Reduced Buddhism

Philosophy and Buddhism

Let’s attain the ultimate goal in our own edition of Buddhism.

Wirun Punpocha
Reduced Buddhism

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Wirun Punpocha
“This Universe is created by Abstract not by Concrete since the Buddha told that Mind (the unique self-awareness) is the first coming entity.”

Anonymous
It is advisable to

“Think cosmically; but
Act personally.”

Also

“Think ideally; but
Act practically.”

But beware of

“Think beautifully; but
Act nastily.”

Anonymous
“When you have solved
All your personal problems,
You also have solved
All the cosmic problems,
Since you create the cosmos you live in.
The only problem is you will never solve
any of your problems
If you still take advantage of somebody else
(including animals) or waste the natural
environment.”

Anonymous
“The cosmic rule is ‘Respect every creature as we respect ourselves’. Since every creature has unique self-awareness. Everybody is God in his/her own world. Do not kill or enslave anybody either physically or spiritually.”

“Any rule, law, faith, belief, or tradition that is against this cosmic rule is definitely wrong and will cause a lot of problems both personally and globally.”

Anonymous
“Faith is for solving personal problems so it belongs to an individual.

Religion is used for solving social problems so it belongs to the society.

So, by this (broken-logical) point of view, no one has a religion but only personal faith.

So why should there be any conflict among religions in a society since nobody has a religion?”

(Sometimes we have to write something idiotic to make our life colorful!)

“Actually, all the violent conflicts about religions occurring in a society are due to someone’s ignorance to respect the faith held by some ones else as their inborn right even though he/she has also meticulously been granted with the same right.”

(Why have I said the thing that everybody has already known!?)

Anonymous
“Nibbana will never be reached if we do not want it from the beginning. However at the end, Nibbana will be reached only if we do no more want it.”

“When we do not want wealth we transcend poverty (That is the word ‘poverty’ cannot be applied to us.)

When we do not want any relative, anybody who has helped us even only once is our relative.”

“If we do not think that our unique self-awareness is superior to others’ we should not bow down at the feet of self-deluded people (except our real parents) or let some ones bow down at our feet (except our children).”

“When we do not attach to happiness, we attain something higher than happiness.”

“When we sacrifice ourselves without wanting love in return, we are ‘Love’.”

“If we have never wanted eternity, then we have attained it already.”

Do you think so?
“We may never be able to reach the ultimate goal of any conventional religion in this life but we may be able to reach the ultimate goal of a religion that has the ultimate goal that is possible for us to achieve and self-realized in this life which should not concern anything about eternity or if the word ‘eternity’ for us only means from the present moment to the last breathes of our life. So the only way to guarantee that we will reach the ultimate goal of our best religion in this life is to create our own religion with the ultimate goal that we can achieve in this very life.”

“Two of the ever big problems of humanity are: some of them should know some things but they do not know, and some of them want to know some things that they should not know or not necessary for them to know.”

Does the reader agree?
“In the spiritual matter, Greedy Idiots:
Always want something more than their capacity to obtain,
Despise or neglect the maximum that they can obtain,
So always have only and to live with the minimum that they can obtain.”

Anonymous
“Those who
Want nothing
Have everything.”

Furthermore

“Only those
Who do not want to know anything
Can quench all their doubts so it
Makes them equivalent to those
Who know everything!”

Does the reader think that they sound kind of cute!?
By logic as previously discussed (in many books in the website http://homospiritus.webs.com), it is unlikely for a (our) unique self-awareness to extinguish for eternity, so it is unlikely to be able make all unique self-awareness of the people in a big country (i.e. India, China, etc.) to extinguish (be totally liberated) at once as some alleged vow of the Bodhisattvas in Mahayana Buddhism. That is it is unlikely and useless to be able to make all the people on a human-occupied planet (i.e. Gaia, etc.) to be fully enlightened (totally liberated). But, I think, it is possible to make many people in all countries be fully liberated and almost all influential people in all countries be partially liberated and the rest of the people respect the rules of the fully liberated people [such as illegalize war, abolish soldiers, all militaristic powerful countries have to set free their occupied-by-force territories (i.e. China sets free Tibet, etc.), prohibit patriotism, nationalism, having weapons (including point-tipped knives) to everyone with no exception, no killing both humans and animals (mosquitoes maybe the only exception), no unlimited greed (wealth) allowed, no sexual misconduct, no prostitute, no social class, no liquor or drug that harms the self-awareness or causes addiction, no cigarette, no casino, no gambling (especially football betting), no brutal sport (such as boxing, freestyle fighting), no shooting or stabbing computer game, etc.], no herbicide, no chemical pesticide and fertilizer (EM is OK), no abusing of the natural environment, no too difficult exams for students*, etc., and then the world peace will be practically achieved by the credit of all of us on this planet.

Let’s make it happen in this coming year, 2015

(*Hopefully, I will get support from some teenagers by saying this!)
Preface

“I believe in the sincerity and honesty of the Buddha but I do not totally trust the authenticity and the interpretation of the Buddha’s words in the Thai Theravada Tripitaka nowadays. Lesser still do I trust the royal-supported Sangha that they have translated the Tripitaka without bias and ignorance.”

Me, the writer

It has been my wonder since young age that while I could read and understand many sutras in the Tripitaka, yet I have not attained any level of enlightenment so far, unlike many people who had listened to them only once then got some level of enlightenment as in the Buddha time, so I had an earnest wish that there would be a book that once any one reads, that one would attain some level of enlightenment immediately. Although my understanding about Buddhism has been changing continually when I grow up, it has never changed considerably until these past 8 years. Beginning right after my voluntary before-due-time retirement from my regular doing-for-living work, I then could spent all my time watching videos, reading and thinking all day and night, having the chance to tackle some dilemmas in Buddhism, Metaphysics, Philosophy and Mathematics that have bewildered me since young age. I then began to record new viewpoints in
these topics in pieces of paper which later I combined those pieces of ideas and make a book out of them. By this manner, I, so far, have leisurely written about 13 (short) books already and are working on a book concerning Thai politics. Anyway the more I work on that book the more I feel depressed of my own negative thoughts concerning the greed, self-delusion, insincerity, and cold-bloodedness of Thai Monarchs, judiciary people, high-ranked military and civil officers and politicians, and the entrenched delusion and ignorance of most of the Thai people so I cannot finish writing that book in time for the coming New Year (or, maybe, I will never finish it!). I prefer to write something else more constructive for the reader and myself in time as the coming New Year present. Then I looked at my deviant ideas from conventional beliefs in Theravada Buddhism in all books that I have written during these years and thought that I should make a summary of all different points of view that I have already expressed into a book. Then my earnest wish during my childhood about enlightened-once-read Buddhism book came back into my mind again. This book here may not be able to bring the reader to really reach some level of authentic Buddha’s detachment or enlightenment but I really intend that it bring the reader to understand my most recent ultimate understanding about detachment or enlightenment in Buddhism.
As usual if there is some merit about writing this book, I would like to donate all that merit to my late parents, Mrs. Amnuay and Mr. Thawin Punpocha and all my previous parents who are now still suffering in the world of hungry ghosts; may all of them get out from those suffering worlds now. I also thank all Buddhists in every school in all nations since time of the Buddha; because of them I can study many Buddhist literatures and make some crucial conclusions as appeared in this book.

Also thanks to all the people of Thailand who still provide my monthly pension, the only source of my income. Thanks also to my brothers and sister, my sisters in law, my nephews and my niece, Taeng-horm, who usually cherishes my spirit. Also, I thank the website www.webs.com for providing me a free website to put all my books in since 2011, and all the people on this planet who have contributed free knowledge to the public more or less and, unforgettably, this dear mother earth.

“May all of us get a long good rest soon!”

Please receive my bow.

Wirun Punpocha

December 8, 2014

Taeng-horm
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“The true goal of Buddhism is detachment.”

I think ‘Detachment’ means:

Do not think that our unique self-awareness is special or superior to others’. Always keep in mind that everything will definitely change sooner or later. Be medium (modest) in food, clothing and comfort ability. Throw away all speculations concerning eternity but be conscious of the present moment as often as possible.

Try to minimize polluting the natural environment, do not follow or attach to the social norms that cause a lot of pollution to the environment. Keep in mind that our life precariously may end any time, and we cannot bring any wealth, fame or social status with us only our good deeds (not committing sins) or good spirituality which detachment is considered the best of the kind.

Anonymous
Slaughter of cattle in a religious ceremony in Nepal

“False Viewpoint is the deepest root of all evil sins.”

Teaching of the Buddha

The viewpoint that “our unique self awareness is superior to all others” will eventually give rise to the thought that the Almighty God who is able to give us whatever we wish will redeem us from whatever sin we have done if only we believe in Him wholeheartedly and willing to do anything to please Him. This makes us belittle the Law of Karma and think that it is righteous to take advantage of some ones who are weaker and helpless even claiming to kill them for the benefit of the whole. The Hindu Monarchism which is still adopted in Thailand nowadays is actually originated by this viewpoint and have caused Thailand a lot of troubles especially recently [The king assumes the right to enslave all the people’s spirits (make the people revere him more than their own parents) and does many evil things such as backup/initiate the coups that overthrowing democratic governments or secretly orders soldiers to use weapons against the people who come out on the street asking for the political justice which has been molested by him.]
Chapter 1   The real ultimate goal of Buddhism

“We all deserve a very long good rest after having to do the endless nonsense wearisome job continuously for a very long time.”

I think almost all the people will agree with me if they are in this said situation!

“Finally I have come to the conclusion that Nibbana is like the temporary rest of our spirit which lasts much longer than 84,000 kappas.”

The reader does not have to agree with since it is only my belief in this present moment - the writer.

THE UNSPEAKABLE TRUTH

About 2,600 years ago in India, before the Buddha’s time, many people believed in reincarnation, the eternal unchanging self (soul) within an individual human and animal, the existence of beings in other realities such as gods and demons, heavens and hells. Jainism taught about abstaining from hurting animals and attachment to (abandon) all worldly things such as social status, wealth, family, even clothing, then getting rid of all bad karma by practicing extreme asceticism. When all bad karma is burnt out, they believed, the eternal unchanging self (soul) will be pure and attain the omniscience knowledge. Once that person die his soul will float to the topmost part of the universe called ‘Sidha Silā’, and stay there with bliss forever, no more undergoing the be-born-and-die cycle as
various kinds of being in various realities and worlds (planets). Initially, I believe, this should have also been the belief that Prince Siddhartha had had. When he saw the 4 signs which were a very old man, a gravely sick man, a corpse and an ascetic for the first time at age 29, he most likely thought about the liberation according to Jain belief. Anyway after 6 years of extreme Jain style asceticism and additional self-mortification he then self-realized that his mind did not come close to any omni-science knowledge so he then abandoned the self mortification and extreme Jain style asceticism. After nourishing his body with some food and cherishing his mind with his well-practiced transcendental meditation (4 levels of mind-calming) he then could recollect countless number of his past lives in details and then could see the going-on process of dying and being born of countless of beings in various realities and worlds (planets) around him. He then concentrated his attention to consider only in a cycle between die and be born again and found out that it is ‘craving’ or ‘attachment’ in our mind which is the real culprit that makes the process of being born occurring right after we die again and again. So it is the craving or attachment (to anything) that we have to get rid of if we do not want to be born again, not our bad karma (in the meaning of the pending results of the bad deeds that we have done, which the word ‘Vipaka’ is more suitable to be used here
Instead). Moreover, the Buddha have told in many sutras that a monk who could get rid of all his desire or craving and became an arahant (fully enlightened or fully detached one) would know by himself (self-realized) that “This will be my last life. I will not be born again. Lying in a mother’s womb will not occur to me again.” This can be interpreted that anyone who is fully enlightened (or fully detached from all things) once died will never be born forever so will get away from suffering forever which can be seen straightforwardly and should raise no more doubt about any left work to do to end our suffering for good. However, it looks like ‘Nature’ does not want human to fully have confident toward his/her own salvation since anything concerning eternity cannot be proven. And to make the long story short, to be in the conservative (safety) side, it can be regarded as not possible. Moreover, once a Brahmin asked the Buddha whether once the Buddha died, the Buddha would be born again or not, the Buddha refused to answer this question directly. Another notice is that even on the night of his enlightenment the Buddha (while still being a Bodhisatta) recollected into his uncountable number of his past lives, later he often taught that the beginning of our samsara (our first life or the origin of our unique self-awareness) is unknowable. In one interpretation this means there is no beginning of our unique self awareness. By sheer logic if something does
not have the beginning it cannot have the permanent ending since if it has the permanent ending (extinguishment) there must be some time in the past that it happened for the first time. This means that if the Buddha could not see the beginning of the (his) unique self awareness, then logically Nibbana cannot be the permanent ending of the (his) unique self-awareness. Furthermore, lonely Buddhas who are second only to summa Buddhas concerning the knowledge of the ultimate goal in Buddhism, yet from Buddhist literatures they cannot establish the teaching about the Noble Truths or Nibbana or nothing concerning eternity or getting away from the cycle of birth and death; only, apparently, stay in solitude and detach their mind from all self and social attachment. Lastly, when prince Siddhartha, had just attained the so-called enlightenment (total detachment) he intended to teach nobody since he saw that nobody would understand and appreciate it since it was difficult to understand and went against the social norm of desires and beliefs. But when we look at the general (official) interpretations about the ultimate goal in Buddhism such as Nibbana and the Noble truths in Theravada Tripitaka nowadays, we can see that it is not difficult to understand and it concerns about eternity. So it is likely that the accepted interpretations of these important topics in
Theravada Buddhism nowadays have not been rightly done.

Anyway I think that the Buddha knew this fact right after his enlightenment. But he also knew that almost all human are greedy and their ambition has no limit. If he told the truth that Nibbana only means the much longer rest from the cycle of being born and die than staying in the longest Brahma Lōkā (which is 84,000 kappas) then many people who had the potential to attain Nibbana would not be interested in it since the only thing that they wanted was the eternally free from the samsara. And the Buddha must have realized that naturally Buddhism will stay in the world not very long no matter how accurate the teaching is (usually only for 1 more life span of humans of that Age after the Buddha dies) so it is better not to tell the truth since there will be many more people attain Nibbana than if he tells the truth. We can see the analogy when comparing the highest goal in Buddhism and in other religion, say, Christianity. I think almost all learned Buddhist monks believe that Christian heaven does exist and may last for millions of years but they believe that Nibbana (the extinguishment of their unique self-awareness) will last eternally so they pay no attention to Christianity. It is possible that if some of them were born
Christians, they would be good strong-believers since for them, then, Christian Heaven will last for eternity.

THE STANDARD TEACHING OF ALL SUMMA BUDDHAS

“The meaning of ‘Greed’ is wanting more than just enough.
It concerns both material acquisitions and spiritual acquisitions.
It embeds unconsciously in the minds of those who are greedy making their thinking erratic and flamboyance.”

“Those who are greedy for spiritual achievement will interpret the Buddha’s simple and straightforward meaning of the goal in Buddhism and the teachings to attain it to be something overshooting the real (obtainable) target making it sound too difficult to achieve and, consequently, too difficult (or feel disheartened) to practice now, making us believing that it is impossible to reach the optimum goal in Buddhism in this very life especially in this present moment.”

“Consider the world’s communication status nowadays especially the global widely spread internet network. It is possible to send the right messages to make all the people on this planet to obtain some level of detachment or enlightenment making the World Peace (abolishment of all armed forces, soldiers, nuclear and all conventional weapons including point-tipped knives, militarism, patriotism, nationalism, etc.) to occur for the first time ever on this globe. However all of us have to break away from many big delusions that have been imposed on us by all cheaters on this globe who have turned all of us to be greedy, aggressive, arrogant (egomaniac), ignorant (idiotic) and unfriendly (hostile) people lest they will lose all their benefits if we all can get rid of
those evil traits and become sensible and gentle people. Partially we can think that the Buddha and Jesus Christ have intentionally been born to this planet to help us achieve this mission exclusively but, unluckily, later their disciples and teachings have been overpowered and subtly modified by these ruling cheaters to support their (those cheaters’) statuses and creditability for thousands of years. So let all of us unmask these few cheaters to liberate the spirituality of all of our human fellows and bring peace to really exist on this planet, Gaia, for the first time ever. Everybody is counted on for the success of this mission. [At least you can do it by not wearing the color(s) that indicates reverence to these cheaters which might be different from country to country!*]

Anonymous

(*It is OK if it is your underwear’s color)

Almost all summa Buddhas declare Ovāda Pātimōk or the summary of Buddhism in the aggregations of arahants 3 times during the establishment of Buddhism in the world, but for the Gautama Buddha, since his age was the minimum, only 1 time was made in the aggregation of 1,250 arahants, 9 months after his enlightenment. The following summary of Buddhism is stated by every summa Buddha:

“Patience is the most powerful thing to burn the defilement in the mind. Ending of all craving is the targeted teaching of those who are self-awaken.

Those who still beat or kill others are not called ‘monks’.

Monks must not cause troubles to other people (including animals).”
“Abstain from doing all sinful things (in order not to cause troubles in our mind).
(And) Do good deeds sufficiently.
(Enough to cherish our mind to be able to do the following :)
(Then) Purify the mind (from greed and sorrow).
These are the teachings of those who are self-awaken.”

“There are the teachings of those who are self-awaken.

“Do not verbally hurt others.
Do not physically hurt other.
Restrain yourself in the monk’s rules.
Be medium in eating.
Stay in solitude.
Train your mind to be able to detach from everything.
These are the teachings of those who are self-awaken.”

Actually this is my 3rd time already that I have written about this summary of Buddhism. However, this time I think I use the most down-to-earth and easy-to-understand meanings for all religious vocabularies concerned and add as many explanatory parentheses as necessary to help clarify the meaning of the corresponding sentences. We can see that actually the essence of Buddhism is very understandable,
down to earth, lack of any fanciful speculation such as heavens, sublime happiness or state of mind, or eternality (Since I have substituted the word ‘Nibbana’ with the phrase ‘Ending of all cravings’ which someone might disagree!) and it is still possible for ordinary (spirituality) people to be able to obtain the target of Buddhism even nowadays. However, it does not sound attractive for those who are greedy, egomaniac or still have strong attachment to happiness and wonder of Life and Nature. It is understandable that why Buddhism should have turned to be something quite contrary to its original version once the Buddha died and many kings and rulers have taken over Buddhism for the security of their own statuses since then.

**Conclusion**

1. When prince Siddhartha renounced all his worldly wealth to be a homeless ascetic it was very likely that his purpose at that time was to attain the eternal salvation from the endless cycle of birth and death.

2. Anyway it was very likely that once prince Siddhartha could recollect countless number of his past lives in various forms of being he found out that any unique self-awareness will not extinguish for good but if someone who dies with full self-
awareness but without any craving or attachment to anything especially the existence of his/her own self-awareness, his/her self-awareness will disintegrate before being formed by the nature again in a very long period of time, much longer than the life of the longest divine being (84,000 kappas).

3. Nibbana essentially means ending of all attachments and desires especially at our last breath of life.

4. No ruler of any countries since the Buddha time has really supported the true teaching of the Buddha because the true highest teaching of the Buddha is not good for his/her status.

“The belief in eternal happiness or eternal extinguishment of our unique self-awareness is primarily caused by and the primal cause of Greed. While the belief that one’s unique self-awareness is superior to others’ causes that one to be self-deluded, ego-maniac and idiotic, and think that it is right to take advantage of some others (even to kill them) or to let someone take advantage of him or her (revere someone highly as God-like being and can order that one to kill someone else); so it is the mother of Monarchism, Leader Idolatry and Militarism. All monarchs or dictatorial rulers never want the people to get away from these 2 big delusions lest the people will realize that they (those monarchs and dictators) are good for nothing but bull-shit!”

Anonymous
Chapter 2  The Noble Truths

“From pure Logic, actually there is one thing that surely ever exists, that is the changing-ness which is proven to exist eternally by (our awareness of) the (our own) existence of the present moment and our observance of the going-on changing of everything within and around us. Those who think that there is some permanent condition inside or outside them are in a big delusion and will have attachment in something inside or outside themselves which will cause them to be upset or do many unwholesome deeds sooner or later. Those who self-realize that everything keeps on changing will eventually also self-realize that “Anything (whether inside or outside ourselves, concrete or abstract) that happens to appear will sooner or later disappear.” and is said to attain the first level of detachment in Buddhism (be a Sotāpanna or Stream enterer). They will no more be born in hells, as phantoms, hungry ghosts or animals. They will reincarnate no more than 7 times as humans or devas and then their wisdom will be ripe and attain the total detachment obtaining the longest good rest possible from being born (then go to school, competition to get good-looking girl/boy friend, earning a living, raising children, hunger, sickness, going to toilet, waiting for a bus, bit by mosquitoes, old age, etc.) and dying.”

Basic belief in Buddhism
The Noble Truths in the most recent alternative Statements

1. No condition (thing) is permanent so suffering will occur sooner or later if we let our mind attach to any condition (thing).
2. It is obvious that the cause of suffering is partially our own mental attachment to something.
3. It is advisable to end this attachment-bound suffering by getting rid of the cause which is (mental) attachment to anything.
4. The way to get rid of the attachment in anything is to have right viewpoint about the unavoidable changing-ness of everything and be medium with anything that we still have to consume for our living (i.e. food, clothing, housing, medication, etc.).

‘Suffering’ is something unpleasant to the mind to encounter or to be with such as distress either physically or mentally (since physical distress causes mental distress), disappointments (i.e. broken hearted, be losers in a competition, etc.), depart from the ones we love, be with the ones or the things we do not likes, old age, death, etc. The Buddha has told that what we should do about Suffering is to realize that it exists as long as we still attach to anything. If we have already realized that it will definitely occur in
each of the attachment that we still have to something (at least death causes suffering to almost all of us since we all attach to our life or our existence, etc.) then we are done with the thing that we should do concerning ‘Suffering’.

‘The Cause of Suffering’ is attachment or ‘craving’ which can be divided in to 3 types which are:

1. Craving for sensual pleasure.
2. Craving for (eternal) existence of life (do not want to die).
3. Craving for (eternal) nonexistence (want to die or commit suicide, or want to extinguish forever once died.). This 3rd type of craving may happen to somebody sometime but not to everybody all the time. [I would like to confess to the reader here that I, once, used to think of committing suicide because of the failure of my study in the USA due to too-charming-Vietnamese-girls crisis (Please notice that it was ‘girls’ not ‘girl’!). I then realized that nothing should worth more attachment than our own life if we still have any attachment left. I then have turned around from long-timed brain-washed militaristic social instilment about duty-for-the-society is my first priority philosophy to be the-survival-of-my-life is my first priority philosophy and have gotten rid of
my long-timed self-delusion to some degree and seen much more many truths of life since then!]

The Buddha told us that what we should do about the cause of suffering is to get rid of it, which means we should get rid of craving with anything we have to deal with in our life. (Personally, I think it may be OK to like something but not be crazed with it!)

‘Ending the attachment-bound suffering’ which in Pāli is called Nirōdhā, but, I think, this is also a synonym of ‘Nibbana’ or ‘Extinguishment’ or ‘Ending of all craving’ or ‘Enlightenment’ which is considered to be the highest teaching of all those who are fully self-awaken (summā Buddhas) - see Ovādā Pātimōka from the previous chapter. The Buddha has told us that what we should do with ‘Ending the attachment-bound suffering’ or ‘Nirōdhā’ or ‘Nibbana’ is to attain it.

‘The Way to get rid of the Attachment in anything’ or ‘the Way to Nibbana’ or ‘the Way to Enlightenment’ is to have (1) right viewpoint [i.e. each of our unique self-awareness is unique but no one should think that his/her unique self-awareness is superior to others’ since other people can think such alike, no one can perceive eternity so the desire for eternal happiness or eternal extinguishment
of our unique self-awareness is a foolish desire, no one can be exempt from the law of Karma so whoever we are we should not commit any sin, we cannot bring any wealth or power or fame or happiness during our life with us when we die so we should do good thing as much as we can do while we still living or else detach from everything as much as possible and help educate others to do like-wisely (by behaving ourselves to be the example), as long as we live we cannot avoid the changing in everything both inside and outside ourselves so to liberate our mind from any attachment should be the better choice, the development of human civilization should be measured from the high spirituality of the people (having self-realized moralities and spiritual intelligence); freedom from state control and institutionalized religion or leader idolatry with clean (nontoxic) environment; decent comfort ability and low competition in earning a living, we should be gratitude to everything that more or less has sustain our life the most important of which are our mother and the natural environment - not any political institution (persons), the one who has honor is the one who gives honor to (all) others not the one who receives honor from (all) others, no alive layman is noble enough to not return the bow (or any gesture that showing respect) that someone has done to him/her or else he/she will turn to be self-deluded and arrogant soon, etc.], (2) right thinking [i.e. think of the way
to detach from everything (especially sensual pleasure, comfort ability and ego) not think in the way that will cause more attachment (honor, reputation, egoism, leader idolatry, patriotism, nationalism, etc.), think not to hurt or harm or take advantage of other people including animals, do not covet our neighbor’s property or wife or husband or children, think morally or logically, not immorally or illogically (i.e. everybody or everything has both good sides and bad sides we should not readily label anybody as evil-incarnated or God-sent, etc.), be aware not to let too much prejudice to influence our thinking (anyway, usually we do not realized ourselves that we have prejudices), etc.] , (3) right speech [Do not tell a lie or bear false witness, do not intentionally break the friendship among some people (even though they might be our enemies) by telling one of them at a time (manipulating) some concerned information, do not use impolite, harsh, rude, demeaned or nasty words (language), do not keep on telling useless stories or information.], (4) right action (Do not hurt or harm other people including animals, do not commit adultery or sexual misconduct, do not rob or steal), (5) right livelihood (The best livelihood to be able to get rid of the attachment in anything is to be a monk and follow the rules of the monks strictly. If one want to be able to get rid of the attachment in anything cannot be a monk then he/she should stay single (By the way, the writer has still been single not because he
wants to get rid of the attachment in anything but because he could not find a wife!) If doing trading business should not sell 1) humans (as slave or prostitute), 2) living animals (to be slaughtered as food or sacrifice for idiotic and cruel religious ceremonies), 3) weapons (i.e. fighters, bombers, submarines, missiles, cannons, machine guns, M-16, bullets, point-tipped knives, etc.), 4) poison (both for humans, animals, insects and plants), 5) all kind of liquor and addictive stuff which will harm the self-awareness of the consumer (i.e. whisky, brandy, Champaign, beer, heroin, morphine, opium, Yaba, marijuana, etc.). Moreover the following occupations are not recommended for those who want to be able to get rid of the attachment in anything: professional (including hired) soldiers/polices, weapon industry, liquor industry, gambling industry, sex industry (i.e. prostitute, porno actor/actress, etc.), and politicians (since they can earn their living because most people still have strong attachment and delusion in many things)], (6) right effort [If one is already a Buddhist monk then right effort basically means follow the monks’ rules and mind manipulation technique (as will be stated further in the next chapter) anyway the Buddha has enumerated it to be 4 kinds of effort which are 1) try to get rid of the unwholesome thought or feeling in our mind (i.e. attachment feeling to something whether good or bad), 2) Once we can get rid of that unwholesome thought or
feeling from our mind, try to prevent it to happened again, 3) try to create some new wholesome thought in our mind (i.e. detach from something we have been attached to for a very long time, etc.), 4) Once we can attain that wholesome thought or feeling, try to retain it in our mind not let it disappear.], (7) right recollection or right mindfulness (see more detail in the next chapter), and 8) right way of calming the mind or right way to make the mind to be in long-period of concentration to only one topic of thought in order that we can see deeply in the topic or the ever-changing, prone to suffering and uncontrollability of our and others' mind and body so we should detach from our and others' mind and body. The standard way to build up the ability of the mind to concentrate is to practice 4 levels of transcendental meditation which has been considered the standard noble achievement of all worthy-to-be-worshipped ascetics which very few had attained before the Buddha time and later after the Buddha time till nowadays. Its way to practice is not complicated but only those who were born with enough level of spiritual intelligence and self-awareness without any hindering karma have the potential to accomplish it. Anyone who can achieve the 4th level of the transcendental meditation usually will also attain many clairvoyance abilities such as can hear and see devas and hungry ghosts in other realities around him/her, can know the thinking of those around him/her, etc. But
these qualities are not the intended purpose of practicing the 4 levels of transcendental meditation in Buddhism. The main purpose is to make the mind stable and vigorous enough to be able to penetrate deeply in a topic raised into consideration. The Bodhisatta Siddhartha had used his mind concentration ability built up by practicing the 4 levels of transcendental meditation to consider the so-called many-layered Dependent Origination on the night of his enlightenment for 3 hours and finally reached the conclusion that ignorance can be considered the primal cause of our endless cycle of be-born-and-die and this seeing then changed him from a Bodhisatta to be the summa Buddha right away.

[The Buddha preached the Noble Truths for the first time in his first sermon to his 5 disciples, 2 months after his enlightenment. After the Buddha finished the preaching Kōndanya the most senior disciple self-realized that “Anything that happens to appear (whether inside or outside ourselves) will eventually disappear.”, attained the first level of detachment being a Sōtāpana accompanying with 180 million passionless divine beings. The Buddha was so pleased that he cried out “Anyā si vata bhō Kōndanyō!, Anyā si vata bhō Kōndanyō!” or “ Kōndanya has already seen it! Kondanya has already seen it!” So Kōndanya became the first monk in the Gautama summa
Buddha’s religion and the word ‘Anyā’ has been added as the prefix of his name since then.]

Conclusion

1. One of the obvious and important truths of Nature that everyone can easily observe is that everything around us keeps on changing from microscopic scale to cosmic scale but most importantly inside our own body and mind and also in all others’ body and mind’s. So we should not attach to the body and mind of ourselves and of others since it will cause suffering to us once it changes from the pleasant state to some unpleasant state by training our mind in the Middle Way. This is the essence of the Noble Truths in Buddhism.

2. Anything (concrete or abstract) that happens to appear will eventually disappear (so we should not attach to or be serious with anything so that we will not be too upset when it disappears or will not commit any sin wanting to keep it stay unchanged).

3. Suffering means mental affliction which is primarily caused by craving or attachment.

4. There are 3 kinds of craving which are the craving for sensual pleasure, the craving to keep on living and the craving to die and be extinguished forever.
5. The cessation of craving or attachment in anything is called Nirodha or Nibbana or Detachment or Enlightenment (whatever you would like to call it!) is the ultimatum of the teaching of all summa Buddhas.

6. The Way to end our craving or attachment in anything begins with to have the viewpoints that we all are unique but no one is special, it is a good idea to have a long good rest and we should be medium (modest) in anything that we have to consume to be able to live.

“Many of us, Buddhists, can attain some enlightenment in Buddhism right away if we throw away our own greed for the long heavenly happiness and the delusion about the possible eternal extinguishment of our unique self-awareness which have been imposed on us for a very long time by all cheaters who have controlled the society and modified the self-realized Do-It-Yourself-salvation Buddhism to be an imperial militaristic religion disproportionately promoting Buddha-image idolatry.”

Anonymous
Chapter 3  4 Bases of Mindfulness

“4 Bases of mindfulness can be regarded as the tool or practice to directly increase the level of our self-awareness (consciousness) and spiritual intelligence (seeing by one’s own self the ever-changingness, uncontrollability and being prone to be in the suffering state of everything especially in one’s own and all others’ mind and body) to immediately end all the attachment in everything (especially in one’s own and all others’ mind and body) or attain the so-called ‘Enlightenment’. It can be regarded as the heart of all summa Buddhas’ teachings when looking with the practicality viewpoint of the religion. It also makes Buddhism unique among all of the religions that have the Enlightenment as the ultimate goal by the reason that it has the definitive detailed instruction to reach the Enlightenment (which in Buddhism means the Detachment from everything the most important of which is our ego or our existence). Moreover, the Buddha said that anyone who relentlessly practices according to the instruction will achieve the total detachment (fully enlightenment) being an arahant or at least attain the 3rd level of detachment being an anāgāmī (who can get rid of lust and anger and once dead will go to the world of blissfulness and will extinguish there) between the maximum period of 7 years and the minimum period of only 7 days.”

Buddhism

Usually there are 2 fundamental things that make a person evil and hinder the detachment or liberation or the Enlightenment of that person which are
(1) Having false viewpoints especially those concerning moralities [greedy viewpoints, ego maniac viewpoints, self-deluded viewpoints, prejudiced (pre-judged) viewpoints, etc.],

(2) Not being able to overcome the positive (love, pleasure, bliss, etc.) or negative (hate, displeased, agony, etc.) feelings once they happen in the mind and do wrongful things because of them.

In order to attain the detachment we have to get rid of these 2 obstacles. For those who are spiritually intelligence they may get the essential self-realized viewpoints (i.e. the ever-changing, uncontrollable, stressful of everyone’s mind and body) by mindfulness of the teaching of the Buddha (Dharma) without practicing any transcendental meditation and attain the maximum level of attainment in Buddhism (be arahant) in no long time which are called those who are *liberated by wisdom*. For those who pay attention relentlessly to their feeling [practicing mindfulness of the body, mindfulness of the feeling and mindfulness of the mind (transcendental meditation is included in this category)] can overcome all the feeling whether good [bliss, elation, happiness, receiving reverence, fame, both coarse and fine sexual arousal (lust and sexual love), etc.] or bad (distress, humiliated, pain, disappointment, sickness, being
intimidated, death, etc.) and then be able to liberate their mind from all attachment (be arahant) are call those who are liberated by mind.

“Those who are fully awaken should not want to be in the sleepy state or praise being in the sleepy state since at least they realize that the state that they are at the moment is more useful, cleverer and safer than the sleepy state. Like wisely, those who have already attained the Detachment should not want to be back to be immersed in any kind of positive feeling such as sensual pleasure, love or blissfulness or praise those feelings since they can realize that those feelings are not useful and tend to bring troubles or dangers to them if they keep on immersing in those feelings. So no need to say anything about negative feeling (hate, distress, fear, etc.) and anything that creates it (i.e. patriotism, militarism, leader idolatry, false religious viewpoints, etc.).”

Common sense

The overview of the 4 bases of Mindfulness in Buddhism

I wrote a book (in Thai) named ‘A road to Nibbana’ explaining my understanding about the 4 bases of Mindfulness according to the Mahā Satipattāna Sutta in some details about 5 years ago. Even though essentially my viewpoint in this topic has not changed yet, I think that this topic is the heart of pragmatic Buddhism and should always be included wherever there is any summary of Buddhism, so
here I would like to present the reader again but with only the overview of this topic as follows:

The base of mindfulness means the thing that we should pay attention to or think of all the time in order that we can increase our level of self-awareness (attain some level of enlightenment) which once attained our level of self-awareness will never recede till death and we will have no more doubt whether the Buddha was only a hocus-pocus legendary personality or the one who has really taught the very useful and attainable thing to all humanity.

The Buddha told us that in order to get rid of all craving and sorrow that is to get the full detachment or liberation or the enlightenment we should always be mindful or be conscious of these 4 things which are:

1) Things concerning our body which are

1.1 our inhale and exhale (so our mind will not stray and crave for anything or be upset by any thought)
1.2 4 main modes of action (i.e. walking, standing, sitting and lying down) - (so our mind will not stray and crave for anything or be upset by any thought)
1.3 All auxiliary mode of action (i.e. stepping forward - stepping backward, looking – turning around to
look, retracting – stretching of limbs, wearing clothes, holding an object, eating, drinking, chewing, tasting, excreting, urinating, speaking, and being quiet) - (so our mind will not stray and crave for anything or be upset by any thought)

1.4 32 ugly things that constitute any human body which are hair, body hair, nail, teeth, skin, flesh, tendon, bone, bone - marrow, spleen, heart, liver, ligament, kidneys, lung, small intestine, large intestine, new food, old food, bile, phlegm, pus, blood, sweat, grease, tear, fat, saliva, mucus, joint (Synovial) fluid and urine. So that we will not be self deluded in our own body or have lust in the opposite-sex body. (Thank ‘the Middle Length Discourses of the Buddha of the Majjhima Nikāya’ translated by Bhikkhu Ēnānamoli and Bhikkhu Bodhi, and ‘Human’ by Robert Winston for some English words)

1.5 Thinking that any human body is composed of these 4 elements which are:

1) Earth (Solidity)
2) Water (Fluidity)
3) Wind (Mobility)
4) Fire (Warmth)
The purpose is to reduce the thought that our body is homogeneous and the attachment in our body.

1.6 Look at 9 types of corpses which are:

1) The swollen corpse with a lot of pus oozing out
2) The corpse that many animals (crows, buzzards, dogs, foxes, worms, etc.) come eating in groups
3) The skeleton with some fresh and blood
4) The skeleton with some blood and ligament
5) The skeleton which barely held by ligament
6) The scattering pile of skeleton
7) The whitely pile of human bones
8) The pile of human bones after 1 year
9) The scattering pile of little pieces of broken human bones after being left at the graveyard for many years

The purpose is to make the reflection that we will sooner or later die and be like those corpses so we should quench all the craving or sorrow and attachment in anything if we have in that moment.

2) Things concerning our feeling which means
2.1 When we feel pleasant, be conscious that we are feeling pleasant.

2.2 When we feel displeasing, be conscious that we are feeling displeasing.

2.3 When we feel neutral, be conscious that we are feeling neutral.

2.4 When we feel pleasant because we are receiving sensual pleasure, be conscious that we are feeling pleasant because of receiving the sensual pleasure.

2.5 When we feel displeasing concerning the receiving sensual pleasure, be conscious that we are feeling displeasing concerning the receiving sensual pleasure.

2.6 When we feel neutral because we are exposing to sensual arousal object, be conscious that we are feeling neutral because of the exposing to sensual arousal object.

2.7 When we feel pleasant without exposing to any sensual arousal object, be conscious that we are feeling pleasant without exposing to any sensual arousal object.
2.8 When we feel displeasing without exposing to any sensual arousal object, be conscious that we are feeling displeasing without exposing to any sensual arousal object.

2.9 When we feel neutral without exposing to any sensual arousal object, be conscious that we are feeling neutral without exposing to any sensual arousal object.

By keep on doing such said things, the Buddha said we could eventually overcome all pleasant and displeasing feelings and quench our craving or sorrow in anything and the attachment to the feeling as our existence in this world.

3) State of our mind which means:

3.1 When passion arises in our mind be conscious that there is passion in our mind.

3.2 When no passion arises in our mind be conscious that there is no passion in our mind.

3.3 When anger arises in our mind be conscious that there is anger in our mind.

3.4 When no anger arises in our mind be conscious that there is no anger in our mind.
3.5 When delusion arises in our mind be conscious that there is delusion in our mind.

3.6 When no delusion arises in our mind be conscious that there is no delusion in our mind.

3.7 When our mind is depressed be conscious that our mind is depressing.

3.8 When our mind diffuses be conscious that our mind is diffusing.

3.9 When our mind reaches a noble state (such as the 1st level of transcendental meditation), be conscious that our mind is reaching a noble state.

3.10 When our mind does not in a noble state (such as the 1st level of transcendental meditation) be conscious that our mind is not in a noble state.

3.11 When we know that (the present state of) our mind can still be developed to a better state, be conscious that our mind can still be developed to a better state.

3.12 When we know that (the present state of) our mind cannot be developed further to any better state (such as reaching the 4th level of the transcendental meditation), be conscious that our mind cannot be developed further to any better state.

3.13 When our mind reaches the state of oneness (no diffusion – such as in any state of the
transcendental meditation), be conscious that our mind is in the state of oneness.

3.14 When our mind is not in the state of oneness be conscious that our mind is not in the state of oneness.

3.15 When our mind has liberated from some attachment, be conscious that our mind is liberated from that attachment.

3.16 When our mind has not liberated from some attachment yet be conscious that our mind is not liberated from that attachment.

By doing such as these, the Buddha told us that we would see the things that appear and disappear in our and all other’s minds which would make us be able to detach from our mind as being ourselves; only regarding it as the thing that we use for being conscious and thinking.

4) Some abstract entities concerning to obtain detachment which are:

4.1 5 mental hindrances, which are attachment to sensual pleasure, thinking of taking revenge of someone (in subconscious level), sleepiness, restless thought (easily change the topic of thinking), and inconclusive thought (keep
doubting). We should be aware when any of these things appears in our mind and get rid of it while we are doing the transcendental meditation (for someone – not including me) or making the Toward Detachment Insight.

4.2 5 compositions of a person, which are body, feeling, memory, thinking, and sensual apprehension. They Buddha told that we should be conscious of the 5 composition of our own self and of all others’ and keep in mind that they keep on changing, should not be attached to as our own self or as of someone else’s self. We should stop all cravings and any attachment arising from them (these 5 compositions).

4.3 6 inside sensual perception bases which are eyes, ears, nose, tongue, body and mind, and 6 outside sensual perception bases which are forms and colors, sound, smell, taste, bodily touching and mental feeling. The Buddha told us that we should be conscious of the interaction of these 6 inside sensual perception bases and the 6 outside sensual perception bases not let craving or sorrow to occur or attaching to that interaction as our ‘self’.
4.4 7 factors required to attain a correct insight or the enlightenment (seeing the ever-changing, stressful and non-self aspect of our mind and body, called ‘Bojjhanga’ in Pali - see the book ‘Detachment’ page 57 for more detail) which are:

1. Be conscious of the present moment.
2. Properly select a topic (or object) to consider.
3. Make an effort to start and continue that consideration.
4. (In the beginning) Having blissful feeling while considering the topic.
5. (Then turn to) Having neutral feeling while considering the topic.
6. Having oneness of mind (no diffusion, no distraction) while considering the topic.
7. Trying to avoid any prejudice or attachment to any (blissful) feeling while considering the topic.

The Buddha told that the frequent practice using these 7 factors to get the right insight of the body and mind of ourselves and others’ will bring us to detachment, or liberation or Enlightenment (whatever we would like to call!) soon.
4.5 The Noble Truths which means we should be conscious when experiencing suffering (Dukkha), then should be conscious (know) what is the cause of that suffering, then should be conscious of the cessation of that suffering (that it is desirable) and finally be conscious (know and tread) the path to end that suffering.

Then, in Mahā Sati Pattāna Sutra, the Buddha explained the meaning of Suffering in details which basically means being born, getting old, dying, sorrow, lamentation, agony, depression, distress, meeting with the unloved, departing from the beloved, do not get according to what is desired. Then the Buddha told that in conclusion the attachment to the 5 compositions that make up a person (which is body, feeling, memory, thinking, and sensual apprehension) is the suffering.

Then the Buddha told that the cause of suffering is craving which is the ever-recurrence of passionate desire caused by sensual gratification which can be divided into 3 types which are craving for sensual pleasure, craving for existence, and craving for non-existence.

Then the Buddha told us that the place craving occurs and thrives is where there is
fondness and satisfaction. They are also the same places that craving can be quenched by us quenching that fondness and satisfaction occurring in those places. So we should always be conscious of those places, not to let fondness or satisfaction to occur or quench it in no long time once it occurs (quench the fondness or the liking not the place). Those places are:

1. 6 inner sensual apprehension bases (i.e. eye, ear, nose, tongue, body and mind)
2. 6 outer sensual apprehension bases (i.e. forms and colors, sound, smell, taste, bodily touching, and mental feeling)
3. 6 sensual apprehend-ability (sight apprehend-ability, sound apprehend-ability, smell apprehend-ability, taste apprehend-ability, touching apprehend-ability and feeling apprehend-ability)
4. 6 interactions (i.e. eye and forms/colors, ear and sound, nose and smell, tongue and taste, body and touching, mind and feeling)
5. 6 feelings (i.e. feeling due to the interaction between eyes and forms/colors, feeling due to the
interaction between ears and sound, feeling due to the interaction between nose and smell, feeling due to the interaction between tongue and taste, feeling due to the interaction between body and touching, feeling due to the interaction between mind and mental feeling)

6. 6 recollections (i.e. recollection about sight, recollection about sound, recollection about smell, recollection about taste, recollection about touching, recollection about feeling)

7. 6 intentions to think about (i.e. intention to think about sight, intention to think about sound, intention to think about smell, intention to think about taste, intention to think about touching, and intention to think about feeling)

8. 6 cravings (i.e. craving in sight, craving in sound, craving in smell, craving in taste, craving in touching, and craving in feeling)

9. 6 (casually) raisings to be the topic of thought [i.e. raising the (pleasurable) sight to be the topic of thought, raising
the (pleasurable) sound to be the topic of thought, raising the (pleasurable) smell to be the topic of thought, raising the pleasurable taste to be the topic of thought, raising the (pleasurable) touching to be the topic of thought, and raising the (pleasurable) feeling to be the topic of thought]

10. 6 keepings-on considering in the topic of thought [i.e. keeping-on considering in the topic of (pleasurable) sight, keeping-on considering in the topic of (pleasurable) sound, keeping-on considering in the topic of (pleasurable) smell, keeping-on considering in the topic of (pleasurable) taste, keeping on considering in the topic of (pleasurable) touching, and keeping-on considering in the topic of (pleasurable) feeling

[Note: I have formed a supposition in some article in the website http://homospiritus.webs.com that 6 means the perfection of mind while 10 means the perfection of moral or spirituality. – The reader can see as above that it looks not totally nonsense! (What a fluke!)]

Finally, the way to walk or tread to attain the detachment or liberation or enlightenment is described as ‘the middle way’ which means ‘the no-extreme way’, neither too strict nor too loose. (Anyway we should keep in mind that it was looked as ‘the no-extreme way’ by the viewpoint of a homeless ascetic in the Buddha’s time not by the viewpoint of a family-bearing layman nowadays.) There are 8 factors in the middle ways which the details as same as those explained in chapter 2.

Finally the Buddha told us that anybody who relentlessly practice these 4 bases of mindfulness will attain the detachment or liberation or full enlightenment (the 4th level) as an arahant or the 3rd level as an anāgāmī in the period of time ranging from 7 years down to 7 days [according to the degree of that one’s effort and spiritual intelligence (unless that person has some impeding karma or has made a vow to achieve a higher spiritual achievement in some past life – read for more detail in the book ‘A Road to Nibbana’ chapter 7 – unfortunately, in Thai language!)].

“Enlightenment means to see all things with the detachment insight and feeling.”

Anonymous
Conclusion

1. 2 important things that will help a person to achieve the Detachment are to have right (suitable) viewpoints and enough self-awareness to overcome both the occurring good and bad feelings which can be obtained by practicing 4 bases of Mindfulness.

2. The Buddha has told various techniques to increase our self-awareness which can be selectively practiced according to one’s own capability and liking and the concerned condition. [Buddhist literatures tell that many monks have attained the highest achievement (attained arahantship) just by simple technique such as being aware of their own movements or feelings.

3. Good Buddhists are aware that human bodies are not really beautiful as superficially looked and do not last long so it is not wise be haughty or upset too much about the beauty or the decrepitude of their own bodies.

4. Unlike many other religions, the Buddha told us to be aware and put the rein on our mind when we are happy.

5. The transcendental meditation is helpful but not a requirement to attain the full insight toward Detachment (Enlightenment).
Chapter 4  Taboos and Blasphemies

“Telling the truth about the spiritual liberation to the brain-washed people is a taboo in an evil-reigned dictatorial kingdom.”

Anonymous

In Buddhism there are some certain things that monks should not do and some certain things that laypeople should not do. They are as follow:

Taboos for Theravada Buddhist monks

“The lasting of the (unmodified) monks’ rules is the age of (the authentic) Buddhism in this world.”

Maha Kassapa, the head monk who led the 1st collection and edition of the teachings of the Buddha 3 months after the Buddha’s Parinibbana

Theravada Buddhist monks have to keep many rules (Vinaya) 4 of which are very crucial for keeping their status. If they break any one of them (those 4 rules) they (those monks) will be considered de-robed (Pārāchika) immediately and can no more be re-ordained for the rest of their lives. Those 4 rules are

1) Not having sexual intercourse with women or men (homosexual is also not allowed) with any opening of the body (i.e. female sexual organ,
anus, mouth) even with (female) animals or a (female) human mutilated corpse.

2) Not killing a human.

3) Not stealing money or property that is worth equivalent to the amount that any layman would be punished with the imprisonment or exile penalty by the Magadha king’s court in the Buddha’s time. [I think that nowadays the exile penalty is considered a very serious penalty so is the value of the stolen property that will cause this penalty. But things could be quite different in northern India in the Buddha time since this amount of money is translated to be only 1 baht in Thai Vinaya Pitaka (which seems so little nowadays since even a bowl of noodle soup sold in a shed near my hut costs me 20 baht!) I think the decent amount of the money for this penalty now (year 2014) should be about 500 baht (about 15 USD).]

4) Not claiming to attain any level of Detachment (Enlightenment) to laypeople if not really attains it. This also include not claiming to attain some clairvoyance from transcendental meditation to
laypeople if not really attain it (either the clairvoyance or the transcendental meditation).

The lesser-severe-penalty prohibitions right below those 4 grave rules is 13 Sangkhātises prohibitions which are:

1. Masturbation
2. Touching any part of a woman’s body with lust
3. Explicitly lustfully talking with a woman concerning sexual intercourse
4. Persuading a women to have sexual intercourse with him claiming that that woman will obtain a lot of merit by doing that
5. Acting as a go-between to make a man and a women have sexual intercourse together either complying with tradition (as a husband and a wife) or not (as illegal lovers)
6. Building (Having some layman build) the private cottage in an unauthorized area (not asking for permission from the monks living in that monastery first) or making it oversize (I think the biggest allowable size should be about 4.5 m x 2.6 m regarding that the standard body length referred to the Buddha’s body is at most 1.5 time longer than
that referred to average people’s, not 3 times as long as stated in Thai Vinaya Pitaka since the size will be 9 m x 5.25 m which should be too big to live and look after by an ordinary monk.

7. Building (Having some layman build) the big cement clad - walled building in an authorized area (not asking for permission from the monks living in that monastery)

8. Intentionally false accusing some monk with the any of the 4 fatal (Pārāchika) violations

9. Intentionally say some partially true but silly story to make the listener misunderstanding that some monk has committed Pārāchika violation

10. With the evil intention, intentionally try to raise or support the quarrel that can create schism in Sangha (community of monks)

11. Supporting or praising the monk who try to make schism in Sangha

12. Habitually do not listen to warnings concerning righteous monks’ conducts from his teacher monks.

13. Habitually break many monks’ rules and behave inappropriately as a monk* until those learned
laypeople nearby lose faith in that monks’ community (Sangha) - but may still be liked and willingly supported by many foolish laypeople.

[* The first group of monks who have caused the establishment of this rule habitually did many inappropriate things such as grew, watered, and harvested flowered plants by themselves or had someone do these things, then made or had someone make various types of garlands, bunches of flowers, (decorative) bushes of flowers, flowered-head-dresses, or flowered breast-dresses, for married women, single women, young girls, daughters-in-law and maids of the patron families. They then ate from the same vessels, drank from the same cups, sat on the same seats /pads, laid down on the same beds/spreading and covered themselves with the same blankets together with those females. They ate after the allowable time (which is from morning till noon), drank liquor, decorated flowers at their ears, sprinkled themselves with perfume or fragrance powder, then sung and danced or played various kinds of childish games among themselves and with those females.]
The monk who breaks any of these 13 Sanghātīses rules has to declare to his fellows and receive the penalty as soon as possible or else the penalty will increase the longer the delay (counted by days) the committer fails to declare his guilt. The penalty include the confinement (to some area) with some extra period of time adding equal to the number of days passed before the committer reports his guilt, the temporary taken-off of his seniority to be as a novice (so he has to make the gesture of reverence first to any encountering monks even though they may have less seniority than him) and the declaration of his guilt to any passing-by monk during the confinement period. And it required about 20 monks at least to gather as the witnesses after he has finish receiving the penalty and considered cleansed from the violation.

Besides those 4 Pārachika taboos and the 13 Sanghātīses prohibitions, Theravada Buddhist monks still have about 200 more rules to obey with many levels of guilt if they fail to obey. Anyway all of those guilt can be cleansed once the correction of the wrong things to compile with the rules has done and/or that monk asks for forgiveness and promise not to commit it again from a any monk fellow which is considered to be the witness represents the Sangha (all monks in that monastery). Anyway the Buddha used to warn that monks should not consider that these rules are
trivial. By strictly obeying them it can bring that monk to the noble state which is illustrated by the following story.

Once there were 2 monk fellows coming to see the Buddha from a faraway place. They did not have the specific cloth to cover the opening of the bowl to strain tiny planktons out from the bowl when sinking the opening of the bowl into a pond or a stream to get some drinking water as one of the minor monks’ rules. Anyway one of the couple used a part of his robe to do this job while his friend neglected to do this, just using his uncovered-opening bowl to get the drinking water from the reservoir. When both of them arrived and talking with the Buddha, the Buddha praised the one who had used a part of his robe as the strainer saying that even while he (the Buddha) had still been a Bodhisattva he was very concerned with the survival of many small helpless animals and this concern used to help him out of grave danger. Then the Buddha told this story:

Once the Bodhisatta was born Sakka, the head angel of Devās in Tāvatimsa heaven. Once there was a war between devās in Tavatimsa heaven and Asurās who actually were the indigenous devās of the Tāvatimsa heaven before but had been expelled by the new comer devās led by Sakka, to live beneath the ocean. Asurās were led by Veppachitti who was the father of Sujātā, one of Sakka’s 4 wives. (In a viewpoint, I think devās in Tāvatimsa heaven are not better than humans on earth, since they create their own
complicated unjust social problems!) Sakka then lost the fight against Veppachitti and ordered his charioteer to flee. There was a thorny-palm forest in front where many birds were feeding their babies. Hearing the thundering sound of Sakka’s chariot’s wheels crushing the ground all parent birds flew away from their nests at once while all their left-behind babies cried out loudly with the fear of death. Sakka then ask his charioteer, Mādalī:

Sakka: What is that loud noise, Mādalī?

Mādalī: The baby birds in the forest ahead of us are crying since they are afraid of being crushed by the chariot and they have not yet been able to fly, Sir!

Sakka: Then let’s turn around, Mādalī. I would better be killed by Veppachitti than I myself kill these helpless young birds!

So Mādalī turned Sakka’s chariot back to face Veppachitti. Veppachitti was very surprised and thought that perhaps that was Sakka from another human-occupied planet (or a Doppel Ganger Sakka which is more evil than Sakka himself!) so he would better retreat to his underneath ocean abode. So Sakka was saved from being captured by Veppachitti.

After hearing this story the monk who had used a part of his robe as the strainer attained the first level of detachment (be a Sōtāpana).
Actually the real purpose of having many monks’ rules is to help the monks succeed in their mind training toward Detachment. The abstain from doing some minor guilt is essential for the spiritual attainment especially to obey all that minor rules that the Buddha have established or declare the violations they have made and ask for forgiveness from their monk fellows as soon as they realize that they have committed those violations (that means to cleanse themselves from the committed violations) especially before the bi-weekly meeting to listen to the citation of all monks’ rules (Pātimōkkha). Any monk who pays attention to these minor rules only lightly usually cannot attain any level of detachment and most likely tends to break more serious rules sooner or later both intentionally and unintentionally. Before the Buddha died he told Ānanda, his close attendant, that if Sangha agreed any minor rules could be changed or abolished. Anyway Ānanda did not asked the Buddha what category of rules is classified as minor rules so when the 1st collection and edition of all of the Buddha teachings was made by 500 arahants 3 months after the Buddha death, Ānada was blamed for this and Mahā Kassapa, head of the assembly then, proposed to the assembly that all monks’ rules should be kept unchanged and be the first to be compiled and edited in that assembly. So Mahā Kassapa can be considered the head of Theravada Buddhism by this manner. Even though it is likely that all the monks’ rules
appeared in Theravada Tripitaka nowadays are the same as what were used in the Buddha’s time but apparently not the seriousness of the monks to follow all of them in these days. So is the likeliness of some level of the attainment in Buddhism that the monks should have nowadays.

**Taboos for general Theravada Buddhists**

Additionally, according to my understanding, there are some certain viewpoints which if adopted by any monk or layperson will hinder that monk or layperson from reaching the ultimate goal in Buddhism (Liberation), which are:

1. Ultimately it can be regarded that all things (our unique self-awareness) are always exist. [This viewpoint even though maybe regarded as partially true will dishearten anyone to strive to end all his/her cravings and attachments in the present moment.]

2. Nibbana can be regarded as the eternal extinguishment of all things (since it is the eternal extinguishment of our unique self awareness). [This viewpoint is illogical and impossible to be proven. Moreover it causes many oversensitive people to abhor Nibbana.]

3. There can be some spiritual leader who teaches about spiritual achievement better than the summa Buddha.
[This can be the viewpoint of any ordinary person who does not want to detach from (pleasure of) existence and having the spiritual Lord (God).]

4. There can be 2 summa Buddhas occurring in the world (a planet) at the same time. [This viewpoint indicates that that person does not realize how very rare (difficult) for a summa Buddha to be born in a world (system of human-occupied earths) so that person tends to underestimate the immeasurable (self-realized) knowledge of the summa Buddha and that will prohibit that person from any level of attainment in Buddhism.]

"Underestimate the teacher will make you fall short from the goal. Overestimate the teacher will make you overshoot the goal."

Those who know how to play golf should be able to imagine! (I think!)

**Conclusion**

1. There are 4 prohibitions that Theravada monks cannot violate or else they will lose their monk status and cannot be re-ordained. These 4 prohibitions are having sexual intercourse, killing a human, stealing property about 15 USD worth, and claiming to attain some level of
detachment which they have not attained yet to laypeople.

2. Besides those 4 taboos there are 13 prohibitions called Sanghātises which if any monk violates, he has to be temporarily de-ranked, stay in some controlled area and declare his guilt to all his monk fellows in that community. These prohibitions are mostly about inappropriate conducts concerning sexual matter.

3. In Theravada Buddhism there are more than 200 monks’ rules (Thai monks have to obey 227 rules), anyway besides those 4 unforgivable taboos and 13 shameful prohibitions almost all the rest of the rules are nowadays considered not so important by many monks which in turn make those monks unable to attain any level of authentic achievement in Buddhism.

4. There are some certain viewpoints which I think should be considered taboos in Buddhism since if a monk has some of them it is likely that he will never attain the any level of achievement in Buddhism, if a layperson has some of them it is likely that that person will never be interested to detach from anything and sooner or later he/she may change to some other religion.
Chapter 5  Individual and Institutional Reverence

institute noun, verb
	noun  an organization that has a particular purpose, especially one that is connected with education or a particular profession; the building used by this organization

verb  to introduce a system, policy etc. or start a process

institution noun

1* [C]** a large important organization that has a particular purpose, for example a university or bank: an educational/financial, etc. institution, 3 [C] a custom or system that has existed for a long time among a particular group of people: the institution of marriage

Institutionalize verb

2 to make something becomes part of an organized system, society or culture, so that it is considered normal ▶ institutionalization, -isation

Institutionalized (also -ised) adj.

2 (of people) lacking the ability to live and think independently because they have spent so long in an institution

(Note  * 1. Bold number means the rank of the popularity of the meaning.

** 2. [C] means uncountable noun)

From Buddhist literatures, Siddhartha Gautama was able to attain the Detachment, being an arahant, very long time ago but he postponed that attainment to be able to also help many other people to attain the Detachment. Also from Buddhist literature Siddhartha Gautama has turned to be the shortest life summa Buddha that has ever known to exist so is (was?) the life of his religion (considering only from the first summa Buddha in this kappa: Kakusanthassa – 40,000 years, Kōnāgamana – 30,000 years, Kassapa – 20,000 years, and the coming Matraiya – 80,000 years). Anyway if considered the number of human life-span, the Gautama summa Buddha’s religion has covered the most number of human life spans and so, most likely the most number of human generations [if we regard that during the past 2,500 years one human generation is about 25 years then the Gautama summa Buddha’s religion has last in this world for about 100 human generations already – any way the long time lasting of a religion does not certify the correctness (authentic to the original, or that that religion is really virtuous or truthful)]. In order to be able to pass on the religious teaching to many generations afterward the teaching have be institutionalized that is having rules or tradition that will secure the passing on of the authentic teaching. Usually these rules, inevitably concern about the quality, duty and power of the leader of the group (s) and how to be appointed as the leader of the group (s), rules about the conducts of the monks and laypeople or
the qualities that will differentiate monks from laypeople and those who are non believers. Even though a summa Buddha does not appoint any one to be his successor once he passes away (unlike the Pope in Christianity) there must be some one(s) to rule Sangha after his death or else his teaching will not efficiently pass on to many generations. And it is conventionally thought (by non-liberated people) to be good to have only one leader of the Sankha (community of the whole monks) as the successor of the Buddha to institutionalize Buddhism so that it can be passed on to many generations with unity and correctness. However the breakage of Sangha into many groups has technically started right after the death of the Buddha since no body was allowed to be the leader of the whole Sangha like the Buddha and the Buddha just before he died had allowed that minor monks’ rules could be abolished if Sangha agreed and, to make the thing worse, it was not made clear to the whole Sangha at that time what level(s) of rules was (were) considered minor by the Buddha. [By the way, by this viewpoint schism in Sangha (also the horrific result for those who commit it) can happen only while the Buddha is still living.] By this reason Theravada Buddhists should not regard that any Buddhist school that has modified or abolished some rules differ from Theravada Vinaya Pitaka is unacceptable as holding true hereditary Buddhism from the Buddha. Anyway the 4 taboos (Pārāchika) and some of the 13
prohibitions (Sangatises) are clearly seen by decent intellect people that they should not be considered as minor rules at any time, any Buddhist school that does not have these rules especially any one of the 4 taboos should not be considered a complete Buddhist school since it actually has only laypeople but no monks.

Considering the ability of the Buddha to foresee the future (I believe that), the Buddha must have known ahead of time that the Sangha would be broken into many schools (i.e. there would be many Sanghas) after his death, yet while he was living he always stressed that more merit will be obtain if a person give alms to the Sangha than to give to him which make me think that this is still true for any Sangha even the after the death of the Buddha if only that Sangha at least still keep all of the 4 taboos or else that Sangha should be considered too degenerated to be counted as a Sangha. The reason that there are some Sanghas nowadays where monks can marry and have children or can involve in martial fighting (which can be considered as killing people) is because those institutionalized Buddhist schools have been overpowered by state powers (i.e. ruling monarchs) excessively for a long time.
Institutionalization of the summa Buddha

“The ever noblest people are the summa Buddhas.

Those who believe in the noblest people (those who attain detachment) will (eventually) attain the noblest state (which is the Detachment or Nibbana or Liberation).”

“Anybody who want to worship the summa Buddha can do it best by practicing the way to his/her own spiritual liberation according to his/her ability and condition.”

The teaching of the Gautama summa Buddha

“Only the summa Buddha is the Way finder.

All others (Buddhists) however virtuous are only the way followers.”

Buddhists

Since the Buddha did not appoint any person to look after the whole Sangha (as Jesus assigned to Peter the Rock) so the head of monks in any school in all countries that there are Buddhist monks nowadays should realize and accept that there are more than 1 Sangha nowadays and he is the head of only the Sangha that he is belonged to. In Thailand nowadays there are at least 2 serious mistakes concerning this matter (I think it is no use to refer to the detail how these mistakes have originated in the past). The first mistake is to officially add the title Sakala Sangha Maha Parināyaka which means ‘the universal great head of all monks communities’ to the Thai head
monk nowadays which is very inappropriate since only the Buddha deserves this title. The second mistake (probably more serious than the first one) is that they make this head monk preside over the 2 different schools of Buddhism in the country which is universally an unacceptable thing to be done since any head of the monk can be the member of only one school and this has caused quarrels between these 2 schools for more than a century already no matter which school the head of all monks in Thailand belongs to. [These 2 problems can be solved right away by appointing the head monk for each of those 2 schools, each is independent of the other and drop that said title.]

“We may be able to live without accepting some fact but we cannot always be able to avoid facing the problem caused by not accepting that fact.”

Commonsense

Another problem is the making and worshipping the Buddha idol (image). Usually the Buddha idol is not the tool for worshipping the Buddha since the Buddha has said clearly the night he died that to worship him is to practice toward detachment of our own spirits. The Buddha idol should be used only to remind us of the Buddha and the most beneficial thing he has done as the Way Shower to our spiritual liberation not for getting merit as in Idolatry in Hinduism.
Institutionalization of the teaching of the Buddha

“Those who see me are those who understand my teaching(s).”

“Anyone who passes the criterion to be regarded as having a lot of knowledge about the teaching of the Buddha is the one who know only one Buddha saying but behave him/herself accordingly to that saying.”

“If you are sure by yourself that the heard teaching is:

1. For releasing of all sensual pleasures not to indulge in it
2. For getting rid of all entanglement not to increase it
3. For getting of all defilement in the mind not to increase it
4. For wanting only little not for wanting a lot (greed)
5. For self sufficiency (or independence) not for no satisfaction with what one has and mainly having to depend on somebody else
6. For being in solitude not for being with the group or get involved with people
7. For having effort not for laziness
8. For easy and simple living (i.e. food, clothing, place to live, and medication) not for difficult or complicate living.

Then that is likely my authentic teaching.”

The Buddha

“I have told you all the knowledge that you all should know.
When I am gone my teachings will be your teacher.”

All things that happen to exist will eventually decay and extinguish.
Strive to reach your liberation (end all your attachments) with diligence.”

Some last statements of the Buddha
I think that generally almost all Theravada Buddhists regard that Theravada Tripitaka is the only authentic teaching of the Buddha that make understand the way to enlightenment or detachment much better than any Tripitaka from other schools of Buddhism and the monks’ rules in Theravada Vinaya Pitaka is exactly what were practiced by monks in time of the Buddha. I have explained many times and many places in many books that I have written that the Theravada Tripitaka as the whole cannot be totally trusted as the authentic teaching of the Buddha due to the influence of the ruling monarchs and the competition among religions to get the popular and the royal patronage. Here I would like to add some additional viewpoints as follow:

1. Although in Theravada Tripitaka almost all sutras are most likely to be the authentic Buddha’s teachings but the explanation about the state of the highest goal in Buddhism that is to understand Nibbana that appears in many sutras seem to be inadequate since most of the readers would think that Nibbana is the eternal extinguishment of our unique self awareness. Also some people may think that it is some eternal unchanging (and blissful) state of our mind (or soul or spirit – such as the belief of the Dhammakāya cult) and some monk who was believed (also by the writer) to be able to attain the transcendental meditation and some level of
enlightenment could see and speak to the by-gone Gautama summa Buddha (which should have been some kind of misunderstanding). This thing does really reduce the usefulness of the Tripitika quite considerably since if a person misunderstands the target of the practice that person will never reach the real target however hard that one try, and eventually that person will get dishearten or misunderstand that the real target is not obtainable in this very life.

2. The use of royal vocabularies with the Buddha in Thai Tripitaka has been increased considerably from the customary casual level [the same that is used by folk operas (Li-ke)] for hundreds of years to that level used for the official royal proclamations on media for more than 3 decades ago. This has really changed the temperament of the reading the Thai Tripitaka from the feeling of freedom and detachment from worldly matter and having closed intimacy with the Buddha (making it more easily to understand his teaching with confidence) to be more aware and have more attachment to worldly authoritative things such as royal dominance and reverence to the monarchs but much less intimacy with the Buddha (so less assurance that we rightly understand his saying) which, I believe, can be obviously felt by many people who have experienced both types of reading
that this change is not appropriate and has degenerated the Thai Theravada Tripitaka. [The original version in Pali language has no royal vocabulary. – I think they have done this just for entrenching the reverence to the monarchs into the popular spirituality by making use of the popular reverence in the Buddha with the royal language as the bridge. This is a very selfish and nasty deed that has already undermined the spirituality of many Thai Buddhists.]

3. Nowadays in a so-called Buddhist country such as Thailand the government provides the education in Buddhism together with Monarchism (which is now reaching the state of leader idolatry), Nationalism and (not surprisingly) Militarism as compulsory education since kindergarten level up to the university level. The real target of Buddhism which is Detachment is certainly something to put aside. Many well known preachers were military officers. One of them was highly respected by many people of his time (including me) for his witty speeches and writings and his knowledge about high level of understanding of Buddhism. He also was the head of the Religion Department for a decade in time of a long-reign militaristic dictatorial government. However, I have heard from some trustworthy one not long time ago
that he committed suicide (even though he used to write a book concerning how to prevent thinking of committing suicide) near the end time of that dictatorial government. He died more than 40 years ago but his suicide has been well hidden from the public (he even apparently received the royal cremation fire which is conventionally not allowed for those who have committed suicide) to save the credit of himself and his works. Today he is respected as one of the well-known teachers in Thai Buddhism; almost all his books about Buddhism are still widely studied by monks and laypeople in Thailand. I just raise this as an example to show that in reality the true goal of Buddhism which is the Detachment can never go along with Monarchism, Nationalism, Militarism and any such like thing. The education that seems to be able to bind them together is only an evil education or a deception. The Buddhism that they teach in that kind of education is the Buddhism that will bring the follower to no Detachment but to extreme violence since that real topmost important part of Buddhism is taken off or belittled.

“It is easy to destroy the purest and noblest thing by just adding only very little impurity into it. Then that purest and all-benevolent thing will turn to be nastily deluded and deadly.”

Anonymous
Institutionalization of the Sangha (s)

“Dear monks! It is better for you to swallow a red-hot iron ball and let it burn through your body and die in agony than to eat the delicately prepared food that the believers give you with faith and reverence (for wanting to receive merit) if you do not conduct well with the monks’ rules. Since by swallowing that red-hot iron ball you’ll die only once in not so long time unlike having to swallow that red-hot iron ball again and again for a very long time in a hell if you do not conduct well with the monks’ rules then eat the delicately prepared food that the believers give you with faith and reverence.”

Teaching of the Buddha

The Buddha used to say that in order that monks can keep Sankha (their community) in healthy condition so Buddhism can last for a long time in this world they should:

1. Frequently make a meeting (for exchanging should-know information and brain storming to find the way to get rid of the occurring problems at once)
2. (All) The members of the Sangkha should attend the meeting at the same time and end the meeting at the same time.
3. Keep all the in-time-of-the-Buddha established rules; do not abolish any of them. Do not establish new rules.
4. Respect the seniority especially those who have ordained for a long time until reaching old age.
5. Do not be greedy
6. Be pleased with dwelling place in the forest (simple place far away from community of laypeople)
7. Keep good will or warm reception to any staying or visiting monk.

The Buddha also has told that for a monk to be in the healthy condition he should:

1. Respect the Buddha (Once the Buddha is dead this is to respect the teaching of the Buddha.)
2. Respect the teaching of the Buddha [Persistently forming the right insight (of detachment to everything) by making use of the 4 bases of Mindfulness to attain the Detachment in the present moment]
3. Respect Sankha (Pay respect first to those who are more senior, obey the monks’ rules and agreements.)
4. Respect Learning (Keep on practicing 4 bases of mind fullness toward the Detachment in the present moment)
5. Respect Heedfulness (the same as 4.)
6. Respect good manners to interact with his fellows (This also means help the fellow monks concerning food, clothing, dwelling place, medication and sharing of knowledge and experiences toward the Detachment in the present moment.)
There is still one more important factor that has degraded Theravada Buddhism quite considerably that is the heads of the Sangha(s), including high position monks, have been traditionally appointed, given royal honorary names and titles including ruling positions, decorative long-handled palm-leaf fans and royal daily dishes (which have turned to be salary nowadays) by the ruling monarchs since the period of time it flourished in Sri Lanka more than 2,000 years ago. Even though nowadays in Thailand the salary that is equivalent to the royal daily dishes comes from the country’s budget but, I think, all those learned monks who hold royal honorary names and titles including ruling positions regard themselves as the king’s monks so preserving and promoting the king’s status and reverence has more priority than making themselves or the people reaching the ultimate goal in Buddhism which is the Detachment. This also affects all the monks in every monastery in the country who are ruled by these head monks. This condition of Monarchy-owned Buddhism has been proven not good for Buddhism in a long run. Besides the deterioration of the teaching and practice, as far as I know at least once in Sri Lanka, Buddhism was utterly wiped out from the island (all monks there were killed) as the result from the long-time tight submission to the monarchy. Another example was in China. Since the first time Buddhism arrived in China it had been mainly sponsored by the emperors and empresses or eunuchs not by the people until it
was abolished by the people revolution more than a thousand years later (along with other religions). Also in Siam (Thailand at that time) in 1767 both the Monarchy and Buddhism were also completely wiped out from Ayutthaya, the capital of Siam then. Nowadays there is still Buddhism in Sri Lanka but no more Monarchy, in China there is no more, either the Monarchy or Buddhism, while there are still both Monarchy and Buddhism in Thailand but their conditions have been deteriorating quite rapidly especially recently. I wish that Buddhism in Thailand could decouple itself from the Monarchy and be cleaned to be able to transfer the real teaching of the Buddha to the people as soon as possible lest it might end up like what have happened in China or in Thailand in the Ayutthaya period soon.

“Detachment is one of only a few things that you cannot find inside a Thai monastery nowadays.”

“In a viewpoint, we should never use the word Salvation or Enlightenment to indicate the ultimate goal in Buddhism since it has hindered many of us, Buddhists (including me), to understand the much-simpler-to-understand-and-more-readily-to-attain ultimate goal in Buddhism which is ‘Detachment’ which means ‘to detach from everything (i.e. object, feeling, and thinking) in the present moment’ for eon.”

Me think
Conclusion

1. Buddhism has to be institutionalized that is to applied some more rules and regulation with it in order to pass on the teaching of the Buddha to humans for many generation. Anyway there are always some drawbacks once a religion is institutionalized which the most important one is that it usually be more easily to be polluted and demeaned by the ruling monarchy.

2. Buddhism can be thought to be composed of 3 (secondary) institutions which are the Buddha, the teaching of the Buddha and the Sangha (the community of monks).

3. Since the Buddha has appointed only his teaching to represent him once he died, it is inappropriate nowadays to add any title to a head monk implying that he preside all the existing monks’ communities as the Buddha.

4. It should be every learned person’s commonsense and the first priority not to let a monk of one school of Buddhism to preside over 2 different schools of Buddhism.

5. Anyone who wants to show reverence to the Buddha should follow his teaching which is suitable to practice according to his/her own condition (i.e. practicing 4 bases of mindfulness) to reach the Detachment, not just to keep bowing down to a Buddha idol.
6. The explanations about Nibbana in Theravada Tripitaka are still not clear to many readers. The writer thinks that it is not the eternal nonexistence of our unique self-awareness but the cessation of all craving, attachment in anything and doubting (about any Meta Physic problem or impossible-to-be-proven question).

7. “Those who want the teaching of the summa Buddha to last long in this world should practice the 4 bases of mindfulness. As long as there is someone knows and practices 4 bases of mindfulness the teaching of the summa Buddha is still considered exist in this world.” – Anuruddha Maha Thera (If he did not really say it, I think he still deserves the credit.)

8. The main reason that cause a lot of the deterioration of the teaching of the Buddha in Thailand nowadays is because the government has combined it with Monarchism, nationalism and militarism then instill it to all Buddhists since young age via compulsory education and monks and novices’ educational institutes.

9. The rules that will make Sangha keep on thriving is 1) Make meetings enough frequently to solve all the occurring problems in time, 2) The attendants begin and end the meeting at the same time, 3) Do not abolish old rules; do not establish new rules, 4) keep the tradition of seniority respect, 5) do not be greedy, 6) dwell in simple, silent faraway from laypeople places, 7) have good will toward all monk fellows.
Chapter 6  Parents and God

“Mother is the God of her children.”

“The Buddha said that it is difficult to find the couple of parent (s) and child which the parent (s) is kind to the child without wanting anything in return and the child who is grateful to such parent (s).”

“So difficult for a creature to be born and survive as a human, so large is the debt that we owe to our parents especially our mothers.”

“If someone carries his/her mother on his/her right shoulder, his/her father on his/her left shoulder and let them eat, urinate and excrete on his/her shoulders for the rest of his/her life. Then that person has not paid all the debt that he/she owes to his/her parents yet, since his/her parents have given him/her the chance to be born in this world as a human, making the human world known to him/her.”

“Mother is the arahant of her children. So the easiest and surest thing to gain the tremendous amount of merit is to do well to our parents especially our mothers.”

“Those parents who want their children to be grateful to them, treat them (the parents) with respect should be kind to their children, do beneficial things to their children first.”

“To be grateful to our parents differentiates us (humans) from animals.”

“Those who are grateful to their parents and treat them well are on the path of the Boddhisattas.”
Mother Institution

I have been thinking for a long time until recently that the Buddha has exaggerated the debt that all of us owe to our parents as some of the readers might think when read what is written on the previous page. As speaking of myself, to say the truth while my parents were still living I was not really grateful to them and sometimes even felt angry with them. Anyway after both of them passed away for quite a while and after I have experienced some truths which had been hidden behind my own delusion and my ego for a long time then I think I, more or less, understand that why the Buddha has praised the gratitude to the parents so highly. I think there are at least 4 main reasons as follow:

1. Since everything keeps on changing, actually nobody is always perfect in this universe. There is nothing or no one which is ever benevolent, good, or virtuous all the time especially to us. The main reason that we should respect our parents highly is not because they are always beneficial or kind to us but because when compared with somebody else as the whole they are more benevolent and kind to us than any other people or even God (if the reader believes in God).

2. We (or those who can read this book) are all born human not animal. With this being born human we can
make a progress in our spiritual intelligence toward detachment much better than being born in any other realm of reality such as animals or devas, so big is the debt that we owe our human mother.

3. I believe that it will take countless number of reincarnations for an animal to accumulate enough virtue and spiritual intelligence to be able to be born a human. And it would be utterly impossible if there is no one at all who have helped increasing the quality of our spirit while we were born in that no-mercy world. The only person (s) as far as I can see that has help increasing the virtue of our spirituality continually between those animal lives is our past animal mother(s).

4. Looking as the whole the thing that has sustained and make the world a happy place for all animal species to live including human is the ‘Mother Spirituality’ which is the Compassion and the Self-sacrifice for the one we love. This Mother Spirituality exist more or less in everyone and can be institutionalized as the ‘Mother Institution’ as the thing necessary for the survival of the whole planet which everybody should pay respect to. Those who pay respect to the representative of the ‘Mother Institution’ should be considered receiving a lot more merit than paying or do good to their own mothers like the one who give alms to Sangha will
receive more merit than giving to any specific monk even the Buddha since the representative of Buddhism (as a religion) is the Sangha (institution) not the Buddha (institution). But the thing get different with the ‘Mother Institution’ since the only person who can be the representative of the ‘Mother Institution’ is our own mother not anybody or anything else. So when we do good to our mother we will get 2-folded merit; the first part is for returning the big debt that we own to her, and the second part, which is much more bigger is that we are worshipping the representative of the ‘Mother Institution’ which has been sustaining not just all human but also for all animals who live in this world.

“Compassion is the thing that sustains this world.”
Saying of the Buddha

Suvannasāma Jātaka

Once in the Buddha time in Sāvatthī there was a couple of wealthy but old Brahmins who had just one child with the age of 20. One day his child listened to the Buddha teaching about the subject-to-suffering life of a layman and the advantage of living the life as a monk to end the suffering. He then asked the permission from his parents to be ordained as a monk. At first his parents did not allow but then they had to allow him to be ordained after he had
fasted for 7 days thinking that at least they could still see their child as alive. Once this young man was ordained as a monk he stayed with his teacher for some time then moved to a remote area to practice 4 bases of mindfulness for 5 years without attaining any level of detachment yet. One day a monk came from the town that he used to live so he asked about his parents and learned that not long after he was ordained as a monks his parents had no trust-worthy one to look after the property and many evil people had taken advantage of them and cheated them until they lost all their property and had to get out of their house, earning their living as beggars. Then he thought:

Monk: I have practiced mindfulness for 5 years already but have not attained any level of detachment yet. Perhaps it is better for me to go back to be a layman and look after my parents. So even though I cannot end my suffering in this life I still may go to heaven after this life.

He then went back to his hometown intending to return to be a layman but on the way while he was passing the gate of Jētavanna monastery, outside Sāvatthi, he decided to listen to the Buddha’s preaching for the last time while still being a monk. That day the Buddha preached to the monks at the monastery that they could look after their parents
even when they were still monks. Once heard this, the monk changed his mind not to resign from being a monk and went further to meet his parents who were living beneath the extended roof of someone else’s house. From then on whenever he got some food from his begging (in Buddhist monk’s style) he brought it to his parents to let them eat it first. Whenever he got some nice piece of cloth for his robe he brought it to make his parents’ clothing. By this manner his body turned to be skinnier and pale and his robe looked like dirty rag. Finally his monk fellows noticed this so they asked:

Monk fellows: Is there any sickness within you? You used to look healthy and your skin used to shine brightly, but now you looked so decrepit and your robe is so worn out.

Monk: Nothing is wrong with me. I only have to take care of my old parents, who are now homeless, with food and clothing and I have to consume only what is left over.

Monk fellows: It should not be appropriate to do such thing like this! You should not let any laypeople eat the food and wear the cloth that the people have given you as a monk
for wanting of merit. We will report this to the Buddha!

Then his monk fellows went to see the Buddha to report that. Then the Buddha summoned him and asked:

Buddha: Is it true that you let some laypeople eat the food and wear the cloth that the people have given you with faith?

Monk: It is true, Sir!

Buddha: What is the connection between you and those laypeople?

Monk: They are my parents, Sir!

Buddha: Good! Good! You have done the right thing! Even when I was a Bodhisatta searching for the Enlightenment. I did not neglect to look after my blind parents and cared about them more than my own life.

Once hearing that, all the monks asked the Buddha to tell the story. The Buddha then told the following story:
Once there were 2 hunter families who were friends. They made an agreement that if one family had a boy and the other family had a girl they would make them marry each other. Finally a boy was born in a family and a girl was born in the other family but both of them were from the realm of passionless beings so they refused to do any killing including any sexual activity. When they were about 16 years old both of them left their families and lived in the forest together as a couple of hermit and woman-hermit. One day Sakka the head of Tavatimsa heaven foresaw that there would be some serious trouble befalls these 2 hermits so he made himself appear to the (male) hermit.

Sakka: Sir! There will be some serious trouble befall you 2 soon. I recommend that you 2 have a baby now!

Hermit: How can you say such thing! We 2 disgust having sexual intercourse!

Sakka: Just use your hand to touch the abdomen of your female fellow only once when her body is ready for a sexual intercourse!

Hermit: If it is just that then I can do it!
By doing such that the woman hermit then got pregnant and later she gave birth to a baby boy named Sāma whose skin was so bright with golden hue (so the name Suvannasāma). When the baby grew up to be a little child he was left alone during the day at the hermitage while his parents went into the forest to seek for fruits and came back in the evening. The child usually noticed the direction that his parents went out in the morning. One day while his parent were returning from the forest it rained heavily so the 2 hermits sought shelter underneath a tree where there was a termite hill which a big poisonous snake lived inside. The rainwater mixed with human sweat from the hermits’ bodies went down the hole where the snake lived. This made the snake angry. It crawled out from the hole and sprayed its poison toward the hermits making both eyes of both hermits blind at once. When Sāma noticed that his parents were too late for coming back from the forest he went inside the forest along the direction that he had noticed in the morning and found his parents fumbling in the forest with blind eyes so he began to cry but then changed to laugh, so his parents asked:

Hermits: Sāma! , has anything gone wrong with you?

Why are you crying and then laughing?

Sāma: I cry because you 2 are blind now but then I
think that now I have the chance to pay for the debt I owe 2 of you, so I laugh!

Then Sāma led his parent to the hermitage. He then made some ropes and tied them from the hermitage to the place where his parents could urinate and excrete. Put the jars of drinking water and washing water near the hermitage and the tied ropes leading to them. From then on he went out in the forest everyday bringing back fruits, drinking water for his parents. He never killed or hurt any animal in the forest so all animals in the forest did not afraid of him.

One day the king of Kāsī who made his mother look after the throne temporarily while he alone went wandering in the forest hunting animals with his archery skill went into the area that Sāma and his parents lived. The king saw Sāma was carrying a jug of water filled from a stream nearby surrounded by many deer and birds so he was surprised and thought:

King: That young man looks handsome but strange! Why is he surrounded by many deer? He might not be a human but a snake man or a bird man or even an angel. If I came ask him he would surely flee immediately. I would better shoot
him with my arrow firstly and then ask him who he is!

So the king shot his poisoned-headed arrow at Sāma with his mighty strength. The arrow went through Sama’s body. All the animals surrounded him flee away with fright. Sama slowly put down the water jug from his shoulder then lay down on the ground with the blood coming out from his wounds and his mouth.

Sāma: Whoever has shot me please introduce yourself, Sir! I would like to know the reason that why I am shot!

The king was surprised to see that Sāma showed no sign of anger or distress but still called him out using polite language. He then came out and said:

King: I am the king of Kāsī come around this area for hunting. You have scared the animal I was going to shoot away; making me angry. That is the reason that I have shot you!

Sāma: That cannot be true! I have grown up with all the animals in this area. None of them are afraid
of me!

The king felt ashamed of himself for having told a lie so he confessed:

King: I am sorry! You have done nothing wrong. I have shot you because of my own stupidity. Who are you anyway?

Sāma: My name is Sāma. I am the son of 2 blind hermits who live in this area.

Then Sama lamented mournfully that his parents would die soon since he could no more look after them. The king then thought:

King: This person does not care about his own death at all; only worries about the lives of his parents. I have committed a grave sin by killing him. What will be the use of being the king for me if I will be born in a hell!? I will abandon my throne and live in this forest taking care of Sāma’s blind parents.

Then the king said to Sāma:
King: Please tell me where your parents live. I will take good care of them once you are dead.

Sāma was glad to hear that he then told the king:

Sāma: In the direction which my head is pointing, not far from here you will find the huts where my parents live. I thank you very much, Sir!, for taking care of my parents after I died.

Sāma then lost his consciousness and stopped breathing. There was also a female angel in that forest who used to be Sama’s mother in some just-passed previous live who usually guarded him from any danger in the forest but was somewhat negligent in the period of time when Sāma was shot, made herself appear to the king and said:

Angel: You have just killed not only 1 but 3 innocent people. The only thing that will redeem you from this mistake is to look after Sāma parents.

The king then went to see Sama’s hermit parents, told them that he had killed Sāma and then really felt guilty for it. The king asked for forgiveness from them and would like to look after them instead of Sāma. At first Sama’s mother did not want to forgive the king then her so-called husband pacified her anger and sorrow. Then both of them forgave
the king but politely refused the offer that the king would look after them after that and then asked the king to bring them to the place where Sama’s body was, and then they both would commit suicide there. They king could not resist their request so he brought them to the place where Sāma’s body was. They arrived there when night has already fallen. Sāma’s head was then put on his father’s lap and his feet on his mother’s lap. Then his parents cried bitterly. Suddenly the mother’s hand touched Sāma’s chest and felt some warmth so she thought:

Mother: Perhaps my son has not died yet! I will make an earnest vow to bring him back to normal again.

Then Sāma’s mother made this vow:

Mother: My son, Sāma has normally behaved righteously, has normally behaved like Brahma (practicing chastity), has normally spoken the truth, has looked after his parents, has given respect to the elder, is more beloved to me than my own life. With the power of saying these truths, may the poison in my son’s body disappear. With the merit that he has done to me and his father may the poison in my son’s body disappear!

After Sāma’s mother finished saying this Sāma began to turn his body to the other side. When his father saw that he
also said the like thing as Sāma’s mother had said. Then Sāma began to turn his body to the other side one more time. When the angel saw that she made this vow:

Angel: I have been living in Gandhamādna Mount for a long time; there is no one who is as beloved to me as Sāma. With this true saying, may the poison in Sāma’s body disappear. All the forests at Gandhamādna Mount are fragrance woods. With this true saying, may the poison in Sāma’s body disappear. While the 2 hermits are lamenting pitifully, may Sāma who is still young and lovely-looking raise up in this moment!

After the angel finished saying this there were 4 miracles happening at that moment. Sāma’s wounds were healed completely, the eyes of Sāma’s parents could see things again, it was dawn which the surrounding can be seen clearly with sunlight and all the 4 people appeared standing in the hermitage.

King: I am totally confused what have just happened! Aren’t you, Sāma, supposed to be dead?

Sāma: I was only unconscious, now I am back again!

“Those who righteously take care of their parents will be praised by devas, humans and
sages and once they leave this world they will enjoy living in heaven.”

King: I understand now even devas will cure the sickness of those who righteously take care of their parents. I will return to my country and treat my parents and the people and the animals and the natural environment righteously.

Sāma: Good! Good!

So the king returned to Kāsī, then he treated his parents, the people (not let them worship him more than their own parents), animals, and the natural environment well. After he died he went to the realm of sensual pleasure heaven. While Sāma and his parents could subdue the passion in sensual pleasure, attain the 4th level of transcendental meditation and went to the Brahma Loka (Realm of blissfulness without sensual pleasure) after their deaths.

Then the Buddha said that ‘those who take care of their parents are said to belong to the family of sages’. Then the Buddha preach about Suffering the Cause of suffering which is Craving, the Cessation of craving and the Medium practice to end all cravings. Upon the end of the preaching that monk attained the 1st level of Detachment became a Stream enterer (Sotāpanna).
Conclusions

1. Our parents may not be the best couple in this world but we owe them more than any other persons.
2. The institution that has sustained this world to be able to survive and be the happy place is ‘the Mother Institution’ which can be considered the most important of all institutions in this world.
3. The Mother Institution is the Mother spirituality which in turn means Compassion (indiscriminate-and-unconditioned Goodwill) which is in every body’s mind more or less.
4. The only person who can be the representative of the Mother institution is our own mother.
5. When we do good to our mother we receive the merit 2 folded by paying the great debt that we all owe our mother and by worshiping the Mother Institution which has sustained this world.
6. A virtuous ruler should never let the people (except his/her own children) in that society to worship him/her more than their own parents.
Chapter 7  The Life of Buddhism & Making a Living

“As long as there is some monk practice 4 bases of mindfulness some attainment in Buddhism is still possible in this world.”

Buddhism

“Ānanda, if no woman has entered the Sangha as Bhikkhunī, Buddhism in this land (northern India) would last for 1,000 years. Now since women have entered the Sangha, Buddhism in this land will last for only 500 years.”

“As long as monks, woman-monks, novices and girl-novices behave appropriately according to the teachings and the rules, Buddhism still exists in this world with some levels of attainment.”

Teaching of the Buddha

First 1,000 years there are still Arahants that can clearly explain Nibbana.
Second 1,000 years there are still Arahants that cannot explain Nibbana.
Third 1,000 years there are still Ānagamī (Non-returners).
Fourth 1,000 years there are still Skatagamī (One-more-time returner)
Fifth 1,000 years there are still Sotāpanna (Stream enterer).

When the religion of the Gautama (Gotama) summa Buddha has last on this planet till 5,000 years, no human on this planet then will respect him or anything that represent him anymore (whether the Buddha images, pagodas, the Bho trees. etc.) or know or respect and obey any of his real
teachings. All the Buddha’s relic will go to the place where the Bho tree under which the Buddha had attained the enlightenment used to be and cremate itself there. There will be no human on this planet to participate in this event, only the multitude of devas who believe in the teaching of the Buddha will gather around that place to witness. Even then when Buddhism is no more on this planet monks still continue to exist further for a long time but they all will have wives and children and have to work as laypeople to earn their living with little pieces of yellow cloth attached to the lobes of their ears. Until finally they will get annoyed with that little pieces of cloth and throw them away. That will then be considered the extinguishment of the Sangha.

Popular belief of Theravada Buddhists
(I used to believe that it will be approximately like this but now I think that it can be changed.)

I think that most Buddhists should agree that Buddhism can be regarded as an institution which is composed of 3 main components which are the Buddha, the Dharma (teachings of the Buddha) and the Sangha (monks’ community). The Existence of Buddhism depends on the existence or condition of these 3 things which I would like to consider separately as followed:

The Buddha The Buddha could be one of the 3 components for Buddhism for only 45 years. When he was dying the Buddha appointed his teachings or Dharma instead of anyone to represent him. Even so I think the
respect in the Buddha has been considered one of the important quality required to be a Buddhist. The problem is if a Buddhist does not really understand or misunderstand the meaning of Nibbana (which some Buddhists may regard it as still inconclusive) they will also not really understand or misunderstand why they should respect the Buddha and to what extent. And it is likely that the faith in the Buddha without really understand what the Buddha has attained will make that person turn to adopt Buddha image (idol) idolatry to be his/her religion which can be considered not Buddhism. So the respect or reverence in the Buddha alone does not indicate that Buddhism still exists in this world if that respect or reverence is caused by some misunderstanding (such as something concerning eternity). One of the good examples is the reverence of the Buddha (idol) as the 9th avatar of Vishnu one of the 3 supreme Gods in the Hindu culture.

The Dharma Even though Theravada Tripitaka which is considered to be the collection of thousands of authentic sutras said by the Buddha still exists, it does not guarantee that the real teaching of the Buddha still exists nowadays if the highest teaching concerning the highest goal in Buddhism which is Nibbana could not be made clear by those sutras. This will make the highest goal not understandable so does the way to attain it. Or the highest
goal is misunderstood which in turn can eventually cause a
cult which essentially is not Buddhism. One good example
is the emergence of the Dhammakāya cult in Thailand
which has been resulted from the misunderstanding to
regard the one’s-own-mind-created sights in the meditation
as the concrete indications of various levels of Detachment
(Enlightenment).

The Sangha Nowadays there are more than 1 Sangha. But, I think, any Sangha where the monks do not abstain from
any of the 4 taboos which are 1) having sexual intercourse,
2) killing a human, 3) Stealing property (worth more than
15 USD), and 4) boast of some level of attainment that that
one has not attained yet to laypeople should not be
considered a Sangha, but a group of priests in a semi-
Buddhism religion.

Another viewpoint is that any Sangha whose members
still abstain from those 4 taboos but keep violating the less
serious rules habitually and do not cleanse themselves
properly when made the violation to those rules is a
hopeless Sangha to have any member who can attain some
level of detachment so it can create the illusion about the
existence of the attainment in Buddhism, so is the life of
Buddhism.
Why should we pay any interest in the life (the lasting) of Buddhism in this world?

As far as I know there are only 2 religions that give the believers the hope to quench the doubt that hinders their faith that is to know the required-for-the-transformation truth by themselves. Those 2 religions are Buddhism and Christianity. For Christianity if Jesus had introduced ‘the Father’ to ‘Peter the Rock,’ he would have quenched all his doubt about ‘The Father’ completely. Furthermore, according to the Revelation written by John some Christians believe that Jesus Christ will appear in the sky and save them from many crises in this world in their very lives which if that really happens before they die it will help ending all their doubts about God. This belief has persisted through generations for more than 2 millenniums already (this is the reason why those who write books or websites about the imminent apocalypse and the coming Christ are always able earn their living or have some handsome score rating). In Buddhism, for a Buddhist to be considered as being able to end the (hindering) doubt is to attain the first level of detachment or be a Stream enterer (Sotāpanna).

If a believer in any religion cannot quench this level of doubt yet, it is still possible that he/she may change to some other belief. The general theme of Buddhism is definitely to detach from everything while the ultimate goal
in Buddhism is conventionally still confusing since the Buddha generally did not confirm that those who attain the total (fully) detachment or enlightenment (being arahants) will not be born forever even though the Buddha said many times that \textbf{they would have the feeling that} they would not be born or be in the mothers’ wombs again (right) after they die. Moreover the overtaking of Buddhism by the monarchies right after the death of the Buddha has influenced the teaching of the Buddha to turn to support the monarchy and have made the understanding of the ultimate goal of Buddhism to mean ‘to extinguish forever’ which will surely have created the repulsive feeling in the mind of some practitioners toward the practice and the making of the mind toward Detachment. (I have read a story that once there was a westerner coming to Thailand who tried to practice the walking awareness which is a technique of the mindfulness of the body in a monastery for some period of time. Then he felt that his craving and attachment in sensual pleasure or other things had reduced considerably. But he was afraid that if he kept on practicing he would lose all his craving and desire which he did not want it to be as such; so he quitted.) Naturally, when the practitioners are afraid of the highest goal in Buddhism it is likely that they will change to something inferior but more pleasing to the mind which maybe only to go to some sensual-pleasure heaven or, contrarily, maybe even to reach
the maximum attainment possible in Buddhism that is to practice for accumulating the merit to be a summa Buddha in a very long time ahead. So the immediate quenching of all desire (to attain the Detachment) in this very life which is the heart of the teaching of the Buddha is usually postponed by most practitioners from the beginning. This makes them prone to attach more to worldly matters and think that it is the duty that they have to get involved in order to be the worthy monks or the worthy Buddhists in the eyesight of mundane people. This was how the ruling monarchs had the chance to influence many Buddhists especially head monks to work for them (monarchs) even to selectively use (or even modify) the teaching of the Buddha to make the people support and attach to the Monarchs. So the understanding that Nibbana means the eternal extinguishment of the unique self awareness of those who are arahants was really benevolent for the ruling monarchs in the country where most of the population was Buddhists. But since it was not really what the Buddha had taught it could not bring the believers however hard they practiced to be able to end the (hindering) doubt. So it was most likely that the ones who controlled Buddhism (head monks and ruling monarchs) at some time in the past would have added something into the teaching to encourage those believers who could not have the should-not-be-so-difficult-to-attain quenching of the hindering doubt to still keep
their faith in Buddhism and obey the authority (the head monks and ruling monarchs). One method to achieve this purpose was to create the cult of belief about the life of Buddhism to make the people at that time believe that they were still taught with the authentic teachings of the Buddha, especially about Nibbana, and the head monks who taught them were still the best kind of those who attain the enlightenment. The cult of this belief about the life (lasting) of Buddhism as shown in the first page of this chapter is believed to be originated in Sri Lanka 500 – 1,000 years after the death of the Buddha, the period of the time when Sri Lankan monarchs had sovereignty over both the people and Buddhism in the country.

Personally, I think the Buddha did not really predict about the life of Buddhism in this world; he only told that Buddhism in India should have lasted about 500 – 1,000 years, but some level(s) of the attainment in Buddhism should exist as long as Buddhists, both monks and laypeople, practice properly according to the (right) teachings and the (unmodified) monks’ rules. So I think if we understand the teaching of the Buddha correctly right from the top [Detachment (Nibbana) and the Noble Truths] there is nothing to prevent us to attain some level of attainment in Buddhism (i.e. attain the first level of
detachment - be a Stream-enterer, etc.) only our own selves do not want it!

Making a living as a Buddhist nowadays

When the Buddha attained the enlightenment, the story tells that he stayed in blissfulness around that Bho tree for 7 weeks, after that he decided not to teach anybody about the benevolence of the detachment from everything since it was against most of the people’s beliefs, faiths, common sense, likings, norms, traditions and way of life of most laypeople. The story tells that even in time of the Buddha the people who believed in him were only about one fourth of the total amount in those countries where he preached. Furthermore, the best way to earn the living for anyone who wants to practice authentic Buddhism is to be ordained as a monk which will be impossible if not in the tropical climate and the local dwellers do not support the homeless ascetic way of life. When Buddhism spread from India to the land which is out of tropical climate or too barren or too cold or the local people did not have any interest to attain the Detachment and the resulting benefit, many of the monks rules have been abolished and the meaning of Nibbana has been changed or the priority to attain Nibbana has been reduced to make the monks be able to survive and the teaching be acceptable by the local dwellers. This has
happened in Tibet and the Far East (i.e. China, Korea, Japan, etc.) so the Theravada or Hinayāna Buddhism which has the 4 taboos could not survive in those lands, only its modified version which abolished some of these taboos, Mahāyāna Buddhism, could be established in those lands. Nowadays the situation is even worse than what happened in the previous millennium because of the high growing-rated Materialism and the people are unavoidably have to attach more to the society, submit more to the state’s authority and compete more among themselves just for the sake of their own survival. I think the best that a Buddhist can pursue his/her spiritual goal is basically try to avoid breaking the 5 fundamental rules (not kill – especially human, not steal, not commit sexual misconduct, not tell a lie, and not intoxicate ourselves with intoxicant) which will be easy or difficult to do partially depending on whether the state helps setting the rules/policies that is benevolent or malevolent for us to achieve these moralities.

However the more important thing but much easier for us to do is to adopt the fundamental right view points (i.e. each of us is unique but no one should think that he/she is special, we all have to be responsible for all our karma, we should not desire anything concerning eternity whether eternal happiness or eternal nonexistence due to the limitation of our memory and it is illogical, our parent
especially our mother is the most respectful person for us – it is foolish to respect someone else higher than her, etc.) then those cheaters who have ruled and spoiled the society can no more fool us. We should only show that we are not brain-washed by them or not be their servants. If we make any violence to show resistance to these cheaters, they will use that as the excuse to get rid of us. And be patient since finally all these cheaters will be destroyed by their own evil deeds and go to hell!

“If you do no more believe in the power of righteousness (i.e. justice, etc.),

please still believe in the power of yourself.

If you do no more believe in the power of yourself,

please still believe in the power of righteousness (i.e. justice, etc.).

Never lose both the belief in yourself and righteousness at the same time,

since you are able to be born human because of the belief in both of them.”

Anonymous

**Conclusions**

1. It is a traditional belief of Theravada Buddhists that the religion of the Gautama (Gotama) summa Buddha will last for 5,000 years in the human realm of reality on this planet. (This year is 2015 Christian Era = 2558 Buddhist Era – start counting from the Death of the Buddha)
2. The Buddha has said that as long as some Buddhists follow the true teachings and the rules in Buddhism appropriately according to their statuses (monks or laypeople) they will be able to attain some level of attainment (detachment or enlightenment) in Buddhism.

3. The existence of Buddhism depends on the existence of the Buddha, the existence of the Dharma (teachings), and the existence of the Sanga(s) – group(s) of monks.

4. The Buddha last for only 45 years (counted from the day of his enlightenment till his death). The respect in the Buddha which should be counted as the life of Buddhism should be counted by the lasting of his true teachings especially those concerning Nibbana and the Noble truths.

5. It is not much useful if we respect the Buddha highly but do not understand or misunderstand his teachings so that we cannot attain any level of detachment in this very life.

6. The misunderstanding of the meaning of Nibbana has made many learned monks have false viewpoint and established some silly cults in Buddhism (ธราสมกลาย).

7. As long as Sangha keeps the 4 taboos it is still counted as a Sangha; if not, then it is no more a Sangha since it
abolishes the 4 taboos which are not trivial monks’ rules, violating the last permission of the Buddha.

8. The Buddha said that those who are arahants will not be born again but not assert that will be as such eternally.

9. The thought that an arahant once died will not be born forever make many Buddhists scare to practice to reach Nibbana and turn to practice Buddhism only to reach the some long lasting sensual-pleasure heaven which in turn gives chance for those who rule the society to rule Buddhism and instill some attachment (such as leader idolatry, nationalism, Militarism, egoism, etc.) to those Buddhists.

10. It is difficult for people to practice their religion only in the fundamental level if the government of that country has laid the policies or rules that make those practices difficult to most of the people (i.e. do not set the limit for greed - unlimited capitalism, promote and/or support gambling, liquor production, prostitution, militarism, monarchism, imperialism, materialism, competition-ism, the-winner-take-all’ - ism, etc.)
Chapter 8  Conclusion

“I believe that besides the unique awareness of my own self-awareness (considering that it does not aware of somebody else’s) and the unique continuity of my self-awareness, according to the Buddha’s Anatta Doctrine, there is nothing else special about my self-awareness (comparing to anyone else’s self-awareness). I also believe that there will be also at least the temporary extinguishment of my unique self-awareness for a very long period of time if I can quench all my desires and attachments and have full level of self-awareness at my last breath of life. Anyway, however long the period of the extinguishment of my self-awareness is what will be the use of it if my unique self-awareness is to be created again with no memory of the very long period of time that has passed. I have to accept that thinking in the gargantuan time scale like this I see that the Buddha’s Nibbana or Enlightenment or Detachment or Liberation does not worth so high praising. Anyway, in turn, it make me even see more that all kinds of attachments, especially those which are institutionally entrenched since our young age such as Monarchism, Leader Idolatry, Patriotism, Nationalism, Militarism, Materialism, Ego-ism, Eternal happiness, Eternal Extinguishment, etc., are very evil indeed which we all should not tolerate to bear them for any minute in our mind or let our children be entrenched with them.

“There is nothing really noble in nature.

The best is only the least evil.

The worst is the ignorance which regards the most evil as the noblest.”

Anonymous
“All things that happen to appear will eventually disappear.”

The self-realization of a Stream Enterer (Sotapana)

“All things that happen to disappear will eventually appear again.”

The unspeakable self-realization of a fully self-awaken one (a summa Buddha)

So where is the beginning?
Where is the end?

“I have established the beginning and the end of the world in this 2 yard long and 1 hand thick body which is occupied by the mind. Those who can see both the beginning and the end of the world can end all their present cravings and doubts and make the end of their present suffering.”

The Gautama Summa Buddha (modified from the text)

“So the true enlightenment is to self-realize that eternity means the present moment and Nibbana means to be able to quench all cravings and detach from everything now!”