynasty especially the king has received the reputation from Thai people that he is blessed with the divine-like power to make Thailand have many all-benevolent dams. His real power to make him able to achieve this is, of course, all the dictatorial militaristic governments.
CASE STUDY II: The ‘Ra-Sri-Slai Dam’ and the ‘Pa Sak Jolasid (not Jurassic) Dam’

“Most of the times overly reverence or blame is caused by ignorance or actually is only politics (brain-washing).”

“If someone tells or shows us only tremendous amount of benefits or only tremendous amount of evilness of a thing then we can be sure that that one has not told or shown us all that we should know or see about that thing yet.”

“No one can get something for nothing. We cannot get huge benefit without our own or someone else’s sacrifice. And for the humanity as the whole beside our own effort that we have to sacrifice to reach our well-being it is also, as well, most of the time the natural environment which we might cheat ourselves that we really care about but not really indeed.”

“Force someone to do something benevolent, and then enjoy receiving the fame and reverence of being the leader and the initiator. This is unmistakably the behavior of the king of Māra.”

Anonymous

“If we are grateful only to one person or one thing, then we are ungrateful to all the rest which actually shares the much bigger part in helping us.”

I have said this, and I will say it again!
Figure 12. Pa Sak Jolsid Dam – The aerial shape of the lake, the spill water way, and the middle of the lake in a dry seas

Figure 13. The water level in the lake (light blue curve) measured weekly since Jan 1 – Nov 3, 2014

The lowest pink dash line is the level of no flow from the lake (when the lake contains about 3x10^6 m^3 of water)

The blue dash line (8 meters above the pink dash line) is the designed volume of the lake (735x10^6 m^3 of water)

The red dash line (9 meters from the pink dash line) is the maximum volume of the lake (960x10^6 m^3 of water)
Figure 14. There are times when the water spills over the edge of the lake and floods the surrounded area.

The golden period of dams building in Thailand was thriving between 1952-1973 when adequate studies for the negative effects on the environment and the society were not required to make full public awareness to get the public acceptance since the governments were all militaristic dictatorial, besides they gave the credits of building the important dams to the monarchs by letting the king name those dams after his, his wife’s, his daughters’ and his mother’s names (as said in the previous topic) which almost all of them have been cited every time during the daily weather and water levels report and forecast broadcasting through radios and TVs and also on newspapers. So the public have gradually accepted those dams as all-benevolent and indispensible-once-existed, the same feeling as they gradually have toward the king and his family. This golden period however
almost ended in October 14, 1973, when the decade-long militaristic dictatorial government led by Gen. Thanom was ousted by the uprising of many universities’ students in Bangkok. After that Thailand had suffered high political instabilities for a couple of years which ended up with the top military commanders ruled the country again by establishing some proxy governments. Then, in the time of the government led by Gen. Griangsak, the king (finally) had the chance to (re) name an important dam after his son (the prince)’s name. Then, in 1980, Gen. Prem, the king’s right hand man, came to be the prime minister of the country by the king’s influence (He did not officially participate in any political party or any general election). What Gen. Prem had done during being the prime minister of the country is to secure the king’s status as the true lord of the Thai armed forces by selectively promote those who he preferred to receive important positions in the armed forces especially in the army during his long stay as the prime minister and the head of the country’s armed forces. He also promoted the king to receive the public attention much more than before by using the state’s media, and imposing the policy of ‘ever totally royal to and give the high honor to the king to be the first priority’ to be adopted by all government officers, both civil and military. Budget and manpower of the armed forces especially from the army were mainly deployed to support the king’s projects which then increased from a couple of hundreds to a couple of thousands. Then in 1988 there was a general election with resulted in a civil government led by Lt. Gen. Chartchai (leader of Chart Thai Party) as the prime minister. This civil government had initiated many water resource development projects for agriculture in the northeastern part of the country. Anyway none of these projects had been carried out since the government was aborted untimely by a coup in February 1991. However the leader of the coup (Gen. Soonthorn) did not want to be the prime minister himself so he made Mr. Anan, a royalist businessman who sided with the Democrat Party, the opposite political party of the just overthrown government to be the
proxy prime minister. Finally in April 1992 there was the general election and it turned out that the allied political parties of the government before the coup were elected to be the government again. Then the Democrat Party began to use evil technique (They are really master of political evil techniques!) to get rid of Mr. Narong, the head of the leading party that would then form the government by accusing that he was blacklisted by the US government not to be allowed entering the USA concerning drug smuggling so he must not be promoted to be the prime minister of Thailand at all cost. The Democrat Party also aroused the public sentiment (especially in Bangkok) about not let anyone who has not been elected (by the general election) to be the prime minister which then was taken very seriously by Mr. Charmlong, the head of an allied political party. So it could be seen obviously that the prime minister according to these 2 conditions must only be Mr. Juan, the head of the Democrat Party, which ranked the second in the just passed general election, then. Finally, the result was the “Black May 1992 event” which resulted in 55 official dead, some hundreds ever lost people, some burned-down-to-ash buildings in Rajadamnern Avenue, the ever-strongly divided political viewpoints among Bangkokians, the untimely extinguishment of a rising-star politician along with his political party (Mr. Charmlong and his Palang Dham Party since he was regarded as to be mainly responsible for the happened violence) and also the king’s heroic speech and the increase of his power and reverence after that.

After the Black May incident there were 2 more proxy governments of influential royalists and military commanders for the following 3 months period. Then there was a general election in late September that same year. Then the Democrat Party, by the public sentiment to be clean from the bloody incident, won the maximum score and could be the core party to form the government.
There have been droughts and flooding occurring now and then in the northern and the central part especially the once in a few years floods in the central plain usually flooded Bangkok also even though dams have been built across all the branches of Chao Phraya river except Yom river [They say to preserve the last biggest teak forest of the country (if it has still existed!) to lessen the degree of the drought and the flood in the northern and the central plains. But in Pa Sak River a 500 km-long river east of Chao Phraya River that join the Chao Phraya River in the central plain there was still no dam across the river then. Usually the initiation to construct a dam in the country has been the responsibility of the Irrigation Department. Theoretically, if the worthiness and the possibility (i.e. does not cause too much environmental or social problem, the ability to find enough budget, etc.) is obvious from the paper works even big project normally should be granted by the committee of the ministers whether the government is democratic or militaristic dictatorial. Anyway so far from my memory until 1989 big water resource projects (building big dams) had never formed in this way or any other way in the past democratic governments. Then the committee of ministers in Lt. Gen. Chartchai (a government from a general election) made the outdoor meeting session in a northeastern province (Khawnkaen) to discuss about developing water resources for the overall northeastern part of the country which had the Ra-Sri-Slai Dam as one of the set of dams to be built at a location upstream of the Moon River, the 2nd longest and most important river in the northeastern part of the country. Even though Lt. Gen. Chartchai was ousted at the midterm by the coup in 1991, Ra-Sri-Slai Dam was constructed in March 1993 and finished in October 1994. Additionally, Park Moon Dam, the dam built across the Moon River near the mouth of the river where it joins the Thailand - Lao boundary Mekong River, for electricity producing and providing water for irrigation which had been surveyed and studied with the help from the French government since 1968 was begun to be constructed in 1990 in time of
Chartchai’s government and finished in 1994 also in time of the government lead by the Democrat Party (Mr. Juan). However when these 2 dams were finished and used, it was the first time that there was a lot of people, backing by the media, who received the negative effects (i.e. flooding, etc.) from the (those 2) dams (were organized and) coming out demanding a large amount of compensation from the governments and made the demand to ever fully open the (those 2) dams (not to put those 2 dams in use) and a lot of self-claimed scholars coming out (through media) describing that a lot of problems from those 2 dams happened because the lack of adequate preliminary honest survey and research for the effect on the environment and people’s life before the dams were built. And, if I do not misremember, the court allowed, at least, the total opening of Ra-Sri-Slai dam to drain all the contained water for a while to cool the disputation. This thing really discredited the (civil) government who had initiated the projects instead of bringing praise or popularity unlike that which always happens with the monarch.

Anyway on the eve of the king’s birthday December 4, 1993 about a year after the Democrat Party led by Mr. Juan had won the popularity from the people in the general election and formed the government after the bloody ‘Black May incident’, the time when the public’s reverence toward the king was at the peak, in the assembly of head government officers (led by Mr. Juan) and royalists at the king’s palace, which had been created to be an important tradition to be performed and broadcasted yearly in time of Gen. Prem, the king showing his concern about the frequent flooding in the central plain especially in Bangkok expressed his wish that a dam be built across the Pa Sak River to help lessen the drought and the flood in the central plain downstream including Bangkok. Right after that the government asked the Irrigation Department to study the effect of making the dam on the environment which the Irrigation Department gave back the effect-to-the-
environment report in only 2 months claiming that the king had told the Irrigation Department to make such studied since 1989 (also in time of the civil government led by Lt. Gen Chartchai). 2 months after that, in May 1994, the government launched the Pa Sak Dam project; the construction began in December 1994. Anyway by July 1995, along the construction, due to some political difficulties Mr. Juan dissolved the parliament (more than 1 year before the due time). However, the Democrat Party was not elected to be the government again until the end of 1997 a short time before the dam was completed in the middle of 1998 and named by the king ‘Pa-Sak Jolsid Dam’. Since before completion this dams has been increasingly widely promoted by the media to be the special gift from the king to the people to help solve the chronic drought and flooding problems in the central plain, created more area for agriculture, providing local fresh water fishery business also giving the people a superb lake national park for tourists and recreation with no environmental or any social problems with the local people. It is like the media have illustrated how the king’s initiate dam building project is quite different (much better) than that which is not. I think this is more or less a delusion since:

1. The king or the head government officers have never designed the details concerning irrigation aspect of a dam (i.e. the exact location, the capacity, the shape, the concerned irrigation system, the survey of the environmental effect, etc.). They are done or responsible by the Irrigation Department, the Ministry of Agriculture and most of the time together with the Electricity Production Organization of Thailand and the Ministry of Energy. The Ra-Sri-Slai Dam, the Park Moon Dam, the Pa Sak Jolsid Dam and any other dam that has been built in the country has been worked out in details and approved by the these same organizations.
2. Pa Sak Jolsid Dam and Ra-Sri-Slai Dam are built across a river situates on a plain so they face the fundamental problem about having to have big flooded area to used as the reservoir (or else they have to dig deep into the ground) and the trading off between the capacity of the reservoir and the flooding area upstream. If the capacity of the reservoir is big the efficiency of the dam to help lessen the flood and the drought downstream is high and the flooding area upstream tends to be controllable (small). If the capacity of the reservoir is small the efficiency of the dam to help lessen the flood and the drought downstream will be very limited and the flooding area upstream tend to be big (The Ra-Sri-Slai Dam has the surface area of the reservoir 18.11 km², while Pa Sak Jolsid Dam has about 141 km²; on the other hand, the capacity of the reservoir of Pa Sak Jolsid Dam is 960×10⁶ m³(max.) while Rajjaprapa Dam has the surface area of the reservoir 185 km² but has the capacity of 5,639×10⁶ m³). When a dam is built on a plain, besides a lot of trees, vegetations and wildlife that have to be sacrificed to clear up the space to be used as the reservoir, the flooded area to be used as the reservoir is usually used to be the dwelling area, or the going - and - gathering area, or the hunting - for - living ground of some people more or less. Those people are also human like us (i.e. born naked, have sexual morality as the first priority, respect their parents, love and take care of their children, die bare-handed, etc.) So it is very unrealistic to assume that it is the area that nobody lives, so no consideration (compensation) in this matter is required.

3. Pa Sak Jolsid Dam has been so highly promoted and adored by the media that most people (including me used to) think that it would considerably alleviate both the drought and the frequent floods in the upper part of the central plain down to Bangkok and the vicinity. But when looking at the concerned data this is very unlikely since the amount of water in Pasak River flowing down to Chao Phraya River annually is accounted for only about 8-9% of the total amount of water in Chao Phraya River and the full
capacity of the Pa Sak Jolsid Dam is accounted for only about 6% of the capacities of all the dams (including itself) upstream Chao Phraya River added together. The continual once-in-a-few-years big flooding in the central plain and around Bangkok’s vicinity even after the dam was built, especially in 2011, was a good proof.

CASE STUDY III: The King’s “Monkey’s Cheek” projects and the effects on the environment and the people’s spirituality about greed and respect to Nature

“The only thing that all Great Teachers such as the Buddha and Jesus have given to the people is to make the people have the right spirituality about nonattachment (non avarice) and respecting (humble toward) the Nature (not abuse, not take it to be personal possession including not take advantage of our neighbors) – (according to whether the reader is a Buddhist or a Christian). The most evil thing that the king of Māra (Satan) tries to make the people adopt as their spirituality is greed and the feeling that we are the master of the Nature (including the attitude that we are superior to our neighbors so we should dominate our neighbors for the sake of their benefits) so the people will eventually be greedy, arrogant (self-deluded) and lack of sympathy toward the Nature and worship the king of Māra highly as their spiritual leader while unconsciously (not realizing) bringing big troubles to the environment and themselves.”

Does the reader agree?

I think King Bhumipol himself has realized for some time already that the Pa-Sak Jolsid dam cannot help alleviating the once-in-a-couple-of-years big flooding in the central plain and around Bangkok vicinity much so he has introduced the idea to use some large bottom-of-the-bowl like low areas adjacent to the Chao Phraya River in the lower central plain as the places to temporarily receive the sudden big flow of water from Chao Phraya River during the flooding season [usually between October – December when many depressions or (the tails of) typhoons originated near the Philippines, in the Pacific pass the northeastern, the north and the central parts of the country]. His idea is that these areas will be intentionally flooded yearly for 2-3 months then the excessive water will gradually be drained to the sea. He has coined the word “Monkey’s cheek” to call these areas and spoken about it many times in the customary yearly gathering at his palace in the eve of his
birthday. It is customarily known that this is the usual way for him to tell the government to work out his land and water resource development ideas. Anyway there are a lot of problems concerning this idea. The main problem is these areas have been used as rice field or some plantation and dwelling places of people for hundreds of years. If they are flooded yearly or once in 2-3 years even for a few months a time they will be no more suitable for many plants (especially big trees) and for the people to live. (We have to concern about the mental health of the people also; should not think that all the people’s mentality will be OK once accustomed to the problem.) Anyway, almost all governments have to do something about the king’s ideas especially those expressed to the public more or less at least for their own political security (or else they will be attacked heavily by the opposite side or the overwhelming royalist media). I do not know whether there has been any big piece of land that has been officially taken to participate in this project but many roads that go parallel with the Tha-Chin River, a river runs down to the Gulf of Thailand (approximately) parallel to Chao Phraya River in the lower central plain, have been rebuilt to make them as the dams to make the area from the roads to the river be ready to receive excess water from the Chao Phraya River (via the canals system) acting as the “monkey’s cheek”. Before all the king’s projects started in the northern part of the country decades ago there had never been any lengthy yearly flooding in this area. But once the king’s initiated irrigation projects has increased in number through decades the yearly flooding in this area began to occur and has increased more and more both in quantity and in the length of time. This area is the early important settlements and communities of the country. There are still a lot of communities, monasteries, houses, rice fields, etc. The rebuilt of the roads as dams paralleled to the river has made this area more subjective to bigger and longer flood (than before) which already has a big psychological impact on people living in this area. Many have changed or quitted their former agricultural or other businesswise occupation, their children are no more interested to live in the area, and their lands have decreased in value. I have heard someone told that the king used to say that some ones have to sacrifice for the benefit of the whole. But the basic rule is that no one can force someone else to sacrifice; it has to be voluntary.
Moreover, I think, the king is not a worthy person to say such statement if he did really say so.

One of the main reasons that make the flood to be more frequent in the central plain and around Bangkok’s vicinity is because water have been kept by many big dams in large quantity upstream the Chao Phraya River year round to provide the possibility for year-round farming in the northern part and the central part of the country. Now the growing of rice has been able to be done year-rounded in many areas especially in the central plain. With the modern rice species (the fastest crop-yielding, as far as I know, is 75 days), chemical fertilizers (especially Urea), insecticides and herbicides along with gasoline-or-diesel-consuming farming machines, rice are grown almost 4 times in a year but with less profit per time to the farmers (due to the increasing cost of the gasoline, diesel oil, chemical pesticides, herbicides, chemical fertilizers, but decreasing price of the chaffed-grains) and more pollution to the environment especially the ground water (the water in the rivers, canals and ponds in the lower central plain has been known not suitable to be used as potable water for decades). Farmers sell their product as grains of rice with chaff with the average price 8 baht (1USD ≈ 35 Baht) a kilogram but they have to buy the rice from the shop to put into their rice cookers no less than 30 baht a kilogram. Averagely, for every guarantee price of the rice grain 10,000 baht a ton, a farmer will receive 3,500 baht, the mill will receive 1,500 baht (for drying the grain to the standard humidity contained), the gasoline, diesel oil, fertilizer, herbicides, pesticides sellers together with the casual hired farm workers will receive 5,000 baht. Usually the average product is 0.8 ton/rai ( 1 rai = 0.4 acre) in 4 months, so a farmer have to own and grows rice on the land about \[
\frac{40,000 \times (10,000/3,500)}{8,000} \approx 14 \text{ rai}
\] to have the net income about 10,000 baht a month (which is the typical salary for a low(est) white-collar worker in town. However, a farmer in Thailand who owns 14 rai of rice field I think, should be considered the typical a nuclear-family farmer and likely is both the land owner and worker of his own rice field. However, nowadays the income only 10,000 baht/month is barely enough to raise a family with 1-2 children in a heterogeneous community, so most farmers who own the land want the product from the field to be as much as possible by trying to grow rice as
many times as possible in a year with less and less concern about the deteriorating condition of the ground. In the case of the farmers who have to rent the land to grow rice the situation is worse since they have to get more income to pay for the lent while the hired casual farm workers usually never care about preserving the natural environment at all since most of their works is to poison rice fields with herbicides and insecticides. So the farmers’ spirituality has turned to be harsher and harsher toward the natural environment and then, expectably, toward their own human fellows while they produce rice grains more than the demanded consumption in the country yet can barely earn enough to raise their family. The solution of this problem (to increase the farmers’ income and cure the natural environment) as far as I can see is not to increase the production of the rice grains (since it is already over-produced) or increase the price of the on-shelf rice grains (since it will cause suffering to the consumer which is anybody who eats cooked rice) or lower the price of the chemical fertilizers, herbicides and pesticides (since the environment has already been destroyed more than enough) but to take away the profit of selling rice grains from the in-between traders and give to the farmers. That is the price of the rice grains with chaff brought from the farmers from their field (presently, 8 baht/kg) should be increased 2 or 3 folds to be comparable to the price of the ready-to-be-sold-to-the-consumer chaff less rice grains (presently, more than 30 baht/kg). This might be able to be achieved only if some traders sacrifice (all) their benefits concerning rice trading, and the government does the following:

1. Prohibit the production, the sell and the use of herbicides and chemical pesticides [bio-pesticide - EM (Effective Micro organisms) is still allowed] all over the country. Limit the use of Urea. [This will also be applied to the growing of all other crops in the country (i.e. vegetables, flowers, fruits, etc.).]

2. Limit the number of rice growing in a year to be no more than 2 times.

3. Ready-to-be-consumed rice grains have to be separated from other consumer goods which no trader can get much profit from selling them. They should go from the mill directly to the selling shops.
4. Make it the national policy to place the preservation of the natural environment and the people spirituality higher priority than producing excess rice or other crops for export.

5. Urge the people to return to use no-fuel-consumed transportation (i.e. bicycles, tricycles, sail ships, row boats, swimming, balloons, gliders, jumping, roller skates, skateboards, running, walking, crawling or mass transportation (anyway the prime minister and all ministers have to be the good example for the people to follow) to save the country’s budget from importing fuel to compensate with the loss of money from having no exporting rice and to preserve the most important natural environment which is the breathing air around us. [This certainly has to be accompanied with stronger traffic rules and stronger enforcement of traffic rules and the building of the extra lane for this kind of transportation in many roads and not allow trucks to run on small (i.e. 2-laned) roads and after the quality of water in the canal and rivers has been improved!]

6. Establish the national research institute to develop effective bio-fertilizer and bio-insecticide and most efficient way to get rid of weeds in rice fields which will cause no (or the least) harm to the natural environment. (As far as I have experienced there is nothing better than using blunt-tip knives, hoes or scissors accompanying with our diligence which I always lack of!)

7. Entrench the spirit of respecting the natural environment to be second only to respecting one’s own parents (We are not the master or the owner of the natural environment but we belong to and are sustained by the natural environment from birth till death so we should spoil it as least as possible if we cannot avoid doing it.) from the kindergarten schools up to university level to all students in the country. [This should also include entrenching the student to realize the evil effect of using plastic bags and too much detergent on the environment – people will look beautiful if they preserve the natural environment to be clean not because they dress very
beautifully or with very clean and ironed-clothes and make the environment very dirty (Anyway for ladies, enough clothing especially in the public has higher priority than preserving the natural environment!).]

I believe that if we (Thai people in Thailand) have done all these, or more or less alike, things, the problems about farmers and the environment (flooding in the central plain, contamination of poisonous chemicals in water and food, air pollution, etc.) in the country (Thailand) will be really solved considerably.

“We (humanity) owe the natural surrounding for our existence; not the natural surrounding owes us for its existence. So we (humanity) cannot be the owner of the natural surrounding but we belong to the natural surrounding instead. So we (humanity) should treat the natural surrounding appropriately according to this fact.”

“Those who are the masterminds or work in details of any land and water resource development project should not feel so proud since all land and water resource development projects unavoidably incur some negative effects on the people and the environment and spoil human spirituality at least by increasing human arrogance toward the nature.”

It does not sound as great as it used to, but I think it is just enough to be put at the end of this chapter.

[This chapter has no ending conclusions since all topics in this Chapter already have the conclusion either at the beginning or at their endings.]

“I AM NOT MAD; I AM JUST IN LOVE WITH THE NATURE!”

Does the reader think that it’s kind of cute!? (Please consider only the fonts and the colors!)
Chapter 6  Monarchism and public health in Thailand

“To be free from any sickness is the biggest benevolent obtain.”

Buddha’s word

“The biggest physical sickness is hunger.
The biggest spiritual sickness is craving and ignorance of the Noble Truth.”
(Since both of them cause us suffering most of the time throughout our lives)

Buddhism

When lust is quenched, a lot of troubles are also quenched. When the desire for eternal happiness is quenched, the result is only the want for the present moment happiness. When the desire/attachment for/to the present moment happiness is quenched, the result is that that one attains the suffering-proof state.

Figure 15. The quenching of the Spiritual Sickness (picture - from the Internet, wording - Buddhism)

“An apple a day will keep the doctor away.”

An English proverb

“Use grand mom’s money to buy grand mom’s sweet.”
(Provide someone’s benefit using that person’s own expense)

A Thai saying
“While the patient is sick the doctor is looked upon like an angel. Once the patient is cured and the bill is presented, the doctor is looked upon like a dog (no ‘ter’).”

An unofficial Thai saying (reflecting a fact of life!)

“It is always better for the people to prevent their sickness than to cure it (if they can!). But I am not sure that this is also admired by Thai doctors (in Thailand). But for the Thai monarchs and the Thai politicians, I am sure that they prefer the latter because that is how they earn their better (bigger) part of their reverence or popularity.”

Me think

“I cannot imagine us, humans, living a more liberated life than the life that we can easily earn our living without being enslaved by the society (i.e. depending mainly on money, being soldiers or government officers, having a lot of sickness that we have to attach to the state’s Medicare) or destroying the natural environment and the only 2 sicknesses that we have are hunger and old age. In order to be able to achieve this, the people should not attach to their ego (social-class difference) and the high material (economic) standard in their living (spirituality should be valued more than material or comfort ability). There should be little or not so high competition in earning the living and the environment (including air, drinking water, and food) should be bountiful and free from toxic substances. These things cannot happen if they are not made to be the earnest policy of the government.”

Me think

Sickness and the Spiritual Enslavement

It is universally accepted that one’s own life is the dearest thing to that person. I believe that everybody is willing to pay through the nose to save his/her own life from
any fatal or torturing sickness if he/she can afford it. Also as grateful humans, we will feel highly indebted to anyone who appears to care or look after our sickness. So the public healthcare is one of the places where most of the politicians (also the monarchs) who try to establish their ruling dynasty try to permanently dominate in their names or their family’s name by leaving the sentimentally-hard-to-erase legacy such as some public welfare programs (especially for the elder and babies) sponsored by the country’s budget but which them accounted as the essential initiator or establishing some public welfare health care institutions (i.e. hospitals, monks’ hospitals, old age nursing homes, orphanages, schools for disables, medical research centers, etc.) which are named after them (or their family members) or where the atmosphere right from the front gate to any single room is decorated by their pictures (*use grand mom’s money to buy grand mom’s sweet*). If we all acquire the self-curing ability it should be highly supportive for our sovereignty both in earning a living and in spiritual achievement. But that should not be the intention of the ruling monarchs or the government and maybe also some religious authorities. I do believe that we, individually, can prevent and cure ourselves from our own sickness to a considerable extent which will tremendously help us achieve our spiritual liberation both from the political ruling authorities and from the *concrete* ‘almighty God’ [Anyway, I believe in the *abstract* almighty God (i.e. Moralities, etc.) which has some certain limitations.].

In Āyuvatthana Dhāmma Sutra the Buddha told about the 5 dharma’s (factors) that will prolong the lives of those who practice them to the maximum age possible. They are:

1) Notice what is good for our health and avoid exposing to the thing that is not good for our health.

   The thing that is good to our health means food, place (surrounding), activity, weather condition, (type of) people, (type of) emotion (i.e. peaceful, exciting, bewilder, etc.), etc. It is not the thing that we like but the thing that we notice that after we consume it our health improves or does not deteriorate which can be different from a person to a person and if we do not notice we may habitually consume the thing that is not good for our health [i.e. some may like to eat some kind of food even though it makes them unhealthy (i.e. potatoes chips, chocolate, junk food, etc.), some like to play some daredevil sport even though they have been injured by playing it many times, some like to make close friend with those who bring hazards to their lives, etc.]

2) Be medium in consuming those things that are good to our health; do not over consume them.
“In the long run the ‘just enough’ many times will turn to be the best. Usually it is not the topmost (best) of its kind at the first look but only somewhat above the average.”

I accept that it may not sound directly concerning the thing that we are discussing, but does the reader think that it’s kind of cute?!

3) Eat the food that is easy to be digested (i.e. well-done cooked food, ripe fruits, taking time to use our teeth to grind the food in our mouths before swallowing it, avoid tough-to-be-digested food, etc.). Some Buddhists especially those who wrote the commentaries of the Tri Pitaka believed that we all are born with some limited amount of ‘fire-energy’ which is used mainly to digest the food we eat. If this fire energy is used up our life will end. So it is wise to use this fire-energy thriftily by eating only well-cooked (not raw) food and always taking time to use our teeth to crush the food in our mouths to attain the long life. [By the way, if you have lost almost all your molars and the front teeth (like me) and like to eat some ‘Soam Tarm’ (Papaya pok pok) you can do that by ordering the cook to crush it with the crunching bowl and the crunching rod to be like paste.]

4) Make friend with ‘moral (peaceful) people’. They can be many interpretations of moral people. Here, I think, it means those who abstain from the 6 causes of disaster which are 1) Taking liquor, drug or intoxicant substance, 2) Addicted to nightlife (brothels, clubs, bars, disco techs, parties, etc.), 3) Addicted to watching merry-making activities (sports, contests, singing, dancing, movies, plays, etc.) 4) Addict to gambling, 5) Irresponsible to their duty or be lazy to earn a living, and 6) making friend with those who have these said 5 qualities. Moreover, moral people usually value spirituality higher than power, wealth, social prestige, material development or (physical) comfort ability. Nowadays, I think, moral people should also concern with the preservation of the natural environment, support the abolishment of Militarism (i.e. no more soldiers, weapons, dictatorships, etc.) and all point-tipped knives.

5) Practice chastity. (For married couples, even though having sexual activity may be in accord with the Law and the moral but it may give them more children which will create more burden in their lives or deteriorate their health. The rule of thumb that most Buddhists believe is that the less sexual activity we have, the longer our lives will be, and if we can totally abstain from it if we die without attaining the complete enlightenment (be an arahant) yet we will be born in some high level of sensual pleasure bound heaven (if we can also attain transcendental meditative state of mind we will go to Brahma Lōka – the world of no sexual-pleasure gods).
Moreover, in a general Buddhist belief abstaining from any killing will make us having a long life and abstaining from hurting (abusing) animals (such as make them overwork most of the time or confine them in unhealthy places or conditions) will make us free from some inborn chronic sickness. Furthermore, the Buddha told that those who habitually show respect and reverence by the act of bowing down or some alike manner to the people who are worthy to receive such reverence which are their parents, their senior relatives, their teachers, those who publicly practice chastity (i.e. monks, nuns, ascetics, hermits, etc.) and those who are older in general will live long without the diminishing of the beauty of skin color, happiness and healthiness. [Anyway I think the act of kneeling and bowing down on the floor at the feet should be preserved only for the paying reverence to our own parents, grandparents, monks, and the teachers who really very kind to us or take care of us to have some profound knowledge (which Detachment is the highest of the kind) which can really be used to guard our life or morally earn our living which should exist in the Buddhist monks’ society or that and in the acclaimed old time (Hindu) stories only not in general public schools or university nowadays*].

*Some might want to argue with me here that it should always be benevolent for the students to the show respect as kneeling and bowing down at their teachers’ feet since they (the students) will most likely have the chance to get rid of their ego and receive attention and mercy (i.e. good grade, etc.) fully from their teachers. But in my opinion the teachers, even though considered as an institution, which teach other thing other than ‘the total Detachment’ or ‘the Spiritual Liberation’ is not good enough to receive such reverence. If the tradition of kneeling and bowing down at the feet of the teachers who teach us worldly knowledge is really virtuous, India should not have been conquered so easily only by a British company in the 19th century. Additionally, in Thailand nowadays where the compulsory education indoctrinates Monarch Idolatry to all the students, this tradition (kneeling and bowing down at the teacher’s feet) is entrenched to all students especially in the yearly ‘Paying Reverence to the Teachers’ a Brahmanism’s ceremony since kindergarten level as the pretext to accept the act of paying reverence to the Monarchs by the like manner.]

There is a Jataka story that tells the details about how our life can be prolonged to the maximum age if we habitually practice righteous deeds as follows:
The first year after the enlightenment of prince Siddhartha to become the summa Buddha, his father, king Sutthōdana, sent some men to invite the Buddha to come back to visit him. The king had to send 1,000 men 20 times altogether since all of the men whom were sent were all became arahants once listened to the Buddha’s preaching. Finally, the Buddha accompanied by these 20,000 arahants went to see the king. The story says that even that, at first the king and all his senior relatives refused to bow down to the Buddha thinking that at least he was still his father or they were his senior relatives so the Buddha had to show his psychic power by walking in the air high above the ground and told that his lineage was no more the king’s lineage but he was the 25th descendant of the 24 former summa Buddhas with Dipangkara as the head of the lineage (since he was the first summa Buddha who predicted that the Bodhisatta would be the Gotama summa Buddha). After the king and all the Sakaya monarchs bowed down to the Buddha some strange red rain began to fall. The Buddha used the falling of that red rain to tell the story of Vessantara, one of his previous lives when he was born with the same set of relatives as that time and gave away all his 2 beloved children and his virtuous wife for the sake of his enlightenment. After listening to the story the king as well as many Sakaya monarchs became stream-enterers (Sotāpana). The following day the Buddha as well as the 20,000 arahants went begging for food in monks’ style in the city. When the king heard that he thought that it was very shameful and went to blame the Buddha. The Buddha told that it is the tradition of all summa Buddhas’ lineages and told the king some stanza. After hearing that stanza the king attained the next level of detachment being a one-more-time-returner (sakatāgāmī). On the 8th day the king invited the Buddha to have a meal at his palace and told the Buddha that while the Buddha as prince Siddhartha was practicing self-mortification, some devas (angels) appeared to him and told that prince Siddhartha had died because of starving himself, but he told those devas that he did not believe that his son would die before attaining the enlightenment. The Buddha told that the king had also not believed the false news like that in some previous life. The king then asked the Buddha to tell the story. So the Buddha told the following story:

Once upon a time in Banares the Bodhisatta was born Dhammapāla Kumāra, a son of a head of a village in Banares. When he had grown up enough his father sent him to study at Takkasila. Dhammapāla appeared to be the smartest of the entire students there so his teacher assigned him to be the head of all his 500 academic fellows. One day his teacher’s eldest son who was still young suddenly died. His teacher, his teacher’s
relatives and all the students except Dhammapāla cried mournfully in the graveyard after cremating the body. When asked why he did not cry, Dhammapāla answered that at (his) home nobody cried when someone died and no one died when he/she was still young; everybody died when he/she was at ripe old age. The teacher did not believe what Dhammapala told. He wanted to prove this so he gathered some goat’s bones into a sack and went to visit Dhammapāla’s parents in Benares. After the greeting he told Dhammapāla’s father that Dhammapāla had already died of some acute sickness and then showed the goat’s bones in the sack. Surprisingly, Dhammapāla’s father bursted out a loud laughter when hearing this and seeing that, he told Dhammapāla’s teacher that that must be some kind of misunderstanding, in his house nobody had died at young age for 7 generations already; they all died when reaching the ripe old age. When Dhammapāla’s other relatives joined the conversation and knew what the 2 were talking about they all laughed disbelieving the news told by the teacher that Dhammapāla was dead. Dhammapāla’s teacher was so amazed to see that so he asked Dhammapāla’s father what Dharma that they practiced so that nobody in the house died at young age. Dhammapāla’s father told that:

1. They all behave righteously, not tell a lie, and abstain from committing sins and all immoralities.

2. When listening to the Dharma of the peaceful people (who teach such things like: Detachment of all things or the Spiritual Liberation as the ultimate goal, our unique self-awareness is not superior to others’, preserving the natural environment, etc.) and not-peaceful people [who teach about almighty concrete and bias God, the eternal happiness in heaven, the eternal non-existence, our unique self-awareness is superior to others’, to be no. 1 (especially in singing and dancing), the acquiring of power, fame and sensual happiness to be superior to other people, ever-increasing material development and comfort, etc.], they accept only the dharma of the peaceful people; reject the dharma of the not-peaceful people.

3. Make the mind in pleasure before, during and after giving alms.

4. Give food and drinking water to monks, ascetics, travelers, beggars, the poor who happened to pass by the house.

5. Never have sex with other people other than their own spouses.

6. Abstain from killing, stealing, telling a lie, drinking liquor.
7. the children who were born by those virtuous women were all intelligent and they are well-educated with the teaching of the wise.

8. All parents, siblings, spouses and children practiced good deeds because of the believing in the next life.

9. Even all their servants and hired workers practiced good deeds because of the believing in the next life.

After hearing this, Dhammapāla’s teacher was very pleased and he admitted to Dhammapāla’s father and relatives that that were a goat’s bones and Dhammapāla was still alive and healthy. He then recorded this teaching into a notebook (of course, not a computer type), went back to Tukkasilā and sent back Dhammapāla Kumāra who had already graduated from the education program home with great honor.

Then the Buddha concluded that Dhammapāla’s father was king Sutthodana, Dhammapāla’s teacher was Sariputra (the Buddha’s right-side disciple) and Dhammapāla Kumāra was the Buddha. After hearing this king Sutthōdana attained one more level of detachment becoming a non-returner (Anāgāmī).

THE CAUSE AND THE CURE OF A SICKNESS

![Diagram of causes and cure of a sickness]

*Figure 16. The causes of a Sickness*

Generally, when considering the factors that cause a sickness as in *figure 16 above* and the factors that cure a sickness as in Fig. 17 we can see that the main factors that cause our sickness and cure our sickness are the surroundings and ourselves. Germ is only a factor out of many factors that cause our sickness and the conventional medication in a
hospital is only a factor out of many factors for healing of our sickness. It will be of a little value for the government to put a huge amount of the country’s budget for providing enough hospital medication to all the people (not to consider whether it can do that or not) but neglect to lay down the regulations to reduce the causes of sickness of the people which are always numerous and neglected in the society. Many simple (little austere) regulations (such as enforcing the traffic rules against breaking speed limits, big trucks on small roads, and the lacking of protective helmets for motorcyclists and the passengers, prohibiting the sale of liquor and cigarette to the minors, etc.) or policies [i.e. reducing nationalism and leader (monarch) idolatry which always nourishes militarism in public media and compulsory education, reduce the use of pesticide, chemical insecticide, plastic bags, reduce speed limit in traffic, etc.] should be laid down right away before some harsher regulations can be laid down once the people are more self-realized of receiving the benefit to their own health than the loss of their freedom if they comply with those regulations [i.e. prohibit the propaganda about leader idolatry, monarch idolatry, nationalism in public media and all level of education, abolish armed forces and soldiers, prohibit all civilian weapon ownership and the policemen’s use of weapon (if by the law the civilians are not allowed to have weapon then policemen must also not be allowed to use weapons to the civilians), prohibit liquor and cigarettes, herbicides, chemical pesticide, plastic bags, any kind of gambling and the web of gambling industry (lotteries, soccer, horse races, boxing, etc.), prostitution, etc.]. So far the main obstacle to abolish these dirty businesses is that they produce a lot of money and almost all of the leaders (monarchs) and influential politicians are sponsored by these dirty businesses.

Figure 17. The cure of a Sickness
The knowledge of self-curing has been accumulated by humans all over the globe for hundreds of generations. It exists in religious literatures, legends, folktales and traditional home remedy recipes. In some branches such as baby-delivery and common sicknesses it has proven itself as effective through time. Even though it might not be enough to substitute some modern complicated medicine or surgery but most of the time it is the first and the only choice for those who totally believe in spiritualism or want to have the self-sovereignty over their own spirits. Usually in case of a serious sickness this kind of curing will be accompanied by the faith in the virtues of the patient’s own moral conduct (i.e. prayer, making an earnest vow to abolish some bad behavior or do some good deed, etc.)
Figure 19. Some common home remedy food (1 is the topmost left, then to the right)

1. Rice gruel (For any kind of respiratory and digestive sickness – From Vinaya Pitaka),
2. Medicinal soup (Toam Yum) for curing any kind of respiratory sickness, bladder stone,
3. Nam-wa banana (Common cold, digestive sickness)
4. Apple (reducing cholesterol in blood, cure common cold, good for bladder)
5. Bean curd (Tofu) for the substitution of meat so prevent cancer
6. Straw mushroom (rich source of vitamin B1 – good for the neural system, brain functioning)
7. Tomatoes (the rich sources of beta carotene – prevent and cure cancer in general)
8. Garlic [good for the heart – Vampire repellent (if the reader believes in this kind of thing!)]
9. Chinese cabbage (for digestive sickness)
Conclusions

1. According to Buddhism to be free from any sickness is considered the most benevolent blessing. Moreover, ‘Hunger’ is considered the biggest physical sickness and ‘Craving’ is considered the biggest mental (spiritual) sickness.

2. Both the king of Mara and the earthly ruling leaders (monarchs) can enslave our souls by making use of our sickness and our fear of death.

3. It is always better to prevent a sickness than to cure it. So, all the people should educate themselves to avoid all kind of sicknesses, and the government should take care of the physical and mental environment to be healthy for all the people.

4. According to the teaching of the Buddha, the 5 things if practiced will prolong our life to the maximum age are 1) Notice what is good to our health and consume only what is good to our health, not consume the thing that is not good to our health. 2) Do not over consume the thing that is good to our health. 3) Eat easily-to-be-digested food. 4) Make friend with moral people only. 5) Reduce sexual activity to be the minimum.

5. According to Buddhist beliefs those who abstain from any kind of killing will live long life and those who abstain from torturing or abusing animals will not be born with chronic diseases.

6. According to Dhammapāla Jātaka, the Dharma that will prevent those who practice not to die at young age are 1) not tell a lie, 2) accept only the teaching of peaceful people (toward Detachment) not the teaching of not-peaceful people (toward Attachment, Greed, Ego, etc.), 3) make the mind in pleasure before, during and after giving alms, 4) give alms to monks, ascetics, travelers, the poor, 5) abstain from adultery, 6) abstain from killing, stealing, drinking liquor, 7) educate the children to be moral people who believe that the next life exists, 8) persuade parents, siblings, spouse, and children to be moral and believe in the existence of the next life, 9) persuade servants, hired workers to be moral and believe that the next life exists.

7. The 3 main factors that cause us sick are ourselves, our physical surrounding and our spiritual (mental) surrounding. Also, the 3 main factors that can cure us from a sickness are ourselves, our physical surrounding and our spiritual (mental) surrounding.
8. The things in ourselves that cause us sick, I believe, are our own bad karma (both from previous lives and in the present life), our immoralities (in the present life) and our ignorance (hold false attitude or unknowingly keep doing or exposing to the thing that scientifically cause us that sickness).

9. The things in ourselves that can prevent or cure us from a sickness, I believe, are our good karma (both from previous lives and in the present life), our moralities (in the present life) and our knowledge to deal with that sickness scientifically.

10. The unhealthy physical surroundings are, for example, untidiness and the unsanitary condition of the living abode, extreme weather (temperature and/or humidity), unclean air (filled with exhaust from automobiles or factories’ stacks), contaminated food and drinking water (with chemical residues from pesticide and insecticide, formalin, etc.), traffic indiscipline or heavy traffic jams, deteriorated natural environment due to herbicide, insecticide, plastic garbage, poisonous chemicals and global warming, violent social unrests or riots, wars, etc.

11. The healthy physical surroundings are, for example, tidiness and the sanitary condition of the living abode, moderate weather (temperature and/or humidity), clean air, toxic-free food and drinking water, traffic discipline, little traffic jams, clean and bountiful natural environment, no riot, peace among neighboring countries, etc.

12. The unhealthy spiritual surroundings are, for example, when the public is full of crimes and/or intoxicated with nationalism, patriotism, leader (monarch) idolatry, militarism, religious blind faith(s), when the people in the society have to compete relentlessly among themselves only to survive since young age, there is big difference in economic and social status among the people, the people adore material or comfort development more than preserving the noble spirituality, etc.

13. The healthy spiritual surroundings are, for example, when the public is free from all kind of crimes, nationalism, patriotism, leader (monarch) idolatry, militarism, religious blind faith(s), when the people are not tightly politically controlled and dictated by the government and the earning of a living is not very competitive or difficult and there is no extreme economic or social class difference.

14. Self-curing or natural healing is usually a preferred method to be used for those who prefer to die with the spiritual liberation than to survive as a slave of the society.
Chapter 7  Monarchism and Education in Thailand

“Educate me to be able to survive in this world if you will but please do not educate me to survive in this world as the slave of the society or the slave of the king of Mara.”

“Actually the only person who can enslave our souls is ourselves.
and the only person who can liberate our souls is also ourselves.

Unsurprisingly, the king of Mara knows this fact all along quite well.
so he tries to make us foolishly enslave our own souls to be his servants

since our very young age by using false and forced education.

So any country whose population tolerates false and forced education for a very long time,
its population is definitely ruled by, and worships the king of Mara exceedingly.”

“The most evil thing which is attachment is introduced to us as the virtuous and indispensable thing by the king of Mara’s false and forced education.”

“The Buddha was born to this world only to help liberate the people’s spirits, but once he died many kings and head monks have maliciously modified and used his teaching to enslave the people’s spirits instead. So the not-so-difficult-to-understand and not-too-difficult-to-achieve goal in Buddhism which is the present liberation of our unique self-awareness has turned to be the horrible, improvable and unattainable eternal extinguishment of our unique self-awareness or the un-understandable state of eternal (unchanging) consciousness.”

Anonymous

“Before we establish ourselves to be official teachers preaching about morality to the public, we should at least have proven ourselves to the public that we have enough morality to teach them by not breaking laws which considered taboos in general (such as committing a coup). Otherwise we will undermine the morality as the whole since we are looking down upon the
morality as the whole and also make all the people in that society look down upon the morality as the whole."

The fact that I believe that everybody has already known - (But) Why is the present Thailand’s government doing the wrong thing? (Nov 2014)

“To be proud of something is to be arrogant because of that thing. And most of the time in actuality the thing that we are proud of is only ephemeral, not really praise-worthy, and not really what we are taught that it is.”

“Thai elementary and secondary school history text books usually show only the outline of the country’s history and entrench the students with the reverence in the monarchs saying that they have helped maintaining the sovereignty of the Thai people. But If anyone really studies the history in details from out-source literature and evidences (which are usually much more both in quantity and creditability) will see that what the monarchs have maintained as the first priority is their own sovereignty and interests while willing to sacrifice the Thai people both their lives and their spirituality as the first available and disposable resource. So what the monarchy-influenced government has been trying to do so far is to get rid of all detailed evidence of the concerned history or rewrite it to be favorable to the monarchy. Consequently, if someone studies the country’s history superficially or only from the in-source (official) literatures most of the time that one will form the opposite-to-reality picture concerning the respect that the monarchs have had toward the people. ”

From my experience

Education and Morality

“… Look, Maganthiya! As if a born-blind man who cannot see black figures, the white figures, green figures, yellow figures, red figures, pink figures, smooth areas, bumpy areas, constellations, the moon or the sun. He listens to good - eye sighted people praising about purely white cloth which is taintless and clean. So that born-blind man then goes searching for that purely white cloth. A man cheats him by giving him a dirty sooth-smeared piece of cloth saying that it is a piece of purely white clean cloth. That born-blind man believes that it is true and takes that piece of cloth and uses it to cover his body. (Sometime after that) His relatives bring some doctor to cure his eyes. After a lot of medical treatment that born-blind man is able to see for the first time. He then will no more love that dirty sooth-smeared piece of cloth. He will regard the man who has deceived him as his enemy deserved to be killed, thinking: “This man wickedly has deceived me to regard this dirty piece of cloth as purely white clean cloth for a long time!” The same as I (the Buddha) am doing to you now. If I made you understand what the real meaning of ‘to be free from sickness’ or ‘Nibbana’ is, you would be able to self-realize the real meaning of ‘to
be free from sickness’ or ‘Nibbana’. You will no more love the attachment in your 5 components (i.e. body, feeling, memory, thinking, and sensual apprehension) by the arising of the (clear) insight. Also this thought will arise in your mind: “I have been deceived by my own mind for a very long time! When I have strong attachment (in any entity especially in my own self) it is only because I attach to my body, and/or my feeling, and/or my memory, and/or my thought, and/or my sensual apprehension. Because of the strong attachment (i.e. in myself etc.) exists; this world (the condition of existence) appears. Because this world (the condition of existence) exists, my being-born appears. Because my being-born exists, all kinds of physical and mental sufferings appear.* …

* [An arahant can quench all his mental sufferings due to attachment or desire but still has to tolerate physical-bound mental sufferings (i.e. hunger, physical injuries, etc.) with patience as long as he is alive.]

Māganthiya Sutra, Majjhima Nikaya, Tripitaka

“In Buddhism, the education to free our attachment from all things is the right (moral) education; the education that indoctrinates us to have strong attachment to something is definitely false (immoral) education which will make us face the unending suffering.”

Buddhism

“Morality (such as Justice, Spiritualism) has to rein all our other knowledge (such as Laws, Science, Arts, Literatures, Politics, etc.) or else our knowledge will be used to serve evil rulers or (greedy) capitalists or Militarism and gradually degenerate all humanity’s spirituality.”

We all know this from the world’s history!

There are 3 main different schools of teaching concerning Morality in India, Greek, Middle East and China since about 1000 – 500 BCE from the recorded history. The 1st school is to differentiate all things involved in our life and categorize them to be good things and bad things. To have morality in this school is to grasp to that considered good things and reject those considered bad things. The people who taught according to this school were Socrates, Plato, and Confucius. The religion masters who taught according to this school were Moses, Mahavira and the Biblical Jesus. The 2nd school taught that we should not differentiate things or people to be good or bad. The moral of this school is that we should accept all things equally without any prejudice or judgment so we will not have any mental affliction. The people who taught according to this school were the legendary Chinese philosophy master Lao Tzu, some Greek Hedonists and some Indian Philosophy masters in the Buddha time (i.e. Maggli Gōsāla, etc.). The last type of school teaches about to differentiate the things around us to be good things and bad things. The moral in this school is to abstain from doing the bad things, do only
the good things but not to attach to the good things since all attachment at least bring mental suffering, and if stronger - quarreling, conflicts or even wars. The people who taught according to this school, were Protagoras, some Greek Sophists and probably the real historic Jesus. And, of course, the religion that teaches according to this school is Buddhism.

Anyway, what has happened, I believe, is that in reality only the first school has been sponsored and made to be the institutionalized education for all the people by the ruling monarchs or elite classes, since the moral of this school can be used to support and justify their privilege statuses. The teaching of the religious masters who taught with the 3rd school philosophy have been truncated, modified or highlighted only in some part that support the monarchs and the elite class and, then, institutionalized. The original teaching about the self-reliant spiritual liberation as the highest goal then has become to be the total give-away of ourselves to ‘God’ or the Buddha who will be able to cleanse our souls from all the sins that we have committed no matter how serious they were and go to the eternal heaven or eternal non-existence, what we should do (attach) as best as we can in this life is to do our duty as best as we can according to our statuses in the society which also includes being soldiers, and all the rest will be OK.

CASE STUDY: The Manhattan Project

“The Dropping of nuclear bombs at Hiroshima and Nagasaki has not been the mark of the ‘Nuclear Age’ as some assholes say, but the mark of the ‘Age of Nuclear Holocausts’.”

Does the reader agree?

(a) Also the greatest collection of ‘the most evil-minded’ scientists the world has ever have, - me think
(b) Not concerned about Japanese civilians! And should a nation be proud of being the first to make a massive destruction weapon that harms the whole planet, and should only the Japanese armed force be abolished?

Figure 20. some well known Quotations that praise and/or justify the Manhattan project

(a) During my participation in the Manhattan Project and subsequent research at Los Alamos, encompassing a period of fifteen years, I worked in the company of perhaps the greatest collection of scientific talent the world has ever known.

(b) “The world will note that the first atomic bomb was dropped on Hiroshima, a military base. We won the race of discovery against the Germans. We have used it in order to shorten the agony of war, in order to save the lives of thousands and thousands of young Americans. We shall continue to use it until we completely destroy Japan’s power to make war.”

- President Harry S. Truman
Are they geniuses who have made this world a more pleasant place to live or only pathetic idiots who have made this world in a more perilous state by unleashing the atomic monster?

Arch criminals for the death of about 300,000 Japanese in the nuclear bombs at Hiroshima and Nagasaki:
Emperor Hirohito, President Truman, Neils Bohr, Robert Oppenheimer, Richard Feynman, Enrico Fermi
(I believe that they all are in the deepest hell now and will be there until the end of this galactic cycle!)
Some interesting facts concerning Hiroshima and Nagasaki Aftermath

The test of Atomic bombs at the Bikini Atoll in 1946 and at Mururoa Isles (by French) in 1970

- The making of the Nuclear bombs that were dropped onto Hiroshima and Nagasaki were made by about 130,000 American and Canadian workers who none of them had known that they were making the atomic bombs until the bombs were used at Hiroshima and Nagasaki on August 6th and 9th, 1945. Still, most of those workers were unaware of what they had been concerned about even many decades after.

- In Hiroshima the atomic bomb killed immediately 70,000 – 80,000 Japanese about which 20,000 were soldiers and about 70,000 injured. In Nagasaki, even though the atomic bomb was 1.6 times more powerful, it burnt alive about 23,200 – 28,200 industrial workers but only about 150 soldiers, with the total 35,000 – 40,000 immediate death toll and 60,000 injured because a hill has substantially protected the city.

- The Director of Manhattan Project (Leslie Groves) expected to drop 1 more atomic bomb onto Japan on August 19, 3 more in September and 3 more in October. However on August 10, President Truman secretly ordered the Military not to drop the atomic bombs onto Japan without his direct order.

- Even though Japan had surrendered in August 1945, the US military still continued making nuclear bomb testing by detonating 2 more atomic bombs approximately as powerful as that used in Hiroshima at the Bikini Atoll, 1 on the surface of the water, the other one underwater, on July 1 and 25, 1946. The nuclear test still continued there 20 more times until 1954. The last test was a hydrogen bomb which blasted in the air with the unexpected power more than twice as much as predicted which was about 1,000 times more powerful that was in Hiroshima killing many birds and polluting the surrounded marine ecology with radioactive fallout which went as far as Australia, Japan and some part of the United States and has made the island inhabitable till nowadays.

- Many Scientists who worked on this project won the Nobel prizes and public fames both before and after the dropping of the nuclear bombs.
Figure 21. The victimized Japanese faced their doom due to the belief in the infallibility of their Emperor and his armed forces which instilled to them together with Monarch Idolatry and Militarism through their false and forced education and modified Buddhism (Buddha Image Idolatry).
Liar Paradox and the Education system in Thailand

“This statement is false.”

The simplest version of Liar Paradox

For more than 2,300 years many western philosophers (starting with the Greeks) have been perplexed by the kind of the above simple statement since it can be considered both true and false at the same time. However if we follow the way of thinking in the article “Godel’s Incompleteness theory and the Theory of Everything in a Buddhist viewpoint” in the book ‘The Dawn of Humanism’, the statement is not a so-called ‘self-meaningful’ statement since we do not know the context that the statement states without referring to some previously known information other than that it is false. So to consider that it is really true or false by only considering this (non self-meaningful) statement alone is impossible, which may be called ‘meaningless’ if we try to do (think about) that.

Figure 22. The Card Paradox

The Card Paradox (Jourdain’s Paradox) may be considered as the extension of the Liar paradox since even though one of the 2 sentences as shown above once considered separately may be considered a self-meaningful statement but they refer to each other and once considered both sentences all together there is no context other than the referring to the opposite sides as true or false. So the 2 sentences once considered together are not self-meaningful statements or, in other words, they are meaningless when considered both of them together. (We might leisurely call each of the 2 sentences above ‘not self-meaningful to the 2nd degree’, and call the sentence “This statement is false.” ‘not self-meaningful to the first degree’!)

The knowledge of Liar paradox can be useful in our daily life, for example when someone tells us that he/she is telling a lie, do not jump into conclusion at once that definitely that person has just told us the false information; contrarily, it might be that
that person has just told us the truth instead since by using only the logic of the language as just discussed, anyone cannot be 100% trusted when the statement ‘I am lying to you.” is spoken by that person. When we apply the knowledge of this Liar paradox to a higher thought level we can see that no one can guarantee him/herself that he/she is telling the truth without referring to someone or something else. So no one should be too sure with the proclamation of knowing the truth of any religion master since we can never be sure that that master really knows the truth unless we have realized that truth (without any speculation or faith) by ourselves. No one can guarantee his own honesty or his correctness, the same as any closed system such as a computer program run by a computer. Moreover, we can see that any dictatorial government that prohibits any criticism cannot guarantee its own honesty to the people as well as the justice of the judiciary system and the correctness (disillusioning) of the forced education under its supervision.

The 3rd approach to solve Zeno’s Achilles and tortoise dilemma

“Gauss said that ‘Mathematics’ is the queen of Science and Number theory the queen of Mathematics, while all the spiritual leaders that this planet has ever had have implied that ‘Morality’ is the queen of all knowledge, and ‘No Killing’ and ‘Sexual Morality’ the queen of all morality.”

We all know this! (from what we have discussed so far!)

“In academic subjects, in everyday’s life, and in justice, false or incorrect or injustice conclusions will occur when we are ignorant to take some crucial concerned results into our consideration.”

Anonymous

“Any so-called ‘bloodless coup’ is as evil as any so called ‘bloody coup’ by the people who side with the ousted government who are afraid of being intimidated to be killed even if no one has really physically been injured during that coup. Moreover, in reality this has not been the case since we should also consider the resultant incidents caused by the injustice that the coup has made happening sometime after which resulted in many loses of life (the good example is the ‘Rajprasong massacre’ incidence in Thailand which was the result of the so-called ‘bloodless coup’ a few year earlier).

Just facts!

I have just thought about another explanation to deal with the Zeno’s paradox that why logically Achilles should be able to overtake the tortoise even if he gives the tortoise ahead start as follows.

By considering the statement “Any instance Achilles reaches the point that the tortoise uses to be, the tortoise will have already proceeded forward a little bit.” So the conclusion has
been abruptly made by Zeno that this condition will be repeated indefinitely so that Achilles will never overtake the tortoise. The faulty conclusion occurred since Zeno failed (unintentionally or intentionally – I’m not sure!) to add the crucial result following from this condition into consideration that is while this condition is going on, the total ‘period of time’, no matter how many intervals of time we consider, will be added up not to exceed a number (says, some seconds) so this condition cannot be considered pass through this ‘period of time’ (that ‘some seconds’). And if the reader is not too confused with my wording, this ‘period of time’ (‘some seconds’) is the period of time Achilles has to spend to overtake the tortoise. So the right conclusion that Zeno should have made in this Achilles VS tortoise racing is that “Achilles should has never overtaken the tortoise as long as we consider in the period of time just before Achilles overtakes the tortoise.”, which is not at all a paradox but a logical statement. [Anyway, I think Zeno has known this right answer all along but he intended to give wrong explanation to support Parmenides’ motto: “All is one.” which means “Everything that exists is interconnected (influenced) with (by) any of the rest somehow, more or less.”, which is still timelessly world-widely accepted. so, I think, Zeno should be forgiven for the sake of his gratitude to his teacher, Parmenides, – which in Chinese martial art movies is considered to be very very important!]

When a military coup is committed to overthrow a civil-elected government, it should be accepted by all decently moral and non-biased people that it is gravely immoral and unjust. If the coup leader can convince many people in the country to accept that it is the righteous thing to do that (by controlled media and forced education) then the devastating effect will occur to those people’s sense of morality, especially they will consciously adopt the idea that to rob the democratic right and sovereignty from all the people by intimidating them to surrender to the fear of being killed if dare to oppose is acceptable (excusable) if that is claimed for the welfare of the society! Moreover, the controlled education under the supervision of the junta will indoctrinate people with this false viewpoint right from very young age, the first day they enter the school (nowadays in kindergarten level). This has been happening in Thailand since 1947. The education in Thailand, I believe, is like that in Germany and Japan before WW2 or in North Korea nowadays, which indoctrinates the Thai people with Leader (Monarch) Idolatry (to accept huge social and economic classes-difference as justice), Militarism (Wars or human-slaughtering is acceptable.), Nationalism (Egoism), Materialism (value material progress or economic growth much higher than preserving the people’s morality or preserving the natural environment), Unlimited-Capitalism (‘the winner takes all’ philosophy), Religious idiocies (the believe in eternal unchanging condition or eternal nonexistence), and Political-Injustice (Tyranny - “Might is right.”). For almost 60 years Thailand’s education system has produced only aggressive, self-deluded, materialistic die-hard royalists who have no sense of social justice or spiritual self-dependency whatsoever. (I daresay this because I
used to be one of them!) The conspicuous evidence that all the people on the rest of this globe in democratic countries can see, especially in the past decade, is that the Thai king (monarchs) has been supporting juntas, illegally supervising the Supreme Court, the government and the country’s army to get rid of civil-elected governments and some popular politicians, giving amnesty to many prisoners who have committed crimes against some ones else not himself (those who have insulted him or his family members), hiding the true condition of his and his wife’s illness and still postponing to appoint any of his children to the throne which should have been done for a long time by now - so deterring the country’s peaceful transformation from (disguised) Absolute Monarchy to a people’s state (Democracy), strictly controlling the media (especially trying to make Thailand to have only 1 internet gateway), providing many King’s scholarships for excellent high school students to study abroad in many of his (his family’s members’) supported schools and universities but have abolished the civil government’s scholarships that provide equal opportunity for all the best high school students in every part of the country to study abroad (So all good scholars in Thailand should be loyal to the Thai Monarchs only not to the Thai people – or what else should I think!!).

**Figure 23.** Monarch Idolatry has been indoctrinated to all Thai students in Thailand from kindergarten level to senior high school level for more than 60 years already.

**Conclusions**
1. Good education should not indoctrinate the students with leader idolatry, patriotism and militarism especially as early as in the kindergarten level as has been proven by the fate of the Japanese in WW2 that eventually its government could not be responsible for the catastrophic outcome that occurred to its population which had been indoctrinated with that kind of education.

2. (Having) Morality should be valued more important than (having) any other kind of knowledge.

3. Knowledgeable scientists who work in weapon development projects should not be praised but condemned by all international societies but in real life they are usually honored with the Nobel Prize.

4. Liar Paradox has shown us that no one can self-check him/her self whether positive or negative, so any dictatorial government cannot certify its honesty, the justice of the juridical system and the education of the country under its supervision. So it should stop making the propaganda through the controlled media that it is honest, right and just. It will only brainwash the people to be idiotic if it keeps on doing that.

5. If we fail to add some important result to the considering situation we can reach an idiotic conclusion the same as we consider the result of a political event in only a short period of time in Thailand. Many so called bloodless coups do not imply that all the Thai people were willing to accept those coups. It cannot be used to justify that those coup were right. Moreover, many times they had given rise to many bloody insurgents due to some people could no more tolerate the injustice resulted and increased from the ruling of those juntas.

6. What the Thai juntas have destroyed the most for almost a century is not Thailand’s democracy and justice but the Thai people’s spirituality concerning democracy and justice.

7. Monarch Idolatry has been indoctrinated to all Thai people via all institutionalized education in Thailand for more than half a century already. It is impossible to change Thai people’s spirits to be politically reasonable and just, unless there is some fundamental change in the Thai educational philosophy. (In my opinion, that is to abolish Monarchism!)
“By looking at the society as the whole, if the ruling system is evil, then everybody who helps sustaining that ruling system is unavoidably evil no matter how anyone in that system try to be beneficial to the society, especially the supreme leader of that system will be unavoidably the most evil person.”

“Cheaters corrode the people’s intelligence by making the people believe in the false pictures that they collaborate, and because of doing this at the same time their corrode their own intelligence more by the law of karma. So finally, even the smartest cheaters will turn to be pathetical idiots while those long-timed fooled people have to struggle relentlessly to solve the endless problems only to survive on day to day basis due to the belief in those cheaters. ”

“Those who try to ever keep the public in delusions which resulted in chaos in the society for the sake of their own benefits are undisputedly evil people.”

“The person that evil people have claimed to be the reason (that they have to protect) of their illegally seize of power to rule the country again and again for more than half a century and want all of us to revere highly above our parents is definitely also evil (Satan).”

“Monarchism, Egoism, Greed, Injustice, Militarism, Capitalism, Materialism, Totalitarianism, Patriotism, Bureaucratic-ism, Corruption, Religious blind faiths and brain-washing (biased) media are always closed allies which have corroded the society (bring a lot of social problems, i.e. too much class-difference, competitions, violence, poverty, etc.), demeaned the people’s moralities and caused the rapid destruction of the natural environment. However, when the evil ruling people can work together the society is at peace. But there are times when these ruling people fight among themselves to get their maximum individual benefit, then the society will be in a big chaos until these evil people can get rid of their opponents or reconcile among themselves about the share of their benefits again. Anyway one thing that these evil people always do in common is to always keep the public in delusion of the overall resulted deteriorating condition of the society especially the people’s, health, spirituality and economy, and the destruction of the natural environment.”
“Why do I have to say many statements if a few statements are enough to contain the whole points and the whole understanding in that topic?

Anonymous

The Monarch and the Court in Buddhist Literature

“Dear son, you have to make sure that immorality (which includes injustice) does not exist in the land. You have to prevent immorality not to let it occur in the land.”

The teaching of the former turning-wheel monarch to the new turning-wheel monarch, Chakkavatti Sutra

“Injustice is the worst (most devastating) crime when committed by the (supreme) court.”

“In the civilized world the only duty of the supreme leader is to provide justice and help preserving the morality in the society, and the best way to do it is that that supreme leader makes him/herself a just and moral (i.e. honest, merciful, spiritually intelligent, etc.) person more than the average standard.”

“There is no justice court in time when the country is governed by the dictatorial government.”

Me think

According to Agganya Sutra Digha Nikaya, where the Buddha explained to 2 monks, one ordained from Kasatriya caste, the other ordained from Brahman caste, about the origin of the caste system (in India), the caste system began when some group of humans in the beginning of this kappa (eon) began to live in a vast opened wheat field where they picked ears of wheat daily as will for their food, yet the wheat field was ever full again in the next morning. Then some of those humans began to be lazy and greedy, they did not want to go to the wheat field everyday to get their food but began to make a stock pile of ears of wheat enough for 2, 3 and more days. This new greedy tradition was in a short time followed and escalated by almost all the rest of those humans. Then the wheat field began to appear plucked here and there in the morning not ever full as before, and some stealing of those stock piles of ears of wheat began to happen. Those humans then agreed to assume the divided personal ownerships of the wheat field. They appointed some good-looking person among them to be the judge to settle the dispute about the land ownerships and the stealing of accumulated ears of wheat [the penalty for stealing of ears of wheat at that time was fining (using ears of wheat) or at
the maximum was to be expelled away from the group]. When that appointed person judged the cases satisfactorily many of those who had appointed him cried out with delight ‘Raja!...Raja!’ which soon became the name of that appointed person. Those people then contributed some amount of their stock pile of ears of wheat to that person to make that person stay in that judging duty without having to worry about getting the wheat grains for himself.....

We can see from this Sutra that in Buddhist viewpoint, the original ideal king was appointed or elected by the people in peace time to create and keep justice in the society. Unlike any historic Indian or Chinese kings who were the first in their dynasties who came to power in war time as the head of the armed force, or by subduing the people (former kings) by using weapons (soldiers) and established the martial court to rule the country by the name ‘the Royal Court’ or ‘the court under the supervision of the King’. Even though Thailand is a so-called Buddhist country, her kings and her court have been so far not of the ideal Buddhist type but of the Indian or Chinese historic type by her history and by the official rules. We can say that it is a militaristic or martial court that has governed the Thai justice system for hundreds of years even under the present constitution. So it is logical to receive no justice in the court when dealing with the king himself, the king’s relatives or his favored people, and in politics.

**Justice and Exception in Criminal Laws**

“Not every rule has exception and Justice should be one of those rules that have no exception or else it is not Justice.”

*From pure logic, and does the reader agree?*

The Criminal laws should be complied with the nature of justice (i.e. the Law of Karma) that is applicable to all the people equally without any exception. Moreover, just by the logic of the language itself, it is possible for every rule to have no exception but it is impossible for every rule to have exception (by considering these 2 sentences: 1) “Every rule does not have exception.” – non-conflict statement 2) Every rule does have exception.” – a conflicted statement). Still further, I have 3 viewpoints here concerning the exception in Criminal laws as follows:

1) Evil human rulers dictatorially put exceptions in the criminal laws from the beginning (in fundamental level such as in the constitution) so that they are always exempted from any penalty for their committed crime.

2) A Criminal court trial is separated into 2 parts. The 1st part determines only whether the accused has really committed that crime or not. This part should be carried out without any exception (whoever the accused is) and should be free
from the sympathy of the assumed incentive of the accused. The second part of the trial is to give penalty to the one who has already been judged guilty by the court (or the jury). Usually the penalty is different from case to case depending on the judgment of the judge (or the jury) concerning the incentive, the condition, and the social (political) status of the convicted. (not sound like justice eh!, but, believe me, it is true!) In some country such as the USA, as far as I know, they try to attain justice as best as possible by using juries randomly chosen from the population at least for the 1st part of criminal trials. Anyway the case of O.J. Simpson has indicated that the using of juries does have some drawback when dealing with popular celebrities. I think the same thing will happen in all other countries (even) if using randomly chosen juries to judge popular or very powerful people. So evil rulers in dictatorial countries have relentlessly kept on building up their popularity and power as the most powerful shield for their committed crimes.

3) The statement “The king can do no wrong.” should be interpreted justly as if the king did the wrong thing (i.e. committed a crime) then he would no more be the king. In practicality, when the Laws makes the exemption from all criminal deed for the king, it does not make the exemption for the king only but also for all his family members, his relatives, his favored influential people and all of those who actively appear to the public to be die-hard royalists.

Hiding of the committed crime can be considered worst than the crime itself

“Dear Monks. It is better for you to swallow a red hot burning iron ball and let it burn through your throat, your stomach, your intestine out of your anus, making you a lot of suffering than to eat the delicately prepared food given by the laypeople who have strong faith in this religion but you do not conduct well according to the Monk’s rules, hiding your guilt of breaking the Monk’s rules since you will suffer and die only once in a short period of time but if it is the otherwise you will suffer much more than that for a very long period of time in the worlds that are devoid of happiness and in hells! …

Dear Monks. It is better to make yourself be clad with an red hot iron plate and let it burn your skin your flesh and your bones than to cover yourself with delicately made robe given by the laypeople who have strong faith in this religion if you do not conduct well according to the Monk’s rules, hiding your guilt of breaking the Monk’s rules since you will suffer and die only once in a short period of time but if it is the otherwise you will suffer much more than that for a very long period of time in the worlds that are devoid of happiness and in hells!…

Dear Monks. It is better a rub a piece of string at your shin and let it cut through your skin, your flesh and your shinbone, making you a lot of suffering than to receive the bow from laypeople who have strong faith in this religion if you do not conduct well according to the
Monk’s rule, hiding your guilt of breaking the Monk’s rules since you will suffer and die only once in not so long period of time but if it is the otherwise you will suffer much more than that for a very long period of time in the worlds that are devoid of happiness and in hells!…

Teaching of the Buddha (rephrased)

There are many levels in the Buddhist Monk’s rules of conduct. The gravest ones are the 4 taboos since if any monk broke any one of them he had to be de-robed and could not be ordained again for the rest of his life. [Those 4 taboos are 1) having sexual intercourse, 2) killing a human, 3) Stealing property (including bribery, robbing, etc.) that has enough value for the imprisonment in the Laws of that country, 4) proclaim to attain some level of Detachment (Spiritual Liberation) or some psychic ability (i.e. transcendental meditation, previous lives recollection, future seeing, etc.) without really attain it.] Anyway when a monk breaks any of this taboo and is disrobed at once, even though he will be regarded as a loser in the war against the king of Mara to escape from the samsara, he is still regarded as an honest person and still able to do merits in layman level and go to heaven after this life. But if he hides his guilt and still be a monk without anybody knows that he has already broken some taboo(s) then he will never attain any level of Detachment however hard he tries and he will go to hell after this life. In the 13 Sanghātises prohibitions, the less grave guilt right next to the 4 taboos, the penalty will be increased each day the monk (who has committed any of these prohibitions) fail to confess to his monk fellow(s). Further still, for Nissaggiya Pājittee, the guilt lesser than Sanghātises, some corrective action has to be done first (to correct what has been done incorrectly) before the confession of the guilt can be made and be pardoned. For the guilt less serious than these just said rules can be considered cleansed at once when the committer confesses to his fellow monk(s). For Buddhist monks the cleansing of all guilt before joining the bi-weekly gathering for listening monk’s rules recitation is considered a serious matter. It is written in a sutra that the Buddha used to preside over this bi-weekly meeting for many years until one evening a monk who had not cleansed himself correctly shamelessly entered this meeting. Then the Buddha kept silence not began the meeting the whole night long and all the monks had to sit still in silence even though Ananda, the Buddha’s attendant kept reminding the Buddha to begin the meeting every passing 3-houred period. Until when Ananda told the Buddha to start the meeting when the morning light appeared in the eastern sky, the Buddha said that the assembly was not pure (there was some monk who had not cleansed himself according to the monk’s rules). Ananda then announced to the assembly that the one who had not cleansed himself should leave the assembly at once since the Buddha had already seen him so that the meeting would be able to begin. However that monk did not leave the assembly even though Ananda had announced for the 3rd time. Then Moggallana, the left-side disciple of the Buddha who was superior to other monks in having psychic power examined the mind of every monk in that assembly and found
that guilty monk. Moggallana then went to that monk held him by his arm and brought him out of the assembly. Then Ananda told the Buddha to begin the meeting. The Buddha then told Ananda that it was very disappointing to see that that monk would leave the assembly only if someone pulled his arm, and from then on he (the Buddha) would not preside over such meeting anymore. The Buddha said that any summa Buddha will not preside over the recitation of the monk’s rules in an impure assembly [there is un-cleansed monk(s) in that assembly].

I think this story should also be applied to worldly politics especially to the countries where monarchs are respected highly as a religious institution by the majority of the people such as Thailand. A good king (queen) should not preside over the impure assemblies (coup or dictatorial governments) and the king (queen) him (her)self should leave the throne or abolish the monarchy with responsibility once he (she) has committed a grave sin which makes him (her) unworthy to be a king (queen) anymore rather than hide that guilt and let the people unknowingly keep on respecting him (her) highly and make the society spiritually degenerates. And if his (her) children are really grateful to their parent(s) they should persuade their parent(s) to make the confession of that grave wrong deeds to the people before their parent(s) dies for the sake of their parent(s)’ own welfare in the(ir) afterlife. [C’mon!, let them confess all their grave wrong deeds to the Thai people before they die and make all the Thai people have the chance to forgive them to liberate their spirits – I implore you. Please be grateful to your parents!]

When the king is immoral or unjust there will be chaos in all sectors of the society even in the spiritual world

“When a herd of cattle crossing a river if the leading ox swims crookedly the whole heard will also swim crookedly. Likewise, in a human society if the person who is respected as the noblest in that society behaves unrighteously, no need to say anything about any of the rest of the people in that society, all the people in that society will live in suffering.

“When a herd of cattle crossing a river, if the leading ox swims straight forward the whole herd will also swim straight forward. Likewise, in a human society if the person who is respected as the noblest in that society behaves righteously, no need to say anything about the rest of the people in that society, all the people in that society will live in happiness.”

Moreover, any king who unrighteously rules the country will be deprived of all his (eligible) princes.”

from Bodhi Jataka
“Any person who ascends to the throne unrighteous (i.e. by using armed forces, deceit, trickery, etc.) in a country where many people believe in Monarchism should not be counted as the king (or queen) but a shameless robber of the people’s sovereignty and spirituality.”

Of course, this saying is for Thailand exclusively!

There is a Jataka story telling about a king who disguised himself as an ordinary citizen and wandered along in his country into a deep forest and there he was offered some fruit by a hermit. The fruit was very tasty (sweet) and he asked the hermit why the fruit was so tasty. The hermit replied that that was because the king had ruled the country righteously. Anyway, the king did not believe what the hermit told, once left the hermit back to his palace he tried ruling the country immorally (with injustice) for some time and then he (in disguise) went back to visit that hermit again. Surprisingly, this time the same fruit was very bitter so the king asked the hermit again that why the fruit was very bitter. The hermit replied that that was because the king had ruled the country unrighteously and stated some stanza as the 1st 2 shown in the beginning of this topic. This Jataka story tells a fact that even the reclusive lives of hermits or monks in the country can be affected by the (un)righteousness of the rulers. The Bodhi Jataka illustrates this point more in details as follow:

Once the Bodhisatta was born a son of rich parents in Benares, named Bodhi Kumara, who had inherited the assets of about 800 millions (rupees?). Anyway when his parents died he gave away all his assets to the poor and went to the Himalayan forest and ordained himself as an ascetic. Sometime later he wandered back to Benares. The king of Benares saw the ascetic and wanted to make friend with him. The king then had some ones built a small hut for the Bodhisatta in the royal forest adjacent to the city and invited the ascetic to have a meal inside the palace daily. The first time the ascetic went inside the palace, the ascetic thought that the palace is usually a very dangerous place, he should also make friend with someone else besides the king so he fed a yellow dog there with some portion of his meal. The king went visiting the ascetic’s hut in the royal forest 2 -3 times daily and the ascetic went inside the palace to sit in the king’s seat and eat the king’s meal daily for 12 years.

The king had 5 senior judges as his consultants. The 1st judge had the viewpoint that there is no good deed or bad deed; all creatures are destined to be liberated after having circulated in the Samsara long enough. The 2nd judge had the viewpoint that God has created this world and us (everything). The 3rd judge had the viewpoint that every happiness (success) or unhappiness (failure) in this life is only the result of the karma we have made in our previous lives. The 4th judge had the viewpoint that when we die our unique self – awareness will be extinguished for eternity. The 5th judge had the
viewpoint that our present life’s benefit must be placed as the 1st priority. It is OK even
to kill our own parents (or destroy the natural environment tremendously) to attain our
present life’s benefit. These judges were the representative of the king in the court.
Moreover, they kept preaching to the people according to what they (each of them)
thought but they received bribes from most of the cases they judged making the owners
not the owners, the non-owners the owners.

One day a man who had just lost a case in the court because the 5 judges received a
bribe from his opponent complained to the Bodhisatta while he was going to have a
meal at the palace that the Bodhisatta came in the palace daily why the Bodhisatta only
looked at the 5 judges receiving bribes and harming the people and (he – the Bodhisatta)
doing nothing. He who was the real owner had just been judged by the 5 judges who
had received a bribe from his opponent to be not the owner. Moved by the pity in that
man, the Bodhisatta went to the court and re-judged that case making the real owner the
owner again. A lot of people at the court made a very loud acceptance sound ‘Sadhu!!!’
(which means that is right or virtuous) The king heard that sound and asked some of his
men what was going on. After learning what happened he came talking with the
Bodhisatta after he had finished the meal.

King: Your Reverence, I have heard that today you had judged a case in the court
yourself, is that true?

Bodhisatta: That is true! Your Majesty.

King: If you continue doing like this daily that will be a great benefit to the people.
From now on please accept to be the judge in the court.

Bodhisatta: Your Majesty. I am an ascetic! To be the judge in the court is not at all my
duty!

King: Please be kind to the people, Your Reverence! You do not have to judge at the
court all day, only 4 cases in the morning while you are coming to have the meal here
and 4 more cases after the meal.

The king kept on begging so finally the Bodhisatta agreed. From then on all the cases
were sentenced justly. There was no more bribery in the court. Those former 5 judges
then did not receive their extra income as they formerly did. So, they consulted among
themselves to get rid of the Bodhisatta. Then they went to the king telling that the
Bodhisatta was making a plot against the king. The king did not believe at the first time
but those 5 judges kept convincing the king by asking the king to look at the big crowd
which came to the court as the evidence that the Bodhisatta had gathered more and
more people to be his sub-ordinates. Finally the king was convinced that the Bodhisatta
was really plotting a plan against him so he consulted the 5 judges what he should do.
The 5 judges told the king to order that the Bodhisatta be executed at once but the king said that he could not do that because the Bodhisatta had not done anything obviously wrong yet. Then the 5 judges told the king to reduce the quality of the reception that had been provided daily for the Bodhisatta. They believed that being a clever man, the Bodhisatta would know by himself that he was no more welcomed by the king and would leave Benares in no time without telling anybody. The king agreed with this plan.

The following day when the Bodhisatta arrived at his usual eating place in the palace he found no meal there. He knew immediately that he was no more welcomed by the king so he went back to his hut and decided to leave Benares at once, but then changed his mind to really make sure of the situation before leaving. The next day the Bodhisatta was served at the palace with ordinary food which was mixed altogether. The 3rd day the Bodhisatta was prohibited not to enter the main chamber as usual but stayed at the foot of the stair toward the main chamber and was served with mixed food there. The Bodhisatta took that food and went back to eat at his hut. The 4th day the Bodhisatta was told to stand on the ground level and then was served with food cooked with the lowest quality rice. The Bodhisatta took that food and went back to eat at his hut.

Seeing that the Bodhisatta had not left Benares yet the king consulted with the 5 judges. Those 5 judges told the king that it was not the food that Bodhi Ascetic wanted but the throne. So the best way to get rid of the ascetic is to kill him on the following day by hiding someone with weapon at the door of the palace and killed the ascetic at once when he entered the door. The king agreed and gave the sword to those 5 judges. That night the king could not sleep and was depressive. When the queen who slept on the same bed with him asked the reason why he could not sleep and looked depressive the king told her that plot to kill the Bodhisatta. The king told the queen that actually he was not really sure that he should do that since the ascetic had not done anything wrong in his eye sight and had often taught him noble dharma for 12 years but then he had ordered him to be killed just by listening to his consultants’ suggestion. The queen comforted the king that if the ascetic was really plotting a plan against him then the king had done the right thing so he should not be worried or sorry about it. The king then could relax and went to sleep. Anyway this conversation was overheard by the yellow dog that was by the king’s bedroom. It could understand human language as well as the dog’s language (It was a bilingual dog!). With the gratitude that the Bodhisatta usually gave it food, it thought about helping the Bodhisatta out of this assassination conspiracy. So it waked up very early the next morning, came downstairs and laid its neck on the foot of the palace’s door looking at the direction that the Bodhisatta usually came. Those 5 judges also hid themselves along with weapons in their hands since early morning ready to kill the Bodhisatta once he entered the door.
When the Bodhisatta arrived at the front of the palace’s door the dog began barking trying to say that:

Dog: “Dear friend! Couldn’t you get the food somewhere else in this Indian subcontinent? Our king has ordered the 5 judges, every whom has a sword in his hand hiding behind this door, ready to kill you. Please do not enter this door and receive death. You should better get away from this place at once!”

The Bodhisatta, being a high level of self-consciousness creature, who had trained himself by practicing the 4 bases of mindfulness in times of many summa Buddhas could understand all animals’ languages (or being an observant person, he could sense that something was not quite right!). He turned around and went back to his hut, packing his few belongings and going to leave Benares for good.

The king saw the whole incident in front of the palace’s door by looking through a palace’s upstairs’ window thinking that if the Bodhisatta was really plotting a plan against him when the Bodhisatta returned to his hut he must assembled all his men ready to seize the palace. If he was not plotting a plan against him, the Bodhisatta must simply leaving Benares. So the king sneakily followed the Bodhisatta to his hut. When the king saw that the Bodhisatta was packing his few belongings ready for leaving he realized that he had misunderstood the Bodhisatta. So the king came to talk with the Bodhisatta:

King: “Dear Brahman. Why are you so hurry taking your cane stick, tiger skin, umbrella, fruit picking staff, begging bowl and shoulder cloth? Where would you like to go?”

Bodhisatta: “Your Majesty. During these past 12 years in your Majesty’s place I have never seen and heard the yellow dog shows its white fangs and barks at me till this morning like it has never seen me before! It did that because it had heard your majesty and the queen who have already lost all the faith in me, and (the dog) wanted to tell me about that.”

King: “Dear Brahman. It is true for what you have just said! Please forgive me. Now I have gained more respect in you than before. Your Reverence. Please stay here! Please do not go away! ”

Bodhisatta: “Formally it was purely white cooked rice. Then there was some impurity mixed with it. Now it is all red [the rice grains that are milled only once and still have the red covered membrane stick to them. It used to be considered as the lowest grade rice grains in the old days but now (21th century) it is considered healthy rice.] So it is the time that I should leave. Moreover, formally the seat was arranged inside (the palace), then in the middle, then outside and most likely I will be expelled (not allow to
enter the palace anymore) soon, so it is the time that I should voluntarily leave. One (especially an ascetic or a monk) should not make friend with a faithless person (does not believe in giving alms or the practicing of asceticism) like a well that has no water. If a person still wants to dig that dry well (further) he/she will get only muddy-smell water. One (especially an ascetic or a monk) should make friend only with those who have faith (in giving alms or asceticism – chastity), neglect those who do not have faith, should approach only those who have faith like those who want water approach a water reservoir. We should make friend with those who want to make friend with us*. We should not make friend with those who do not want to make friend with us. Anyone who does not make friend with those who want to be his friends is considered an immoral person*. Friendship will be broken by these 3 causes: 1) by too much association, 2) by too little association, and 3) by asking for something untimely. So friends should not associate too much or too little and should ask for something only when the cause and the time are appropriate. By these manners their friendship will not decrease. (Moreover,) Even lovers when stay together for too long, their love tends to decrease. I am not the one who was dear to your Majesty before, so I should better bid farewell to your Majesty now.”

[*This may not comply with the teaching of the Buddha in general that is not to make friend with the foolish or the immoral (and should always keep away from them), or the Buddha’s saying “There is no friendship among the foolish.” So, I think, if we considered that the ones who want to make (close) friend with us are foolish or immoral we should not make close relationship with them but it does not mean that we should be arrogant or impolite with them.]

King: “If your Reverence still insists on leaving even though I have implored your Reverence this much, then please come back to visit me sometime in the future!”

Bodhisatta: “Your Majesty. When we both are separated, there should be no danger befalls both of us. So I see no reason that we should meet again!”

Once the Bodhisatta finished saying above, he instructed the king some dharma and told the king not to be reckless. He then left Benares and went to the Himalayan forest, stayed there for a while then went to live near a village at the edge of the Himalayan forest.

Once Bodhi Ascetic had left Benares those 5 judges came back to preside over the court again and they resumed their bribery business. However, they were afraid that Bodhi Ascetic would come back and ruin their earning a living again. So they brainstormed among themselves to find out who could be the person that could be the cause that makes Bodhi Ascetic to come back. Finally those 5 judges agreed that the only person that could be the cause was the queen. Those 5 judges then decided to get rid of
the queen at once by telling the king that the queen had communicated with Bodhi Ascetic via letters planning to kill the king and make Bodhi Ascetic be the king instead. At first the king did not believe but those 5 judges kept telling the king with this lie until the king was convinced and then ordered the queen to be killed (by those 5 judges) with her body cut into pieces and dumped into an excrement pit. The 4 princes who were the queen’s sons then turned to be the king (his father)’s enemy. This news, even though expected to be secret, was then known and propagated throughout Kasi County.

Once the Bodhisatta heard this news he thought that it was only him that could prevent those 4 princes from committing a grave sin (patricide) and the king from being killed. The following day he went to the village. After eating the cooked monkey meat offered to him by a villager he asked that villager for the monkey skin. The Bodhisatta then dried that monkey skin and then some time used it to wrap around his body as the clothes, some time as the mat for sitting and lying, some time as the sweeping cloth, and some time as the shoulder cloth when carrying a jug of water. Then the Bodhisatta took that monkey skin with him and went to see the 4 princes in Benares who were planning to kill their own father, and could convince them to drop that intention. He then went to the royal forest adjacent to the city where he used to live before for 12 years. The king heard the news that Bodhi Ascetic returned to the royal forest again so he went to greet the Bodhisatta with delight accompanied by the 5 judges. Anyway the Bodhisatta kept silence, not even looked at the king but kept looking at and feeling the monkey skin upon which he was sitting by his hands. The king was dissatisfied to see that, he then said:

King: “Your Reverence. Why are you not paying attention to me at all but only to that monkey skin! Is that monkey skin beneficial to Your Reverence than me?”

Bodhisatta: “Yes, Your Majesty. This monkey was quite beneficial to me. I used to sit on its back going around (the skin was used as the clothes). (Sometimes) It brought a judge of water for me (the skin was used as the shoulder cloth), swept the floor at my abode for me (the skin was used as the sweeping cloth), massaged my feet and my back both day and night (the skin was used as a foot pad and a bed spread). But I have eaten its meat with my ill-conditioned mind (eaten the given cooked meat while being hungry) and dried its skin and used it as a mat for sitting and sleeping.”

When the 5 judges heard the Bodhisatta said that they all laughed out loud and clapped their hands disdainfully misunderstanding that the Bodhisatta was a very ungrateful person who had killed a monkey which had been very kind to him. Then the Bodhisatta talked to those 5 judges one by one asking the reason why each of them laughed at him:
1st Judge: “Because you have been ungrateful to your good friend and killed an animal!”

Bodhisatta: “According to what you have been teaching to the public that there is no good deed or bad deed, everybody will be purified and liberated from this Samsara when he/she has circulated in this Samsara long enough, why should I be blamed for what I have done to the monkey then!”

(To the 2nd judge)

“According to what you have been teaching to the public that God has created this world and everything (including me!), then He (She) should also be responsible for all the sins that I have committed. Why do you blame me for what I have done to the monkey?”

(To the 3rd judge)

“According to what you have been teaching to the public that every creature experiences happiness or suffering in this life is totally due to the deeds that he/she/it has done in previous lives, then nobody will be able to commit any sin (in this life). Why should you blame me for what I have done to the monkey (since it was totally the result of the monkey’s own karma in its previous lives)?”

(To the 4th judge)

“According to what you have been teaching to the public that when we die our unique self-awareness will extinguish for eternity, then what is the use of making merit or why should we have any worry about committing sin? So, why should you blame me for what I have done to the monkey?”

(To the 5th judge)

“According to what you have been teaching to the public that our present life’s benefit must be placed as the 1st priority; it is OK even to kill our own parents [or destroy the natural environment (i.e. wildlife, etc.) tremendously] to attain our present life’s benefit. So, why should you blame me for what I have done to the monkey?”

All of the 5 judges were out of their wits when asked by the Bodhisatta and sat in silence. Then the Bodhisatta talked to the king that he should not have made those 5 robbers who pillaged the country to be his consultants since they were idiots who had false viewpoints and had made a lot of suffering to the king and to all the people. Then the Bodhisatta taught the king to know what some fatal false viewpoints are and that the
king should not easily fall prey of slanderers which had already caused the queen to be killed and the king turned to be the enemy of his own sons. The king then realized his mistake. Then the Bodhisatta instructed the king further about some basic things that a king should do in general. Then the 4 princes came to the meeting and reconciled with the king. The king wanted the 5 judges to be executed or else their hands and feet be cut off, but the Bodhisatta told the king that only confiscating all their assets and expelling them away from the country should be enough. After that the Bodhisatta went back to the Himalayan forest, practicing transcendental meditation until death and went to non-sexual blissful world (Brahma Lōka) after that.

**Conclusions**

1. If the ruling system of a country is evil then, undeniably, everybody who is the official worker in that system is evil, especially the person who is the supreme leader of that system (country).

2. The most beneficial thing that the junta that is the result of the coup overthrowing the civil-elected government can do for the people is to step down from the ruling power as soon as possible. If it does the otherwise it only commits the most malevolent crime to the people that is to spoil the people’s spirituality especially the spirituality of justice no matter how much benevolent it claims to try to make for the people.

3. Any juridical activity concerning a political case or about corruption processed by the court under a dictatorial government is guaranteed to produce injustice by the nature of a dictatorial government. (It is a foolish dream that will never come true to have political justice in time of a dictatorial government! – Please wake up, Thai people!)

4. Morality has to preside all over the knowledge, and Detachment should preside over all the Morality since if it is the otherwise the knowledge will bring disaster and the morality will be immoral which we all have seen this occurring all along in the history.

5. What is logical is usually also scientifically correct, ethical (moral) and just. What is illogical is usually scientifically incorrect, unethical (immoral) and unjust. So we should not accept any illogical doctrine or statement in any scientific theory (i.e. there is no relative speed higher than the speed of light, etc.), religious canon (i.e. God
creates everything without us, the religion master can verify himself, we can achieve eternal unchanging condition, whether existence or nonexistence, etc.) and in the constitution (i.e. “The king can do no wrong.”, Monarchism, Tyranny, Militarism, etc.) or else all the ongoing calamity in a country or on this globe will never end.

6. The first priority duty of a king is to look after the morality and the justice in the country not supervising the use of the land and the water resources in the country (which indeed he has no right to do that!), or doing any social welfare which should be the duty of the democratic government (the people’s representative) instead.

7. Just criminal Laws should have no exception to comply with the nature of justice or the Law of Karma [Even living arahants (i.e. the summa Buddha, etc.) cannot be exempted from this Law].

8. The use of randomly chosen juries from ordinary people sometimes fails to yield justice when dealing with national celebrities or very influential people.

9. Hiding of the crime is worse than the crime itself especially if that crime is committed by the institutionalized spiritual leaders of the country such as the Thai monarchs, since it degenerates all the Thai people’s spirituality by making them worshipping unworthy people to be nobler than their own parents.

10. If the king who is the spiritual leader of the country is unjust the result is disaster to all the moral people in that country. This is an old but ever true story.
Chapter 9   Conclusion

“The dead are always forgiven but their enslaving legacy should be abolished for the sake of all the people who are still living and going to be born after.”

Anonymous

“Do not give power to those who are intelligent but selfish, or otherwise the society will be destroyed by their evilness.

Do not give power to those who are good-hearted but foolish, or otherwise the society will be destroyed by their idiocy.

The thing gets worse when most of the time the people mistake idiocy for intelligence and deceit for sincerity.”

Who said this does not matter, but does the reader agree?

“Not believe in God is not the root problem of humanity; it is not believe in Own Self that is the root problem of humanity.

Scarcity is not the mother problem of humanity; it is Greed that is the mother problem of humanity.

Weakness is not the most worrisome problem of humanity; it is Aggressiveness that is the most worrisome problem of humanity.

Foolishness is not the most disastrous problem of humanity; it is Wickedness that is the most disastrous problem of humanity.

Political Liberation is not the 1st priority problem of humanity; it is Spiritual Liberation that is the 1st priority problem of humanity.
“Believing in God or in someone’s supremacy has never brought long lasting peace in this world but has created a lot of social injustice and many wars as has been shown by history continually.

Theoretically only believing in their own selves and in their human fellows may humans have peace on this globe.

In reality it is more difficult and risky to believe in our humans fellows than to believe in ourselves.

This problem can be reduced if and only if every one of us learns to restrain his/her self from evil by believing in his/her own self and try to understand, be patient with and hope for the good part in his/her human fellows.”

“Not by believing in the Buddha or believing in God that humans will attain their spiritual liberation globally.

But by believing in their own selves and believing in their own human fellows’ spirits that humans will attain their spiritual liberation globally.”

Does the reader agree?
“I will no more support or give honor to any layperson who has stood above me and my kinsmen’s heads like God but will regard that one down to his/her truly appropriate place that is on the ground the same level as other ordinary laypeople or else I will idiotically turn to be a petty servant of that evil person and go to hell.”

“God or the Buddha cannot liberate our spirit from the king of Māra, only ourselves that can do it.”

Anonymous